

# THE CARIBBEAN WATCHMAN



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

Vol. 4—No. 1.]

Port-of-Spain, January, 1906.

[Price 3 Cents



## Suggestions for the New Year.

We are pleased to announce the arrival of a stock of books several of which are entirely new to the field. The older volumes which have found so large a number of friends during the past years we still continue to list for our patrons. And the demand almost grows with age. Among these old standbys are "Story of Daniel the Prophet," "Coming King," "Story of Redemption," "Heralds of the Morning," "Steps to Christ," "His Glorious Appearing," "Gospel Primer," "Best Stories from the Best Book," etc, and of the books just come to our table, we gladly speak more fully elsewhere.

A good book is a man's best friend. He may ever have its companionship. The thoughts there-in expressed may be weighed carefully, pondered deeply and acted upon without offence or undue flattery, a thing impossible with the mere man. You cannot quarrel with what it says because it will not answer back. And whether you live out its teaching or not, it will not quarrel with you, it will only let its truths shine in your heart, awakening the conscience to action.

Silence is often golden, especially when sufficient has already been said. Books keep silent, but the teaching imbibed from them settles around the heart silently, without repetition, or undue emphasis, making its impress on the soul. Buy good books and you gain true friends.

We were happily surprised when we received the first copies of the new work by Pastor S. N. Haskell on the Revelation, entitled, "The Story of the Seer of Patmos." It is a companion volume to "Story of Daniel the Prophet." It is nicely and quite fully illustrated with column and full page illustrations, every one of which tells its own story of the contents of this interesting volume.

The book deals quite fully with the matters revealed to John the Beloved, explaining, emphasizing with side texts and enforcing by every means possible their application to the history of the gospel in all times and especially these last days.

It contains an excellent set of questions for special study, it has a complete reference index, and table of contents, all told 424 pages of exceedingly instructive reading. Price, half cloth, postpaid \$1.00

The volume, "History of the Sabbath," has gone out of print. So we are unable to longer supply them to those who may order. We, are however, carrying a stock of

a brief but comprehensive treatise on the subject, entitled "The Change of the Sabbath," by Geo. I. Butler. It quite effectively deals with the question and issued in pamphlet form at 25c. and in cloth binding at 50c.

We announced last month a supply of "The Great Advent Movement." The greater share of this number are already off the shelves. It is a fascinating study of this Greatest Movement of the world's history. If you have not had a copy, would it not be well to embrace the present opportunity? It is a book of 480 pages by one of the pioneers in the movement.

Price \$1.50, post-paid.

An "Outline of Mission Fields" has recently been issued by the denomination. It has long been needed as a means of placing before our people the great work we are accomplishing throughout the world and will meet, we feel sure, this long felt want. A supply of them has been stocked at this office and can be had on application. It is a pamphlet of 94 pages, and tho brief it well presents the world-wide work. Send six cents in stamps.

There are many of our readers who long to have a deeper knowledge of the Bible, but who for various reasons cannot take a regular course of study. Left to their own resources they either neglect their Bible or carry on a vague, uncertain study that brings small returns. To all such we would recommend our book "Bible Readings," which takes up Bible study with method and plan, and in series of 164 studies on the question and answer plan covers all the important subjects deals with in the Bible. Each question is put in such a way as to make plain to the reader the relation sustained by one text to another. There are 600 pages with copious notes, fifty-seven full-page engravings and 170 smaller drawings, besides numerous charts and diagrams. As we say, the book is of untold value to one engaged in private Bible study; while the many testimonials which we have received show that it is appreciated by Bible teachers and ministers of the Gospel as well. Post us a card for our free, illustrated catalogue.

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# THE CARIBBEAN WATCHMAN.

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## Ring Out, Wild Bells

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night—  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new—  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land—  
Ring in the Christ that is to be.

Alfred Tennyson.

### The Sanctuary and its Service

S. N. HASKELL.

The earthly sanctuary was a type of the heavenly one. In it, men divinely appointed by the Lord served "unto the example and shadow of heavenly things." The sanctuary was surrounded by a court. In this court the people assembled and the offerings were slain. No blood was ever shed within either the holy or the most holy place. This was the type, and plainly revealed the antitype. Christ came and offered His life in the antitypical court,—this earth,—where His people, dwell. He then entered the heavenly sanctuary with His own blood, to present it before the Father in man's behalf. The people could enter only the court of the earthly sanctuary; none but the priests entered the holy places.

The people of God to-day are in the outer court,—the earth, and by faith follow their High Priest who officiates for them in the holy places.

There was virtue in every service of the ancient sanctuary to the one who by faith co-operated with the priest in the service. Those priests served "unto the example and shadow of heavenly things," and our High Priest is now performing the *real* work, of which that was a shadow, and every individual, who will by faith follow Him in that service, will be blessed. Every morning and evening the high priest in the ancient sanctuary entered the holy place and placed fresh incense upon the

fire which was constantly burning upon the golden altar. Sufficient incense was placed there each morning to last all day, and at evening the supply was sufficient to keep the fragrant smoke ascending through all the dreary hours of the night. As Israel encamped about the tabernacle, each sleepless one could detect the fragrance of the incense of the sanctuary as it was borne upon the breezes of the night. While the priest was placing the incense on the sacred fire, and the dense volume of fragrant smoke ascended, the prayers of the whole multitude ascended with the smoke. What could more fitly represent the real incense,—Christ's righteousness,—which He adds to the prayers of His people from the golden altar before the Father's throne in heaven? The earthly priests served "unto the example and shadow of heavenly things." Those who believe this may *know* that every morning there is an abundant supply of God's righteousness offered, and as they pour out their soul before God, their prayers will not ascend alone; for the great High Priest will add "*much incense*" with them, and the Father, looking upon the righteousness of His Son, will accept the feeble petitions of His child. All day and all night the incense ascended; it represented a never failing supply, and testified that whenever a sinner cries out for help there is righteousness for him.

Upon the north side of the holy place stood the golden table, bearing its twelve loaves of bread. This bread was

called "bread of the presence." Ex. 25: 30. (Young's Trans.) Christ is the "living bread," who ever liveth to make intercession for His people. As the bread was ever before the Lord, so Christ ever liveth in the presence of the Father, as the representative of fallen man. The twelve loaves into which the bread was divided, represented the twelve tribes of ancient Israel, and also the twelve thousand of each of the twelve tribes which form the one hundred and forty-four thousand, who follow the Lamb, wheresoever He goeth. God gave a strict command that bread used on the Sabbath should be baked on the sixth day, that there be no baking done on the Sabbath; but this "bread of the presence" was made on the Sabbath, placed upon the tables on the Sabbath, and the old bread that was removed was eaten on the Sabbath day. Everything connected with the service of the table of shewbread was Sabbath service. It must surely teach that Christ has special blessings for His people on the Sabbath, and that fresh supplies of His Word, the "bread of life," should be placed upon His table; and as the priests ate the same bread the following week which they had placed fresh on the table and it was assimilated and became a part of themselves, so Christ would have every one of His followers who sets forth afresh the bread of life each Sabbath day, eat the same bread themselves and let it become a part of their own lives. The people of God are "an holy priesthood, ambassa-

dors for Christ, representing Him upon the earth.

The golden candlestick represented the church of God. It was of beaten work, many heavy strokes of the hammer were necessary to blend the pieces of gold into one complete whole and form the perfect candlestick. In like manner, it takes many trials and chastisements to eradicate pride, envy and covetousness from the people of God, and blend them into one complete church, "without spot, or wrinkle, or any such thing." The candlestick upheld seven lamps; these lamps in the earthly sanctuary, were a type of the "seven lamps of fire burning before the throne in heaven, which are the seven spirits of God."

Christ says of the church, "Ye are the light of the world." The Spirit of God shines forth upon the earth through the church. The church, the candlestick, upholds the light, guiding souls to the Lord. The candlestick was one whole piece. An individual that is out of harmony with the body, the church, is not a part of the candlestick. The work of dressing the lamps every morning and evening was not given to the Levites; but Aaron, the high priest, the one who represented Christ in the fullest sense, cleaned and refilled the lamps. He served "unto the example and shadow of heavenly things." In the heavenly sanctuary, every day Christ performs the work of which this was a type. It is the privilege of every child of God to believe, as each morning he pleads for strength and wisdom for the day, that Christ in heaven is pouring out an abundant supply of His Holy Spirit to meet every need. At the close of the day, as he reviews his failures and mistakes, he may know that as on earth the high priest lighted the lamps every evening, so Christ, the great High Priest, is giving of His Holy Spirit to cover all the work of the day.

Throughout the year the service was conducted in the first apartment of the earthly sanctuary. Provision was made for high and low, rich and poor, to bring an offering for sin, and by so doing show their faith in the "Lamb of God" that would take away the sins of the world.

The sinner brought his innocent offering to the door of the tabernacle, and laying his hands upon its head, confessed his sins, thus in type and shadow, transferring them to the offering. What could more fitly represent the one who, realizing that he is a sinner, confesses his sins, laying them all on Jesus, the only One who can save His people from their sins?

