


What Do These Things Mean?

THE CARIBBEAN WATCHMAN



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

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Publishers' Notes

We are just in receipt of a new stock of the following excellent volumes, well known and admired by the book-loving portion of our readers. *Steps to Christ* in both cloth and paper bindings at 50 and 25 cents respectively; *Bible Readings*, marble at \$2.25; *Great Controversy*, marble at \$2.25; *Gospel Primer*, board at 25cts; *Paradise Home*, board 25 cents; *Coming King*, cloth at \$1, and *Heralds of the Morning*, cloth at \$1.50. Other volumes too numerous to mention. The old standbys are in stock.

The past month, with the aid of our new machinery, we have been able to get out a new edition of *Bible Teacher* Nos. 1-4 and 24-26. These are ready for delivery and we shall be glad to fill all orders as fast as received. In unbroken packages, postage or carriage extra at 20 cents per 100. This completes the series and we are therefore able to furnish complete, Nos. 1-26 from this time onward. Single sets unbound, 12 cents post-paid. Bound volume in paper covers, with neat cover design, 138 pages, illustrated, will be ready for delivery about November 1st, 1906. It will be printed from new type, and on excellent paper.

A *Watchman Calendar* is in process of making for the year 1907. We are sure all our readers will want a copy of this calendar. It is to be a souvenir of the work of this denomination in the West Indies and will contain beside excellent half-tones of a number of our churches in the different islands, several fine views of island scenery and short descriptions and some history of our work in the several places. We have attempted nothing like it in the past. There are to be thirteen half-tones, one on each sheet, with a monthly calendar and descriptive matter on all but the outside or cover sheet, which will be illuminated. The whole is being printed in three colours with ornamental designs. You should not fail of having a copy at the end of the year. Watch for a further announcement.

Good Health, June, comes to our table again full of matter of interest to all our readers. Among the subjects considered in this number are, *The Care of the Teeth*, *Popular Delusions*, *The Artificial Feeding of Infants*, *The Date and some New Ways to Use It*, *The Adulteration of Food*, *Salt Glows and Mitten Frictions*, *Breath Poisoning*, etc., etc. One excellent article which should be read by all is *The Care of the Teeth*. It is illustrated and will give many a user of the tooth brush some useful hints.

Our Young People's Societies and individual young folk where possible would be immensely benefited if they would arrange to subscribe for the *Youth's Instructor*. It has in it from week to week the lessons on Mission Fields and Missions for society work and seven pages more of equally instructive matter. We can heartily recommend it as the best Young People's Journal published and will be happy to forward orders for same on receipt of foreign subscription, price \$1.25. It is worth sacrificing something to obtain.

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Afterwards



God's ways are equal; storm or calm,
Seasons of peril and of rest,
The hurting dart, the healing balm,
Are all apportioned as is best.
In judgments oft misunderstood,
In ways mysterious and obscure,
He brings from evil lasting good,
And makes the final gladness sure.
While justice takes its course with strength,
Love bids our faith and hope increase;
He'll give the chastened world at length
His afterward of peace.



When the dread forces of the gale
His sterner purposes perform,
And human skill can naught avail
Against the fury of the storm,
Let loving hearts trust in him still,
Through all the dark and devious way;
For who would thwart his blessed will,
Which leads through night to joyous day?
Be still beneath his tender care;
For he will make the tempest cease,
And bring from out the anguish here
An afterward of peace.

Look up, O Earth; no storm can last
Beyond the limits God hath set.
When its appointed work is past,
In joy thou shalt thy grief forget.
Where sorrow's plowshare hath swept
through,
Thy fairest flowers of life shall spring,
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in him; his plan for thee
Shall end in triumph and release.
Fear not, for thou shalt surely see
His afterward of peace.

—Selected.

BIBLE BIOGRAPHY

Noah and the Flood

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight, and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people.

Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words; for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that great

generation in regard to events, which, so far as human wisdom could judge, were impossible.

Had the antediluvians believed the warning, and repented of their evil deeds, the Lord would have turned aside his wrath, as he afterward did from Nineveh. But by their obstinate resistance to the reproofs of conscience and the warnings of God's prophet, that generation filled up the measure of their iniquity, and became ripe for destruction.

The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing. Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest, and quietly making their way toward the ark. A noise

as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, "they went in, two and two, unto Noah into the ark," and the clean beasts by sevens. The world looked on in wonder, some in fear. Philosophers are called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom. But men had become so hardened by their persistent rejection of light, that even this scene produced but a momentary impression. As the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they banished their rising fears by boisterous merriment, and by their deeds of violence they seemed to invite upon themselves the visitation of the already awakened wrath of God.

God commanded Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Noah's warnings had been rejected by the world, but his influence and example resulted in blessings to his family. As a reward for his faithfulness and integrity, God saved all the members of his family with him. What an encouragement to parental fidelity!

Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark; "and the Lord shut him in." The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out.

