

CHRISTMAS SPECIAL NUMBER.

THE  
**CARIBBEAN WATCHMAN**



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

Vol. 3—No. 12.]

Port-of-Spain, December, 1905.

[Price 3 Cents





# THE HOLIDAYS 1905.



The perplexing question at this time of the year is to many, what shall I give Mother, father, sister, brother or friends for the holidays. Every one is perplexed as to what to do *this year*.

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THE CARIBBEAN WATCHMAN

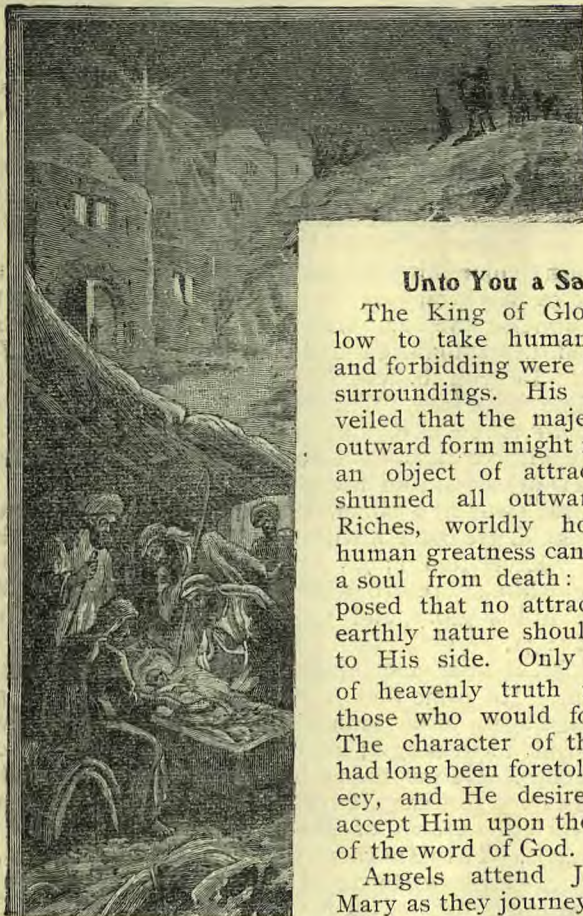
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## The King of Glory

MRS. E. G. WHITE.

### Unto You a Saviour

The King of Glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honour, and human greatness can never save a soul from death: Jesus purposed that no attraction of an earthly nature should call man to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God.

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrolment of the peoples of her vast dominion, has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. Out of Bethlehem, said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." But in the city of their royal line, Joseph and Mary are unrecognized and unhonoured. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer is born.

In the fields where the boy David had led his flock, shepherds

Christ's second coming will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. He will come with His own glory and the glory of His Father. He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty. Upon His vesture will be written the name, "King of kings and Lord of lords."

At His first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilat's bar, where they charged Him with blasphemy. He was scourged and crucified. Nails were driven through His hands and feet. For three hours He hung on the cross, while His enemies said tauntingly, "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

At His second coming, the scene will be changed. He will be acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. The angels will bow in adoration before Him. His enemies will see the mistake they have made, and every tongue will confess His divinity.

Christ's glory did not appear when He was upon this earth. He was then a Man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity. He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy-seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin.

Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

With earnest longing God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "The morning cometh, and also the night." Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of His glory. The Sun of Righteousness is

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## Unto You a Saviour

(Continued from page 1 first column)

herds 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."

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

Heaven and earth are no wider apart to-day than when shepherds listened to the angels' song. Humnity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noon-day, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

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

MRS. E. G. WHITE.

\* \* \*

He is coming, yes, he's coming, with the holy angel band;  
We rejoice to hear the message as it speeds by sea and land,  
When the gospel of the kingdom shall in all the world be preached  
For a witness to all nations, and its final triumph reached.

He is coming! O what rapture! O what music to the ear;  
We anticipate his glory, and believe his kingdom near  
We have waited for him patiently, and still our faith is strong,  
And we almost hear the angels shout "hosannas," loud and long.

## The King of Glory

(Continued from page 1 second column)

about to shine forth. The morning and the night are both at hand,—the opening of endless day to the righteous, the settling down of eternal night to the wicked.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Lord is soon coming, and we must be ready and waiting for His appearing. O, how glorious it will be to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home.

## The Coming King

Christians should not only look for the appearing of Christ, but they should love to contemplate it. What man was a more true and devoted follower of Christ than the apostle Paul? To him in life and death the coming of Christ was a joyful theme, a "blessed hope." As he drew near to the end of his labourious life, and was soon to stand by the headman's block, the thought of the coming of his divine Master filled all the chambers of his soul with gladness.

When Jesus comes, it will be the same One who once walked the earth a stranger; the same One who died on the cross for sinners: the same One who ascended to heaven in the sight of his astonished and sorrowful disciples. *This same Jesus!* Do you believe it? Jesus said: "I will come again." The angel said, "This same Jesus" will come again, *in like manner* as ye have seen Him go." He went away bodily; He will return in the same manner. "For the Lord himself shall descend from heaven." 1 Thessalonians 4: 16. He was borne away in a cloud, He will come in the same way. "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1: 7. Angels escorted Him to heaven; they will also return with Him. "The Son of Man shall come in his glory, and all the holy angels with Him" Matthew 25: 31.

How different such a coming from that witnessed at his first advent. He came then a stranger to his own people, He will come again to be "admired by all them that believe." Then He came in weakness; now He comes in power to scatter his enemies. He was then a babe wrapped in swaddling clothes, and lived to wear a crown of thorns; now He comes a King, wearing a crown of glory, and attended by all the shining angels. Then He came to bear the burden of sin, to suffer, and to die; now He comes without sin, nevermore to die, but bearing crowns of life for all his people. Thank God that this time—

"He comes not an infant in Bethlehem born,  
He comes not to lie in a manger;  
He comes not again to be treated with scorn,  
He comes not a shelterless stranger:  
He comes not to Gethsemane,  
To weep and sweat blood in the garden;  
He comes not to die on the tree,  
To purchase for rebels a pardon;  
Oh, no! glory, bright glory environs Him now."

And we shall see Him. What a thought! See Him as He is; Him whose head and hairs are white like wool, as white as snow; whose eyes are as a flame of fire; whose feet are like unto fine brass, as if they burned in a furnace: whose voice is as the sound of many waters, and whose countenance is as the sun shining in his strength. Revelation 1: 14-17. But this is too much for our understanding. We must wait for the glad day of his actual coming, when our eyes may behold Him in all his splendor; for "it doth not yet appear what we shall be; but we know that, *when He shall appear*, we shall be like Him; for *we shall see Him as He is.*" 1 John 3: 2.



# Steps Toward the Kingdom

**O**NE afternoon, soon after the day of Pentecost, Peter and John attended a prayer service at the temple in Jerusalem. Living not far from the temple was a family, one member of which was a cripple. He had been thus afflicted all his life, and had no power to walk. He was carried daily to the gate of the temple, and laid there in order to excite the compassion of the worshippers. As the apostles were about to pass through the gate called Beautiful, the lame man, seeing them, begged for a gift. "And Peter, fastening his eyes upon him with John, said, Look on us." Acts 3: 4.

It was customary for all who attended the temple service to carry money to contribute to the treasury or to the poor, or both. It was probably because of this custom that the friends of the lame man laid him at the gate of the temple, as true worship and liberality are inseparable, and his friends reasoned that the unfortunate man would be benefited by the liberal donations of worshippers. When Peter said to him, "Look on us," he did so, earnestly expecting a gift from them. "Silver and gold have I none," said Peter. The cheerful look of expectancy soon faded from his countenance, but hope revived, as Peter added, "Such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

Taking him by the right hand, Peter lifted him up, and immediately he received strength, and "leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." And when the people saw what had been accomplished by the power of God, they were filled with wonder and amazement, and came running together into the porch of the temple, fixing their gaze intently upon the apostles, as if they by their own power had made the man to walk. A wonderful miracle had been performed in a most public manner and place. And as the people were wondering by what power this cure had been effected, Peter declared that it had been accomplished through Jesus, the Prince of life, whom they had delivered up to be

crucified, and whom God had raised from the dead. It was through faith in His name that this man had been made perfectly sound. Then he assured them that although they had put to death the Prince of life, their sin was not an unpardonable one.

As Peter realized that their sin could be forgiven, and that they need not despair, even though they had put the

tion with the times of refreshing; fourth, the appearing of Jesus Christ; and fifth, the restitution of all things.

Sin has defiled and blackened the nature of man. It has darkened his spiritual, marred his mental, and dwarfed his physical nature. Therefore, in order to remove the curse, God has ordained that man shall repent. First, by manifesting a godly sorrow for sin. Second, by the confession of his sins to God, whose law he has transgressed — for sin is the transgression of the law — and by further confessing his fault to the one whom he wronged in committing the sin. True repentance produces a genuine mourning for sin, and an earnest desire to be cleansed from it. It is the fruit of saving faith, and results in a total change of heart and life. The evidences of genuine repentance are humility, faith, prayer, and obedience. Third, real repentance manifests itself by making reparation for wrong acts as far as lies in its power.