In some offerings, a portion of the blood was taken by the priest into the holy place and presented before the Lord. In every sin offering where the blood was not taken into the holy place, a portion of the flesh was eaten by the priest in the holy place. The flesh was

assimilated and became a part of the priest, thus typifying Christ, who "bare our sins in His own body on the tree." Christ entered the heavenly sanctuary with the same body that hung upon the cross; He also entered with His own blood. It was necessary in the type to carry both the flesh and the blood into the sanctuary to fully represent the work of Christ. It took all the offerings to represent the complete work of Christ. Each offering typified some special portion of His work.

After either the blood or the flesh was presented before the Lord in the holy place, the fat was separated from the offering by the sinner, and the priest burned it upon the brazen altar, thus typifying the final burning of sin. It was a sweet savour unto the Lord; for it represented the burning of sin without the sinner. The remainder of the blood was poured out upon the ground at the base of the brazen altar, thus typifying that the earth would be freed from the curse of sin by the blood of Christ. Day by day throughout the year, this service was carried on in the first apartment. The blessing of the Lord attended it, and at times the bright glory, representing the visible presence of God, would fill the first apartment, and the Lord would commune with them at the door.

The tenth day of the seventh month was the crowning day in the tabernacle service. This was the only day when the service was carried past the second veil into the most holy place.

Before the priest offered the sin offerings for the day, he offered a bullock for his own sins and for those of his household. Two goats were chosen and lots cast upon them, one lot for the Lord, the other for Azazel, the evil one. The goat upon which the Lord's lot fell was offered for a sin offering; the high priest entered the most holy place with this blood, and sprinkled it upon the mercy seat eastward, seven times. He then came out to the golden altar that had been touched so many times during the year with the blood of the sin offerings and with the blood of the Lord's goat cleansed it from all the uncleanness of the children of Israel. When he had made an end of cleansing the sanctuary, when every confessed sin had been removed from the sacred place, the high priest came forth, bearing the sins of the people, and laid his hands upon the head of the scapegoat, confessing over it all the sins of the children of Israel. Then the goat, bearing the sins, was led away into the wilderness, and the people were free from the sins forever.

The type was a beautiful service, but the antitype is far more beautiful. Christ our High Priest officiated in the first apartment from His ascension into heaven until the end of the two thousand three hundred days of Dan. 8: 14, when the heavenly sanctuary was to be cleansed. This period ended in the

autumn of 1844; at which time Christ entered the most holy place of the heavenly sanctuary. In the type all trace of sin was removed upon the tenth day of the seventh month. This day was called the day of atonement, or atonement, because the sins that separated God and His people were then removed.

In the antitype, Christ forever removes the sins of His people, and in order for this to be done, there must be an examination of each case. Daniel saw the books of heaven open, and John says the dead were judged out of those things which were written in the books. Removal of the sins necessitates an examination of every individual case. Since 1844, Christ and the heavenly beings associated with Him, have been examining the records of heaven. The name of every one who has ever confessed his sins, will come up in review before the Father. The words come back to earth, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and before His angels." When every case is decided, Christ closes His work and leaves the sanctuary. He then lays all the sins of His people upon Satan, the antitypical scapegoat, and he is left upon the desolate earth during the thousand years.

In the type, after the sins were laid upon the scapegoat, the priest cleansed the court; the bodies of the offerings were burned in a clean place. When the sun set on the eve of the day of atonement, the ashes in the clean place were all there was left of that which represented sin and defiled the sanctuary. In like manner, when the great antitypical day of atonement closes, all there will be left of sin, sinners, and Satan, will be the ashes under the soles of the feet of the righteous on the new earth. After Satan's long conflict with God and His people, he will be destroyed, and his ashes, fertilizing the new earth, will only add to its beauty.

Thus ends the long conflict. Never again will the harmony of the universe be marred by sin. Sorrow and pain will no longer be felt by the beloved of the Lord; but throughout the ceaseless ages of eternity songs of praise and rejoicing will come from lips touched with eternal youth. "Let everything that hath breath praise the Lord. Praise ye the Lord."

#### A New Year's Prescription

"Take a dash of water cold  
And a little leaven of prayer,  
A little bit of sunshine gold  
Dissolved in morning air;  
Add to your meal some merriment  
And a thought of kith and kin;  
And then as prime ingredient  
A plenty of work thrown in:  
But spice it all with the essence of love  
And a little whiff of play;  
Let a wise old book and a glance above  
Complete a well spent day."—*Sel.*



## "A BATTLE AND A MARCH"



### Thy Will Be Done

"I do not ask, O Lord, that life may be  
a pleasant road;  
I do not ask that thou should'st take from me  
Aught of its load."

"I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet.

"Joy is like restless day; but peace divine  
Like quiet night;  
Lead me, O Lord, till perfect day shall shine  
Through peace to light.

—Sel.

### Soldiers of the Cross

The work of soul-saving is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. The life of a Christian is compared to the life of a soldier. "Thou therefore endure hardness," Paul wrote to Timothy, "as a good soldier of Jesus Christ."

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They must make long, weary marches, day by day, over rough roads and under the burning sun, camping out at night, sleeping perhaps on the bare ground, with only the canopy of heaven for a covering, exposed to drenching rains and chilling frosts, hungry, faint, exhausted, now standing as a target for the foe, now in deadly encounter. Thus they learn what active service means.

The idea that Christ's followers can be excused from the conflict, meeting no trials and at all times enjoying the comforts and even the luxuries of life, is a fearful mistake. The Christian life is a battle and a march, calling for aggressive warfare, perseverance, and endurance. It is not mimic battles in which we are engaged. This is no make-believe conflict. We have most powerful adversaries to meet. Those who serve under the blood-stained banner of Prince Emmanuel will be given difficult work, which will tax every power of the being. They will have painful trials to endure for Christ's sake. They will have conflicts which will rend the soul. But if they are faithful soldiers, they will say, "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."

"I have fought a good fight," Paul declared. His words to the Corinthians describe the conflict that he endured: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Not all who enter the army can be generals, captains, sergeants, or even corporals. Not all are called to bear the care and responsibility of leaders. There is hard work of other kinds to be done. While there are but few officers, it requires many soldiers to form the rank and file of the army; and its success depends upon the fidelity of every soldier.

An army would be demoralized if the soldiers did not obey the orders of the leader. They must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be safe and trustworthy if he claims a right to act independently of his fellow comrades. This independent action can not be maintained in the service of Christ. The soldiers of the cross must move in concert.

He who enters Christ's army must obey His orders. He has placed himself under the Saviour's leadership, and he is to give Him willing obedience. He is to speak no word, perform no act, that would misrepresent the high and holy principles by which the kingdom of heaven is to be governed.

MRS. E. G. WHITE.

### "I Am Ready"

For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." Ps. 86: 5. The Lord is *ever ready* to forgive the penitent sinner. He is plenteous in mercy, and ever delights to dispense that mercy to those in need. What a pity that we are not all just *as ready* to repent when we have sinned. And

when we have accepted the service of Christ our Saviour, how often we are found both unwilling and unready to do the Master's bidding.

Jesus kindly excused His disciples from watching with Him in the garden, by saying, "The spirit truly is ready, but the flesh is weak." But the trouble with these disciples was not wholly a physical one. On the same night Jesus said to Simon, "Behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto Him, Lord, *I am ready* to go with Thee, both into prison, and to death." Luke 22: 31-33.

From this we learn that religious profession, or religious zeal are not enough to give a readiness to do and to suffer for Christ, but a thorough conversion. Peter verily purposed, *in himself*, to stand with Christ, suffer, or die. But in a few short hours, we hear him denying Christ with an oath. But when his conversion was perfected in Gethsemane, and he was endowed with the Holy Spirit on Pentecost, he was enabled to say, Come lite of reproach, and suffering, or ignominious death, *I am ready*, as his life fully demonstrated.

Take the case of Paul, the great apostle to the Gentiles, as another illustrious example of a man who could ever say, *I am ready* for anything and everything that may come across my path as I follow my divine Master. To the saints in Rome he wrote, "So, as much as in me is, *I am ready* to preach the Gospel to you that are at Rome also." Rom. 1: 15. And this he was enabled to do, altho a prisoner.

Again, when returning to Jerusalem from a successful missionary tour, he tarried several days at Caesarea, with Philip the Evangelist. While there he was told by a true prophet that bonds awaited him at Jerusalem. His companions, and brethren of that place, all besought him with tears not to go up to Jerusalem. Then Paul answered, "What mean ye to weep and to break mine heart? for *I am ready* not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21: 12, 13. This was not a vain and empty boast on the part of the apostle, for he well knew wherein his strength lay, which enabled him to say with perfect assurance, "*I am ready*," without regard to whether he knew, or did not know, what awaited him.

