

SPECIAL HOLIDAY ISSUE.

# CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

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

HOLY BIBLE

Vol. 2.—No. 12.]

Port-of-Spain, December, 1904.

[Price 3 Cents.



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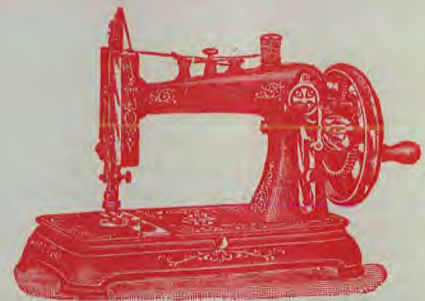
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**T**HE Old Testament is dotted with prophecies concerning the first advent of Christ. To them Jesus appealed to prove his divine mission, and by them the apostles convinced the people that Jesus is the Christ. After Philip had obeyed the Master's call, "Follow me," he found Nathanael, and said 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 1: 45. Jesus himself said to the unbelieving Jews: "For if ye had believed Moses, ye would have believed me; for he wrote of me." John 5: 46. Paul said to Agrippa: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer," etc. Acts. 26: 22, 23. And Peter said of Christ: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

When the wise men from the East came to Jerusalem, asking, "Where is he that is born king of the Jews?" the chief priests and scribes of the people, to whom Herod applied to know where Christ should be born, replied promptly, "In Bethlehem of Judea; for thus it is written by the prophet." And then they quoted the words which the prophet Micah had spoken more than seven hundred years before: "And thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2; Matt. 2: 1-6.

The careful reader of the Scriptures knows that Joseph and Mary were residents of Nazareth, yet when the proper time

came, a heathen emperor did his part toward the fulfilment of prophecy, by sending forth a decree that brought them to Bethlehem.

The character of Jesus was also accurately delineated. Isaiah had said of him: "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Isa. 11: 3, 4. "Surely he hath borne our griefs, and carried our sorrows." Isa. 53: 4. His life as described in the Gospels shows that he "went about doing good, and healing all that were oppressed of the devil;" and Matthew says that his healing the sick and casting out devils was in direct fulfilment of the prophecy of Isaiah. Thus: "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto them. When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8: 14-17.

When John sent from prison to know if Jesus was indeed the Christ, Jesus said: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up;" and to crown all, he added, "and the poor have the gospel preached to them." Matt. 11: 4, 5. This was in direct fulfilment of the prophecy uttered seven hundred years before: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

Luke 4: 18, quoted from Isa. 61: 1.

David was a prophet (Acts 2: 29, 30), and many of his psalms, even when he used the first person, refer to Christ. We know that Jesus "came unto his own, and his own received him not;" (John 1: 11), and John further says of Jesus, that "neither did his brethren believe in him." John 7: 5. This was in exact fulfilment of the prophetic utterance of David: "I am become a stranger unto my brethren, and an alien unto my mother's children." Ps. 69: 8.

Just before the crucifixion of Christ, he went into Jerusalem, riding upon an ass's colt upon which no man had ever sat, and the multitudes went before him spreading their clothes and palm branches in the road over which he was to pass, and they, with those that followed after, cried, saying, "Hosanna to the Son of David." "Blessed is the king of Israel that cometh in the name of the Lord." Matt. 21: 9; John 12: 13. But in the excitement of the occasion, none of the people thought that they were fulfilling the words written by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9: 9.

We read, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." John 19: 23, 24. More than a thousand years before this took place, the psalmist, prophetically putting himself in the place of Christ, had said: "They part my garments among them, and cast lots upon my vesture." Ps. 22: 18.

In the Messianic psalm, Jesus is prophetically represented as saying, "Reproach hath broken my heart." Ps. 69: 20. The following from Dr. C. Geikie, with reference to Matt. 27: 50; John 19: 31-34, shows the fulfilment of this scripture:—

"That anyone should die so soon on the cross, especially one, like Jesus, in the prime of life, and unweakened by previous ill-health, and in such vigor to the last as to utter such a shriek as that with which he expired, appeared even to Christian antiquity, to imply some supernatural cause. But the mingled flow of blood and water seems to point, unmistakably to another explanation. The immediate cause of death appears beyond question, to have been the rupture of his heart, brought about by

mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colourless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord, the same end was answered by the thrust of the soldier's spear. In a death from heart rupture 'the hand is suddenly carried to the front of the chest, and a piecing shriek uttered.' The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. Jesus died, literally, of a broken heart." —LIFE OF CHRIST, CHAP. 63.

Another prophecy was fulfilled by the events noted in John 19: 31-36, which we quote:—

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Thus we have briefly traced, both in prophecy and in corresponding history, the life of Christ from his birth in the manger to his exaltation to the throne of the Majesty in the heavens. We have only noted a few of the more prominent prophecies, yet all can readily see that their exact fulfillment furnished the apostles with an overwhelming argument to prove that the Jesus whom they preached was the Christ.

The Jews were rejected because they did not know the time of their visitation; because in their hardness of heart and blindness of mind, they misapplied and disregarded the prophecies which would have made them wise unto salvation. If such was their fate, what will be our lot, if we do not take heed to all the prophecies which pertain to his SECOND coming, in power and great glory, at "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 21), when he shall "give to every man according as his work shall be"?

E. J. WAGGONER.

The Lord will come in person to this earth; his risen elect will reign here with him. This is my persuasion, and not mine alone, but that of Christ's waiting people.—Dean Alford.

## Christmas Carol

THERE'S a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a babes low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King.

In the light of that star  
Lie the ages imperaled;  
And the song from afar  
Has swept over the world.  
Every heart is aflame, and the beautiful sing  
In the homes of the nations that Jesus is King.

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Aye! we shout to the lovely evangel they bring,  
And we greet in his cradle our Saviour and King.  
—J. G. Holland.

## "Glory to God"

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshipping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.

Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.

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

At these words, visions of glory fill the minds of the listening shepherds! The Deliverer has come to Israel. Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their

Saviour in poverty and humiliation. "This shall be a sign unto you," he says; "ye shall find the babe wrapped in swaddling clothes, lying in a manger."

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

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

O that to-day the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in his wings, that song will be echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth."

MRS. E. G. WHITE.

**Peace Vs Strife**

Our God is "the God of peace." Rom. 15: 33. His Son, our Saviour, is "the Prince of peace." Isa. 9: 6. The Holy Spirit is the "Spirit of peace." Gal. 5: 15-26.

*The Trinity of Peace.* PEACE, therefore, characterizes their counsels.

Zech. 6: 12, 13. "God is not the Author of confusion, but of peace." 1 Cor. 14: 33. The source and cause therefore, of the almost universal contention and strife in home, church and nation, must be sought for elsewhere. And the student of inspired history at once remembers that war and strife antedates the history of this world. The unexplainable, mad, fatal effort

*The Source of Strife.* of that bright, glorious being, the anointed,

covering cherub, Lucifer, Day-Star, Son of the morning, to exalt himself, was the first note of discord to mar the perfect harmony of the grand symphony of peace, which had hitherto filled the universe with sweetest melody. Isa. 14: 12-15; Eze. 28: 11-19. "And there was war in heaven;" and since "who fights 'gainst God must war a losing strife," the author of discord was banished from heaven, and with him all his sympathizers. Rev. 12: 7, 8; Luke 10: 18. Heaven's host had now learned, that

"pride goeth before destruction, and a haughty spirit before a fall," Prov. 16: 18; but humanity must needs learn the lesson, in order to make forever impossible a repetition of such a fearful, fatal experience. And so infinite wisdom and love, permitted the great controversy to be renewed in the earth. Rev. 12: 9-12.

In his first attempt in heaven, Satan apparently succeeded in gaining a temporary advantage when he drew away from their loyalty to the Creator, one third of the Angels. Rev. 12: 1-9; Jude 6; 2 Pet. 2: 4-9. In like manner, his first effort

*A Lasting Lesson.*

captives, the promise of final victory and deliverance, enabled believers to hurl defiance in his face. But since pride and selfishness produce discord and strife, while humility and benevolence, bring forth peace and harmony, it follows that only those who "humble themselves to walk with Him,"

*The Cause of Contention and the Principles of Peace.*

"Who is meek and lowly in heart," can become partakers of "the peace of God, which passeth all understanding," which the world cannot give nor take away. Mic. 6: 8, margin; Matt. 11: 28-30; Phil. 4: 6, 7; Col. 3: 12-17; John 14: 27.

Therefore, in "the counsel of peace," between "the God of peace," and "the Prince of peace," infinite wisdom and love devised, for infinite power to execute, a plan, whereby humanity should see the manifestation in human flesh, of the Divine nature and character, which secures to all who partake thereof, perfect, abiding peace. Isa. 9: 6, 7; 2 Pet. 1: 1-4.