"By the word of God . . . the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Another storm is coming. The earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed.

Before the flood, God sent Noah to warn the world, that the people might be led to repentance, and thus escape

the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends his servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral Government, they reject his warnings, and deny the authority of his law.

When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic,—then it was that God's time had come. "The fountains of the great deep were broken up, and the windows of heaven were opened," and the scoffers were over-

whelmed in the waters of the flood. With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the Laws of nature, and that Omnipotence is at no loss for means to accomplish his purposes. "As it was in the days of Noah," "even thus shall it be in the day when the Son of man is revealed." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with fervent heat, the earth also, and the works that are therein shall be burned up." When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their round of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking his messengers,—then it is that sudden destruction cometh upon them, and they shall not escape.

MRS. E. G. WHITE.

The Great Sick World

Insect Pests

Our days are marked by the increasingly destructive insect pests which infest the earth. Scientific men are constantly on the alert to meet the rapidly augmenting forces of locusts and grasshoppers, gipsy moth, cotton boll, weevil, and their multitudinous kindred.

In the *Scientific American* of July 10, 1897, Geo. E. Walsh writing of these conditions says:—"For a quarter of a century science has been labouring in the cause of agriculture to reduce the number of garden pests and hold them in check. The annual battles with the insect foes are carried on energetically from early spring till late autumn, and the farmer and gardener are not quite sure of their crops until they have been actually harvested. In spite of all the protective agencies. . . . disasters of gigantic proportions will break out occasionally. It is the destruction of the potato crop one season by the Colorado beetle; failure of wheat fields by blight or rust, another year; or wide-spread injury to cotton plants by boll-worms. Somewhere some crop is pretty sure to be seriously damaged by insects or the fungus growth, nearly every season. By the middle of summer, insect foes are swarming all over the garden and on every plant. Plant-lice or aphides, attack all weak plants, and they multiply at the rate of from five

to twenty millions in a season from one progenitor."

This is testimony sufficient for the point in question, taken as it is from one of the world's leading scientific journals. These insect pests are growing at an alarming rate everywhere. They are but an additional evidence that in spite of the improving methods of science the diseased condition of all things earthly grows much more rapidly.

Prof. Riley in the *International Encyclopedia*, says of the locust pests, "Insignificant individually, but mighty collectively, like a plague or blight. The harvest is at hand," the day breaks with a smiling sun, and all the earth seems glad. . . . The morn comes; the fertile land of promise and plenty has become a desolate waste." Such has been the experiences of many grain raising lands in South and North America and the Old World.

But these are by no means the limit of what is to come upon the earth, "before the great and terrible day of the Lord come." We quote from Joel the prophetic words with regard to these things in the last days.

"Hear this ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the

palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . .

Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . .

The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . .

The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1: 2, 3, 4, 15, 17, 18, 20.

With human testimony from among those who have seen these things, and who witness the fulfilling condition of prophecy without intention of overstating the situation, and with the prophecy itself before us delineating what may be expected in the future, we have reason to accept these things as another evidence of the diseased and dying condition of the earth.

The earth is groaning and writhing under the curse of disease because sin and iniquity abound. Because men "love darkness rather than the light," the curse of transgression is "heavy upon it."

But not for long shall these conditions prevail. Soon they will end and that forever. There comes a day when we shall plant vineyards and eat the fruit of them. No longer will the curse devour, for "there shall be no more curse."

It is the attitude we take now, the preparation we make for Christ's appearing, and in fulfilling of every duty and obligation to God, that we shall find entrance into that land of plenty. In that goodly land, men "shall not labour in vain, nor bring forth for calamity."

In the days which yet remain for the earth as it is, by a sincere, earnest preparation of righteous living and energetic labouring for the Master, make ready for the earth to come. "I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground," and "it may be ye shall be hid in the day of the Lord's anger."

Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead: but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessed and only proper life of man.—F. W. Robertson.

WHAT DO THESE THINGS MEAN?

To be an infallible guide, the Bible must be able to instruct in all things pertaining to life and godliness.

Such instruction, to be competent, must reveal the eternal purpose of God concerning this earth and its inhabitants. This purpose being a fixed one, God's Omniscience must foresee and make note of those events which are to effect the destiny of his people. To believe otherwise would belittle the Creator, and make Him unworthy of confidence in time of dire need.

Taking this view of the Bible, we are compelled to believe that the terrible calamity just visited upon the Pacific Slope is significant, as indicating something for which the people ought to be prepared. The havoc wrought in San Francisco, San Jose, and other cities of California, was not wholly accomplished by the shaking of the earth. In San Francisco particularly, fire of the most persistent character followed, devouring the most formidable structures the art of men could devise. This is remarkable in one way, because these two elements are represented in God's words as accompanying agencies for the destruction of those whose sins have become so flagrant as to provoke the indignation of heaven. Isa. 29:6.