Men are not led to true repentance by the threatenings of justice. Such a course often turns a sinner from a desire to repent. But when the willingness of Christ to save is presented to him, and the love of God in giving the Saviour to die for a race of rebels is set forth, the contemplation of this wonderful love on the part of God leads to true repentance.

The Apostle Peter continues, "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19. The term "convert" signifies to turn from; in a Bible

sense, to turn from a state of sin to a condition of righteousness, a turning to God through Christ, deeply deploring sin, and believing that through the name of Christ sins would be blotted out.

Repentance and conversion now having been experienced, the sins of which the sinner has repented, and from which he has been converted, are to be blotted out. The Apostle declares that this shall take place when the times of refreshing shall come from the presence of the Lord, at the time when Christ completes His priestly work by the final blotting out of sin. Then the Holy Spirit will ripen the harvest for the end

## Christ the Restorer

I look o'er the earth with her burden of sin,  
And I see naught but tempests without and within;  
I see naught but sorrow and anguish and death—  
A charnel-house, breathing its pestilent breath.  
I see but her battlefields heaped with the slain,  
And I hear the low wails and the moanings of pain;  
The poor, toiling millions are crying with grief,  
And the sin-stricken earth can afford no relief.

The brier and the thistle spring up from the sod,  
For the children of men are at war with their God.  
I know 'tis the marks of the curse that I see,  
But I've heard there is coming a glad jubilee;  
And I know the black trail where the serpent hath crept,  
Where the minions of darkness have slumbered and slept,  
Where the blood of earth's martyrs hath crimsoned the sod,  
Shall bloom like the rose in the garden of God.

For Christ, the Restorer, is coming again—  
Oh, shout the glad news to the children of men.  
The armies of heaven shall fight with His foes,  
And the desert shall blossom and bud like the rose.  
Then say to the fearful of heart, "Be ye strong;"  
And shout the glad strains of the jubilee song;  
Soon the dead shall awake, and the lame as the hart  
Shall leap and rejoice, and glad waters shall start  
In the drear desert wastes, and the tongue of the dumb  
Shall shout "Hallelujah!" when Shiloh shall come.  
*Mrs. L. D. Avery-Stuttle.*

Son of God to death, he said unto them, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until 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: 19-21.

This scripture gives the successive steps which must be taken to reach the kingdom of God. Please note them; first, repentance; second, conversion; third, the blotting out of sin in connec-



of the world. As the early rain of the Christian dispensation fell upon the newly organised church at the beginning of its existence, on the day of Pentecost, so shall the latter rain of the Holy Spirit, come in a grand refreshing shower at the close of probation, just prior to the period in which Peter affirms that God shall send Jesus Christ which before was preached unto you. When our Saviour shall appear the second time without sin unto salvation (Heb. 9: 28.), sins shall then all have been blotted out. Then shall Christ redeem His people from the bondage of sin, and complete the work of bringing the world back to its Edenic beauty, thus ushering in the restitution of all things spoken of by the mouth of all the holy prophets since the world began. Then shall we read, as never before, the love of God in all the unfoldings of nature, in every balmy breeze, in every fruitful tree, and in every fragrant flower.

S. H. LANE.

### Thoughts on the Nativity of Christ

Although we do not believe that our Lord was born on December 25th, yet it is appropriate to consider some precious thoughts suggested by His Nativity while all around are celebrating this great and glorious event. Many hundred years ago from the blue ethereal galleries of the sky a beautiful anthem struck the ears of shepherds at Bethlehem while watching their flock by night. Truly this was good tidings, not only to the privileged ones who heard the anthem, but to every one of the great human family. The long looked for Messiah had come. The fullness of time had arrived for the fulfilment of the promise made to Adam and Eve. "When the fullness of time was come God sent forth His Son to redeem them that were under the law, that we might receive the adoption of sons." Eager eyes had been anxiously looking forward to this happy event. Yea, all heaven was deeply interested in it; and lo, the time was at hand. What joy filled the hearts of the shepherds as the angelic harbingers assured them, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Not in the palatial residence of the opulent of either of the renowned Palestinian cities was the Holy Child to be found, but in a humble manger in the obscure town of Bethlehem "the least of the princes of Judah." His birth made it famous henceforth. Behold the amazing condescension of the Only Begotten Son of the Father! No wonder that the Apostle Paul exclaimed "Ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich."

Oh that the spirit of the angelic anthem would permeate every heart at

this season. "Heaven and earth are no wider apart to-day than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noon day, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walk of life heaven may be near. Angels from the courts above will attend the steps of those who come and go at God's command." *Desire of Ages—Chapter 4, page 48.*

Dear reader, have you been set free from the power of sin. Christ the Immaculate Son of God left the glories of the celestial courts and became incarnate for your salvation. This is good tidings for you. The Great Deliverer has come. The cords of sin can be broken asunder, for the angel told Joseph that His name shall be called Jesus, "for he shall save his people from their sins."

The birth of Christ brings comfort for the poor. Many are discouraged over the vicissitudes they encounter in life, but encouragement is afforded every one. The Son of God came into this world and endured poverty, but is now seated on His Father's throne. None need be discouraged in the conflict of life. Let His Nativity kindle in your hearts a holy ambition to rise above your environments. Go forward. Rise higher. Some think that in order to commemorate Christ's Nativity they must engage in sumptuous feasts and intemperate vices, but this should not be. This event must stir us up to nobler duties. Christ came to this earth on a mission of peace; but intemperance brings discord, disunion. Let peace rule in the heart and home. Invite the King of Peace to come in and be your guest.

This event also brings goodwill to all men. Love to the world. It was boundless love which caused God to give His Son to die for a ruined world. Amazing sacrifice! Are we willing to walk the road of sacrifice; to give up all the allurements of the world and follow the lowly Jesus? Many are making elaborate preparations to welcome Christmas, but only a small number are impressed with the power of love to make sacrifices in order that the Gospel of Christ may be carried to the dark countries of the world, so that they who are bound by the cords of superstition and enveloped in heathen darkness may hear of Him who became poor, that they through his poverty might be made rich. Let all enmity be eradicated from the heart. Let the love of God rule supreme. It will put an end to all disputes and make us fit citizens for the New Jerusalem. Forgive them who have trespassed against you. Endeavour to follow the footsteps of Christ. Let the offending son return to the angry father and kiss him acknowledged-

ing his transgression. Let the broken friendships be reunited by the golden link of love. Yea, let all unite and shake hands, joining in the anthem, "Glory to God in the highest and on earth peace, good will to men."

T. L. M. SPENCER.

### The Gladsome Christmas-Time

The gladdest of all the year's holidays is Christmas, the day generally recognised as commemorating the birth of world's Saviour. Surely this poor, sin-sick world, in which is so much of sorrow, want, wretchedness, and woe, sadly needs a Saviour. Surely, then, the day that especially calls to the mind the coming to this world of a Saviour, of the Saviour, should cause all God's creatures to rejoice and be exceeding glad.

Unfortunately, too many make the Christmas-tide a time for thoughtless merriment, careless hilarity, self-indulgence, folly, sin, and general license for all kinds of evil excess. People who do thus, miss the real meaning of Christmas, and know nothing of its true gladness.

The hearts of all who truly rejoice at Christmas time will be filled with the true Christ love,—the love that "seeketh not her own," but rather seeks to add to both the temporal and eternal good of others. That love will prompt us not simply to give things, but, as did the Saviour, to give ourselves, wholly and unreservedly, for the good and blessing of others. The presents we give are only tokens, mute emblems, of that supremely better gift,—our own selves, our own heart-love. Without the last named gift, all else is but "sounding brass and tinkling cymbal." Only those who thus seek and find this better part, this higher and nobler significance of the happy Christmas time, can enter fully into its true joy and be glad; they only can appreciate the beneficent words of the angel to the shepherds: "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."

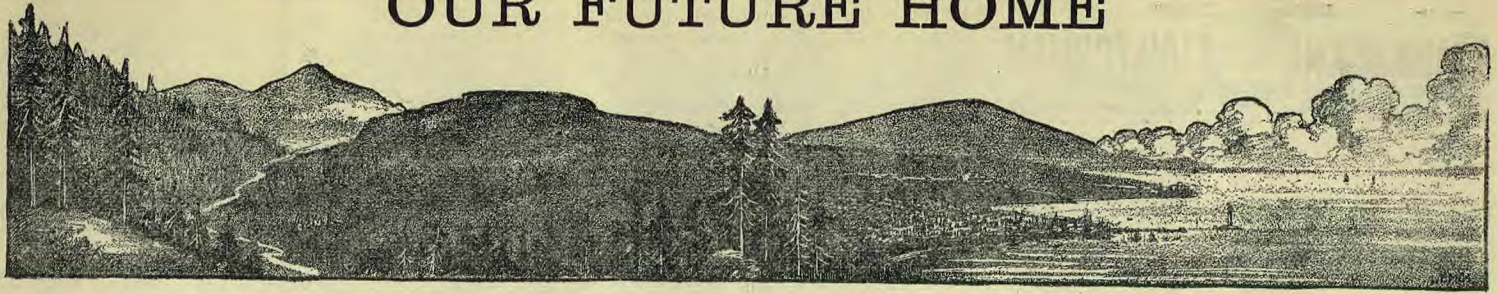
In view of this glorious announcement, is it to be wondered at that straightway a great multitude of angels were heard to sing: "Glory to God in the highest, and on earth peace, good will toward men?" Shall not every WATCHMAN reader respond heartily to this heavenly anthem of the angelic host, and unite with the psalmist in singing, "Bless the Lord, O my soul: and all that is within me, bless his holy name?"