In the outworking of this plan, the beautiful blending of majesty and meekness, honour and humility, in the birth and entire earth life of Jesus of Nazareth, constituted a sign, which proclaimed Him to be "the sent of God," "the Prince of peace." Luke 2: 12.

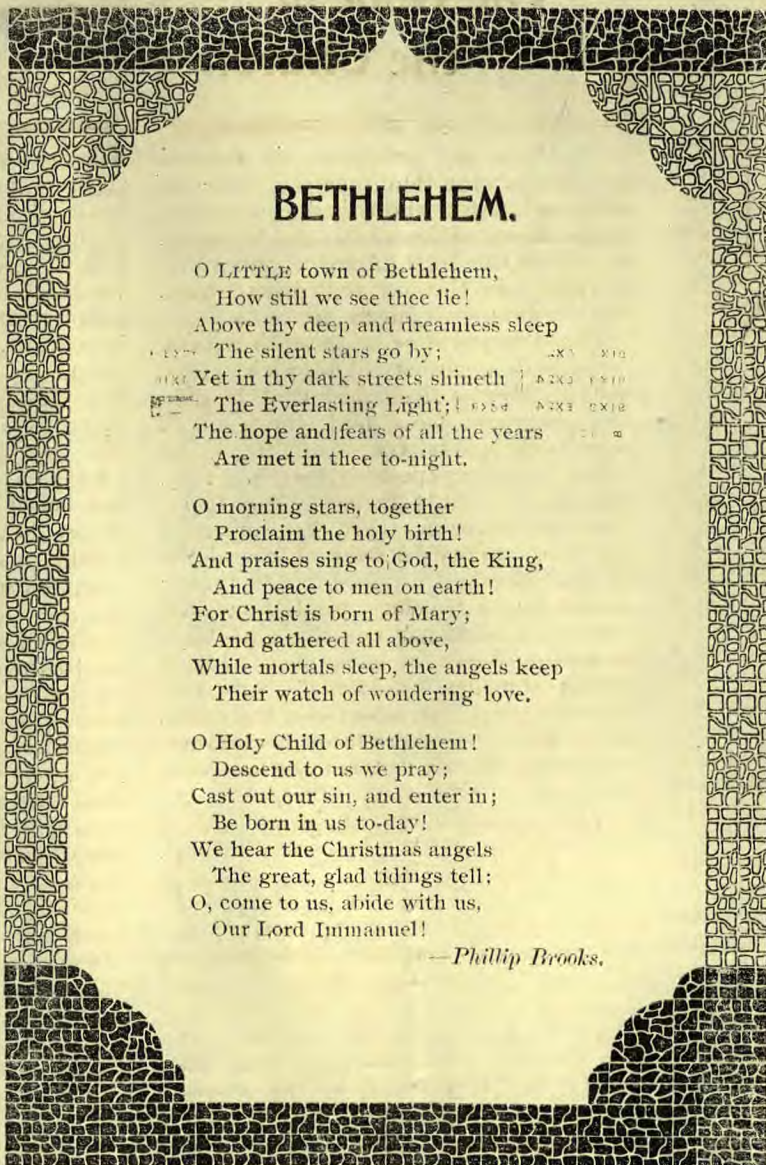
*Majestic Meekness.* Though committed to poor and humble parentage, born in a stable, cradled in a manger, and wrapped in swaddling clothes, His birth was proclaimed in grandeur and glory never accorded the heirs of earthly thrones.

The recent birth of an heir to the throne of Russia, was an occasion of great rejoicing to that nation, and was heralded with appropriate pomp and parade.

*Fame that fades.* But he is menaced by manifold dangers, which may easily prevent his ever wearing the crown; while the throne and government of which he is heir, is, at best, only temporary and transient, like all the rest of earthly kingdoms.

But of the babe of Bethlehem, the heavenly heralds proclaimed, "Behold I bring you good tidings of great joy, which shall be to all people; for to you is born a Saviour, which is Christ the Lord, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign

*Royalty that Remains.*



**BETHLEHEM.**

O LITTLE town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The Everlasting Light;  
The hope and fears of all the years  
Are met in thee to-night.

O morning stars, together  
Proclaim the holy birth!  
And praises sing to God, the King,  
And peace to men on earth!  
For Christ is born of Mary;  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.

O Holy Child of Bethlehem!  
Descend to us we pray;  
Cast out our sin, and enter in;  
Be born in us to-day!  
We hear the Christmas angels  
The great, glad tidings tell;  
O, come to us, abide with us,  
Our Lord Immanuel!

—Phillip Brooks.

on earth seemed to be successful, in as much as he ensnared and captured the local ruler of the world, and took possession of his dominions. But, as in the former conflict, his advantage was but apparent and temporary, and he was then and there sentenced to ultimate and final destruction, at the hands of the seed of those whom he had just overcome. Gen. 3: 14, 15; Rom 16: 20. So, although the conflict went on, and the enemy continued to confine in the prison house of the grave a multitude of

over the house of Jacob forever, and of His kingdom there shall be no end." "Glory to God in the highest and on earth peace, good will toward men." Luke 1: 26-33; 2: 1-20.

But it should be remembered, that the conditions which constituted Him, "the prince of peace," are eternal, and continued to prevail in His life. He was reared in a peasant's lowly cottage, in an obscure village; was "subject to His parents," assisting in the various duties of their humble home. But though only a common carpenter, He possessed a dignity and culture which enabled Him to easily and naturally associate with the great and wise of earth. Luke 2: 39-52; Mark 6: 1-3. Partaking of His nature and character, the humble fishermen of Galilee, the chosen associates and assistants of His public ministry, developed ability to "stand before kings," as well as to preach the gospel to the poor. Matt. 10: 18-20; Acts 4: 1-13. Beautiful blending of kingly dignity and grace, with sweet humility and meekness, under the garb of a lowly wayfarer. Perfect pattern! shining example! let all "consider Him," and "by beholding, be changed into His image." 2 Cor. 3: 18.

*Ability and Humility.*

How sad, that the world for whom He lived and died while professing to celebrate the supposed anniversary of His lowly birth, should display so much of the pride and self-gratification of which His life was a constant reproof and rebuke. But still, above the pealing pæans of pride, and the swelling sounds of strife, is heard the angel's anthem, of "peace on earth, good will toward men." O cease ye mortals, cease your strife and hear the angels sing.

"O that thou hadst hearkened unto my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18. "Great peace have they that love thy law, and nothing shall offend them." Ps. 119: 165; When a man's ways please the Lord, He maketh even his enemies to be at peace with him," Pro. 16: 7. Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in thee; Trust in the Lord forever, for in the Lord Jehovah is everlasting strength." Isa. 26: 3, 4. "And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Isa. 32: 17.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt; there is no peace sayeth my God to the wicked." Isa. 57: 20, 21. Because of His righteousness, humility, meekness and benevolence, the lowly Nazarene, though continually surrounded by turbulent, elements striving to entangle Him in their meshes, was the embodiment of perfect, abiding peace.

Even when the cross was casting its dark shadow athwart His path;

*The conditions of peace.*

when the storm of wrath and cruelty was about to burst on His devoted head; while the mob was gathering to take Him to the shameful trial, and ignominious death, His peace was unaffected and undiminished and flowed out to His disciples, in the precious words, "peace I leave with you; my peace I give unto

you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." John 14: 27. Job 22: 21. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15: 13.

W. A. SWEANY.

## Christ's Second Coming The Hope of the Church.

Six thousand years ago sin entered this world. At that time the robe of light and glory which had enshrouded Adam departed from him, and he began to realize the truthfulness of the words of God, "In the day that thou eatest thereof thou shalt surely die."

The death was of a two-fold nature, being both spiritual and physical. The instant that he disobeyed God, he died to all righteousness, and as the result of being deprived of the tree of life he began to die physically. Gen. 2: 17, margin.

In the following there was hope, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Eve gave birth to her first-born, she exclaimed, "I have gotten the man, the Lord" (Spurrell). She thought the promised seed had come. When Cain rose up and slew his brother, then darkness and gloom settled over her hopes.

The apostle to the Gentiles gives a short comment in saying, "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 27, 28. It is, first, death; second, judgment; and third, the second coming of the Lord. The hope of the church is to look for this coming. The same apostle declared, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." So, in looking for the second coming of Christ, the thought is grasped that in the shedding of his blood upon the cross a cleansing fountain is opened to prepare the one who looks for his second coming, to reign in the kingdom of glory.