The last recorded instance of Paul's use of these significant words, "*I am*

ready," an expression of entire consecration, is found in his last letter to his beloved Timothy. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

"I am now ready to be offered." Thus he spoke deliberately, calmly, trustingly, vea more, hopefully, in plain view of immediate death at the hands of his enemies. He had no bitter or cruel things to say about his persecutors, but with strong faith, and bright hope, he looked above and beyond this life of conflict, to the crowning day. In that day, when Jesus comes in glory, with all the overcomers, he would receive a crown of glory, righteousness and immortality. And that blessed hope ever sustained him, and enabled him to say, I am ready to preach, to labour, to be bound, or to die; to be accounted anything or nothing for Jesus' sake. Can we always say, *I am ready?*

H. A. ST. JOHN.

### Who is the Creditor?

Jesus is the redeemer. There can be no question regarding this statement. A redeemer is one who ransoms, redeems, rescues. A ransom is a price paid. The price paid for our redemption was the precious blood of Christ.

Now comes the question, who received the price of ransom? Reader, stop and think calmly and seriously. Jesus paid the debt, but *to whom was the debt due?*

Let us look at some principles. If A were owing B, and should go to him and ask him how much he owed, and B should state the amount, and then A should pay it to him without question, in that act of paying the debt he would admit that *the demands of B are just*. In the plan of redemption, who is B? It cannot be God, for it was God himself that *gave*. "God so loved the world, that he gave his only begotten Son" (the price).

Some say that the price was paid to Satan. What think you? If this were true, then Christ, in paying the price that Satan demanded, would in that act, admit that Satan's demands were just, and would be entering into an agreement with him.

Christ never acknowledged that Satan was just, not in any particular, and he never agrees with him. "What concord hath Christ with Belial?"

The reason minds are confused on this point is because they do not understand the work of the sanctuary. In the earthly sanctuary, which was a type of the true, the high priest took the blood of the

lamb (which was a *type of the price*, the blood of Christ) and presented it before the law.

It is *the law* that demands the price, the life of the transgressor. Our High Priest, in his act of sprinkling the blood before the law, virtually says, "Your demands are holy, just, and good. The price should be paid, and here it is. Now let him who is condemned to die go free, for I have paid the debt."

The antitype is this: Jesus our High Priest saw man transgressing God's law. "Sin is the transgression of the law," and "the wages of sin is death." Jesus saw that "the wages," the reward of transgression, was *right* and the demands of the law should be met.

All mankind stood forth, unrelenting, *unchanging* condemning every soul. If there were an excuse for sin, then the law is faulty, and its demands were unjust; but if "the law is perfect" and immutable, then the debt is a just debt, and should be paid.

Jesus said, "I will magnify the law and make it honourable." So Jesus died for all, and paid the debt. Now all who accept Jesus as their personal Redeemer are free from the condemnation of the law.

If there is any class of people who should believe in Jesus, and feel their need of him, it is those who see the unchanging character of the law and justice of its demands; and *vice versa*, those who do not see the immutability of the law feel little need of a Saviour, and in fact do not discern the Redeemer's mission.

The law and the gospel cannot be separated. The whole plan of redemption is outlined in the work of the earthly sanctuary.

H. H. JOHNSON.

### Never Murmur

It is no part of our business to murmur against God or man. God cannot do any unjust thing. It is only a wicked heart that can murmur against His dealings with us. He may chastise us, but it is always for our own wrongs; and even then our good absolutely demands it. No affliction from the hand of God should ever affect us only by way of causing deep humiliation and penitence for our own sins. Men may do us an injury wantonly, and without provocation. Yet it is folly to murmur even then. How much better to accept it as a chastening from the hand of God for our own sins. How much better to take it to the Lord in prayer. What a sad spectacle is a grumbling, complaining, murmuring, Christian! Rather, what a contradiction in terms is such an expression. The Christian is a man that rejoices evermore, prays without ceasing, in everything gives thanks. Murmurers, complainers, and grumblers are not Christians.

J. N. ANDREWS.

### Is it Possible to Fall from Grace?

Christ came not to call the righteous, but sinners to repentance. He declared, "They that are whole have no need of a Physician, but those that are sick." The Son of man came to seek and to save that which was lost. Therefore, to be among those that need no repentance is, for members of the sinful human family, to be among the Pharisees whom Christ could not help.

It is not necessary that any should ever fall away from Christ. He is able to save unto the uttermost (Heb. vii. 25); able to keep from falling (Jude 24); and will at last present His church without spot or wrinkle or any such thing. Eph. 5: 25-27. We may have unbounded confidence in Christ, but this can only exist with an entire absence of confidence in the flesh. Phil. 3: 3. As long as the body is kept under and brought into subjection to Christ (1 Cor. 9: 27) and as long as we experience in our lives the power of Christ to tread under and subdue all His enemies, we may have confidence that He who has begun a good work in us will be able to perform it unto the end. Phil. 1: 6. The power that will then transform our vile bodies into the likeness of His glorious body is according to the power that now worketh in us. If it is irresistible now, it will be then. If the flesh defeats the power now, death will still hold us firmly then. Phil. 3: 21.

If our faith now lays hold of eternal life, and Christ lives in us, and for so long as this is the case, all things are ours, whether life or death, things present or things to come. 1 Cor. 3: 22. But wherever this is true, the intelligent Christian will never rely upon the unscriptural and misleading phrase, "once in grace, always in grace." His faith for the future will be based on Christ's own words:

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10: 27, 28.

Who are thus safe?—Christ's sheep. And what is the characteristic of His sheep?—They hear His voice. Then as long as a man hears Christ's voice, he is safe. If he ceases to hear Christ's voice, he is no longer a sheep.

If any man thinks that because he has been a professed Christian, he is therefore sure of an entrance into the kingdom of God, even though he may have disregarded the voice of his Shepherd, let him read that Shepherd's own words:

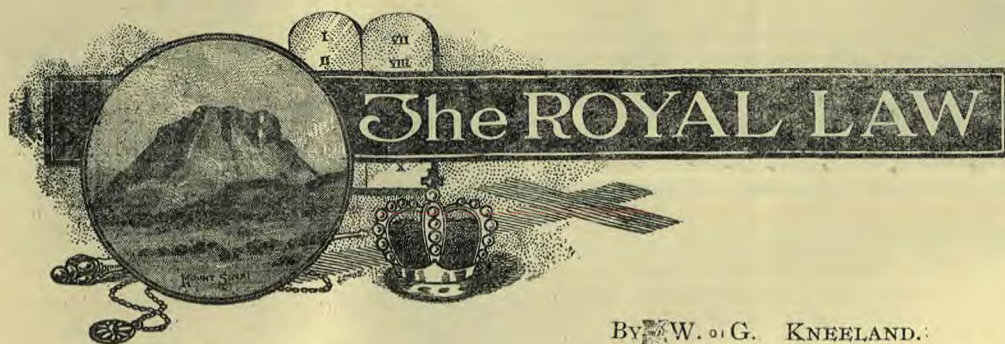
"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 21-23.

In that day the decision will be, not according to professions, but according to the deeds done in the body. If any man has excused himself for disobeying the commandments of God on the ground that they are too grievous for him (1 John 5: 3), and has then comforted himself with the thought that no harm can follow his disobedience because, having once been in grace he must be always in grace, he will have a sad and terrible awakening. Christ will refuse to allow His Gospel to be made a covering for sin. He died to save us from sin, but that very fact shows the utter impossibility of our being saved in sin. The man who professes such entire confidence in Christ that he is sure of future salvation, and yet cannot trust Him to keep His promises for the present life (Matt. 6: 38), shows that his faith is an unreal and worthless one.

Present Truth.



## A Law of Love

"Yea he loved his people—from his right hand went a fiery law for them." Deut. 33: 2, 3. "God is love" therefore His holy law is an expression of that love for His creatures. Its restrictions are intended to save us from the bitter experiences that are the sure result of disobedience. To properly understand God's merciful appeal to erring humanity from Calvary, we must listen to the thunders of Sinai against sin.

Both Old and New Testaments teach that the decalogue is a revelation of God's love toward us in pointing out the dangers of transgression and the blessings we may receive through conformity to the Divine requirements. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut 6:

5. "Now the end of the commandment is charity (love) out of a pure heart and of a good conscience and of faith unfeigned." "For this is the love of God that we keep His commandments, and His commandments are not grievous." 1 Tim. 1: 5; 1 Jno. 5: 3. This *I am* who spake the law that condemns sin is He who "so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Jno. 3: 16.

Our heavenly Father began His instruction by rehearsing what he had already done to prove the sincerity of His love for man. "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Israel was delivered from Egyptian bondage that they might have opportunity to hear and obey the commands of God. While slaves of Pharaoh they could not properly serve another Master, therefore they must be set free before they could serve God. Although liberated from the land of oppression many still longed for the fleshpots of Egypt and were never free from its idolatrous influences. Since the moral law is "spiritual" and it is the "royal law" by which all mankind are to be tested in the judgment, we conclude that spiritual "bondage" as well as the literal bondage of Egypt is referred to in this scripture. Similar use of the term Egypt is found in

BY W. G. KNEELAND.

the record that it was "*by faith*" that Moses "forsook Egypt, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb. 11: 24-27. In revelation, chapter eleven, verse eight, we are informed that our Lord was crucified in the city that "spiritually is called Sodom and Egypt" the same power that strengthened the hand of Pharaoh against God, caused the death of the Son of Man and also holds in bondage all transgressors of Gods law "for whosoever committeth sin is the bondsman of sin." Jno. 8: 34.