J. E. BARTHOLF.

"Habit is a hard master, and he rules the world with a hand of iron."



# OUR FUTURE HOME



For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64: 4; also 1 Cor. 2: 9.

It seems by this quotation that at the beginning of the world men did hear by the ear, did perceive by the eye, the glory that arrayed the world, but since the fall, the glory has departed to that extent that the eye of man has not seen the original glory of the world as it was; but God ever gazes upon it, as He sees the end from the beginning, and not only views that glory as it was, but views it as it will be.

The human eye has beheld some wonderful things. There are dazzling sunsets and rosy sunrises, mountain glories and ocean marvels, so beautiful that, once seen, their impression clings to memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but we have never correctly pictured the golden streets, the broad river of life, or the glories of the tree of

*The Half not Told*

life. When we shall at last view their splendour, we shall exclaim, "The half has never been told!" Thank God that He has revealed them unto us by His Spirit, "for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 10.

The psalmist, in speaking of the world, declares, "Of old hast Thou laid the foundation of the earth; and the heavens are the works of Thy hands, . . . As a vesture shalt Thou change them, and they shall be changed." Ps. 102: 25, 26. There are many texts of scripture both in the Old and the New Testament that predict, like the above quotation, a glorious eternal future for our world. In Isa. 65: 17 we read, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Not that we shall never think in the world to come of this present one. But in its appearance it will be so changed, so arrayed in its surpassing glory, that there will be nothing in it which will bring to mind this one. We shall certainly know the Saviour, and when He raises His hands, nail-pierced, in benediction, we shall remember that we were blood-bought and washed from sin in a fallen world.

*New Heavens and earth*

Isaiah continues farther, speaking the words of the Lord: "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 19. The revelator, viewing the world redeemed, gives the same glad assurance: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4.

When our heavenly Father dries up the fountain of tears, He does so by removing the cause. The saddest of all tears that flow, roll down the cheek of a young, fond mother as she bends tenderly over the death-couch of her firstborn. Could some mighty healer, some tender-hearted friend, say to the death-claimed son: "Awake, thou that sleepest;" and if the

*Weeping no more heard*

eyes should open, and the cheeks flush, and the lips part, and in sweet tones he should whisper, "Mother!" the cause of her tears would be removed and quickly they would cease to flow. So when God shall forever destroy sin, He will then have removed the cause of tears.

The prophet, speaking still further of the new earth, says, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Isa. 65: 21, 22. To some minds this may seem altogether too literal. Inspiration seems to be contrasting the things of this world with the things of the world to come. In this one, man's work perishes: in the world to come, his work shall abide. Here men build and plant. Though the building be palatial or humble, yet he who constructs it knows not that he shall ever live in it. He who plants knows not that he shall ever eat the fruit of the vineyard. But in the world to come it will not be thus. Adam and Eve in the garden of Eden were commanded to dress and keep the garden. In their un-fallen state their labour was recreation and joy combined. So it will be in paradise regained.

To Isaiah, above all the prophets of the Old Testament, were revealed the glories of the world to come, and he gives us a vivid description of it as it will appear in the future ages. He devotes the whole of the thirty-fifth chapter to this subject. He says in the first verse: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

*No Poverty There*

This scripture teaches that the time will come when the desert shall be clothed with verdure. A wonderful change indeed from that which the eye of the traveller now sees as he passes over the sandy plain of the vast Sahara, stretching hundreds of miles in length, and so broad that it takes days to cross it. No green trees or green fields greet the vision. But in the restitution, the verdant fields and grand forests will spring forth, for its barrenness shall be succeeded by fertile beauty.

The prophet continues: It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." In ancient times the forests of Lebanon were renowned throughout the Eastern world. They were stately and beautiful in appearance, and when all shall be brought back in the restitution, beautiful forests, such as Lebanon once produced, will grace the desert waste.

*The Desert rejoices with verdure*

Possessing such hope as this, connected with the thought of seeing the King of that country in his beauty, patriarchs and prophets, apostles and Christians, of all ages, have endured the crosses and losses of life with a fortitude that has astonished those not inspired by such a glorious hope. The Apostle Paul states the case clearly in 2 Cor. 4: 17, 18: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen,

for the things which are seen are temporal; but the things which are not seen are eternal." The things with which we have to do here, are, as the apostle says, temporal. We live amid changing seasons, changing temperature, changing associations; indeed, mutation is written upon every thing earthly. Nothing seems to be substantial except the changeless stars. But the glories that shall robe our sin-cursed planet are not temporary, but eternal. He who realizes this shall be strengthened, though his hands may be weak and his knees feeble.

We are soon to exchange worlds. Indeed, we are already treading on the borders of the better land. The dimming veil that screens us from the glory of that future world is very thin. Reader, shall you and I be ready? Are we manifesting in our life the same gentle disposition that the Saviour did in His? It is said of Daniel that an excellent spirit was in him. This was because he had the mind that dwelt in Christ. Phil. 2: 5.

The new earth will be arrayed with beauty and glory which cannot be fully described. Its scenery cannot justly be compared with any ever gazed upon in this world since the fall. Every turn will develop some new revelation. Each scene will be robed in its own peculiar freshness and characteristic, and will present a new picture of beauty. The artist will never lack a subject for a sketch, nor the lover of nature a theme for contemplation. The gently sloping hills and beautiful plains will be made musical by the sound of babbling brooks and rippling rivulets, while the air will be richly freighted with the perfume of never-fading flowers, and vocal with the notes of the merry songsters; and over all, flooding hill, glade, and plain, with light clear as crystal, will stream heaven's light in all its beauty and brightness.

*Not long to wait*

"We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed—  
But what must it be to be there!  
We speak of its pathway of gold,  
Its walls decked with jewels so rare,  
Its wonders and pleasures untold—  
But what must it be to be there!"

"Do thou, midst temptation and woe  
For heaven my spirit prepare;  
And shortly I also shall know,  
And feel what it is to be there.  
Then o'er the bright fields we shall roam,  
In glory celestial and fair,  
With saints and with angels at home,  
And Jesus Himself shall be there."

The Word of God begins with man in paradise. It records the story of his shameful fall, and follows him in his sad pilgrimage through a world marred and scarred by sin. It does not leave him without hope, but constantly points him, through a crucified and risen Saviour, to the better land. Throughout its sacred pages it sweetly and earnestly declares the promise that this world shall be redeemed, and concludes with an invitation to all to prepare themselves for an everlasting inheritance therein.

*Our Paradise Home.*





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December 1, 1905.

### The Two Advents

Another year has rolled swiftly around and Christmas time is here again. Our minds are carried back to that night nearly 2000 years ago when Jesus was born a babe in Bethlehem. It is well for us to consider at this time some of the lessons to be drawn from the experiences of that generation.

As we study carefully the history of those days we see how the Divine agencies molded even the heathen and barbarous nations according to His will so that the whole world in its social, political, and religious phases were prepared for that event. It was the fulness of times.

Among the people whom God had separated to be a light to the world and to whom had been committed the Divine oracles there were many who were waiting the coming Messiah. The prophecies had foretold the time and place of the great event, there was a general expectancy in the hearts of Israel. But piety had well nigh departed and profession of godliness had taken the place of possession. Israel had through disobedience grieved God's Holy Spirit from them, and darkness was in their hearts, for when the Spirit had gone light was gone also. Yet they still made as high a profession. Yea, they were even greater stricken for the little outward observances, mere ceremonialism, and rested securely behind the solid wall of hypocrisy with which they surrounded themselves.

Still they read the scriptures and searched diligently in them for instruction. The result of searching the Scriptures without the light of the Spirit resulted in a total misunderstanding of them. They could not "rightly divide" the word of truth.

When they read in the Old Testament the texts showing that Jesus was to be born a humble babe in Bethlehem and that he must needs suffer and die, and then again in other texts that Christ was to come in Glory and Majesty and all the world was to tremble at his coming, their darkened hearts were not in a condition to divide the word of truth aright, and so they took the interpretation most pleasing to the flesh and to their own undoing misapplied the scripture by applying the prophecies of His Second Advent to His First.

And thus although they knew the prophecies and were on the tiptoe of expectancy looking for the Messiah, yet He came and they rejected Him.