By the combination of these two elements, the destruction of the world will be accomplished in due time. Speaking on this point the prophet says: "And the seventh angel poured out his vial [of wrath] into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." Rev. 16: 17-20.

Those who passed through the recent earthquake will corroborate the state-

ment that the scenes which followed it beggar description. Rich men lost their all, and were reduced from affluence to poverty. Poorer people were reduced to beggary, and cried like children. So much confusion prevailed that martial law was proclaimed. But calamitous as was the recent occasion, the event predicted in the foregoing scripture will bring infinitely greater distress, so much so that "the mighty man will cry there bitterly," for that day will be "a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." That day will be "the day of the Lord's wrath," in which "He shall make a speedy riddance of all them which dwell in the land." Zeph. 1: 14-18.

At this time the ethereal arch of

will make light of the evidences of Christ's near coming, the apostle Peter says such are willingly ignorant of the fact that by the word of God the world was once destroyed by water. He then adds: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 4-7.

Such a sure and terrible ending of all things sinful must be reserved for a definite time in the purpose of God, who could not be true to His declared merciful character if He should fail to give warning of its direct approach. When the Saviour was asked what signs would herald His second advent and the end. In the world, among other things He said: "Nation shall rise against nation, and kingdom against

kingdom, and great earthquakes shall be in divers places." Matt. 24: 1-8; Luke. 21: 10, 11.

The first really great earthquake to be noted in history since that prediction was made, is that of 1755 in Portugal, when Lisbon was overthrown. Since then they have occurred in ever-increasing rapidity, until quite recently they have followed almost upon the heels of each other. Within ten years Stromboli erupted, following an earthquake. Mount

Pelée, soon followed, carrying great destruction in its wake. Within three months Vesuvius has vomited forth fires, ashes, and lava, destroying at least two towns and threatening others. These, to say nothing of an earlier disturbance affecting Charleston on the Atlantic Coast, with others in South America, Central America and other countries, are a sure indication, that we are approaching the end of the world, according to the prediction of the Lord Jesus Himself.

But, as if to make this doubly sure to us, there now comes unheralded the sad catastrophe in California, breaking down and destroying important centers of industry. This also must be accepted as a premonition of the great and terrible earthquake before which all the cities of the nations will soon surely fall, and the accompanying fires of the



Earthquake at Lisbon, 1755.

heaven will pass away as a scroll being rolled together, and every mountain and island will remove. Then all men—kings, rich men, chief captains, and earth's mighty men, with the bond and free—will hide together among the rocks of the hill, and in one mighty chorus of lamentation, cry to the rocks and mountains to fall on them, and to hide them from the face of Him whose wrath they have provoked by their glaring enormities in sin. Rev. 6: 14-16. But rocks and mountains can not then bury them away from impending destruction; for as in previous foretastes of that day, fire springs up in all directions, and consumes them from off the earth.

That this is not a fancy sketch, we have only to refer again to the scriptures. Speaking of the attitude of those who

last day which will complete the destruction of all sinful things.

He who pays heed to this warning and lets the Lord direct his ways, will certainly escape the general ruin, because he will have found shelter under the protecting wings of the Almighty. A thousand shall fall at his side, and ten thousand at his right hand, but it—the destruction—will not come nigh him, because he has made the Lord his refuge, even the Most High his habitation. The angel of the Lord shall keep him in all his ways. Ps. 91: 5-11.

In that day, every earthly thing will be removed by the terrible shaking it will receive. One thing alone will remain, the word of God, because it can not be shaken, hence must stand forever. Fixed on this, one will be safe, even though the earth be removed out of its place. Heb. 12: 26-28.

Shall we not, then, learn the lesson God would have us study in what is occurring about us, and so yield our hearts to be controlled by Him that our lives may be moulded after the fashion of His own, and we be prepared to meet those things that are so rapidly coming upon the earth? God grant that we may.

J. O. CORLISS.

The Gospel in the Book of Job

An Englishman said to me, "Mr. Moody, did you ever study the life of Job?"

I said, "No, I never did."

He said, "If you get a key to Job, you get a key to the whole Bible."

"What has Job to do with the Bible?"

He said, "I will tell you. I will divide the subject into five heads. First, Job, before he was tried, was a perfect man untried. He was like Adam in Eden before Satan came in. Secondly, he was tried by adversity. Thirdly, the wisdom of the world is represented by Job's friends trying to restore him. See what language they used. They were wonderfully wise men, but they could not help Job out of his difficulties. Men are miserable comforters when they do not understand the grace of God. Job could stand his scolding wife and his boils better than these men's arguments; they made him worse instead of better. Fourthly, God speaks, and Job humbles himself in the dust. God, before he saves a man, brings him down into the dust. He does not talk about how he has fed the hungry and clothed the naked; but he says, I am vile. Fifthly, God restored him, and the latter end of Job was better than the first. It is better than the state of Adam, because Adam might have lived ten thousand years and then fallen; therefore it is better for us to be outside of Eden with Christ than that we should be in Eden without him. God gave Job double as much wealth as he had before,

but he only gave him ten children. He had ten before his calamity came upon him. That is worthy of notice. God would not admit that Job had lost any children." He gave him ten here and ten sleeping.