"And I, if I be lifted up, will draw all men unto me." Jno. 12: 35. Through the sacrifice of Christ deliverance is offered to all without reference to their character. "God commendeth his love toward us in that while we were yet sinners Christ died for us." No one will be eternally lost because of Adam's sin. For as in Adam all die even so in Christ shall *all* be made alive." 1 Cor. 15: 22. Only those will continue to live that have accepted of Christ as their Saviour. All others find their portion in the "lake of fire" which is the "second death" (Rev. 20: 14, 15) at the judgment. Freedom from the condemnation of the law is ours as soon as we acknowledge our sins and claim our liberty through Christ. "O Lord, truly I am thy servant, I am thy servant and the son of thine handmaid; thou hast loosed my bonds." Ps. 116: 16. Through Christ the believer is freed from the darkness of spiritual Egypt and the bondage of sin and death. Heb. 2: 14, 15.

## The First Commandment

"Thou shalt have no other gods before me" because no other being has or ever can do for you what I, Jehovah have done. No other being can keep you in life and eternal happiness except Jehovah. Because I Jehovah have created and redeemed you; "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind for this is the first and great commandment," Matt. 22: 37, 38.

The prohibitions of the law are declarations of the wonderful love and

mercy of God for his children. A "thou shalt not" guards the entrance to every evil way that we may be kept from the paths of destruction. God's love for sinners may be correctly measured by the intensity of his hatred for sin, for *sin* is the deadly *enemy* of mankind. The ten commandments are like a wall about the people of God to protect them from the powers of satan, intersected by love; the "thou shalt not" in the law becomes the assurance of what thou *shalt have* through Christ Jesus our Lord.

## Defence of the Church

This commandment has been rightly placed first in the list of moral obligations. "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Heb. 11: 6. The principles of this command are the foundation of all true religion. Idolatry is the result of rejecting correct ideas of government and cherishing rebellion against our rightful Ruler. When the whole heart, mind and strength are placed upon God, none of the sins rebuked in the law can develop in our lives. "Commit thy way unto the Lord: trust also in Him and He shall bring it to pass." Ps. 37: 5.

He who has given *all* for us, rightfully demands whole hearted service from us as proof of our love and gratitude for all His many blessings. When we are satisfied to offer anything less than *all*, we reveal the fact that other gods beside the Lord have rule over us. "Ye cannot serve God and mammon." "The friendship of the world is enmity with God." Matt. 6: 24; Jas. 4: 4. "If any man will come after me let him deny himself and take up his cross daily and follow me." Luke 9: 23. Every wrong thought we cherish, all evil speaking and sinful action performed, are witnesses that we are violators of God's unchangeable law for "thy commandments are exceeding broad" and a "discerner of the thoughts and intents of the heart."

## Happiness Makes Happiness

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:—

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."—*Wellspring*.



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January 1, 1906.

## Distress of Nations

"And there shall be signs in the sun and in the moon and in the stars, and on the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the clouds with power and great glory." Luke 31: 35-37.

These words were spoken by our blessed Master in answer to the question, What shall be the sign of thy coming and the end of the world?

As we look out upon the condition of the world at the beginning of 1906 we behold a most striking fulfillment of prophecy. The war between Russia and Japan has only just ceased and some of the peace prophets begin to prophecy universal peace when lo! whirlwinds of trouble begin to blow from many different quarters.

**Russia** Russia is in a sad state of distress. A disastrous war has only just closed and she faces a far worse situation at home. After centuries of misrule and oppression the people are turning on the aristocracy who have kept them little better than slaves, and are declaring their emancipation. Anarchy seems to threaten that mighty empire. The Czar and the royal family in their desperate straits are trying every expedient, one moment promising greater freedom and liberty; but the next using the most oppressive measures. The word has just come over the wires that as a last resort the Czar is going to Moscow to appeal to the religious prejudices of the people.

**Turkey** No sooner has the blaze in the Far East subsided, than the Near East again assumes its position as the storm center of the world. The closing days of 1905 beheld all of the nations of Europe hastening their war ships towards Constantinople and to our mind it was only because the crucial moment has not yet come that Europe was not plunged into chaos through the withdrawal of the Turk from Europe.

"And he (The Turk), shall plant the tabernacles of his palace between the seas (The Mediterranean and Dead seas) in the glorious holy mountain. (Jerusalem), yet he shall come to his end and none shall help him. And at this time shall Michael stand up the great prince which standeth for the children of thy people; and there shall be a time of trouble such as there never was since there was a nation even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book." Dan. 11: 45; 12: 1.

Solemn words these, yet they are from the pen of inspiration and cannot fail. When the Turk is forced to leave Europe the entire world will be plunged into such a time of trouble as has never been known since there was a nation. The consequences are awful to contemplate. But the winds are held a little longer, until the servants of God are sealed in their foreheads. Rev. 7: 13.

**Germany and France**

Socialism is stirring the depths of Germany and the church and state problem of France threatens to have serious consequences. At the same time these two nations are glaring at each other, the one issuing a yellow book ignoring certain diplomatic promises, and the other replying with a white book issued in the most pessimistic vein denying France's claim. The conference to be held in some Mediterranean city Jan. 10 promises to be of universal interest and surprising complications may develop.

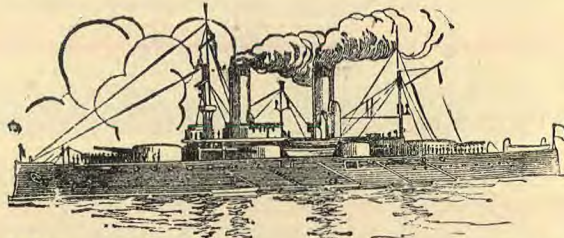
**England**

In England every thing political is in a chaotic condition. The Conservative Party has just gone out of power, and perplexing questions hitherto unimportant are pressing themselves home to the intellect of the British voter. India is in a critical condition. Lord Curzon and Lord Kitchener have fallen out over the policy to be pursued and Lord Curzon has been recalled. It has been necessary to send the Prince and Princess of Wales on a regal tour of the country, hoping to bind it firmer to the throne of England.

In London itself there were riots sufficiently serious to require the police to fire upon the mob which shouted "Down with the aristocracy and down with the Nabobs."

**West Indies**

In the West Indies the English troops are being withdrawn. The Venezuelan question threatens serious trouble, the Dominican Republic is in such a condition that trouble may arise at any time, and there has been serious rioting in Demerara, at which time the powers of hell were loosed, and the mob spirit, which is rapidly permeating the world, held sway.



A Modern Battleship:—The main dependence of the fleets of to-day.

And so the outlook at the beginning of 1906 tells us in certain tones that the end of all things is at hand. It only remains for the Lord to finish his work (Rom. 9: 2.) and then shall the end come. The next event will be the Son of Man coming in a cloud with power and great glory. To the saints Jesus says, "And when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." "Gather yourselves together, yea, gather together, O nation not desired, before the decree bring forth; before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord all ye meek of the earth which have wrought his judgment, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." "Come my people enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to judge the inhabitants for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Luke 21: 28. Zeph. 2: 1-3. Isa. 26: 20, 21.

To the sinner he says "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Isa. 55: 6, 7. Today, while it is called today, let us all heed these solemn admonitions. Get ready, get ready, get ready.

E.

## The Spirit Calls for Service

"For my name's sake hast laboured, and hast not fainted." These simple words of commendation from the God of heaven were spoken in behalf of the early churches, through John the Beloved. They are the simple expression of a living reality to which history bears emphatic testimony. Of those early days when the love of souls was the thought uppermost in the hearts of men, the Historian Gibbon says, "It became the most sacred duty of every convert to diffuse among his friends the inestimable blessings he had received."

What a pleasing picture it brings to mind? How sincere must have been the love that pervaded every heart. How true must have been the allegiance to principle. "Every christian became a witness within the sphere of his daily calling." A witness to the truths of Christianity. An example of their power upon the human life.

Oh, for a touch of those early days; a renewing in the hearts of God's children of the holy fire that lit the souls of men and sent them forth as ministers of His grace. Those were the days of the early rain and the promise of the latter rain with its harvest ripening showers is for this last generation, for us, for our children; and when it comes to us, we like the church in the early days will tell the story of what Christ has done for us to our fellow tradesmen, to our families and to the great wide world beyond.

We are living in days of unrest and turmoil. On every side evil seems swaying the governments of earth; truth and honesty be crushed and bleeding, and men's hearts fail them as they look upon the portending events. The earth is filled with a great unrest. Men know not what a day will bring forth.