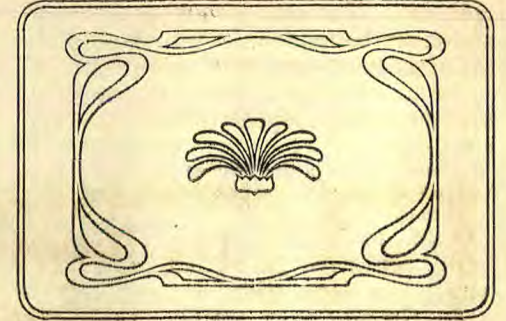
In this atoning work we notice four steps. Two have passed and two are yet future. First, Christ's death upon the cross because man had sinned, and he must die. "His own self bare our sins in his own body on the tree, that we

being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2: 24. An acceptance of these two steps, and the receiving of Christ's righteousness, is a pledge of what follows—salvation, at his second coming, if our faith grasps it, and we look for it.

And in this promise is more than we lost through Adam; for it not only destroys sin and the sinner, but restores the believer and saves him from the effects of sin. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

The restoration begins even in this life by restoring the image of God in the soul, and at the second coming of Christ the original image of God will be restored in the body. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. 15: 48. When the first man came from the hand of his maker, he bore both the spiritual and the physical image of God. "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 27.

This restoration has ever been the hope of the church. Job, who lived in the days of Moses, wrote, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27. The sweet psalmist of Israel exclaimed, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. The prophet Isaiah said, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." Again, "Thy dead men shall live, together with my dead body shall they



arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 25: 8, 9; 26: 19. Hosea takes up the strain: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13: 14. This has been the faith of God's people from the earliest times, and will be till the end.

The disciples were greatly disappointed when they saw their Lord helpless in death. But among the last words of Christ before his ascension were the

following: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. Thus from the first book in the Bible to the seer of Patmos is this hope echoed and re-echoed, that Christ will come again, and wipe from creation this blot of sin. And he that hath this hope will purify himself even as He is pure, and so will see him as he is and dwell with him forever, even forever and ever, on the earth made new.— S. N. HASKELL.

birth of the son of the queen of heaven. At Rome it was known as the Saturnalia, and symbolized the return of the golden age, when peace, prosperity, and happiness reigned. During its celebration, which lasted several days, distinction of rank was abolished, slaves enjoyed a temporary freedom, all kinds of work, both private and public, ceased, gifts were exchanged, and the people gave themselves over to hilarity and amusement. The observance of the custom was general, and it so closely affected the entire social and civil life of the community that the Christians living at Rome found it very difficult to hold themselves aloof.

3. There were features in connection with these pagan festivals that suggested to the minds of the Christians many spiritual truths that are vital. For example, the golden age of peace and freedom symbolized by the Saturnalia suggested to them the peace and freedom of the soul in Christ, through whom we are reconciled to God, and the festival of the winter solstice, the shortest day in the year, which they characterized as the birthday of the sun, because he then turned again toward the earth to dissipate the gloom and darkness of winter, and dispense light and warmth to all creation, reminded them of the birth of Christ, the Sun of Righteousness, who brings life and light to all who believe.

4. The Christians were not slow to observe this analogy, neither did they hesitate to make capital out of it, as the following excerpt from a sermon by the great Augustine, cited by Neander, shows: "Since the infidelity which covered the whole world like a night, was to diminish, while faith increased; for this reason, on the nativity of the Lord Jesus Christ, the night begins to grow less, and the day to increase. Let us, then, celebrate this festival, not like the unbelievers on account of this sun, but on account of the Creator of this sun." Neander also states that Maximus, bishop of Turin, near the close of the fourth century, recognized "a special divine providence in appointing the birth of Christ to take place in the midst of the pagan festivals; so that men might be led to feel ashamed of pagan superstition and pagan excesses." This ability on the part of the early Christians to see spiritual truths in the pagan festivals led them to assume a questionable attitude of compromise. The result was they at first began to consider them with feelings of leniency, and then with sympathy; afterward they adopted them, and then adapted them to their Christian cult. Tertullian, in the third century, bitterly laments this tendency. He says, "By us who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God [He speaks here of the Jewish festivals etc. See Lev. 23] the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar. O, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians."—Hislop's "The Two Babylons," page 93.

Now with these facts in view, the question is, Did the early church adopt from the heathen the festival which we now celebrate as Christmas? Of course we have not, neither can we demonstrate the heathen origin of the festival. But all the facts point in one direction. The evidence seems clear and convincing. Let every reader draw his own conclusion. In our own mind there is no doubt that Christmas is one of the many relics of paganism surviving in Christianity. If it is celebrated at all, it ought to be entirely disassociated from the idea of Christ's nativity, and regarded simply as a season of social relaxation and enjoyment. Christians should endeavour to defecate the festivities of all features of impropriety. There is far more enjoyment in the decency of sobriety and moderation than in the license of indulgence and excess.

J. A. BRUNSON,

## The Origin of Christmas.

### Christmas

Joyous the night when the Saviour came,—  
Joyous the angel band!  
Joyous the shepherds from over the hills,  
Bearing the tidings grand!  
Ages have passed since the morning bright  
When the Babe in the manger lay,  
Bringing the hope that the world had lost,  
Bringing the brighter day.

Men have forgotten the day and date,  
It is so far away;  
But a glad day do we keep each year,  
Calling it Christmas day.  
O it was blessed when Jesus came,  
And over the darkened hills  
Angels burst forth, like a flame of love,  
Into song that the spirit thrills.

So we remember the beaming star,  
Guiding the wise men there;  
We, as did they so long ago,  
Bring Him our gifts with prayer.  
Lo! in the manger the King of kings!  
Then was the Saviour born.  
Keep the glad day, draw near to him,  
Praise him this Christmas morn.

B. F. M. Sours.

### The Origin of Christmas

CHRISTMAS-TIDE with its usual round of festivities, its gaiety and hilarity, is nearly here. The custom of keeping this season as a festal occasion is an ancient one, antedating the Christian era. There can be little, if any, reasonable doubt that it is of pagan origin. The popular idea that Christ was born on the 25th of December, and that Christmas is celebrated in honour of his nativity, widely obtains, and is assiduously propagated from pulpit, press, and fireside. But it is false nevertheless. The day of Christ's birth is unknown, and there is no means of ascertaining it. "It should not be forgotten," says Neander, "that in the earlier ages there were several different determinations of the day of Christ's nativity." The Scriptures are silent in reference to the matter, and history furnishes no authentic data. So it must remain unknown. But the account given by Luke leads us to conclude that it is highly probable, yea, almost certain, that he was not born on December 25. Says Joseph Meade, as quoted by Hislop, "At the birth of Christ every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child, and children to travel in. Therefore, Christ could not be born in the

depth of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the night time; but this was not likely to be in the middle of winter. And if any shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the Gospel, 'Pray that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields in, and women and children to travel in.

It is true that the winters of Palestine are not very severe; but they are disagreeable on account of the heavy rains that fall from November to April, and the cold of the night is said to be very penetrating. According to Dr. Barclay's register, the temperature in Jerusalem during the period of four years ranged from 28° to 92°. Snow and ice are not unknown in winter; for we read in Scripture that "Benaiah, the son of Jehoida. . . . went down also and slew a lion in the midst of a pit in time of snow." 2 Sam. 23: 20. The psalmist also, speaking with the vividness of an eyewitness, says, "He giveth snow like wool. He scattereth the hoar frost like ashes. He casteth forth his ice like morsels. Who can stand before his cold?" Ps. 147: 16, 17.

Thus we see that winter in Palestine is not a proper time for shepherds and sheep to lie afield at night, and we know that it was not their custom to do so. The shepherds brought in their flocks from the open fields about the latter part of October, just before the rainy season began. Therefore, since the shepherds were "abiding in the field, keeping watch over their flock by night" when Jesus was born, we conclude that his birthday does not fall on December 25, but some time between April and October. Dr. Gill thinks it was in October.

Why, then, was so unlikely a date as December 25 chosen as the time for celebrating the nativity of Christ? To this question we can not give a categorical answer. But we can state a few historical facts which will give some light on the subject. We give the facts, and leave each reader to draw his own conclusion:—

1. The first mention of the festival of Christmas in connection with the early church occurs in the writings of Clement of Alexandria in the first half of the third century; but it was not generally celebrated till the middle of the fourth century even in the Western or Roman Church, where it originated. And it was at a later date still that it appeared in the Eastern or Greek Church, for Chrysostom expressly declares, in a discourse at Antioch on December 25, 386, that it first became known there less than ten years before.

2. Long before the Christian era a pagan festival was widely celebrated annually at this precise season of the year. This festival, as Hislop points out, was held in honour of the



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December 1, 1904.

### A Pertinent Question

"What shall I do then with Jesus which is called Christ." Matt. 27: 22.

This personal question was asked by Pilate under very peculiar circumstances. It had intruded itself on his consciousness and he would fain have been rid of it without making the decision it involved. But he wavered and questioned, and decided it the wrong way. In his decision he reached the climax of his life. From that time forward his life was downward until at last it is said he took his own life in far away Gaul.