—Selected.

A Heavy Curse

Next to their intimate companions, what people read has more influence over them than aught else. It is a true saying that a man may be known by the company he keeps; and it is no less true that one may be known by the kind of reading he enjoys. There are few evils of like magnitude to that of evil and vicious literature. Evidences of its withering, blasting, blighting influences are seen on every hand. No other evil is so widely extended in Christian lands as that of light literature in the form of serial and sensational stories, love sick romances, thrilling adventures, seaside libraries, dime novels, etc., etc. It is utterly impossible for one to keep note of them as they fall from the press. They enter many homes where the wine-cup has never been seen.

True, we do not find the "yellow-covered" dime novel nor the cheap serial in the gilded mansion of the rich, nor the last popular novel in the beggar's hut, but similar matter is found in each, with the same influence. This literature of fiction, with its covert sneers at religion, its low standards and false standards, its unworthy motives, creeps into the houses of Christians; it comes to us through the religious press; it finds a place in Sunday-school libraries—different, it is true, in degree of evil, but the same unreal, fictitious literature still. We see its well-thumbed pages often beside the neglected Bible, these pages intently perused by the children of those who are looking for the soon-coming of Christ, and not a protest uttered by either father or mother, those whose duty it is to protect and care for the intellectual and spiritual welfare of the child, as well as to provide for its physical needs. Alas, that these things are so!

The danger, however, lies not in its mere purchase and presence, but in its tendency and influence. We know not words to express its banefulness in this direction. It takes a quicker possession of the youthful mind, and lures and fascinates and holds with grip more tenacious and deadly, than that of the wine-cup. In fact, its influence leads to physical intemperance. How many youth have become users of the vile weed tobacco, by reading how gracefully curled the smoke of the fragrant Havana from the lips of the hero of some wonderful story! How beautifully is pictured the pleasing (though frequently corrupt and filthy) reveries which come

in the hour's indulgence of an odorous cigar, by pens that might be a power in a better cause! How many have been led to taste the mocking wine by reading a brilliant account in some popular work of fiction, of how charming and fascinating was the exquisitely beautiful heroine as she delicately poised the sparkling glass of blood-red wine, and sipped its exhilarating contents! How many, the judgment of God alone will reveal.

How many girls who might have been ministering angels at home, a blessing to father, mother, brothers, and sisters, have left all, to mingle in the unreal and abandoned life behind the scenes of the theater or opera—lured there by the brilliant descriptions and talent-worship of prominent actresses, as set forth in the light literature of to-day! How many a promising boy has forsaken his father's roof, and the useful, honest pursuits of life, to endeavour to become a second "Claude Duval," "Jesse James," or some other noted desperado, whom some novels have characterized as a hero! Many instances come to public notice every year through the press. Then, there is the great mass of whom the world takes no account, who, if not utterly ruined, become mental dyspeptics, crippled in life's work; who become men and women of small mental calibre, at best,—dwarfs in mind and soul.

This kind of literature presents before us nothing real or tangible. The pictures of life are either overdrawn or lacking in necessary features. They present before us Utopian views of life, which have existence in this world of ours only in dreams. Thousands enter the marriage relation thinking it one long, happy honeymoon, who become soured as soon as the stern realities of life are encountered. Following this come misery, wretchedness, unfaithfulness to marriage vows, intemperance, divorce. Such are educated to a large extent by the romance of the day. Were it not for this false education, we verily believe that there would be less divorce and crime against marital law. Looking for perfection in their ideal, unreal, selfish fancies, the common duties and realities of life make a yoke irksome and grievous to be borne.

Novel reading takes from its devotee, energy and zeal in the stern duties of life, deepens selfishness, and leads to distrust of everything that does not pander to the selfish heart and unreal fancies. To be considered heroes or heroines is the acme of the aspiration of the slaves of light literature, while the work of real heroes lies undone on every hand. They grumble and find fault, they are sickly, simpering, peevish, impatient. They will weep over the abnormal, slighted love of one who never existed, and sneer over the wants and woes of those who surround them.

Their own selfishness and the love of Christ never cause a pang or feeling of gratitude. How many times have we seen a sentimental, love-sick girl weep over the fate of a pen-picture, when the poor, tired, discouraged, heart-sick mother, and toil-bent father, could not even call forth a word of sympathy! What rays of light these sons and daughters might be in the days of cloud-gloom and darkness! What a power in the church of Christ, if they were willing to grapple with duty, and, in the strength of God, fight the real battles of life!