Into the midst of this turmoil and strife, into the midst of the swaying multitudes of earth, there is need that the messengers of peace, the soldiers of the cross should go, carrying with them the news of Christ's soon appearing, giving to erring striving humanity the story of his King of Peace, who is soon to reign. Only one thing will make the carrying of that message possible. Only the indwelling Spirit of the Christ, the spirit that sent forth the early church to the conquest of world can make possible to-day the carrying of this last warning.

Dear reader; are you seeking that spirit? Have you made a covenant with God by sacrifice that you will do your part when the call comes?

"The whole wide world is pleading, Ye men of God arise." In all places a longing for better things is possessing the hearts of many. But the great majority have lost sight of the Christian's hope the guiding star, Christ Jesus, is little known among them. There is need of the old time spirit entering in among God's people to prepare the way in these last days for a quick work in the earth.

Seek the Spirit; it will soften and subdue your heart. It will change your whole life and send you forth to the telling of the story. In the shop, by the way, around the fireside, in every village, through every country side throughout the vast lands of the great world beyond will speed the hurrying feet of the messengers of the King of Peace. The days are here, for such power to be manifest. Already some are being imbued with power and God's manifest presence is sending them forth. Are you, dear reader, seeking for a place among them. "Tarry ye till ye be imbued with power from on high." Then God will do the sending. It may be to your friends and neighbours. It may be to the world beyond. Wherever, whatever the work may be to which he calls you, go. It will be your part in the work of God, and to you will be said at last "for my sake thou hast laboured and hast not fainted," and for you will be laid up a "Crown of Life."

w.

"The selfish can not be sanctified."



## HEALTH AND TEMPERANCE

### Beer and the Bible

What say you? "Beer and the Bible!"  
Shame on you, hypocrites, shame!  
Who, to shield your traffic unholy, would  
borrow the Bible's name!  
What concord has Christ with Belial? or  
light with the darkness drear?  
Or the temple of God with idols? And what  
has the Bible with beer?

Ye who thus hold up the Bible, do ye ever  
within it look,  
And ponder the sacred precepts inscribed in  
that holy Book?  
What read ye? "Wine is a mocker, strong  
drink is a raging ill,  
And he who trusts the deceiver is a child in  
his wisdom still.

"Look not on the wine when it shineth, with  
sparkles of ruby light,  
When it giveth its richest colour, and mov-  
eth itself aright;  
At the last it bites like a serpent; of its hid-  
den venom beware!  
Woe! woe! unto him that layeth for his  
neighbour this deadly snare!"

Dare ye say that the holy Jesus made by his  
power divine,  
For the marriage guests of Cana, the poison  
that ye call wine?  
Would ye change the crystal water, that  
fresh from the fount had burst,  
And give to the thirsting people the draught  
that quenches *not* thirst?

Not so! for his perfect wisdom well knoweth  
our frame within;  
He lends no aid unto Satan by the tempting  
of men to sin;  
He knoweth the power of the spirit which  
mounts to the drinkers brain,  
And makes the whispers of conscience and  
the dictates of reason vain.

Then between your beer and the Bible, say,  
where can the union be?  
The Bible makes slaves into freemen: the  
beer makes slaves of the free—  
Slaves who would sell their birthright, and  
all unto manhood dear,  
Home, kindred, and honour, and country!  
yea, even their souls for beer!!

Yours, O ye servants of mammon, yours are  
the temples of sin,  
With snares to entrap the thoughtless and  
lure the unwary within.  
Crime, death and disease, and sorrow, ye  
spread o'er the land like a flood,  
And the gold that fills your coffers is the  
price of a nation's blood!

But the curse is on your treasures, bitter, and  
deep, and low,  
The curse of the broken-hearted, wrung out  
from their cheerless woe,  
The curse of the shuddering victim, who  
knows, yet hastes to his doom,  
Drawn ever down by the whirlpool, whose  
depths are a hopeless tomb!

—Anna Louisa Westcombe.

### A Farmer's Pledge

"Hello, who are you?" asked one of  
Tom Mather's reapers, of a seven-year-  
old boy.

"I am papa's temperance pledge."

"You are! Well, then, I have a  
mind to pitch you into the middle of  
next week, if it is you who are keeping  
us from having a comfortin' drop of  
whisky and water," said a reaper.

"Yes, it's me," laughed little Dick, in  
high glee; "and if you want to know  
where papa signed me, I'll show you;"  
and the little boy pulled down the collar  
of his shirt, and showed a queer white  
scar on the shoulder, reaching up toward  
his throat.

"Yes, boys," said Tom; "that little  
fellow is my pledge, and I signed him,  
though he does not know what that  
really means. When I bought this farm  
ten years ago, I did not know the taste of  
rum or whisky. Every-body took a  
little, as I found, in harvest time and  
when work was pressing, so I fell into  
the same way; a drop if the weather was  
very hot; a little if it was very cold; a  
long drink at noon if I was hard at work.  
I always kept cider in my cellar, all my  
workmen had it, and some way the farm  
began to run down, too. Summer be-  
fore last, it was very hot, and I was not  
very well; had been having chills.  
When they came on, I thought nothing  
helped me more than a little—no, a great  
deal of whisky. One noon, in the field,  
I was rather hungry, the dinner horn  
had not sounded, and I picked up my jug,  
and took a long pull. What with the  
heat and taking it on an empty stomach,  
the whisky flew to my head as never be-  
fore. I cut the grain every way, the  
ground rising up and going down under  
me, and the farm shifted till the points  
of the compass were all wrong. You  
just saw that boy of mine? He is my  
only one, his mother's idol, and—well,  
I would die for that boy any day. The  
little chap had taken his puppy and  
wandered off out where I was working.  
It was hot. He was only five years old,  
and what did he do but lie right down  
where the tall grain would shade him,  
and go to sleep, the puppy cuddling  
down and doing the same. Well, the  
dizzier I got, the more recklessly I  
swung about, and suddenly I slashed  
out with that sharp steel, and—dear  
sakes alive! boys. Just you fancy it!  
the poor little puppy never yelped, his  
throat was cut so clean; and that boy of  
mine! One great gash down his soft,  
white flesh, right up to his tender little  
throat, but escaping it, for the puppy  
nestled there! I don't know much  
about the rest of that day, until I heard  
the boy wouldn't die. But when old Dr.  
Kinley said he might live, I just held  
him up to God in my arms, and I said:  
'Here, Lord, is my temperance pledge!

I'll never touch one drop of liquor while  
I live, and this boy, whose life has been  
spared, never shall either, if prayers and  
example and teaching can prevent.'  
And so, boys, I can't treat you, for I  
have signed my pledge in blood."

There was no more murmuring after  
that.—A. L. Noble.

### What Dr. Dash Said

Dr. Dash, a successful physician in  
the West, returned to his old home after  
a long absence, and visited the college  
in which he had been educated.

"Twenty years ago," he said to a  
group of students, "I graduated in this  
hall. There were eighteen men in my  
class.

"Of the eighteen, six drank habitu-  
ally while at college. Not to excess,  
but regularly, a glass or two each day.  
Not one of these men has succeeded in  
attaining fortune, reputation, or even a  
respectable position. But they were  
among the ablest men in the class.

"While at college, I was in the habit  
of frequenting the daily newspaper  
office here. There were ten men in it,  
editors and reporters. I knew them all,  
a lot of bright, jolly fellows. The work  
was hard, the hours late, the meals  
irregular.

"Every man in the office drank, but  
one, a reporter, Ben Perry. One of the  
editors told me he had seen Ben come  
in from a fire at two o'clock in the  
morning, drenched and tired out. He  
would look at the whisky bottle, but he  
never touched it.

"I enquired for the boys to-day.  
Three had died from drinking; six were  
holding inferior positions in newspaper  
offices.

"'Habits bad,' said my informant,  
'They could not make their way, and  
so fell lower. Perry's head was always  
clear, and he was regular at his work.  
He is editor-in-chief of one of the prin-  
cipal newspapers in a seaport city.' He  
had not half the natural ability of at  
least three of the others.

"These are facts," said the doctor.  
"I advise you who are beginning life to  
consider them. I have not a word to  
say about the moral question involved  
in drinking. But I know, as a physician  
that no man with a nervous organization  
in this wearing climate, can habitually  
take liquor without injury to his health,  
and without in greater or less degree  
hindering his chances of success."—*Sel.*

Among nations who pass their lives  
out of doors, catarrh and scrofula are  
unknown. Not fresh air, but want of it  
is the cause of countless diseases.—

*Oswald.*

"A man too busy to take care of his  
health, is like a mechanic too busy to  
take care of his tools."

# Our Young Folk.

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

## The Coming Man

A pair of very chubby legs,  
Encased in scarlet hose;  
A pair of little stubby boots,  
With rather doubtful toes;  
A little blouse, a little coat—  
Cut as a mother can—  
And lo! before us sits in state  
The future's "coming man."  
His eyes, perchance, will read the stars,  
And search their unknown ways;  
Perchance the human heart and soul  
Will open to their gaze;  
Perchance their keen and flashing glance  
Will be a nation's light—  
Those eyes that now are wistful bent  
On some "big fellow's kite."  
Those hands—those little busy hands—  
So sticky, small, and brown;  
Those hands, whose only mission seems  
To pull all order down;  
Who knows what hidden strength may be  
Within their tiny clasp,  
Though now 'tis but a toffy stick  
In sturdy hold they grasp?  
Ah, blessings on those little hands,  
Whose work is yet undone!  
And blessings on those little feet,  
Whose race is yet unrun!  
And blessings on the little brain  
That has not learned to plan!  
Whate'er the future holds in store,  
God bless the "coming man." —Selected.