This same question must be pressed home to the conscience of every living soul. They may try to avoid the consequences involved, and put off the day of decision, but it is all in vain. Why not meet it squarely and settle it right, at once. Jesus Christ who was born some 1900 years ago in Bethlehem of Judea is still a living force and the way each individual soul relates itself to him decides its eternal destiny.

Dear reader as the question "What shall I do with Jesus that is called Christ" presses itself home to your heart do not decide as did Pilate, but open the door and invite him in, a welcome guest. It is true that it will cause you to separate from all the works of darkness. But what of that? All the pain, misery and woe of this world are works of darkness. Are the fruits of darkness pleasant? It will cause you to leave the gay, thoughtless companions, who may have been your joy and delight hitherto. Very well, but both you and they have been travelling in the broad road and that road ends in destruction. Roses are scattered along this way, but as you grasp them you will find the thorns that will leave you bruised and bleeding, and in the end you will have the blackness of despair forever. It may even interfere with your business relations. If so remember that this world is not our home. "And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Change and decay are written everywhere. This life is given us to prepare for the next. Why then let the things of time and sense absorb our attention to the exclusion of the things of eternity? What shall I do then with Jesus which is called Christ?"

This question presses itself home to the consciences of men today in the form of the Great Threefold Message that Jesus is now sending into the world. A rejection of this message is a rejection of him who has sent it. Jesus the Christ now speaks to you in the voice of His Message which is now sounding.

It is well at this Christmas time to consider seriously the question "What shall I do then with Jesus which is called Christ?"

F.

### The Signs of the Times

The year of 1904 has been a memorable one in many respects. As we study carefully all the events of the year it seems to us that it has not been one of progress.

That which has been occupying the largest share of the attention of the world is the war in the Far East between Russia and Japan. History has been in the making, and prophecy has

been fulfilling. We have had a notable example of the results of the herculean preparation of war that has been in progress for some years. Some men have argued that the great preparation for war of the past few years have augured a time of peace declaring that the heavy armaments of the present day were the best safeguards possible for the peace of the world. It seems that the folly of such a position should be apparent to all. This year has demonstrated it. The nations are preparing guns and ammunition for use and not for idleness.

Another delusion that has been exposed this year is the idea that men in these days will not face the modern murderous weapons of war as they did the swords and spears of ancient days. But it is not so. Both the Jap and the Russian have gone to their death undaunted over mines that have blown whole companies out of existence and in the face of machine guns and cannon that have literally mowed them down by the thousand.

Still another ideal has been shattered by the Czar, the caller together of the nations for the Hague Peace Tribunal, the hero of peace in the minds of many men, himself going forth in a bloody and to many minds a needless, yea, even an unholy war. It is remarkable also to note in connection with the Hague Peace Tribunal that although Andrew Carnegie has donated a sum of money sufficient for the building of what has been denominated the Palace of Peace yet no spot can be found on which to erect it. Millions for war, but nothing for peace, is the drift of affairs today.

It seems that Russia expected to get all she wanted in the Far East without war. The war came to her as an unpleasant surprise. On the other hand Japan had been preparing for the inevitable struggle for years. They realize that Russia was even then wakening to the situation and rushing troops and munitions of war into Manchuria. So she moved at once, the initial successes of the war have all been with the little Japanese. All the great battles have been won by her. Yet so stubborn has been the defense of the Russians that the Japs have not been able to follow up their victories and the Russians have received a certain amount of prestige even in their defeats.

But the sight is a most painful one. Thousands of men who were brought into existence to live have been ruthlessly murdered. The worst feature of the case is that the world loves to have it so. It seems to us that the evil angels who participated in the first great rebellion and who introduced the spirit of war into the universe have concentrated their forces on those Eastern battle-fields and are filling both Jap and Russian with their own evil spirits and are educating the whole world in the same direction.

War is even clothed with a halo of glory and

men are today worshipping it as truly as ever men bowed down to the gods of ancient time. It is certain that such a harvest will in the future be reaped from the present sowing as will cover the earth with carnage and cause want and misery in every land.

It is said that the daily expenses of the present war would pay the wages of fifteen million men. Surely someone will be called to give an account of this waste of men and treasure.

Not only is money being wasted in the present contest but the nations who are not at war are also pouring out their treasure. "In nine years" says the speaker, the present unionist government has been responsible for the expen-

### The Gods of To-day.

Majestic, sublime, round the great wheel of time,  
The earth through the ages rolls on;  
From shadow to light, from the star-sprinkled night  
To the gold and the roses of dawn;  
But the hordes of man-kind to the spectacle blind,  
With faces bowed down to the dust,  
Creep on to their graves as the manacled slaves  
Of selfishness, hatred, and lust.  
They turn from the dream of the glories that gleam  
In the deific light of the stars,  
And cease to aspire as they kneel in the mire  
At the altars of Mammon and Mars.

The miracles wrought in the kingdom of thought,  
The wealth of the empire of Art,  
The magical spell of the passions that dwell  
In the inner most realms of the heart,  
The beauties that beam over forest and stream,  
The grandeur of mountain and sea,  
The path of the soul to an immortal goal,  
The vision of glories to be,  
The music, the light and the dream infinite  
Our greed and our hatred are bars  
That shut them all out; while we turn us about  
To the worship of Mammon and Mars.

In liberties morn was our century born,  
Foretelling an era of right;  
We're straying away from the light of that day  
To the gloom of the old, feudal night.  
Our fathers began at the freedom of man,  
But we have forgotten it all;  
We seek our recourse in the doctrine of force,  
The gospel of powder and ball.  
In newly-blown pride we are pushing aside  
The Christ with His wounds and His scars,  
We turn from the cross to the worship of dross  
At the altars of Mammon and Mars.

C. M. SNOW.

diture of at least two hundred and fifty million pounds on war alone while it has also run through about four hundred million pounds in the way of 'nonnal' or peace expenditure on soldiers, sailors, battleships and forts.

The sum total of this is over three billion pounds. Not since the battle of Waterloo, it is declared, has so much British treasure been spent in war in nine years, and the nation has spent in war the accumulated savings of the thirty years which began when Mr. Gladstone came to the helm in 1868.

The United States has also stepped into line this year and events are rapidly shaping them



selves so that she also will be forced into heavy expenditures for war purposes.

Germany seems over anxious for circumstances to arise which will give her the opportunity of showing herself the friend and ally of Russia which will mean the enemy of Japan and perhaps of England.

France seems to have been drawing away from Russia somewhat and more friendly towards England than she has been for centuries.

Russia herself is so semi-oriental in character that Western nations are slow to understand her. The trick of slipping the Petersburg and Smolensk through the Dardanelles and then commissioning them as war vessels to prey on neutral commerce was an example of her oriental predilections. The firing on the trawlers in the English Channel is but another. The difficult part of the question is that such ingenious excuses are afterwards produced that it is hard to hold her responsible for her wanton acts.

These incidents and others have spoken to us in no uncertain tones of the threatening danger of universal war. That general universal war is impending and will come sooner or later all the leading statesmen are convinced; their one effort is to put it off as long as possible. This brings to them care and perplexity that it is hard for us to realize at this distance.

Our Saviour spoke of this very time as recorded in Luke 21: 25, 26. "There shall be signs in the sun and the moon and the stars and

UPON THE EARTH

distress of nations with perplexity, men's hearts failing them for fear looking after those things that are coming upon the earth." In the Revelation John in holy vision said of this time "and the nations were angry;" angry nations and angry men are fast filling the earth with violence.

There is another prophecy connected with this war situation that we must emphasize in passing; it is found in Rev. 7. "I saw four angels standing on the four corners of the earth that the wind should not blow on the earth nor on the sea nor on any tree. And I saw another angel ascending from the East having the Seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying hurt not the earth neither the sea nor the trees till we have sealed the servants of our God in their foreheads."

We learn from Jer. 25: 32-33 . . . . . that winds in the prophecy symbolize war. Therefore at this very time the angels who have been holding in check the winds of war are loosening their hold and we hear the rumbling of the coming storm. It seems for the moment that all nations will be swept into the struggle. But the angel with the seal of God demands the tugging, restless winds be held in check until the last warning message is carried to all the world. Love's message must sound in every land, to every nation and then shall the end come.

believe that while the angels still . . . . . last opportunity will . . . . . sins

pon . . . . . ds . . . . . and . . . . . es . . . . . s, . . . . . ill . . . . . of . . . . . e

is why it is said of the people who preach the sealing message "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

This people is now being made up. Are you of them? If not, "come into the ark of safety" while the gate of mercy is still ajar and make your peace with God before it is forever too late. E.