There may be good things said in novels, words which appeal to the purer, holier emotions of our natures, but words, nevertheless which often make the novel all the more dangerous. They are the gilded bait which hides from the minds of the well-disposed the poisoned, fateful hook. They are the beautiful flowers which hide the snare. It is this novel-reading which oftentimes leads boys to speak of mother as "old woman," or "the old lady," or father as "the old man," or "governor." How many are led to look back over the past and regret the brightest years of life, which have been given to such reading,—years when memory was most retentive, when character was forming,—and what would they not now give if they could recall them! How the memories linger! How the habit of hasty, rapid, unreflecting reading remains! How hard it is to efface their impression! What struggles has it cost to resist their influence—the blighting, baneful influence of this corrupter of minds, this destroyer of memory, this feeder of selfishness! It is called *light* literature, but it is one of the *heaviest* of curses.

Parents, do your duty. Place before your children the Word of God, and truthful, mind-building reading. Novel reader, be admonished before you become a mental wreck. Dear youth, shun such reading, and, as companions, those who prefer such reading. Be real men and women. The greatest heroes and heroines are those who conquer sin and self, and lovingly labour for others' good.

—*Signs of the Times.*

Christian Consecration

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

To be consecrated, in a Bible sense, is to devote one's self to the service of God. When one professes conversion to Christ, he says to the world that he and all that he has are not henceforth his own, to be used for his own individual interest and pleasure, but that he has espoused the cause of Christianity,

to which he will contribute every faculty of his being.

The true element in consecration is labour. There are those who think that if they feel happy, and like to sing Christian melodies, they are consecrated. Jesus said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Here many stop. They think that the "rest" is all there is of the matter. But He did not stop there. He added, "Take My yoke upon you, and learn of Me." When we put the yoke upon the oxen, what is it for? Do we then take them to the pasture to feed? Do we put the yoke upon the ox that he may rest? —No; it is that he may labour! The resting comes when the work is done.

Take the life of Paul as an illustration of true consecration. Consider his life; follow him in his long and weary voyages, his arduous labours, the toils, imprisonments, scourgings, fastings, shipwrecks, and all he met and did for that cause he loved more than his own life. Such were Paul's credentials of Christian consecration. Take the life of Luther and his co-workers, the Wesleys, and Whitfield, and many others who spent their time and means for the cause of God. Such is consecration.

E. W. FARNSWORTH.

Twenty-Four Hours a Day

How the "substitute idea" is spreading is shown by the following incident, which appears in an exchange:—

Calling one day upon a business man in his office, I found him, as usual, "up to his eyes" in work.

"Sit down and wait a minute," he said, handing me a chair.

"You are always working!" I exclaimed. "How many hours do you put in each day?"

"Twenty-four," he replied with a smile.

My face expressed my astonishment.

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working at the other side of the world—by proxy, of course."

"I don't understand."

"Let me explain," he returned, more seriously than before. "When I was at school, I became deeply interested in the mission cause. I determined to go out to China to work in the field; but my father died, and his business here was in such a state that no outsider could successfully carry it on. There were a mother, sisters, and younger brothers depending upon the profits of the house. I was obliged to remain here. But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China." Here my friend took down a much-thumbed map of southern China, and pointed out a certain town. "That is where my man is at work," he said.

"We have representatives of our business in several of the principal cities of the world. I call this our missionary branch. My man there is working while I sleep. He is my substitute. In that way I work twenty-four hours a day—for the Master. —*Selected.*

Too Busy to Be Kind

There is much food for thought in the words, "too busy to be kind"—a something, perhaps, that will "strike home" to each and every one of us. The *Young Woman* says: "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbour, and relieve the poor neighbour, but for the common, every-day neighbour who has fallen by the way, so far as we can see, we haven't a minute to spare. The old-fashioned exchange of garden-flowers over the back fence, and friendly chat about domestic matters, help to brighten weary days, and bring more cheer than many a sermon. We ought not to be too busy to inquire about the girl at school, or to be interested in the letter from the boy at sea. It is comfort to the mother's lonely heart to feel that somebody else cares for that which means much to her. May no one be able to say of us that he was "too busy to be kind." —*Selected.*

Heaven or Hell?

Joshua 24: 21.

One night a young English sailor stepped into a mission in New York City. At the close of the meeting when he was leaving, some one put into his hand a little card, on which was printed the following: "If I should die to-night I would go to——. Please fill out and sign." The sailor put it in his pocket, went back to his steamer, and stuck it up in his bunk, without thinking much about the words. Crossing the Atlantic, he was thrown from the rigging in a storm, and, falling to the deck, broke an arm. He was carried to his bunk, and as he lay there alone his eye fell on the little card, and the message went home to his heart. He thought, "If I should fill out the card honestly now I should have to write in the word hell. But I'll not fill it out this way." And lying there in his bunk he accepted Jesus Christ as his personal Saviour, and surrendered his whole being to Him. He filled in the card with the word heaven, and signed his name. Returning to England, he soon got another ship for New York, and arriving there he walked to the mission and handed in his card. Suppose you had a card like that to sign to-day. Which would it be, heaven, or hell? —*Selected.*

EDITORIAL

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A Lesson from the San Francisco Disaster

Luke 13:1-5

"There were present at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans, were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish."