But it should not have been so. Witness the devout faith of the virgin mother. Also the quick acceptance of the babe born in a lowly manger by the humble shepherds. Think of the faithful watchers of other lands represented by the three wise men who saw and followed the Star in the East. Follow that same babe to the temple and behold that just and devout man Simeon as he recognizes in that babe the Saviour of the world and in haste gathers him in his arms and pours forth his song of praise and thanksgiving for the World's Redeemer. Likewise also Anna the prophetess gives thanks unto the Lord for the fulfilment of the Promise. Come down a few years more and listen to the burning words of John the Baptist, the voice from the wilderness calling the people to repentance for the

kingdom was at hand. Then you will see that the world had been prepared, the warning had been given, but the world was unwilling to hear aright, and to the loss of their souls the majority rejected their Saviour.

### The Second Advent

Even so shall it be when Jesus comes the second time. The prophecies are clear and plain. Line upon line precept upon precept has been given. The Divine agencies are abroad in the world, preparing the world for its last great event. The voice of the Elijah Message is sounding throughout the length and breadth of the earth. But the world still wrongly divides the word of Truth and are rejecting the Message of the Coming King. Men are as unwilling as ever to accept the unpopular truth, and in the resulting darkness are lost in their misinterpretation of scripture. How sad to think of the darkness of despair that shall settle down upon the souls who today lose their way in the darkness from misinterpreting the word. Those who were deceived at the first advent still had opportunity to repent for probation had not then closed. But those who shall in the same way reject the advent message now, will find when it is too late that the gate of mercy is forever shut, and they are surrounded by the darkness of eternal despair. Then will be wrung from their heart the bitter wail "The harvest is past the summer is ended and I am not saved."

Dear reader will you not at this season call to mind these lessons and profit by them? Why should you go on with the giddy world and be at last numbered with the lost. Turn to-day and give your heart to him who loves you, accept the message of His soon coming and be saved eternally with Him.

### A Sign of the Second Advent

In our Saviour's famous sermon on His Second Coming as recorded in Matthew 24, is found a sign not usually emphasized. It is recorded in the fourteenth verse "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." The present world-wide crusade of missionary endeavor is a most striking fulfilment of these words.

It was but a few years ago that William Carey the young cobbler stood up in a religious gathering in England and plead for the souls in darkness in the regions beyond. The venerable presiding minister said "young man sit down, sit down; when the Lord wants to convert the heathen he will do it without your help." But Carey's burden had come from the Spirit and he did not leave the heathen as they had been for centuries, but inaugurated a missionary movement that has grown and expanded until at the present time it embraces all the world. He became the father of modern missions.

### A Short Work

But the work must be closed with power. "For He will finish the work and cut it short in righteousness because a short work will the Lord make upon the earth. Rom. 9: 28. This refers to a special movement inaugurated for the specific purpose of finishing the work. Rev. 14: and other scriptures foretell this same mighty world-wide movement. It is even now here and all things are ready for the finishing of the work. Are you in line?

The following significant statement made by Secretary Patton at the recent Congregational Conference held in Seattle is worthy of serious consideration at this time. He said as follows,—

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like it in history since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of times. Once our missionaries laboured ten years for a single convert; now a thousand converts await baptism in a single province of China."

These words uttered by an impartial observer are weighty ones and demand our most serious consideration. What means it? Even this: Divine agencies are even now preparing the world for the finishing of the gospel work; we are upon the eve of the cutting short in righteousness. The people represented by this paper have been raised up and are now sweeping thoroughly the world with the last warning Message. Soon the whole earth will be covered, the light will flash forth in unequalled beauty; from every nation such as should be saved will be gathered out, and then shall the end come. Even so come Lord Jesus. Get ready, get ready, get ready.

E.

### The Prayer of Faith

The prayers that ascend daily, yes hourly to the throne of grace, may or may not be prayers of faith. In fact it is a question if many prayers offered ever reach the throne owing to the spirit in which they are offered. It is sad but it is a fact, that as in the days of old many a well rounded, and well worded prayer, like the one of the Pharisee in the time of Christ, goes no nearer heaven than the roof of the temple in which it is uttered. Utterly lacking humility, love and faith, God fails to hear; and the poor contrite sinner with his humble petition for mercy, goes forth justified before his more eloquent companion.

God delights in our coming to Him at all times for His counsel, help and love. He begs us to search for Him, to draw near unto Him; but this cannot be pleasing to Him unless we come, realizing that He is righteous, that we are in need, that our lives demand His blessing and that His returns are the gifts of His grace.

Many times we approach God with a petition for something we deem He should grant or do, when we have but little idea ourselves of what we ask. We may be asking for something which, should we but consider it as seriously as we should before making the request, we would have presented to our Father in a different manner. We should weigh well not only that which we ask before asking but our motive in making the request as well.

The following story of an incident which took place between mother and child will illustrate in part the relation we should sustain to the Infinite in our petitions.

"Bless the poor little children who haven't got any beds to-night," prayed a little boy, just before he lay down on his nice warm cot, on a cold, windy night.

His mother said: "you have just asked God to bless the poor children; what will you do to help them?"

The boy thought a moment: "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what then are you willing to do?"

"I'll give them some bread."

"You have no bread—the bread is mine."

The boy thought again. "I'll give them half of my money. I have seven pennies. I'll give them four. Wouldn't that be right?"

So with our prayers, dear reader. Let us consider them. Do they show faith? Do they carry true motives? Do they bespeak hearts willing to serve, lives willing to be sacrificed? Are they indeed petitions marked by true humility, motives pure and true, lives consecrated to service whatever that service may be? Such are prayers of faith. Such come unto the ears of the Lord of Sabaoth and are answered because in the heart of the petitioner God sees a desire to conform to His will. "When ye pray" "draw nigh unto God." Seek to place yourself where he can use you. Be ready in His strength to answer your own petitions. Have faith to believe the petition will be answered and you will find the request granted and your life made useful in service to God. w.



# Health and Temperance

## A Laugh

A laugh is just like sunshine,  
It freshens all the day,  
It tips the peak of life with light  
And drives the clouds away;  
The soul grows glad that hears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folks along.

A laugh is just like music,  
It lingers in the heart,  
And where its melody is heard,  
The ills of life depart;  
The happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music,  
For making all life sweet.

—Selected.

## Moses King's Reason

Moses King keeps a barber shop under the savings bank. He is about as black as black can be, and he carries upon his back the marks of the overseer's lash, for he was once a slave.

One morning I stepped into his shop to get my hair cut. There was another man just taking a seat in the chair as I entered. He was the secretary of the D—— Sunday-school, and a very fine specimen of a man.

I was not a little amused at the conversation that was carried on between Moses and his customer, for, unlike his namesake, the darkey Moses is by no means slow of speech.

"No, sah," said Moses, very emphatically, "I'se dun quit dat dirty business."

"But," said the customer, "you came from a tobacco-raising State. You must have used the weed a good while."

"Yes, sah," said Moses, "I beginn'd it as a pickaninny. I smoked in de wah times, an' arter de wah was ober I kep' on smokin', I began wid a clay pipe, but arter I got free an' commenced to pick up de dimes, I got shut ob de clay pipe an' took to usin' cigars.

"Seem' like I was mo' of a gemman wid a cigar in my mouf, 'specially when de little white boys on dar way home from school would grab for my stubs, dat was as short as my wool, an' den go roun' de streets smokin' 'em for all dey was wurf.

"Dey wouldn't eat wid a niggarr no how, but dey wasn't above smokin' his ole cigar stubs. Dey might jes' as well ab worn his ole clo'es."

"What made you give up smoking, Moses?" said the gentleman in the chair.

"Well, sah," said Moses, "dar was a great awakenin' in de Free Met'odist Church 'bout five years ago. De ebenin' meetin's ob dat church used to keep de neighbours 'wake ebery time.

"De debbil make a big fight for dis yar sinner, but de good Lawd stood by him, an' I tell you, sah, I didn't get no peace till I went back on de debbil an' jined de army ob de Lawd.

"One Sunday mawnin' de preacher took fo' his text dis yar passage ob Scriptur': 'Know ye not dat yar bodies are de temple ob de Holy Ghost?'

"De preacher said de good Lawd did not care wheder de body was black or white, so only it was clean on de inside. I had smoked all de way to de church de bery day I heerd dat ar sermon. So I looked at de matter dis way; I axed myself, Moses, is yer clean on de inside? Den I axed myself, Did I eber see a smokehouse dat was clean on de inside? An' I hab seen some dat had mo' bacon hangin' in dem when I opened de doah dan when I shut it.

"Furdermo', for some time befo' I heerd dat ar sermon, I had been teachin' in de Sunday-school. Some ob de boys was serious like. Seemed as if de Holy Sperrit was a stribin' to get into deyer hearts. I thought, S'pose de Holy Sperrit sho'd come into dat ar class next Sunday, and smell de teacher's bref, an' den say, 'Moses, you ain't clean, an' it ain't no use for you to try to lead dese young lambs to Jesus, when you's a wandering sheep you'self.'

"An' den I thought, Can de Holy Ghost lib in Moses' heart when dar's old cigar stubs a lym' roun' in ebery corner ob it? An' I tell you, sah, I jest hab to gib in an' tell de Lawd I was dun quit smokin'.

"Arter dat I felt as if I was kind o'tidied up inside, an' when I stood befo' my class de next time, it didn't seem like as if dey would say, 'Go 'way, you ole hyp'rite, what you lettin' on about a clean heart for?' De boys used to smoke cigarettes, but when dey heerd dat de teacher had dun quit his cigars, dey dun quit smokin' too, an' I tell you what, boss, I'se got a glorious class."