# Health and Temperance

## Another Sad Curse

O, tell us, we pray thee, what curse now is here? There's the sad curse of liquor snatching loved ones so dear;

But is there another?—O, tell us, we wait; Are others beguiled to as dreadful a fate? Yes, another foul demon is lurking around. And many's the victim he's dashed to the ground, And dragged to his pit. The boys bright and fair

Are the prizes he seeks—those he deems the most rare.

He gathers them in with villainous greed By means of a baneful, a poisonous weed. He seizes our youth, and with pleasing deceit, Beguiles and enchants till their sad fate they meet.

He benumbs their quick minds, and stuns with one blow

Their consciences keen,—this mean, dreadful foe.

Ah! tobacco makes slaves of the children of men,

And who'll proclaim liberty to them again? And some day you'll read in your darling boy's face,

Instead of sweet innocence, everlasting disgrace;

Or instead of a life full of action and joy, You'll call for the grave to give back your dear boy.

O mothers, as daylight creeps slowly away, Where are the boys? Are they in from their play?

And sisters, your brothers, O, where do they go To spend all their evenings away from you so? Be watchful, be patient, and bear with the noise, And bind them with love to your hearts—the dear boys.

Make home so pleasant, they'll keep off from the street,

And ask the dear Father to guide straying feet.

—Anon.

## Instruct the Youth

"My people are destroyed for lack of knowledge." Hosea 4: 6.

Lack of knowledge concerning the evil effects of cigarette smoking, or ignorance, if you please to call it by that name, is the chief cause of the widespread use of cigarettes among the youth. The majority of boys who smoke know little or nothing of the real danger wrapped up in a cigarette. They never stop to consider what enters into its composition. They think it manly to smoke, but if they knew it unmanned them—made it impossible for them ever to attain to the highest type of manhood—do you think they would have continued to consume a large proportion of the 3,041,573,668 cigarettes consumed last year?

Prevention is better than reformation and an intelligent understanding of the enormity of the results which follow the

practice would do much toward prevention.

The following incident from a little sketch called, "The Boy Who Did and the Boy Who didn't," illustrates the willingness of one boy, at least, to renounce the deadly habit as soon as he was informed of the injury it inflicted:—

"Was I near dead, sir?"

"Pretty nigh. You see, you've got a touch of tobacco-heart."

"Wotever's that?" said Joe. "You dyn't mean to say as 'ow cigarettes can 'urt a young chap?"

"But I do mean that, my boy. And I'm not likely to tell you or anybody else, a lie. There's a graveyard not a hundred miles from here that needn't have been dug had the boys that fill it kept away from cigarettes. No, the smoking didn't kill them right away. It just weakened them, and so when they fell ill of ordinary complaints, they had not the strength to get over them. But lad, they're far better dead. They would have grown up poor, weak sillies, and never real men, happy and strong."

"Does tobacco stop your growing, doc?"

"My boy! what a question to ask! Cigarette smoking makes the heart weak and flabby, and so it is not able to pump enough blood to strengthen the bones and flesh and make them grow; and the blood it does supply is watery trash. You, yourself, Joe, are as white as a had-dock, and as soft in flesh, too. You'll never be a man."

"But, doc, I'll stop smoking; 'ere's my 'and, doc, I will!" And he did.

MRS. H. F. MORSER, IN PACIFIC HEALTH JOURNAL.

# Our Young Folk.

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

## Half Past

"HALF past what?" asked Connie.

"Three," guessed Nan.

"No."

Then came Millie's turn.

"Nine," she guessed.

"No," said Connie.

"Ada comes next." And so it went on down the long line of girls who were playing the game, and at last it came to Kitty.

"Eight," she guessed.

"Right!" cried Connie, and then she started toward the corner, running as hard as she could, and Kitty ran after her. But Connie reached the post on the corner before Kitty caught up.

"You didn't get me!" she said triumphantly.

"No, I can always guess the number, but I can never catch anybody," laughed the little girl, and she again took her place in the line.

Then Connie and a girl that she picked out chose a number, and the guessing went on.

"I wish I could catch somebody just once," sighed Kitty. "I'd like to be chased."

"Half past?" Nan was asking, and Kitty's turn had come to answer.

"Four," she said.

"Right."

Then Nan started on a run, but what was the matter with Kitty? When she heard the word, "Right," she had given a jump and a little scream, cried "Half-past four!" and started to run, not after Nan, but in the opposite direction. On and on she went, with the girls watching her in wonder.

When Nan saw that she was not being pursued, she went back to the others.

"Why did Kitty run that way?" she asked.

But nobody knew.

"She just looked up at the sky, hollered, and ran off," said one of the smaller girls.

"I think she has gone home," remarked another.

"Suppose we all go after her and find out why she did it," suggested Nan.

So off they started, going two by two, and looking very much like a procession of some kind.

When they reached Kitty's home, they found her sitting on the front stoop. Her face was flushed, and she looked very much as if she had been through a great deal of trouble.



"Anything and every thing," replied our friend. "Well, I suppose I could give you a place as sort of lackey boy. You will have to do plenty of work, some of it very disagreeable, and your pay will be about six dollars a week." "All right, sir, I'll take the job, and I thank you for it."

Thus humbly did he begin. He studied to make himself useful. He was one of the first to be on hand in the morning, and often lingered after close of hours to put everything in perfect order for the next day. He did not wait to be told what to do. He could not have taken a livelier interest had he been one of the proprietors. In a short time promotion came. After a few months he was put in charge of a delivery route. Some way he found time to do extra work. Every day he brought in new orders for goods. The increase of trade on his route attracted attention. Little by little he won his way until he was placed at the head of a most important department. For several years he has drawn a salary of eighteen thousand dollars a year. How silly we cry that there are no opportunities for young men in business! There were never better opportunities than now. Push, pluck, and a right spirit are the great needs, and are sure to win. *Rev. Wm. F. Anderson in Epworth Herald.*

## Don't Be Mulish

Some of us prize very highly a quality that we imagine is firmness, and are inclined to be boastful that when we take a stand, nobody can persuade us to change our base.

"This rock shall fly as soon as I," is our declaration. Friends, nine tenths of the ultra-firm people are simply shockingly and abominably mulish.

They want their own way. Obstinacy and firmness have little in common. The first is the bulwark of a weak and vain character; the second is the outgrowth of strength and devotion to principle. But do not let us mistake the one for the other. Mulishness is as provoking in a man as in a beast.—*Mrs. M. E. Sangster.*

## CHRISTMAS LAND

By Frank Walcott Huff

O, once a year the whole world goes  
To Christmas Land.

And happy paths lead through the Snows  
To Christmas Land.

And once a year the whole world sings  
Together, and with offerings  
Follow the wise men and the kings  
To Christmas Land.

O, once a year all Children meet  
In Christmas Land.

And merry throngs fill every street  
In Christmas Land.

Let's go, then, where the children are,  
And follow fast and follow far  
The glad rays of the Christmas Star  
To Christmas Land.

I would not stay away — would you?  
From Christmas Land.

For God has made a bright way through  
To Christmas Land.

Then let's go caroling to-day  
A Christmas-song and roundelay,  
Bestowing kindness all the way  
To Christmas Land.

## An Incident for the Boys

At the head of an important department in one of the great stores in New York City, is a man with an interesting history. His career affords a fine illustration of the kind of spirit that wins in the business world of to-day. Only a few years ago he appeared at this store as an applicant for a position. "No place for you," gruffly said the manager. "But I've got to have a place," persisted the man. "My family will starve unless I get something to do. Look at me. Things have gone against me, but through no fault of mine. Am I a decent fellow?" "Yes, you are," replied the manager, "but I have no place which I can give you." "But my wife and children are dependent on me, and will soon be at the point of suffering unless I get work. Is there not some way in which I could be useful, and for which I could receive a sufficient amount with which to buy bread at least?" There was an earnestness of voice that made its appeal. "What are you willing to do?" said the manager,

## Answer to



### Pressing His Garment's Hem

The Saviour passed along the way  
From country lane to city mart,  
Where crowds were moving to and fro,  
With many an aching heart.  
They touched the seamless robe he wore,  
They pressed his garment's hem;  
And, lo! the tender love he bore,  
Brought health and joy to them.

Unseen, he walks the earth to-day,  
Our daily paths beside,  
When lonely, 'mid the fields we stray,  
Or join the restless tide.  
He will not bid us hold our peace,  
Our eager prayers condemn,  
But we may clasp his pierced hand,  
And press his garment's hem.

*Mrs. Mary B. Wingate.*

### When God Makes Christmas Presents

A Christmas Story

Just why Julius Atler's parents saw fit to name him after a Roman conqueror would be hard for me to tell. Perhaps they admired Cæsar's genius, and thought his very name would one day inspire their young son to mighty deeds. However that may be, the boy was "Julius," and never in the wide world did heroic name rest so ill on boyish shoulders. For he was not a conqueror; he was a complete failure—a perfect specimen, a model of his kind!