If Jesus were here to-day he would doubtless say, "think you that the people of San Francisco were sinners above all other people in the world, I tell you, Nay: but except ye repent, ye shall all likewise perish."

The finger of God has touched San Francisco. Its mighty buildings have been shaken down. Millions of dollars worth of property have been lost, hundreds of thousands are homeless hundreds have lost their lives, and the lesson to us is Repent, Repent, Repent!

Men say God has nothing to do with this visitation. They say their science wholly disproves it. And yet when it comes to the matter of dollars and cents we see how quickly the Insurance companies fail to pay the losses, claiming exemption under the clause in their Policies, known as the "Act of God" Clause.

When we express our belief in the fact that this is really an "act of God," men laugh at us, call us ignorant and unlearned, and cast an eye of pity in our direction. When we intimate that we believe it is evidence of the near return of our Lord, this feeling on their part is intensified. Our reply is this: If the advocacy of such beliefs, marks us as unlearned, we are in good company, and further we pass the charge on from us, back to our Lord and Master whose words we are following. Jesus was asked, what shall be the sign of thy coming and the end of the world? Luke in the 21st chapter of his gospel, verse 11, answers:—"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven."

Here we rest our faith. We believe Jesus of Nazareth was the Son of God, sent from heaven to teach us the Truth. We will stand by his words forever, even though all the scientists in the world scoff and call us unlearned. Thank God we are in good company.

Earthquakes were felt soon after Jesus spoke these words. One in A. D. 79 accompanied the eruption that destroyed Pompeii and Herculaneum. In A. D. 742 there was an awful one in Syria, in 1692 Port Royal, Jamaica was destroyed with about 3,000 people, but it has been left for the last two centuries to record the most frequent and most awful in the history of the world. The following is a partial list of those in the last two centuries that have resulted in great loss of life. Many are not in this list.

Date	Place	No. killed
1703	Yeddo, Japan	190,000
1716	Algiers, Africa	18,000
1726	Palermo, Italy	6,000
1731	Pekin, China	93,000
1746	Lima, Peru	18,000
1754	Cairo, Egypt	40,000
1755	Lisbon, Portugal	35,000
1773	Guatemala, C. America	33,000
1797	Quito, Ecuador	41,000

1822	Turkey	22,000
1829	Mercia, Spain	6,000
1830	Canton, China	6,000
1842	San Domingo	4,000
1851	Southern Italy	14,000
1859	Quito, Ecuador	12,000
1861	Mendoza, Argentina	12,000
1868	Anca, Chili	6,000
1880	Phillipines	3,000
1883	Ischia, Italy	7,500
1883	Java (and volcano)	100,000
1905	India	18,000
1906	California (Estimated)	2,000

686,500

Just look at that partial list and think of the almost 700,000 souls who have perished recently in earthquakes, not to say anything of other disasters by land and sea, and the thousands lost in volcanic eruptions. Then remember the promise that Jesus made that these should be signs of His coming, and ask yourselves solemnly, is not this alone sufficient evidence that the end of all things is at hand?

The lesson to us is repent, or we shall likewise perish. In Ecclesiastes, chapter 8, verse 11, we read, "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men, are fully set in them to do evil." The human heart is so deceitful that a staying of judgment, confirms it in its evil course. So now at the end of the world, as the world is fast forgetting God, and plunging deeper and deeper in sin, God is now executing speedily the sentence against evil works, so that the world will be without excuse. What San Francisco has suffered, other great and wicked cities will suffer, and these awful things will increase and thicken until the final cataclysm which will be general over all the world.

Isaiah 24

In Isa. 24 we have a vivid description of this time. Read it carefully. The Lord will make it empty and waste, and turn it upside down, scattering abroad its inhabitants. "The land shall be utterly spoiled, the earth will be moved exceedingly, it will reel to and fro like a drunkard and be removed like a cottage." What is the reason for this? "The transgression thereof shall be heavy upon it. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant, therefore hath the curse devoured the earth" etc.

Oh, what can be more solemn! These scenes are just before us. The WATCHMAN pleads for men to allow God by His Spirit to bring them in harmony with His law, and write His law in their hearts. And yet even professed Christians are opposing this, publishing everywhere that God's law is abolished, that Grace frees men from obedience to His Holy Will, applying the name of unbelievers in Jesus to those who still stand by the perpetuity of the law. They shall reap the whirlwind. San Francisco is just the first-fruits of an awful harvest. May God help every honest heart to withdraw from such doctrines before it is too late.

"Thus saith the Lord, Stand ye in the ways, and see and ask for the *old paths*, where is the good way, and walk therein and ye shall find rest for your souls." But they said, "We will not walk therein. Also I set watchmen over you saying, hearken to the sound of the trumpet. But they said we will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words nor to My law but rejected it." Jer. 6: 16-19.