"Well, what's to pay, Moses?" said the customer.

"Let's see, you'se had a shave an' a shampoo. Thirty-five cents, sah. De top ob your head am clean, an' I hope, sah, you's clean inside."

A day or two after that my friend to whom Moses had given his reasons for giving up the cigar, took a seat in my office.

"Do you know," said he, "that I have quit smoking?"

"No," said I; "have you?"

"Yes, I have," said he. "You heard black Moses tell me the other day why he quit, and it occurred to me 'that if a darkey who has been a slave could take

such a position as he takes, for the sake of his influence, and for conscience' sake, I, a white man and secretary of a Sunday-school, ought not to take a lower one."—*E. L. Bangs, in Union Signal.*

## A Judge to a Publican

A publican in Kansas City was suing for divorce in the circuit court, presided over by Judge Park. The wife of the publican was in the State asylum for the insane at St. Joseph, taken there as the result of excessive indulgence in drink. Judge Park, in delivering his opinion, said:

"The salient facts of this case are that the husband has sued the wife for divorce because of excessive intemperance. He married her when she was a mere girl, and soon after their marriage he went into the public business, and is in it yet. His testimony was that his wife drank before he married her, and that she loved alcohol so well that she used it in her coffee. The testimony of the witnesses for the wife tends to show that the husband is not entitled to a divorce. He took this young and innocent girl from her father's home and made her his wife. If she was then addicted to drink, he ought not to have been surprised at its development later. If she was not addicted to the excessive use of drink when he married her—and there is strong testimony to show she was not—then the fact that he is in the public business tends to show that he is responsible for her fall, and there is strong testimony to show that he is.

"When a man is engaged in the business of making drunkards, it doesn't lie in his mouth to complain if the effects of that business come home to him. The divorce is refused, and the bill dismissed."—*The Ram's Horn.*

**Too Much Kissing.**—"Why should we [women] kiss each other every time we meet?" asks a writer in the *Morning Leader*, and continues: "It is a custom of the middle classes, upper and lower. Why not reserve it for moments of affection, when the deeps are stirred: when we are parting for a time and feel the grief of it; when we meet again and know the joy of it? Kissing would have some meaning then."—*Good Health.*

**Spare the Children.**—There is a good deal of sense in this suggestion. Kissing is, however, most obnoxious from the hygienist's standpoint when men with bad breath, decaying teeth, and mouths perhaps defiled with tobacco, undertake to assail with their kisses the sweet, wholesome faces of children. This should not be allowed. It is dangerous. No true lover of children could be guilty of exposing them to possible infection in this way.—*Good Health.*



## OUR YOUNG FOLK



### Girls that are in Demand

The girls that are wanted  
are good girls—  
Good from the heart to  
the lips;  
Pure as the lily is white  
and pure

From its heart to its sweet leaf tips.  
The girls that are wanted are home girls—  
Girls that are mother's right hand,  
That fathers and mothers can trust, too,  
And the little ones understand—

Girls that are fair on the hearthstone,  
And pleasant when nobody sees;  
Kind and sweet to their own folks,  
Ready and anxious to please,  
The girls that are wanted are wise girls,  
That know what to do and to say;  
That drive with a smile and a soft word  
The wrath of a household away.

The girls that are wanted are girls with  
hearts;  
They are wanted for mothers and wives;  
Wanted to cradle in loving arms  
The strongest and frailest lives.  
The clever, the witty, the brilliant girl,  
There are few who can understand;  
But, O! for the wise, loving home girls  
There's a constant, steady demand.

—Boston Traveler.

### Roy's Change of Mind

Roy Thorpe was pulling weeds out of the onion bed that morning. He was so busily engaged with the work in hand that he did not hear the sound of feet on the roadside, and only looked up from his task when someone sang out:—

"Halloo, there!"

Roy looked up then, and saw Ned Bowers over the garden fence.

"I came over to tell you about some fun the boys are going to have to-night," said Ned. "We want you to come with us. Will anyone hear us?"—with a cautious look on all sides. "We don't want anything to get out about it, you know—might not be quite as pleasant for us afterward, if it did," with a chuckle.

By this time Roy had come up to the fence over which Ned was leaning to find out what was going on in the way of fun.

"You know old Tinker Smith's at work for Mr. Howard daytimes, over at Green Hollow. He doesn't get home until dark, and then he gets his supper; after that he does whatever cobbling he happens to have on hand, so he doesn't get to bed before ten o'clock or later. Now we're going down to his place to-night, and when he goes to bed we're going up on the roof and put a board over the chimney. That'll make the

smoke pour out into the room, and he'll think the house is on fire. You know how excited he gets. He'll be half scared to death. You'll come of course?" he said to Roy.

"Yes," answered Roy, his eyes sparkling at the thought of the "fun" ahead.

"Then meet us at the old mill corner at nine o'clock," said Ned. "I'll have to be going. I've got to see Joe Danforth and Will Hughes.

After Ned had gone, and Roy was back at work, he got to thinking the matter over. Somehow Ned's plan did not seem quite as attractive to him now that his friend was gone, as it had when he was explaining it.

"I don't just approve of it, the more I think about it," said Roy to himself. "Tinker Smith's an inoffensive old fellow, and it doesn't seem just right to worry him. He works hard all day, and most of the evening, and he ought to rest after he gets to bed. But—I promised to go, and I'll have to keep my word."

But that did not settle the matter. Roy knew that he could not, under any circumstances, call it manly. The more he thought about it the more vexed he was with himself for so readily consenting to take part in the scheme of mischief that was on foot.—But—he had promised.

"See here, Roy Thorpe," he said, all at once, "that's a cowardly excuse to fall back on. Two wrongs never make a right. The manly thing to do is to go to the boys and tell them you've thought the matter over and can't go with them."

Roy got up, brushed the dust off his hands and clothes, and set off to find Ned Bowers.

"I'd rather take a good whipping than do it," he thought, "for I know just what they'll all say. But it serves me right for being so ready to fall in with the plan. Next time, maybe, I'll be a little more careful about what I promise."

When he came in sight of the Bowers' place Ned saw him and came out to meet him.

"I came over to tell you that I can't go with you to-night," said Roy.

"Why?" asked Ned. "I thought you were a boy of your word."

"I mean to be," answered Roy. "But when one makes a promise rashly, and sees the wrong afterward, it's the best thing he can do, I think, to break it."

"But I can't see anything wrong

about what we're going to do," said Ned.

"I can," answered Roy. "Think it over, and you'll see it, too, I'm sure. It's there, and all you have to do to find it is to look for it."

"Maybe it is," said Ned, with something like a sneer; "but I'm not so squeamish as you are, so I don't think I'll bother my head to look for it."

"There's no use in talking about it," said Roy, quietly, "I'm not going."

"But—what do you s'pose the rest of 'em'll say?" asked Ned, hoping to change Roy's mind, after all.

"I don't know," answered Roy. "I'm not going to be governed by what they think, but by what I think. My own self-respect is more to me than their good opinion. This joke on Tinker Smith is just taking a cowardly advantage of a poor, hard-working, feeble old man, and I'll have nothing to do with it. I'll not do anything my conscience doesn't approve of."

"Oh, if it's a matter of conscience," said Ned, with a sneer, "I haven't anything to say! I didn't know that your conscience was so sensitive."

"Perhaps that wasn't the right word to use," said Roy. "Maybe it isn't so much a question of conscience as of manliness. I couldn't go with you and keep my self-respect, so I'm not going."

Ned was angry enough, but he soon began to think the matter over. And the more he thought about it the more certain he became that Roy was right. The result was that the "fun" that had been planned did not come off. Ned told the rest of the boys what Roy had said, and was manly enough to say that he agreed with him. And the boys thought that he was right.—Sel.

### A Child's Influence

In a Northern hospital a little girl was to undergo a dangerous operation. She was placed upon the table, and the surgeon was about to give her ether when he said: "Before we can make you well, we must put you to sleep." She spoke up sweetly, and said, "Oh if you are going to put me to sleep, I must say my prayers first.

So she got on her knees, and said the child's prayer; "Now I lay me down to sleep."

Afterward the surgeon said he himself prayed that night for the first time in thirty years. "A little child shall lead them."—Selected.





### Come into the Sunlight

Why sit in the deepening shadows  
When the heavens are aglow for thee?  
There's warmth in the brilliant sunshine  
And a promise of things to be;

Each ray in it gorgeous brightness,  
As it lingers about thy feet,  
Is a chord in a perfect anthem,  
Is a melody most sweet.

That song is the song of nature,  
And thy heart may be catching the tune  
Of winds, and of rippling streamlets,  
Of the birds and sounds of June.

O, come where the star-flowers blossom,  
Where the pinks and the roses go,  
O, come where, with faith and courage,  
You can look on the vale below.

O, come where the sun is beaming,  
Till the earth with its light is o'erspread.  
O, come where the angels linger,  
And the glory of God is shed.

ELIZA H. MORTON.