## Little Corners

Georgia Willis who helped in the kitchen was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed, and sang softly a little song,—

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

"What do you rub at those knives forever for?" asked Mary. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again,—

"You in your little corner,  
And I in mine."

"Cooking the dinner is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If Jesus knows about

knives, it's likely He does about dinners," and she took particular pains.

"Mary, the dinner was nicely cooked to-day," Miss Emma said.

"That's all because of Georgia," said Mary, with a pleased face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted or not," she said; "I'll hurry them over;" but after she heard about the knives, she did her best.

"How beautifully my dress is done," Helen said; and Emma, laughing, answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer-meeting; my 'corner'! is there."

"Your 'corner'! What do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening."

That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen, "she seemed to think she must do what she could, if it were only knives."

Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house, "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but the invalid wouldn't listen to him; but to-night the minister said, "I have come to tell you a little story."

Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner too; I'll try to shine for Jesus." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and gave the blessing. "I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?"

her mother said; "I thought you had gone to walk."

"No; this dress seemed to be in my 'corner,' so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Hellen told about the knives. The door-bell rang, and her mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the money that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll double it."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:—

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

## Bible Study. The New Year

1. Who by preaching of Paul knew the Lord and with gladness his servants received?
2. Who, taught of Christ, his apostles sought out, and in time of sore trouble relieved?
3. Who, in the service of the Master above, learned his duty to master below?
4. Who against God and his high priest rebelled and met death in confusion and woe?
5. Who in the years yet to come saw his Lord, as a child unto us that is born?
6. Who came in secret to Jesus by night, nor could meet the Jew's hatred and scorn?
7. Who for truth's sake in Christ was beloved by apostle most dear to his Lord?
8. Who in the pride of his heart forsook God, and was smitten a leper abhorred?
9. Who in his doubt went to Jesus, and found that from Nazareth came Israel's King?
10. Who, as a brother beloved of the Lord, did from Paul news from Ephesus bring?
11. Who in the fear of the Lord hid his saints from the wrath of an impious queen?
12. Who, when the mob to take Jesus drew near, in their front a lost traitor was seen?
13. Who by aid of his God restored health to a leper proving his pride?
14. Who bearing witness to Jesus was stoned and forgiving his enemies died?
15. Whence came patriarch, faithful when tried, and the pattern of all who believe?
16. Whom did the Saviour forewarn of the sin, over which he should bitterly grieve?

Join the initial of each of these names, and a motto they give for the year:

Heeding the which in our journey, of life,  
safe is our pathway and clear.



### If I knew

If I knew the box where the smiles are kept,  
No matter how large the key  
Or strong the bolt, I would try so hard—  
'Twould open, I know, for me.

Then over the land and the sea, broadcast  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day.

If I knew a box that was large enough  
To hold all the frowns I meet,  
I would like to gather them, every one,  
From nursery, school, and street;

Then, folding and holding, I'd pack them in,  
And, turning the monster key,  
I'd hire a giant to drop the box  
To the depths of the deep, deep sea.  
—*Boston Transcript.*

### Tact with Children

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with blunt, round-pointed scissors and some magazines, was just as busily cutting out pictures.

"It will litter the carpet." So said Aunt Martha, who had come for a cosy chat.

Mamma knew this; but she knew that a few minutes' work would make it all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma see!" and, half crying, he held it up.

"Play he's holding up one foot," the mother said, quickly.

"Do real horses, mamma?"

"Oh, yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went right on with no jar on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired of cutting pictures, mamma," said Josie after a while.

"Well, get your horse and wagon, and play those bits of paper are coal, and you are going to bring me a load. Draw them over to that corner and put them into the waste paper basket; play that's the coalhouse."

Pleased and proud, the little teamster drew load after load till the paper was

all picked up, without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha. "Old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons as I do!"

Mrs. Waldo looked up in surprise.

"Why, what do you mean, my dear aunt?"

"Well, I spent yesterday afternoon over there,"—the old lady had a weakness for visiting, and was "auntie" to all people generally—"and things were in a turmoil all the time, starting with less than Josie's given you a dozen times since I sat there. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child,' spill and scratch and break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they are sick. She has a world of patience with them in some ways, but she doesn't seem to have any faculty at all for managing them."—*Herald and Presbyterian.*

### The First Tumblers

Have you never wondered why the glasses out of which we daily drink milk and water are called "tumblers"? They derive their name from the fact that they are the successors of little silver bowls, so perfectly balanced that, whichever way they were tipped about, they tumbled into position again, and there remained with the rim upward.

It is said that these little silver bowls, or tumblers, were first used many years ago at a luncheon given at All Soul's College, Oxford, to the Princess Alice, the second daughter of Queen Victoria. At this splendid luncheon the guests became interested in the silver bowls that were brought to them filled with some favourite beverage. These bowls, the inquiring guests were told, were "tumblers," and they were shown why they were so named. A little bowl was emptied, and then placed upon the table side downward. It was so exquisitely balanced that it as quick as a wink flew back to its proper position, and seemed to almost say: "Please fill me again." It was knocked about on the floor, laid carefully on its side, dropped carelessly, and in short, tumbled about in every

way; but it invariably swayed a little, shook itself gently, and finally tumbled back to its proper upright position. So, you see, it was demonstrated that the word *tumblers* was a very fitting name for those little silver bowls.

When round glasses that stood on a flat base came into general use, they, for some reason not at all clear, were called tumblers. To call them tumblers is somewhat of a misnomer, for we all know that they seldom or never tumble into position again if once upset.

The original silver bowls can be seen at All Soul's College.—*The Little Visitor.*

### Just Such Neighbours

"A man stopping at a tavern for rest and refreshments began to talk about his journey. He had come from a neighbouring town; he was moving away, and glad enough to get away, to. Such a set of neighbours as he had there, unkind, disobliging, cross, and contrary. It was enough to make any one want to leave the place, and he had started, and was to settle in another region, where he could find a different set of inhabitants.

"Well," said the landlord, 'you will find just such neighbours where you are going.'

"The next night another man stopped at the inn. He, too, was on a journey—was moving. On inquiry, it was found that he came from the same place from which the former traveler had come. He said he had been obliged to move from where he lived, and he did not mind leaving his home so much as he did leaving his neighbours; they were so kind, considerate, accommodating, and generous that he felt very sorrowful at the thought of leaving them and going among strangers, especially as he could not tell what kind of neighbours he would find.

"Oh, well," said the landlord, 'you will find just such neighbours where you are going.'

"Does it not seem possible that men will generally find such neighbours as they are looking for? Some people are always in trouble; others 'follow peace with all men.' Who knows but we can have just about such neighbours as we wish for, simply by treating them as we ought to?"—*Sel.*

"The perfect character is not attained in a day. It is 'first the blade, and then the ear.' It is evil passions and desires resisted and overcome. It is the harsh word unspoken, the unkind thought suppressed, and at last the life adorned and beautified by gentle, helpful words and deeds."

"A Nation's greatness is not measured by its miles or its millions, but by the true worth of its men."



# Missions



## Unanswered Prayers

Like some school-master, kind in being stern  
Who hears the children crying o'er their slates,  
And calling, "Help me, Master," yet helps not,  
Since in his silence and refusal lies  
Their self-development, so God abides,  
Unheeding many prayers. He is not deaf  
To any cry sent up from earnest hearts;  
He hears, and strengthens, when he must deny.  
He sees us weeping over life's hard sums;  
But should he dry our tears, and give the key,  
What would it profit us when school were done  
And not one lesson mastered!

What a world  
Were this if all our prayers were granted! not  
In famed Pandora's box were such vast ills  
As lie in human hearts; should our desires,  
Voiced one by one in prayer, ascend to God  
And come back as events, shaped to our wish,  
What chaos would result!

In my fierce youth  
I sighed out breath enough to move a fleet,  
Voicing wild prayers to heaven for fancied  
boons

Which were denied; and that denial bends  
My knee to prayers of gratitude each day  
Of my maturer life. Yet from those prayers  
I rose always regirded for the strife,  
And conscious of new strength. Pray on,  
sad heart;

That which thou pleadest for may not be  
given,

But in the lofty altitude where souls  
Who supplicate God's grace are lifted, there  
Thou shalt find help to bear thy future lot  
Which is not elsewhere found.

—Ella Wheeler Wilcox.