I don't deny that Julius's brain was "miserable," the way he used it,—any brain would be,—and for a fact it was small. But at the same time it was fair of quality, and he need not have worried. A vest-pocket chronometer often keeps far better time than the great steeple-clocks—if you treat it right.

But Julius didn't see the philosophy of that. He simply clung to the one morbid idea that because he didn't have a steeple-clock brain, therefore he was doomed to failure.

He was getting worse and worse, too. The doctor at last began to warn Mr. Atler. "If that boy doesn't quit his worrying, he'll lose his mind, sir! You'd better see to it that he has something to take his attention off himself."

So, as the holidays were coming on, the lad was sent on a visit to his brother Fred in Boston town.

Fred was not named after any conqueror; but he had striven with circumstances, and become a successful artist—the pride of the family and of many friends. Of course he and his wife did their best to entertain Julius. But everything bored him. Nature hadn't given him a good

brain! and, poor boy, that was all he could think of.

The entertainers soon saw there was no virtue in perseverance with him; so Fred went back to his work on a new painting, leaving the brother to shift for himself.

Now, Julius liked the studio. He enjoyed watching his brother paint, and moreover in the studio he was out of the way of "visitors;" so it came to pass that he spent a good part of his time there. Pictures, as nothing else, seemed to draw him out of himself; for like his brother, he had a strong artistic temperament.

And there the new painting began to interest him. In it a young man was sitting at a study-table covered with books. Across it a learned old professor sat in the attitude of listening intently to some question the youth was asking. In the face of the young man was perplexity; in the face of the old, encouragement, wisdom, and love. It was called, "The Training of the Prince."

Julius learned that in countries where kings live, the princes and princesses are provided with teachers to accompany them, and study with them at all times, so to help and guide them continually that they may become great men and women.

"Ah!" thought Julius, "perhaps if I could have such a training,—if I could have some one always on hand to help me that way, answer my questions, and show me just what to do,—I could be something, even yet." So he went on with his dream, painting bright pictures of what he could do and what he could be, till he was all aglow with enthusiasm. But soon again came the thought, "You can't have the teachers, you know," and back he was thrown on his old despair. He was again a victim of nature's spite, feeling worse than before, utterly forsaken and wretched!

"I'm going home in the morning," he burst out. "I just can't stay here any longer."

"Why Jule!" said Fred, "going to leave us on Christmas day! Surely you'll stay tomorrow?"

But Julius could not be persuaded. He packed his things, and prepared to take an early train for Willowby.

That night being Christmas eve, the little family, Fred and his wife and child, gathered around the fireplace, played some simple games, and told stories,

while the sad-faced brother sat back in a cozy corner, looking on gloomily, but not caring to join them. By and by the hour of retiring came, and Fred took down the old Bible to read the "chapter,"—this time the fourteenth of John. By the flickering light he read those familiar words where Jesus comforts his disciples. "Let not your hearts be troubled," and all down the page till he came to the promise of the Teacher, the Comforter, which Christ would send to teach all things, and abide forever, that men's joy might be full.

"What!" thought Julius, listening intently, "what is that about a Teacher to teach you all things? Why, that fits the painting to a T, surely." And all at once the parallel of the chapter and the picture burst in on his mind with irresistible force. Was it possible that his air-castles could be real! Was it possible there was a Teacher for him? Eagerly he asked Fred to read the chapter again. The brother and his wife were surprised at the interest of his tone. What could it mean?

In the fire Julius's imagination traced over the "Training of the Prince," glorified and real. He himself the prince—a prince of the house of David, an heir together with Christ! Across the table, with a look on his face of ineffable love, wisdom, and kingly might, sat the greatest Teacher the universe knows, the Spirit of God—the Comforter. Ah, now he saw it all! Like the kings of the earth, the King of kings has provided for the training of the princes and princesses who one day will wear the crowns. It mattered not about the small brain now, the King would make up for it. With its healing balm, the reality of Christianity swept in over his mind, filling it with peace and content.

"Fred," he said, in a voice that was strained to keep back the joy he felt, "Fred, if you don't mind, I think I won't go home in the morning!"

"Why, God bless you, brother!" exclaimed Fred, "nothing can make me happier than to know that you will stay." The others added their heartfelt thankfulness to Fred's, and then wishing him good night, they left the boy sitting by the fire.

"I think," said Fred, as they mounted the stairs, "I think Julius has received a Christmas gift from God to-night."

And Julius had. Often since then I have seen the lad go to the hardest kind of study, and work with the confident air of one who is sure of success. He worked just as if he felt the presence of the Great Teacher by his side, ready to help him do that for which his natural powers are inadequate. And he succeeds, as he only can to whom God gives success. He doesn't claim success on his own merits, either, but says plainly that God gave him a Christmas present once, and he has it yet.

EDISON DRIVER.



# MISSIONS.



## Africa's Plea

"Why didn't you tell us sooner?"  
The words came sad and low;  
"O ye who knew the gospel truths,  
Why didn't you let us know?  
The Saviour died for all the world,  
He died to save from woe;  
But we never heard the story,  
Why didn't you tell us so?"

"We appeal to you, O Christians,  
In lands beyond the sea!  
Why didn't you tell us sooner,  
Christ died for you and me.  
Nineteen hundred years have passed  
Since disciples were told to go  
To the utmost parts of the earth, and teach;  
Why didn't you let us know?"

"O souls redeemed by Jesus,  
Think what your Lord hath done!  
He came to earth and suffered,  
And died for every one.  
He expected you to tell it,  
As on your way you go;  
But you kept the message from us!  
Why didn't you let us know?"

"Hear this pathetic cry of ours,  
O dwellers in Christian lands!  
For Africa stands before you,  
With pleading, outstretched hands;  
You may not be able to come yourself,  
But some in your stead can go.  
Will you not send us teachers?  
Will you not let us know?"

—Selected.

## Our German East African Mission

As to the religious belief of the Wapares, we have found no idols whatever. They tell us that their ancestors had a god, but as a famine came and they implored his help in vain, they cast him off. While they thus lost their god, they still retained the belief in one great Creator, who is to them an "Unknown God." They all seem desirous of hearing and being instructed. They have not the written law, and still we can see every evidence that in their hearts there is something left of the law once inscribed there. While there are not many civilized countries in the world, especially in the Orient, where one dares to turn his eyes away from his property even for a moment, yet here we could leave every thing open in our tents, and no one would ever touch a thing.

Their present religious system centers in their witch doctors, who supply them with remedies against disease, charms against dangers, and protection against wild beasts, etc. I have several charms with me such as the natives wear on lead chains around their necks. Even the bodies of the children are covered with gashes and cuts, which the parents inflict for disobedience or other naughti-

ness on the part of the little ones. One of the most unsightly things that a visitor notices in this country is the manner in which the natives, especially the women, adorn their ears; as they bore large holes in them, and insert pieces of wood or paper or cloth, until the holes become so extended that the lobe of the ear reaches almost to the top of the shoulder. Nearly all shave their heads, but they leave a small spot of long hair on some part of the head, so that the appearance is very unique indeed, as one looks over a crowd of natives sitting or standing together. With the Suaheli women the case is just the opposite, for their hair is done up in the most fantastic manner, and they will sit for hours and hours trying to arrange their head-gear in the "latest fashion."

One of the worst customs they have is their native dance—especially popular by moonlight—when you can hear the dancing-call beat on their small drum calling the people together. The dance lasts all night. While many youth are anxious to secure an education from our missionaries, yet the majority of these forsake the mission station as soon as they learn that they must give up these heathenish dances.

As far as the government is concerned, the natives are under local chiefs, and then the German government chooses a head chief, whose duty it is to gather in the poll-tax, amounting to thirty-five cents per hut, each quarter. If these natives do not earn that amount of money, then they must work on the roads, for their head chief must see that the poll-tax is discharged either in money or in work, building bridges, grading and keeping in repair the roads, etc., etc.

After studying over the situation carefully, and visiting other missions, we came to the same conclusion our brethren have reached in Matabeleland—not to build up one large station, but to have a number of smaller stations. Thus far we have finished a good adobe stable, and one building intended for our blacksmith and carpenter shop. A temporary dwelling for the brethren is nearly finished. We expect to build a dwelling of four rooms surrounded with a veranda, from sun-dried bricks, upon a stone foundation. The roof of this house will be of banana leaves. Further up the hill we hope to erect a school and meeting-house. Our chief expense con-

nected with the erection of our buildings is the transportation and preparation of the material, for the material itself costs nothing. The mission station is over eleven hundred meters above the level of the sea, we have no mosquitoes, and therefore, no fever, so far as the station itself is concerned.