### When He Comes

"The night is far spent, the day is at hand." My soul vibrated for a moment like a harp. Was it true? The night—the long night of the world's groping agony and blind desire—is it all over? is the day at hand?

Again: "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Coming! the Son of man really coming!—coming into this world again, with power and great glory! Will this ever really happen? will this solid, commonplace earth ever see it? will these skies brighten and flash! and will upturned faces in this city be watching to see Him coming?

So our minister preached, in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing: but as the well-dressed crowd passed down the aisle, my neighbour, Mr. Stockton, whispered to me not to forget the meeting of bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

"So absurd," she said, "when her income, I know, cannot be half what ours is! I never think of sending to Paris for my things; I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a good sermon! so solemn! I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by the way, don't forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind that I was thinking of them, every now and then, in church, and that was so wrong of me."

"My dear," said I, "sometimes it seems as if our lives were unreal. We go to church, and the things we hear are either true or false. If they are true, what things they are! For instance, these advent sermons. If we are looking for that coming, we ought to feel and live differently from what we do. Do we really believe what we hear in church? or is it a dream?"

"I do believe," said my wife, earnestly, (she is a good woman, my wife), "yes, I *do* believe; but it is just as you say. O, dear! I feel as if I am very worldly; I have so many things to think of!" And she sighed.

So did I; for I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come this Christmas, and it should be authoritatively announced that He would be here tomorrow!"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and chief counsellors, in anticipation of a personal interview. Fancy a meeting of city officials to arrange a reception of the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for Him in vain. He would not be in palaces."

"O," said my wife earnestly, "if I thought our money separated us from Him, I would give it all—yes, *all*—might I only see Him!"

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will see Him some day," said I; "and the money that we are willing to give up at a word will not keep Him from us."

That evening the thoughts of the waking hours mirrored themselves in a dream. I seemed to be out walking in the streets, and to be conscious of a strange, vague something, just declared,

of which all were speaking with a suppressed air of mysterious voices. There was a whispering stillness around. Groups of men stood at the corners of the streets and discussed an impending something, with suppressed voices. I heard one say to the other, "Really coming! What to-morrow?"

"Yes, to-morrow He will be here."

It was night; the stars were glittering down with a keen and frosty light, and the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully on his neighbour, as if to say, Have you heard? Suddenly, as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene, and calm. Above the forehead was a pale, tremulous, phosphorescent radiance of light, purer than any on earth,—a light of a quality so different from that of the street-lamps, that my celestial attendant seemed to move in a sphere alone. Yet, though I felt awe, I felt a sort of confiding love, as I said, "Tell me, is it really true? Is Christ coming?"

"He is," said the angel; "to-morrow He will be here."

"What joy!" I cried.

"Is it joy?" said the angel, "Alas! to many in this city it is only terror. Come with me."

In a moment I seemed to be standing with him in a parlour of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. In all its appointments the room was a witness to boundless wealth. Gold and silver and gems and foreign furniture and costly pictures and articles of *virtu*—everything that money could buy—was heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke: "I don't know, wife, how you feel, but I do not like the news. I don't understand it. It puts a stop to everything I know anything about."

"O John!" said the woman, turning to him a face pale and fervent, and clasping her hands, "how can you say so?"

And as she spoke, I could see, breaking out above her head, a light like that above the brow of the angel.

"Well, Mary, it is the truth. I don't care if I say it. I don't want to meet—well I wish He would put it off. What does He want of me? I'd be willing to

(continued on page 3, cover.)





# Missions



## God's Message of Preparation

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth?" Mal. 3: 1, 2.

The Lord answers,—“He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.” Ps. 24: 4. “For he (Christ) is like a refiner's fire and like fuller's soap: and he shall sit as a refiner of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. 3: 2, 3.

We are living in the day of God's preparation, and He is now making ready a people who shall be able to stand in the presence when He shall appear in Glory. Only those who have “clean hands and a pure heart,” those who are without “spot or wrinkle or any such thing,” will be able to stand in that day, for there shall in no wise enter into it (the New Jerusalem) any thing that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life.” Rev. 21: 27. “And in their mouth was found no guile: for they are without fault before the throne of God.” Rev. 14: 5.

To fit such a people for the day of His appearing, is the work of the Advent message that is now being sounded unto the uttermost parts of the earth.

Just as the Lord raised up John the Baptist, to go before the face of Christ to prepare a people for His first Advent, even so in these last days he is sending forth his messengers who “shall never hold their peace day nor night,” until the message “prepare to meet thy God, Oh, Israel,” is carried to “every nation, kindred, tongue and people” “and then

shall the end come.” Rev. 14: 6; Matt. 24: 14.

What this message of preparation is, is shown clearly by the nature of John's message. Of him it was prophesied that he should be “the voice of him that crieth in the wilderness, prepare ye the way of the Lord.” Isa. 40: 3; Matt. 2: 3. And his father Zacharias, under the influence of the Holy Spirit declared: “and thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remis-

sin, the fruits of the Spirit appearing in the believer's life.

The message then is one of reformation based solely upon the living Word of God, whose entrance always giveth light and life.

The questions may perhaps be asked “is such a message needed now?” The answer must be, “Yes, as never before.” “As it was in the days of Noe” so it is now. Wicked men and seducers wax “worse and worse, deceiving and being deceived.” 2 Tim. 3: 13.

And even in the professed church of God darkness is being substituted for light, the fables of men for the Word of God, the commandments of men for the commandments of God, and science so called, in place of faith in a “thus saith the Lord.”

God's message of preparation is designed to save the honest in heart from all this evil, to place in their lives that power which is unto salvation, to give a firm foundation upon which to build their faith, to lift them out of themselves and into Christ. This is the “everlasting Gospel” the gospel of the soon coming Saviour, God's message for to-day. Let us believe it, receive it, obey and be saved.

L. E. WELLMAN.

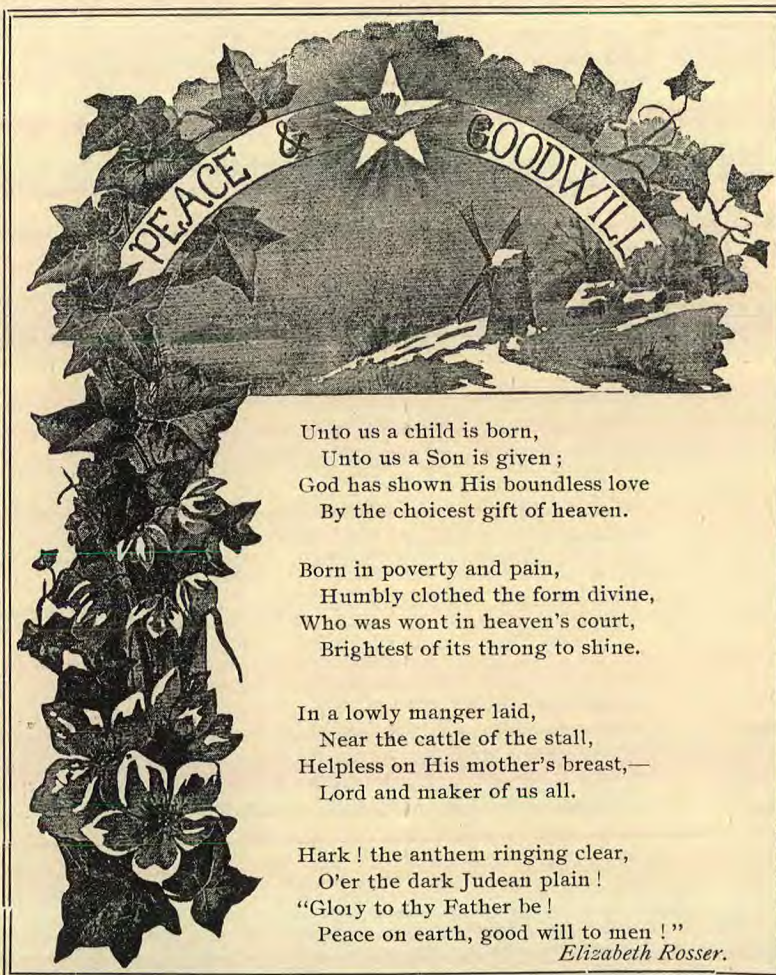
## Moving Forward in the Fields

Every new month brings new moves forward in this work. The record of a month means no little ground gained in the mission fields, in these days. The Lord is leading the advent movement right on into every nation and to every tongue. Notice, for instance, the list of workers who have gone out since the last second Sabbath programme was prepared. Follow their course on the map, that you may see how

truly this message is spreading east and west and north and south, reaching out month by month further and further toward the end of the way.

Across the Pacific, from Vancouver to Kobe, Japan, Dr. Emma Perrine and Sister Bessie Young have sailed to join the hard-pressed little force in the Japanese sanitarium work.

While fresh reports come of the spread of the truth in still another part of Korea, we may thank God that at last some one is in the field to lead the believers. Elder W. R. Smith and wife are doubtless there by this time. They are released by the Upper Columbia Conference, while the South Dakota Conference pays the salary.



Unto us a child is born,  
Unto us a Son is given;  
God has shown His boundless love  
By the choicest gift of heaven.