## A Missionary's Experience

These people did not want me there any more than the world wanted its first great missionary, Christ. They tried their best to get rid of me, held councils of war to decide what to do with me. I might say that I was absolutely alone. I went out with five companions. Three of them I buried: the other had to return home, so I was left for the greater portion of four years absolutely alone. Finally several of the natives came to me with the information that they had decided to kill me if I remained more than three days among them. I felt that I was in the place God wanted me to be, and that is the safest place in all the world, as it is also the sweetest. I would to God we could get rid of the notion of saying, "Thy will be done," with a groan, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter, and the joyousness, and the gladness of life as much as in the sorrow and the afflictions of life. I sent word back to them, "I am here to tell you about God. I expect to stay." They threatened all manner of things. But at the end of the time they came to

the conclusion that it was of no use, so they issued an order that any one found bringing any food to the white man was to be killed, and for nearly two months that order was rigidly enforced. It would have fared very ill with me if it had not been for divine provision. An old woman used to pass my hut to and fro from her work in the fields. Every time she passed she managed secretly to drop a root of cassava, the root from which our tapioca comes, before my door. I roasted that root, and it enabled me to eke out my slender supply of provisions throughout those months. God's ravens are not dead yet.

The people then came to me. If I was determined to stay, I might do so if I would remove across the river. I went across the river, and built my hut on the very spot where, two months before, they had sentenced me to death. I might say I had to make brick with my own hands, and I laid every brick myself. They still kept up a petty persecution. One day I was attending to some patients. My native servant came up, and standing beside me, said, "Master, I have hit a native." I looked up, and a great ragged gash in his head was pouring a stream of blood over his face.

I said to him: "Boy, it looks very much as though you were the one that got hit. What is the matter?"

"I went to the river to get a bucket of water, and the river bed is full of natives. They are going to kill us all. A man sprang on me and tried to kill me. I hit him. He broke his club over my head and got away."

I said, "Will you go with me?" "Yes," he answered, "I will go anywhere you will go."

I went into the house got a sponge with which to bathe the wound, came out in my shirt sleeves and started off. He looked at me, hesitated a moment, and then said, "Master, you haven't taken your rifle with you."

I said, "No, we are here on God's business, and we shall be safer without the rifle."

We went to the river, and sure enough the river bed was full of natives, twenty-five or thirty of them. There was no running water in the river at that season of the year, and they were bound upon mischief. I saw at once that either they or I must be master of the situation very quickly, so I did the first thing that presented itself to my mind,—leaped from the bank into the midst of them, began pushing them apart and talking to them as well as I

could, asking them why they wanted to kill me. I asked them if I had cheated them in any way, if I had not paid them well for everything I had gotten from them. I asked them if I had not treated their sick and healed many of them and asked nothing for it. Gradually one after another who had his spear raised lowered it, and planted it in the river bed; another who had his arrow in his bow would withdraw it, and place the arrow in his quiver, and one by one they were subdued. Meanwhile I made my way to a water hole dug in the sand of the river bed, bathed the boy's wound, and sent him out of the way. Then I caught the ringleader of the band, whose head the boy had cut open in their struggle, pulled him over to the water, though he struggled and protested, thinking I was going to take my revenge upon him, but they were so awed and so held in check by their superstitious notion that I must be in league with the spirits, that they did not attempt to stop me. I pulled the man to the water hole, and then to their amazement I began to bathe his wound. In an instant I could see the effect it had upon them. It was a new principle to them. They could understand why I should do such an act to my own servant, but why I should do a like act to my bitterest enemy, the man who had raised the mob to kill me, they could not understand. After having finished bathing the wounds, I said to him, "If you will go to the house, I will bind up the wound." They all followed me, thoroughly subdued. I sewed up the wound, and from that time on had little difficulty with them,

Willis R. Hotchkiss.

## Our Work and Workers

News from Brazil, So. America states that the Portuguese paper, *O Arauto da Verdade* is now printed on their own press, as well as the German paper, *The Mission Arbeiter*. We are glad to see this new step taken and wish it every success.

Word from Elder L. R. Conradi, who recently made a trip covering territory in Russia from Finland to the Caucasus he reports that though they saw terrible times, "never enjoyed greater liberty" and that the prospects for the progress of our work "were never brighter." In such days of trouble, true Christianity stands out with re-doubled brilliance.

Peru and Equador now have workers in the cause of Present Truth. Eld. F. L. Perry and family have arrived in the former and Elder Geo. Casebeer in the latter. May the blessing of God be theirs in the opening of the work in these sin-darkened lands.

The calls for workers in India are more than our workers can fill. From distant points

come messengers to our workers in Calcutta begging for teachers in large and small villages. Where are the workers to fill the calls?

The translators have just finished translating the *Family Bible Teacher* into Spanish. This will soon be added to our literature for the Spanish races.

The Jamaica Conference holds its fourth annual session at Kingston, Dec. 30 to Jan. 3rd.

The East Caribbean Conference Committee will meet at Port-of-Spain, Trinidad, January 19, for the semi-annual session.

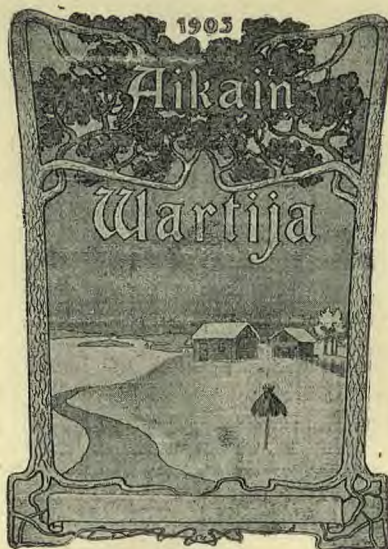
Bro. Frank Hall and wife of Jamaica sailed for their new field of labour in the Cayman Islands on Sabbath Nov. 11th, from Kingston.

The brethren at Shawfield, Jamaica are rebuilding their church which was destroyed by storm a few months back.

The *Jamaica Record* the organ of the Jamaica Conference reports the work as progressing favourably in all parts of that island. A letter therein from Pastor W. J. Tanner tells of their arrival and the commencement of work in Hayti.

#### Aikain Wartija<sup>1</sup>

This little paper, of which we present a cover fac-simile herewith, is the representative of present truth in Finland the northernmost part of the Czar's dominions. For several



years now it has been circulating among the Finns and doing a good work in proclaiming the Gospel Message for to-day.

## March of Events

President T. Estrada Palma of Cuba was re-elected on Dec. 1st. The Liberal party withdrew from the contest and Moderate candidates were elected throughout the island.

#### Santo Domingo

This island republic is again in the throes of revolution. Pres. Morales has left Santo Domingo City and a provisional government has been set up. Pres. Morales was pursued and wounded in fighting which followed. Complications are anticipated with other nations.

#### The Near East

The demonstration of the fleets of Europe against Turkey for the purpose of seeing to the carrying out of reforms in Macedonia, a programme of which the powers had presented to the Porte has, after some difficulty, accomplished its purpose. There were some modifications made in order not to humble the pride of the Turkish monarch too severely.

#### France

The French nation will elect a new president next February. The present incumbent is heartily tired of being in the public eye and in accord with the French custom will not serve a second term. President Loubet says that the position brings many worries and that he will be happy to spend his evenings away from state duties, banquets, etc., in the privacy of his home, a privilege he has scarcely enjoyed during his seven years tenure of office.

#### Korea

This little kingdom is no longer an independent nation. Its king is a puppet and its powers are but those of a monkey on a stick. By the treaty of Portsmouth, Russia, and incidentally the whole world, recognizes the suzerainty of Japan and that nation, against the protest of the Korean government, has entered upon her new lands and assumed authority. Many of the highest Korean officials have committed suicide, in accord with a custom among orientals because of the disgrace this move brings. Other nations, the United States being the first, have recognized the new

order of things and withdrawn their Korean ministers.

#### China

This near neighbour of Japan is being mightily influenced by the example of their little kinsmen. It is evident to everyone that in the near future China will be a case impossible to handle as she has been handled in the past. Her power as a nation is the greatest possible if once put to practical use. Already the maneuvers of her army under Japanese tutelage are awakening world-fears, and she is expecting to increase her power many-fold in the near future. China contains nearly one third of the world's entire population.

#### Japan

The Japanese have long since recognized that their position as a nation is entirely dependent upon their ability to fight, or in other words to make themselves felt among the nations with the mailed fist of war. For that reason, even after the overwhelming success that they attained during the recent Russo-Japanese War, they feel called upon to enlarge their naval and military programmes. Japan is now building battleships with a tonnage of 22,000 with 14 12 inch guns as armament, speed 20 knots. Other nations are following suit. Thus the arming of the nations goes forward and the preparation for the last battle is being made. The awakened heathen world is fast coming up with, and passing the record of their western rivals. Read Rev. 16: 14 with Joel 3: 9-14.

#### England

The Conservative-Union Government of which Premier Balfour was the head is a thing of the past. Sir Henry Campbell-Bannerman leads at the head of the Liberal Forces and is ostensibly upheld by the Irish Nationalists as well, in return for espousing the cause of home-rule. That Sir Henry has some sound convictions of duty is evinced by the decided stand taken upon the Transvaal coolie labour question in

opposition to the previous arrangement for their importation. The new government advocates some radical reforms among which are the reducing of the Army and Navy estimates and forces, and a plan for International disarmament.