God is to-day calling back to the *old paths*. Everything *introduced* during the apostasy of the Dark Ages must be now discarded. Old-time religion, Apostolic doctrine and practice only will suffice. All else will be plunged into the wreck and ruin of the last days.

May God help every honest soul to walk

fully in the light that is shining across his pathway, that they may be hid in the day of His wrath. Zeph. 1: 1-3. Repent! Repent! Repent!

E.

Obtaining a Good Report

"And these all having obtained a good report through faith received not the promise. God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39,40. It sounds, just hearing the above text repeated, like a simple matter, this obtaining a good report through faith.

How many of us are perfectly willing to have the good report made? How many are very anxious to see the words, Well done, written opposite their name and yet do not realize the full import of the situation or the real requirements of the case.

"These all having obtained a good report through faith." Faith,—not alone professing a possession of a belief in Christ and in God. Faith—the substance of things hoped for—the evidence of things not seen. Faith like this carried Jesus, the Christ, through the years spent in this world,—unspotted. It sent many a soul to the martyr's crown. "And what shall I say more? For time would fail me to tell of Gideon, and of Barak and of Sampson and of Jephthae; of Daniel also, and of Samuel and of the prophets; who through faith subdued kingdoms, wrought righteousness: . . . being destitute, afflicted, tormented." All these obtained a good report. Read the whole of chapter eleven and it tells its own full story. The report of their life says they subdued kingdoms and wrought righteousness. . . . being destitute, tormented, afflicted. It was not an easy road to honour. It was over a rough road, but the end thereof was worth the tortuous path. The final reward worthy a life of privation and endeavour.

And yet we, dear reader, complain of our lot. We who profess to be followers of the meek and lowly Jesus are many of us looking upon ourselves in these days of peace and prosperity and pitying ourselves in this condition. Faith, the substance of things hoped for—the real thing, is it in us—is it ours? Faith works—without working is dead. Works what?—us, our lives, our all. And to what end? That we may obtain a good report.

But the faith that works in us will meet just as severe tests as did the faith in ages past. The substance must be tried, tested, put in the furnace of affliction until God knows that we are sure of a good report concerning our faith. That faith, if it is faith, is real substance that can stand trial. That faith if it is in truth substance, will be an evidence of some thing in our lives that though recognized is not seen, not understood. And that faith stands, because it is grounded on one aim, one desire, one determination—that "looking unto Jesus the author and finisher of our faith," and encompassed by the witnesses of the past who had that faith, we shall "lay aside every weight (all of the world our relationship therein, all that would hold us to this world,) and the sins which have in the past beset us) and run with patience the race that is set before us."

With faith comes trial, disappointment, affliction, distress, hunger, nakedness; yea all that may be of this world called bad luck, fate,—it comes by tests in little things and in great things. It may be to-day some pettish word by which our patience will be tried. Tomorrow some overwhelming sorrow. But faith stands. It is true metal; and whether the blow comes from the hammer on the anvil or the droppings of the water, it is steadfast, unchangeable, it was built from everlasting substance—the rock Christ Jesus. Dear reader, have you faith? Will it bring a good report? Is it from the right source? Will it stand the tests of daily crosses and affliction?

W

Health and Temperance

Shun the Wine Cup

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.
Children, shun it;
Touch it never,
Fight it ever.

Do you know what causeth woe
Bitter as the heart can know?
'Tis the selfsame ruby wine
Which would tempt that soul of thine.
Children, shun it;
Touch it never,
Fight it ever.

Never let it pass your lips;
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Truly shun it;
Touch it never,
Fight it ever.

Fight it. With God's help stand fast
Long as life or breath shall last;
Heart meet heart and hand join hand;
Hurl the demon from our land.
O, then shun it!
Touch it never,
Fight it ever.

—Sel.

Drugs and Disease.

People are tired, and instead of taking nature's rest, they stimulate, and when the reaction comes, they stimulate again. This course soon ends in a broken down constitution. You are sick because you have not obeyed nature's law, and now pain has conquered your human breath and turned it into a sigh; but what can medicine do?

If it is a strong hypnotic, it may daze the nerves so that they cannot cry out; but can the drug remove the cause, or take away the poisons that cause the nerves to shriek in pain? Should the drug be a stimulant, it may irritate the organ to a greater activity; but does a stimulant supply the cell with food to do the work of cleaning out rubbish that has accumulated? Will it purify the corrupt blood-stream? The answer is, no.

All your apothecary shops with their compounds will not do what nature can with rest and sunshine. You may travel from north to south and from east to west to find the elixir of life, but as long as you abuse your vital organs, and take no interest in them, you will suffer. The nostrums and all the pills and patent medicines which promise you health and happiness are only deceivers; your tea, coffee, tobacco, spices and condiments have no food value; they are only stimulants which derange the fine machinery of the body. It may be that you feel no bad effects

from them now; but wait till that strong constitution is gone. Some day you will feel the rod of punishment.