Born in poverty and pain,  
Humbly clothed the form divine,  
Who was wont in heaven's court,  
Brightest of its throng to shine.

In a lowly manger laid,  
Near the cattle of the stall,  
Helpless on His mother's breast,—  
Lord and maker of us all.

Hark! the anthem ringing clear,  
O'er the dark Judean plain!  
“Gloiy to thy Father be!  
Peace on earth, good will to men!”

*Elizabeth Rosser.*

sion of their sins, . . . To give light to them that sit in darkness and in the shadow of death.” Luke 1: 76, 77, 79. And when John went forth he preached “the baptism of repentance for the remission of sins.”

From these texts we learn that God's message of preparation is a message that leads to salvation, not through dead works, but through sincere repentance and forsaking of all sin. It means salvation, not *in* sin, but *from*



Elder W. J. Tanner and family, formerly of Jamaica, have gone to the island republic of Hayti; and Elder E. W. Snyder, for years in South America, sailed from New York for Cuba.

Elder J. H. Schilling, of Pennsylvania, sailed with his family for Hamburg, Germany. Elder C. H. Keslake and family have gone to Newfoundland. This last supply of help could not have been afforded had not special provision been made for it. The husband of one of our sisters in Newfoundland, a friend of this truth, though, we understand, not fully committed to it himself, gave five hundred dollars to help maintain another labourer in that island.

Elder F. L. Perry and wife have sailed from San Francisco for Peru, by way of Panama, and Elder George Casebeer and wife by the same boat for Ecuador. The former are supported by South Dakota, the latter by the Upper Columbia Conference.

And before this is read, we expect that Bro-

ther and Sister L. J. Burgess will be well on their way, returning to India to open the new mission among the Hindi-speaking people. By the aid of the campaign with the special *Bible Training School*, they have means to pay their way back to the field, and establish their mission.

Thus the messengers are going forth, month by month, and the responsibility to pray and give for the finishing of this work comes more and more heavily upon us. Pray that these new workers may be specially blessed and guided. The missionaries in the fields often speak in their letters of the added blessing it is to know that they and their work are being remembered in the prayer circles at home. And more definite fervent prayer for missions in the home churches will mean more fruit in the far-away fields.

Away in foreign lands, they wondered how

Their simple word had power:

At home, the gleaners, two or three, had met  
To pray an hour.

government. The Czar reluctantly granted the Douma, but not until it was forced upon him. Then owing to the slow action of the government, greater demands for universal suffrage and division of crown lands were made. This, also, after being forced to the wall, the present government partially grants. But recent telegrams state that this has come too late and that the attitude of the Czar and his ministers is such that revolution and a reign of terror is likely to result. What this may mean, is and can be only understood by him who has experienced such a time; but the records of history sufficiently describe its effect for us to devoutly pray that such a condition may not transpire.

Even now, no man knows his soul is his own. Hundreds, and in some places thousands are falling victims to the insatiate rage of both parties in the struggle. God pity the poor unfortunates who must bear with the results! "Men's hearts failing them for fear." "The nations were angry," "on the earth distress of nations." These are the words of Inspiration in describing such a time.

### Sweden-Norway Separation

Since nearly one hundred years ago these two nations have been united under one government with King Oscar of Sweden at its head. Their nationality was, however, preserved all this time, separate flags used, and the sign of union embellished upon both. This year following the spirit of the times, the Norwegians, dissatisfied with existing conditions resolved upon separation. At times it was thought war would result, but calmer counsels prevailed and an amicable settlement arrived at. Prince Charles of Denmark ascends the throne of Norway as King Carlos V. Nearly two-fifths of the population of Norway desired a republic. The results of this separation are being already seen in the demands of Hungary upon the Austro-Hungarian government, and its effects are felt in Germany, and Russia and other nations composed of federated but semi-independent states. How the map of Europe may be changed in the near future is a question uppermost in many minds.

### The Balkan Situation

Things in the Balkans may be said to be ever on the ferment. It was hoped years ago that when the powers enforced upon Turkey the work of keeping in order this part of her dominions, that it would be done, but the chronic state of invalidism of the Ottoman Empire, or through lack of desire in that particular direction, Turkey has never fulfilled her duty.

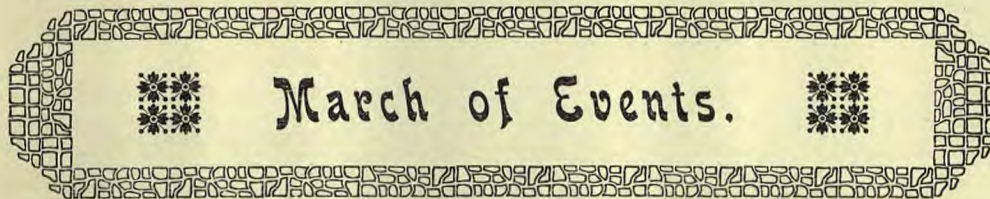
During the year 1905 the powers have formulated a new agreement for International control of reforms, and having presented it to the Sultan requested him to ratify the same. Whether it is that he has been caused, by the late war, to think himself stronger than in past years, or if it may be that he has tired of International control in Turkish affairs, certain it is, that he refused to ratify.

This month, November, a demonstration, in which all the powers of Europe are to join, will take place in Asiatic waters for the purpose of coercing the Sultan into submission. It is thought in some circles that the Sultan will resist. Should he do so, it is a question of only a short time until Daniel's prophecy will meet its fulfilment in the driving of the Turk from Europe, the coming of his kingdom to an end, and the standing up of Michael. Read Daniel 11: 45; 12: 1.

### Some Evidences of Peace Progress

By some, in spite of the conditions of discontent which are manifest among all classes in almost every nation, it is thought that events tend to a better understanding of social conditions, toward more careful adjustment of the world's differences and the progress of civilization in all lands. That upon which is based the hope of better things for the future are such events as the Peace Congress, Hague Conference, again summoned, the Arbitration of the Norway-Sweden Separation, the educa-

(continued on page 12)



King George of Greece has been visiting King Edward VII at London during November. Other royal and state visits have lately been made by King Alphonso XIII of Spain to Germany and President Loubet to Spain.

The Jews of Russia have been persecuted very bitterly for the last two months by the turbulent elements of the Empire. Many thousands were massacred and relief funds in their aid have been started in both England and America.

The British fleet under command of Prince Louis of Battenberg, has been right royally entertained in New York Harbour. The visit is termed an unblemished success.

Latest reports from Vladivostock aver that one half the town has been burnt down during the recent riots in the army there. At Nagasaki, Japan, the Russian prisoners of war are refusing to embark on the transports, desiring to go anywhere rather than return to Russia under existing conditions.

## 1905

The year 1905 is now nearing its close. It has been an eventful one; full of portentous signs in all parts, of the fast fulfilling prophecies of the Word of God. And we would, before passing on to the year before us, review a few of its events and note their meaning to us who witnessed their occurrence.

### The War

Perhaps most prominent of all has been the closing months of the great war in the Far East and the peace treaty of Portsmouth which brought it eventually to a close.

At the beginning of the year the two armies faced one another near Mukden, a second Japanese army besieged Port Arthur, and the Japanese navy was policing the eastern seas awaiting the coming of the long-promised Russian fleet from the West. The Russian arms had met defeat at every turn of the road, but with a determination to fight to the bitter end she still faced her invincible enemy.

Through long months the war dragged on, through the battles of Mukden, Liao-yang, and the Sha-ho and the surrender of Port Arthur, and at last to the ignominious and overwhelming defeat of the Baltic Fleet in the sea of Japan. It was all one record of defeat for the Russian Arms and victory for the little Japs. A victory of superior intelligence, pluck

and perseverance against brute force, time-built reputation for power and ignorance.

### Peace

The treaty of peace which ended this bloody struggle of the giants, though of itself of but little material aid to either side, carries with it an influence which will in the near future tend toward the fulfilling of much foretold in the Word of God. To Japan, though giving her but little more than to her belonged, it means the preponderant influence in the awakening of the nations of the East. These great heathen peoples are under, the influence of her example arousing from the sleep of centuries and it will be but a short time till they with their teeming millions will be in a position to make the western world respect and honour them as among the strongest. It will not need even the half century which Japan has made use of, for under her tutelage, with every opportunity, it may be accomplished in one fifth of that time. China, Japan, India, the inhabitants of the Indies, with awakening minds look to the near future with hope and expectation.

What does it mean? How will this awakening affect the world? We can do no more than quote the inspired word which says, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:— . . . for the day of the Lord is near in the valley of decision." Joel 3: 9-14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

### At the Turn of the Tide.

Throughout the year events in the Russian nation have been increasingly tending toward revolution. This great people, numbering many million oppressed for years by an autocratic government, their sons and fathers dragged away across Asia to fight for they knew not what, their families broken up and left without support, because of the slain in a distant war; their happiest ties, (and the world knows they were few indeed,) forever severed, longing for the freedom which by reports from other lands they believed their brother man enjoyed have been constantly on the verge of rebellion. Month by month the crisis grew, and day by day the people demanded more freedom, and a part in their own





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

December 1, 1905.