Though these plans, if carried out, would be indeed a boon to humanity, it is doubtful if with the present temper of the world it would be possible to obtain a tithe of the benefits suggested. The conditions on earth are too complex, the feverish unrest and discontent too great, and the distrust among nations too strong for much to be hoped for in any way. "And the nations were angry." Rev. 11: 18.

#### Liberty

There is a strong movement everywhere in behalf of greater freedom for the people in political lines. Among many of the nations, previously autocratic, greater liberty is being demanded and granted. Among those thus affected are the peoples of Russia, Finland, Austro-Hungary, Bulgaria, and Norway. Doubtless the future will witness much more along these lines.

#### Russia

The shadow of an awful peril still hangs over this people. Indecision, the many factions which are working against one another, the intense hatred which dominates each, and the weakness of the loyal spirit in army and navy have caused much bloodshed during the past month.

As we go to press we are informed that there are fifteen thousand casualties at Moscow and that a reign of terror exists. No one is safe even in his own home and the revolutionary party are fighting behind strong barricades. Similar conditions exist in Warsaw, Odessa and many other of the large cities.

What the finale of this bloodshed and reign of terror will be, it is hard to tell, but it is evident that some time will elapse ere things settle down to usual conditions and it may mean a reaction which will bring in a more autocratic period than in the past or, on the other hand, a change of government and more liberal policies.

### The God of Love

"Not for your sakes, O house of Israel, . . . but for mine own name's sake." The love of God is self-originated. In it, as in all his acts, he is his own motive, as his name, "I am that I am," proclaims. It is inseparable from his being, and flows forth before, and independent of, anything in the creature which could draw it out. Men's love is attracted by their perception or their imagination of something lovable in its objects. It is like a well, where there has to be much work of the pump handle before the gush comes. God's love is like an artesian well, or a fountain springing up from unknown depths in obedience to its own impulse. All that we can say is: "Thou art God. It is thy nature and property to be merciful."

"God loved the people." The bed-rock is the spontaneous, unalterable, inexhaustible, ever-active, fervent love of God, like that with which a mother clasps her child to her maternal breast. The fair flower of this great thought came through Judaism. Let no man say that the God of love is unknown to the old Testament.—Alex. McLaren, D. D., in *Christian Commonwealth*.



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

January 1, 1906.

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"Twilight is God's interval of peace making."

"It is surely better to pardon too much than to condemn too much."

"Give what you have. To someone it may be better than you dare to think."

"Many men owe the grandeur of their lives to their tremendous difficulties."

"Many persons might have attained to wisdom had they not assumed that they already possessed it."

"If bitterness has crept into the heart in the day's unguarded moments, be sure it steals away with the setting sun."

"Never tell evil of a man, if you do not know it for a certainty, and if you know it for a certainty, then ask yourself, 'why should I tell it?'"

"Make friends with your trials as though you were always to live together, and you will find that when you cease to take thought of your own deliverance, God will take thought of you."

"Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day, listening to the murmur of the water, or watching the clouds float across the sky, is by no means waste of time."

We learn that Pastor C. E. Peckover of Colon has been compelled to leave that city for the United States owing to his own and his wife's health. We are very sorry to see Colon left alone in view of the number of Seventh-

day Adventists going there and trust someone will soon be found to take up the burden.

The Watchman Calendar 1906 is now ready and is sent free to all bona-fide WATCHMAN agents and new yearly subscribers. Have you had yours? If not, send in your subscription with 48c. (2s) and receive same by return mail. A neat book-mark is also furnished free to agents for their subscribers on request.

The Barbados Treatment Rooms

The treatment rooms recently opened by Bro. C. F. Enoch at Edgeton, Country Road, Bridgetown, Barbados, W. I. are now in operation and treatments along rational lines in strict conformity to the Battle Creek system are given. Should any of our readers be in need of such care we would recommend their writing for further particulars. See ad. on page 3 cover. Note change of address, which is now Edgeton, Country Road, Bridgetown, Barbados.

What We Teach

An esteemed contemporary in a recent issue having made use of some, to say the least, misleading statements, which can but give an erroneous idea of what Seventh-day Adventists do teach and believe in the particular matters mentioned, we for the benefit of those who may be influenced thereby state our position on these points.

First of all our friends would ascribe to us the teaching that *Constantine changed the Sabbath from the Seventh to the first day of the week*. Had even a casual reading of our standard works been made, such a statement would be manifestly absurd on the face of it. We refer the reader to *History of the Sabbath, Andrews*, which states clearly and forcibly that the change was a gradual one, commencing in the second century and extending over a period of time far past Constantine's famous edict, till throughout the Church and Roman world Sunday was observed as a day of rest. The only claim that Seventh-day Adventists have ever made in connection with the Sunday edict of Constantine is that he made the first law relating to Sunday observance.

Hence we refer our readers to our standard works, *History of the Sabbath; The Change of the Sabbath, Butler*, 25cts. in paper; *The Lord's Day, the Test of the Ages*, 15cts. in paper; any or all of which are obtainable from the office of this paper. In them are given, in full, historical quotation as well as Bible evidence sufficient to convince any willing mind of the fallacious ideas presented by our contemporary. In our succeeding numbers we shall deal more fully with the subject and trust that our readers will follow its presentation closely for their own eternal interest and in duty to God who commands our entire obedience.

Obeving the Law

Speaking of the edict of the emperor Constantine, we are told, "'Adventists'" state that it is wrong to act in accordance with the Emperor's edict, *although he was a Christian*; if this be so, it was wrong for Joseph and Mary to obey the edict of a *heathen* emperor—Caesar Augustus.

Evidently the writer of the above is used to making statements without first weighing them as carefully as he should. Let us note the position taken carefully and see the truth concerning both before jumping to a conclusion.

Of the first, the Edict of Constantine, learn. (1) There is no divine command for Sunday observance. "The observance of the Lord's day is not founded on any commandment of God." *Confession of the Swiss Church*. "Consult any Catholic work that has a chapter on tradition,

and you will find what you need. *The church alone is authority for the transfer from Saturday to Sunday.*" *Ign. Hoostman, Chancellor to Archbishop Ryan, Philadelphia, U. S. A.*

(2) The Bible commands, "Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work but the seventh-day is the Sabbath of the Lord thy God."

(3) The edict then was in direct contradiction to a Bible command and in favour of a command of man alone, hence against God and true Christianity.

(4) The Bible expressly says, "we ought to obey God rather than men." Hence in the edict of Constantine there was that which any true Christian by obeying would disobey God. Obedience to God is a Christian's first duty. Manifestly it was the only course for those who stood true to the Scriptures, (and many did), to disobey the edict of the emperor.

Of the edict of Caesar Augustus, we find (1) There is nothing in the edict contrary to God's word, inasmuch as it does not deal with moral obligations.

(2) Christ says in regard to this same paying of tribute, "Render therefore unto Caesar the things that are Caesar's (tribute, etc.) and unto God the things that are God's" and the apostle reiterates, "Render therefore to all their dues: tribute to whom tribute is due, etc."

This being true it is evident that there is no likeness between the two edicts in so far as Christianity is concerned. The one commanded that which was directly contrary to God's word: the other, a matter of political concern. Of the former God says, "We ought to obey God rather than men," and of the latter, "Render therefore unto Caesar the things that are Caesar's."

Would it not be well for those who bring the bold statement of such matters to the public in a way which is sure to mislead, to study carefully the effect of such a statement before sending it forth? It would save explanations both now and before the judgment seat of God. "For God shall bring every work into judgment whether it be good or whether it be evil." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." w.

Addresses for Young People

The new book for the youth, entitled "Addresses for Young People," by President C. C. Lewis, of Union College, is ready for delivery. The titles of the addresses are as follows:— 1. Christian Manliness. 2. Reason, Revelation, and Faith. 3. Manual Training in the Public Schools. 4. Ideals and Ambitions. 5. The Sure Foundation. 6. A Higher Standard of Christian Education. 7. Workmen Approved of God. 8. The Art of Questioning. 9. Acquaintance with God. 10. Habit and Education. 11. Behold He Cometh. 12. The True Sabbath. 15. The Keeping of the Heart. The book is handsomely and durably bound in dark blue cloth with side and back titles in white. No more appropriate birthday or holiday present for a young man or woman could be procured.

Price, postpaid, \$1.00. Five copies for \$4.00, carriage prepaid. Liberal terms to agents. Address all orders and inquiries to.

UNION COLLEGE PRESS  
 College View, Nebraska

Watchman Press Fund

In our report of November we were unable to state the amounts we or individuals to whom the \$2.50 from Demerara was to be credited. They are B. B. Garroway, \$2.00; B. Moore, 50cts. Previously reported.....\$624 13  
 H. Mayers..... 5 00  
 Wichita, Kansas Church..... 8 00

# Nature's Treatment



Battle Creek Sanitarium. The Parent Institution, Michigan, U. S. A.

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