The missionary work among the heathen of Africa is deepening the interest our German brethren feel in scattering the truth throughout the whole world. I hope that our friends in the whole world will also feel a genuine interest in this new enterprise, and follow it with their prayers, and with gifts, as God may lead them, that they, too, may have a part in the labors of our brethren at the front.

L. R. Conradi.

## A Remarkable Incident

A MISSIONARY lady in Lucknow, India, was labouring among certain secluded Mohammedan ladies. She was seeking to impress upon their minds that Christ had more power than Mohammed. To do this, she read and commented upon



CROSSING A RIVER.

the man who was born blind and that the Saviour healed and forgave his sins, and the blind man was thus led to worship the Saviour. See John 9. She had no thought of conveying to her hearers the idea that the Saviour would restore the blind now, but that He was able to do this, and, consequently, He alone could forgive sins, and to lean upon other support would prove a broken reed.

Present at the interview was a lady who had lost her sight. She could only discern light from darkness, and had been told by eminent physicians that there was no hope for her, only by a very painful operation, and then it was ten chances to one if she would not lose her sight altogether. Her desire for sight was so great that her heart was wrung with anguish at the thought that never again would she be able to see. The missionary took great interest in the case, and manifested much heart sympathy. The next time the object of her

sympathy met her, it was with a happy face, having the assurance of her Saviour's love; her countenance beaming with joy, because her sight had been restored. The following is the substance of the Mohammedan lady's own story:—

"After you left the other day, I thought I would go to your Jesus and see what he could do for me. I purified a place and made ready, so that at the regular season of prayer [Mohammedans pray five times a day], I told Jesus that the missionary woman had been here, and she had said that He could forgive sins and restore the blind. I told him that the missionary woman said He was in heaven, but that He looked down and saw us and pitied us and heard us pray just the same as tho He were upon the earth. I then told Him that, as He was not here personally, I would make the clay and put it on my eyes, then I would go and wash and trust that He would heal my eyes. I went and washed and came seeing—my eyes were perfectly restored. Now," said the woman, whose heart was swelling with gratitude and praise to Him who had not only healed her eyes, but had forgiven her sins, "I shall hereafter believe in your Jesus."

Are there any who would question the power of God in the conversion of this soul to Jesus Christ? Hundreds of young ladies are needed to enter these secluded homes in India to-day, to administer consolation, not only to such individuals, but to hundreds of thousands of Hindu widows whose lives are made bitter by servitude and oppression growing out of the accursed custom of caste. Are there not here open doors? Who is there who reads these lines that will give himself or herself to God for perishing souls in India?—DIVINE LIFE.

## Our Work and Workers

From New York, last month there sailed four new workers for India, a much needed reinforcement. The Review and Herald states that others are to be sent later to open the work in Bombay and Burma.

At Arima, Trinidad, a building has been purchased and is being fitted up for a church for that company. It was found admirably suited to the purpose and is quite commodious being 20 x 42 feet. The work of fitting has already commenced and we understand, will be completed by the year's end.

Another faithful worker with the Watchman, Bro. Edward Phillips of Chaguanas, Trinidad, was laid at rest at Port-of-Spain, after intense suffering in the early part of November. Since the beginning of the Watchman, he has sold a large number in Chaguanas and vicinity and was a faithful worker in other lines.

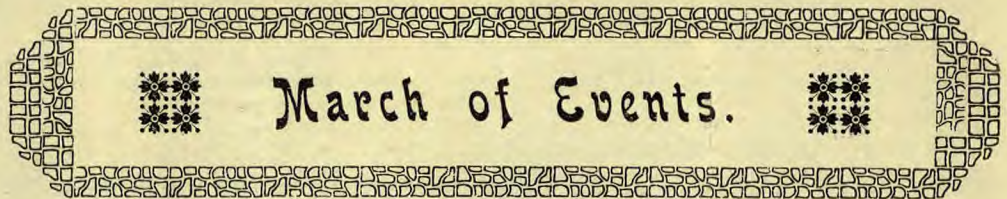
The next General Conference has been appointed for Washington, D.C., U.S.A. in May, 1905. It will be essentially a missionary conference and representatives will be present from all parts of the world. Elders J. B. Beckner and A. J. Haysmer were chosen as delegates at large from the West Indies.

At the recent General Conference Council pleas came from many parts of the harvest field for reinforcements. It seems as never before the calls at the front are pressing upon us as a people.

Is it not an omen that the Lord is ready to do a short work in the earth? From inland China, from Corea, from Central Africa, yea, from every corner of the earth comes the Macedonian cry. Shall we arouse to the need?

From Adelphi, British Guiana, on the East Coast comes word of an interesting series of tent meetings held by our Demerara brethren. Not only did the creole population attend regularly but East Indians of all creeds, Mohammedans, Brahmins, Hindus, Buddhists, were there from night to night. As a result of the services six have commenced observing the seventh-day sabbath and are studying for baptism.

The Great Missionary Campaign which was inaugurated at the same General Conference Council is taking hold of the hearts of our people everywhere. Here at the home of the "Watchman"



It is currently reported that Emperor William of Germany is still suffering from his throat trouble, and that it will be necessary for him to undergo another operation.

Recent telegrams bring news of a very severe storm which, starting from two points, Florida on the South and Canada on the North swept furiously the whole Atlantic coast of America doing considerable damage and centering near New York.

A call went forth recently from the United States department of state to the signatories of the Hague Peace Tribunal for another session at the Hague. It is not thought this will take place till after the present war, though most of the nations have signified their willingness to participate.

President Theodore Roosevelt has been re-elected by a very large majority of the people of the United States. His victory was an overwhelming one, he having defeated Mr. Parker by a much larger majority than did Mr. McKinley, Mr. Bryan at the election in 1900. America is once more committed to her present vigorous foreign policy and high tariff.

The Court of Sessions of Edinburgh has ordered the immediate enforcement of the judgment of the house of Lords in the favour of the Free church. This places over eleven million sterling in the hands of twenty-four Free Church ministers who opposed the amalgamation of the Free Church with the United Presbyterians. By their decision the House of Lords virtually takes from a majority of a church its privilege to change its views in religious things, or its name, should there be a minority who should oppose such action, in this case giving to that minority all the property belonging to the church even to the depriving the majority of their schools, houses of worship and denominational offices.

Such action cannot but cause distress for a time in the ranks of those affected by the decision, but must eventually fall upon those who by recourse to civil law have deprived their former brethren of what justly, and rightfully is theirs.

Perhaps never in the history of the British nation has it shown such calmness as under the circumstances of the recent incident which occurred in the North sea, in which figured the Russian Baltic Fleet and the English Gamecock fishing fleet from Hull. As others have expressed, one half of the recent trouble has caused a world war ere now.

While engaged in their usual peaceful occupation the fishing fleet suddenly ran upon the Russian fleet in its passage Southward and

we are following out the programmes and have had good times studying the subjects as outlined. Many who had been idle for some time have re-entered the active list of missionary workers and we anticipate excellent work on the Christmas Watchman and Bible Teacher as a result.

Saturday, Oct. 29, a most impressive baptismal service was held in Bridgetown, Barbados. Sixteen precious souls were buried with their Lord in a watery grave, and rose to walk in newness of life. The Spirit of the Lord drew very near, and the large congregation that had convened to witness the scene were much impressed. Elders Haysmer and Enoch conducted the service. This makes a total of twenty six baptized since the recent Conference. The work is still onward and scores of precious souls are seeking after truth.

without warning were opened fire upon. After doing quite extensive damage and causing considerable loss of life the Russian fleet passed on without so much as assisting the distressed fishermen or ascertaining the damage they had done.

For some days everything pointed to our being involved at any moment in war with Russia but peaceful counsels prevailed and it was finally decided by the two nations to refer the difficulties to a joint commission of naval officers, two each to be appointed by Russia and England and the fifth to be chosen by these four.

The danger of the situation is not yet over as unless punishment is meted out to the guilty parties as agreed in the first promises from Russia it is suggested by those high in authority that war must result. Russian public opinion seems strongly against allowing any such punishment to be given.

## The War in the Far East

Since the great battle along the Shakhe river in October but little fighting has taken place between the opposing armies. Artillery duels are frequent and the two armies lie opposite one another awaiting what must be a decisive conflict when it comes. It is currently reported that soldiers of either nation are fraternizing with each other, exchanging little luxuries, but this will not deter them when hour for battle arrives from shooting each other down in cold blood.

As near as can be ascertained nearly 80,000 men were killed and wounded in the battle last fought; a record exceeding any previous modern battles. Such is the result of modern weapons in actual warfare.