True reverence for God is shown by the obedient life of His children.

Respect shown to God's representatives on the earth, his ministers, teachers, and to our parents, is honour given to Him.

In receiving the respect and reverent attention of their congregation, ministers should realize the responsibilities of their station; in the schools, teachers should remember that their example is constantly copied; and in the home parents in all wisdom should live a life void of offense toward God and man, remembering that if a child is taught the way early, when he is old he will continue therein.

"Christ's teaching, like his sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in his teaching, and for which its principles have not a lesson."

"No one can stand upon a lofty height without danger. As the tempest that leaves unharmed the flower of the valley uproots the tree upon the mountain top, so do fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honour."

"In our life here, earthly, sin restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and highest education will be found."

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed many a song is a prayer. If men are taught to realize this, they will think more of the meaning of the words they sing and will be more susceptible to their power."

"An intensity such as never before was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body, and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God."

"John the Baptist, at his appearance as the Messiah's herald stirred the nation. From place to place his steps were followed by vast throngs of people of every rank and station. But when the One came to whom he had borne witness, all was changed. The crowds followed Jesus, and John's work seemed fast closing. Yet there was no wavering of his faith. 'He must increase,' he said, 'but I must decrease.'"

"Time passed, and the kingdom which John had confidently expected was not established. In Herod's dungeon, cut off from the life-giving air and the desert freedom, he waited and watched.

"There was no display of arms, no rending

of prison doors; but the healing of the sick, the preaching of the gospel, the uplifting of men's souls, testified to Christ's mission.

"Alone in the dungeon, seeing whither his path, like his Master's tended, John accepted the trust,—fellowship with Christ in sacrifice. Heaven's messengers attended him to the grave. The intelligences of the universe, fallen and unfallen, witnessed his vindication of unselfish service.

"And in all generations that have passed since then, suffering souls have been sustained by the testimony of John's life. In the dungeon, on the scaffold, in the flames, men and women through centuries of darkness have been strengthened by the memory of him of whom Christ declared, "Among men that are born of women there hath not risen a greater."

## 1906

Again we are brought to the close of a year's labours, and the last number of volume three is sent out to our readers. With the next number we will enter upon the fourth volume.

We desire to express our thankfulness to Almighty God for his blessings enjoyed so bountifully during these months past, and for the successful efforts which have been put forth in every section of the field in the circulation of the WATCHMAN. To our friends and agents we can but express our appreciation of their loyalty in placing the WATCHMAN in the hands of the many thousands, who are its readers, and ask them to unite with us for another year of greater service, and more complete consecration. One thing to us is *the spreading of the knowledge which will hasten Christ's appearing*. In this work, we desire to enlist fully and entirely the sympathies of our readers everywhere.

During the year 1906, the WATCHMAN will keep to its present high standard and with every effort to make it better and more efficient as a messenger of the kingdom. No pains will be spared to make it brighter, more uplifting and capable in its sphere of duty and influence.

New illustrations, picturing our work, our institutions in different parts of the world, and many points of Bible story will be used when permissible and we shall try to keep fully before our readers the full gospel as revealed in Christ Jesus.

Several articles of merit, a series of treatises on the Law of God, and many interesting short stories and pointed notes of special interest are already in our hands and we can promise with every confidence, a most interesting year for all WATCHMAN readers.

Do not let the opportunity given in another column escape you. We refer to the combination offer of the WATCHMAN and *Pathfinder*. The Watchman Calendar goes with each subscription.

A neat little booklet entitled an *Outline of Mission Fields*, published by the Mission Board of the Seventh-day Adventists at Takoma Park Washington, D. C., U. S. A. is just to hand. It gives a comprehensive outline of the work done by this people in all parts of the world, and will be an excellent basis (and we believe this is its purpose) for studies of the great world-wide field and its needs by our Young People's Societies.

It is planned to publish next year in the *Youth's Instructor* a more complete outline, and give some of the history complete of the work in these same countries. We would suggest that our Young People take the *Instructor* and study this course in their meetings. It will give an excellent drill in missions, history and geography as connected with the work of God.

### Club Rates

We are able, for a short period only, to make an exceptional offer in combining the CARIBBEAN WATCHMAN with the *Pathfinder*,

a weekly published at Washington, D. C. U. S. A. We can heartily recommend the *Pathfinder* as a weekly newspaper, free from the murders, suicides and other yellow journalistic matter; without liquor or other obnoxious advertising, and perfectly adapted to home reading both by the older members of the family and the children. For anyone who desires to keep abreast of the world's happenings no better paper could be found for the money.

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(Continued from page 11.)

tional progress of the world, etc. And these are powerful factors in the scale. But how small the efforts, how insignificant are they in comparison with the war preparations, the awful struggle that is imminent between capital and labour, the awakening of an embittered East, and the spirit of anarchy which has gained fast hold and is rapidly developing in the nations of earth. God has said that men shall cry "Peace, peace, when there is no peace," and from the weighing of conditions in the balance it must seem that that time has come.

Of the last days the Apostle in inspired prophecy says "In the last days perilous times shall come." And the Saviour speaking of the same time says, "And upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." That such is the condition of the earth is true in that its leading men are predicting such things in the near future. Said General Miles, U. S. A., "I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the Millennium is at hand, when swords will be beaten into plowshares." "What facts warrant such a pleasing sentiment, belief or hope?" Said the late Marquis of Salisbury, "But what has been pressed upon us is that the subject of war is terribly prevalent on all sides."

Alliances for the purpose of protection and prevention of war are constantly formed, but as one has aptly expressed it, these nations walk side by side

"Jealous and sullen, on they fared,  
Each silent each upon his guard."  
like Red Murdock and Fitz James in the "Lady of the Lake."

Whatever may be the tokens of earth's betterment, and we rejoice in the few that are seen about us, the evidences clearly show that the tendency is to strife, trouble, distress. The increase of the war spirit, the anarchy in the nations, the discontent of the labouring classes, the increased drink bill in all lands, all these are but omens, betokening the perilous times of the last days.

Thru' it all comes but one bright ray with clear evidences of power and assistance to the wayfarer. It is the light of the coming day, not of earthly peace among the nations, but from a better land, when Christ shall appear to rescue His own from the struggle and sorrows caused by the strife and turmoil of this life. The Master has said, "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." To this we look forward: herein only will be found the fulfilment of the hopes for peace, security and rest from war and strife. Thank God, that day is nearing and the omens in every nation emphasize the necessity of our preparation for it.



Continued from page 9.

make over—well, three millions to found a hospital, if He would be satisfied, and let me go. Yes! I'd give three millions to buy off to-morrow."

"Is He not our best Friend?"  
"Best Friend!" said the man with a look half of fright, half of anger. "Mary, you don't know what you are talking about! You know I always hated these things. There is no use in them; in fact, I hate them."

She cast on him a look full of pity. "Can I not make you see?" she said.

"No indeed, you can't. Why, look here," he added pointing to the papers, "here is what stands for millions! To-night it's mine, and to-morrow it will be so much waste paper; and then what have I left? Do you think that I can rejoice? I'd give half—I'd give, yes, the whole—not to have Him come these hundred years."

She stretched out her thin hand toward him, but he pushed it back.

"Do you see?" said the angel, solemnly. "Between him and her there is a great gulf fixed. They have lived in one house with the gulf between them for years. She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as the dew-drop to the sun, and he will call to the mountains and rocks to fall on him—not because Christ hates him, but because he hates Christ."

Again the scene was changed. We stood together in a little, low attic, lighted by one small lamp. How poor it was!—a broken chair, a rickety table, a bed in the corner, where the little ones were cuddling together for warmth. Poor things! The air was so frosty that their breath congealed on the bed-clothes, as they talked in soft, baby voices.

"When mother comes, she will bring us some supper," they said.

"But I'm so cold," said the little out-sider.  
"Get in the middle," said the other two, "and we'll warm you. Mother promised she would make a fire when she came in if that man would pay her."

"What a bad man he is!" said the eldest boy; "he never pays another if he can help it."

Just then the door opened, and a pale, thin woman came, laden with packages. She laid all down and came to her children's bed, clasping her hands in rapture.

"Joy, joy, children! O, joy! Christ is coming! He will be here to-morrow!"

Every little bird in the nest was up, and the little arms were around the mother's neck. The children believed at once: they had heard of the good Jesus; He had been their mother's only friend many a cold and hungry day, and they doubted not that He was coming.

"O, mother, will He take us? He will, won't He?"

"Yes, my little ones," she said, softly, smiling to herself; "He will gather the lambs in His arms, and carry them in His bosom."

Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with one another. Their apartment was betwixt with jewellery, laces, silks, velvet, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful" said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything. Of what use will these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that means," said the first speaker, with a kind of shudder; "It seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of such a thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman. "O, I have so longed for it!"  
"The great gulf," again said the angel.

Then, again, we stood on the steps of a church. A band of people were together, and hand in hand they turned their faces, when the morning light began faintly glowing, and I heard them saying together, with one heart and voice: "Come Lord Jesus, come quickly!"  
—*Harriet Beecher Stowe.*

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