At Port Arthur the garrison still defies all attempts to capture the fortress. General Stoessel, who is in command, has set the example by making his watchword, "Port Arthur shall be my grave," and seems determined to hold out to the bitter end no matter what it may be. The suffering seems to be intense in the beleaguered city for want of food and water, but with exception of some privates who are desirous of escaping the rigours of the siege no desire for surrender is manifest. All but one of the ships in harbour have been sunk.

The war is wearing hard on either nation and Japan seems to manifest a willingness for peace. However her terms would be very unacceptable to Russia and such a desirable condition cannot be expected at least for the present.



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

December 1, 1904.

"When the fullness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." Gal. 4: 4, 5. Mankind in general have been so eager to multiply the external of religion to the neglect of the internal virtue of Christianity that the significance of the first advent of Christ has been lost sight of in the gorgeous festivities of the season.

The careful observer of the popular method of celebrating Christmas will be easily convinced that in spite of all the profession of devotion to Christ, the idolatrous mass and the boistrous hilarity of this festival closely identifies it with the ancient "Saturnalia" of Pagan Rome. This will be still more apparent when we consider that the 25th of December was selected, not because there was good reason for believing that it was the anniversary of Christ's birth, but it was an effort to blend Christianity with Paganism by celebrating the birth of Christ at the same time, and in the same manner as the heathen formerly celebrated the birthday of "Tammus" one of their mythological deities.

The birth of Christ is so significant that it cannot be properly memorialized by an annual observance of religious rites. The joy of true believers and the great value of God's gift to man, can be best expressed by loving hearts and recorded in the ever expanding lives of His redeemed people both in this world and in the future eternal ages.

W. G. K.

The third annual session of the Jamaica Conference of Seventh-day Adventists will convene in the Kingston Church, Sunday, January 1, 1905.

Morning and afternoon meetings will be held daily until all business to come before the body is finished.

Evangelistic services to which the public is especially invited, will be held every night during the Conference.

One of the most noticeable features of our times, is the loss of vitality and power seen all around us. Flowers fade and fruits fall before their time, unknown ailments appear in cattle and the fairest of the flock are taken. Man is no longer able to bear the heat and burden of toil as once he did. Our race is nearly run. The earth has grown old, and the infirmities resulting from sin rest heavily upon her. Do you wonder that she often trembles, and that occasionally groans and mutterings come from her cavernous depths.

Disintegration and decay are drawing the dark shadows of death over the face of nature. But to the watching, waiting ones, these are soul-thrilling moments, for they know that their redemption draweth nigh and soon the Sun of Righteousness will arise and flood the world with light, life, and glory.

J. A. S.

As promised last month we appear in this number with a new dress. Tho not departing far from the usual style of the paper we believe that all will recognize the improvement in the present issue. This has been accomplished under difficult circumstances: (1) our office force are new to their business, all but one having been less

than two months under apprenticeship. (2) Our copy was somewhat delayed causing a rush at the last moment with its consequent overlooking of mistakes which should have been corrected, and (3) it is our first large work attempted by the office. We believe for this reason that our readers will pardon the errors found and overlooking them appreciate the efforts put forth for the improvement in the appearance of our paper.

One more most successful year for the *Caribbean Watchman* is in the past. We can look back with pleasure upon twelve months of earnest work, which has been appreciated by a multitude of readers in the West Indies. Imperfections have of course been manifested, yet the promoters of the *Watchman* can say they fully believe that no other West Indian journal has ever received such a hearty and continued support. The light its pages bear has been recognized, and in thousands of homes the face of the *Caribbean Watchman* is familiar, and thousands look forward to its coming with joy.

We are glad this is so. We feel that the past year might have been better, yet we are convinced that plans have been laid that will bear fruit the year to come. At the Conference in Barbados, an assistant Editor was appointed and two Editorial contributors elected. This has strengthened the work, and will the coming year bear fruit in a better, brighter, more interesting paper than ever before.

Then as announced in a former number we have at last grown strong enough to buy our own printing outfit, and this number bears abundant evidence that the mechanical appearance and make-up will be all that can be desired.

We will have all the usual departments. **General Articles**, in first part of paper. **Interesting and Instructive Editorials**, **Health and Temperance Articles**.

A page devoted to **Our Young Folk**, which is appreciated by our Old Folks as well.

**A Home Page** which always will contain a story or incidents from real life that will illustrate principles underlying a happy Home, and

**Our Missions** department will keep us in touch with missionary endeavour in every land.

**Our London Letter** has been a very interesting feature throughout the year. Our readers have appreciated Mr. M. E. Olsen's endeavour to keep us in touch with the great metropolis, London, which is not only the capital of the great English Nation, but also the metropolis of the world.

Under the head, **March of Events**, we shall try to keep our readers posted concerning events of importance as they transpire.

And last but not least one of the Editorial Contributors Elder J. A. Strickland of Jamaica will continue throughout the year in the **Bible Class Department** a connected series of studies on The Book of Revelation. This book contains light for this time and should be carefully studied by all. Read Rev. 1: 3 and 22: 10, 18, 19, and then see if you can afford to miss the rare opportunity that would be offered in these Studies in Revelation.

We are satisfied that we have such an abundant feast of good things to set before our readers for 1905 that no one can afford to be without a single number. The turning wheel of Providence will bring to light things which we are sure you should understand. Remember that

**The Caribbean Watchman**

stands on the watch gathering the rays of light, and will faithfully do his duty during the year. Will you not profit by his counsel and advice?

We have printed this special issue with a two coloured cover. The shades employed will, we believe, appeal to all and be preserved by them. The frontispiece is a beautiful representation of the Visit of the Shepherds, from a painting of one of the great painters and we were fortunate in obtaining permission to use it in this one edition only.

**The Watchman Press**

Again we are glad to report progress on the Press fund. Our brethren and sisters are coming to our aid and we are sure that there are many others who will help in getting the remainder of the necessary funds for our outfit. We would suggest that it is not necessary to hold back on account of the offering being small. Some we know feel that they can afford but little. If that little be given in God's name it is as valuable a gift as the much. God has said that our publishing offices should be established in different places in mission fields and he has clearly evidenced the fact that we are taking a step in the right direction by his continued blessing. Will not many more have a share in this good work in this field. We can report this month.—

Previously reported ... ..	\$ 511.36
J. H. Massiah ... ..	5.00
	<hr/>
	516.36

**PLEDGES:**

Friend ... ..	3.00
M. Perry ... ..	1.00

Marriage like the Sabbath comes to us from Eden; both bearing the stamp of the highest authority in the universe,—that of God himself. Bitter hatred of the Sabbath has caused that sacred institution to be stamped out of the hearts and minds of many; who pronounce it "unnecessary, antiquated, and inconvenient." Now the battering rams of worldly prejudice and policy are being turned full against marriage. A noted English writer sees the marriage of the future as only a temporary arrangement that will cease after the parties have lived together for a certain length of time and then leave both free to seek other mates. A lady writing in a Jamaica paper, bemoans the injustice and inconveniency of marriage. Others think that the club, card party, concert, and fashionable fads are of more importance in this generation than marriage. How sad that men and women are not satisfied with God's gifts and arrangements, but think they can improve his plan.

"On the walls of a cell in which a poor man had been confined for long, weary years, after his death, it is said, were found written with chalk the following beautiful words:

"Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every blade of grass a quill,  
And every man a scribe by trade—  
To write the love of God abroad  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though spread from sky to sky."

Surely the man who wrote these lines knew something of God and of His infinite love and mercy. Yes, God may be found within prison walls. There is hope for all.

The following little verse expresses a thought closely linked with faithfulness in Christian life. As long as there is work for Christians, a world unconverted, the demand to give will come. As one has remarked we should give until we feel it.

"Who little give, knows not the joy of living;  
His shrunken soul the bliss of heaven foregoes  
For earthly gain; and daily harder grows  
His task—the task of little giving.  
Who gives his all, and gives with spirit willing—  
Yea, gives himself, and mourns 'a gift so slight'—  
Shall find in sacrifice supreme delight,  
A heavenly joy the emptied vessel filling."

# GIFT BOOKS

FOR THE HOLIDAYS.

AMONG the greatest pleasures of the holiday season is the custom of presenting friends with some gift by way of remembrance. And what so good, so full of lasting benefit as a good book. ¶ Good books have been described as the best companions of men. Words spoken are often forgotten; words read are more readily retained.



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Paradise Home, . . . . .	" . . . . .	25



## International Tract Society,

Port-of-Spain, Trinidad. Bridgetown, Barbados. Kingston, Jamaica.



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Any Mistakes Occurring will be promptly rectified upon notice being sent this office.

### To Advertisers.

The fact that an advertisement appears in this paper indicates that, as far as its managers can ascertain, it is reliable. No matter of an objectionable nature is received, the aim being to make the advertising columns come into strict accord with the principles advocated by the paper.

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