It is an astonishing how little people realize that it is their own transgression of physical laws that makes them sick. Pain is only to remind each transgressor, "So far hast thou gone; go no farther." When your nerves despise you, and you dislike them, you begin with yourself and trace your pedigree; somewhere along the line you will find the cause of your trouble.

Neurasthenia, Nervousness, and Indigestion.

Nerve force is the electrical energy that keeps all the organs in balance in nature's cure. To save it, to increase it, means health and happiness, while on the other hand the spendthrift uses up his capital, and reaps pain and disease. Most chronic invalids have spent large loans of vitality and lost the reserve fund in drugging.

The neurasthenic and nervous dyspeptic have let business cares, home duties, or an uncontrollable appetite rule them until they have spent their reserve force.

The badly cooked, greasy, and spicy foods, fast eating, the appetizers so popular of late years, and all noise and worry of business, have tapped your nerve supply; that is to say, you have let out more than you have been able to supply. You are a neurasthenic, a nervous dyspeptic. Your liver will not act, your heart palpitates, you are sick because you have bankrupted your vitality. But where is the "elixir of life" that will cure you? Let me tell you that you will not find it in a bottle.

Nature's Remedies Forgotten.

People are not apt to distinguish between prevention and cure. They look for books which will instruct them how to cure by drugs, so that they can feel well. They have full confidence in their doctor and his pills or some nice patent medicine. They do like something that will alleviate pain without removing the cause. When the health is ruined by gluttonous habits of over-eating, when the body is stupefied with poisons of a multitude of indulgences, when all mental serenity has been lost and you can stand it no longer, your greatest delight is to find some drug which will give relief, so that nature will not dare to cry out again, and you can go back to your old habits of violating nature's laws. You may plead for relief in this way, but you will not get it, for pain is only the penalty of sin against the body or soul. Nature exacts

full requital. The only way is to fall back on nature when drug quackery has destroyed your faith and your pocket-book.

The Great Physician

God has given us wisdom, and he wants each one to learn that the body is not to be abused just simply for pleasure. Many are looking for health, and they can find it if they will recognize the laws of our being, which are only God's laws. It is sin that is drawing us into the pit of destruction; God is working and will work to heal the wounds which sin has made, and he wants you and me to recognize him as the Great Physician. He wants you to keep close to him by obeying nature's laws, by inhaling her pure, sweet air, deeply, fully, and continuously. Bathe in it, sleep in it; court the sunbeams of heaven as you would a lover.

Eat only delicious, nutritious foods, such as grains, fruits, and nuts, not forgetting to masticate thoroughly. Drink only pure water. Practise cleanliness and purity of habits; cultivate mental serenity and hope, and the truths found in Psalm 103 will be made plain: "He healeth all thy diseases," and again we find that God has said, "For I am the Lord that healeth thee." Ex. 15:26.

M. M. MARTINSON, M. D.

The Value of Lemons

These are some of the things the lemon can do for you:—

Squeezed into a glass of water every morning and drunk, it will keep your stomach in the best of order, and will never let dyspepsia get into it.

If you have dark hair, and it seems to be falling out, rub a slice of lemon on your scalp, and it will stop that little trouble promptly.

Squeezed into a quart of milk, it will give you a mixture to rub on your face night and morning, and give you a complexion like a princess'.

If you have a bad headache, rub slices of lemon along the temple. The pain will not be long in disappearing, or at least in growing easier to bear.

If a bee or an insect stings you, put a few drops of lemon juice on the spot.

If you have a troublesome corn, rub it with lemon after taking a hot bath, and cut away the corn.

Besides all this, it is always ready for the preparation of old-fashioned lemonade. Altogether, the lemon is an article few can afford to get along without.—

Health, London.

"It's far easier to slide down a balustrade than to climb a flight of stairs. One can slide down to obscurity without trouble; but it takes climbing to be somebody."

Our Young Folk

For Love's Sake

Sometimes I am tempted to murmur,
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another;
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft, when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine."

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the lonely cares grow sweet,
And sacred the self-denial
That is laid at the master's feet."
—Margaret E. Sangster.

Our Little Women

The Early Teens

One passes a white-mile stone when she enters her teens. The girl who was twelve yesterday feels a good deal older to day, when she is thirteen, and realizes that she is leaving childhood behind and entering the domains of the young girl. Once fairly in the teens, the years rush on like waves in a mill-race. There is so much to do, there is so much to learn. But you need not be bewildered. Take one day at a time, and have for your motto, "Doe ye next thyng." At this time it is well to begin learning domestic arts. Perhaps you can already make cake and nice desserts, and have often made a cup of coffee and a crisp bit of toast for mother when she has a headache. Why not find out something about laundry work? Although it is too hard for little hands, there are parts of it that every girl ought to understand. For instance, how to wash flannels, which is an art by itself; how to freshen ribbons and laces,

and do up dainty handkerchiefs and socks, which ought not to go in the general wash. By and by you may want to teach somebody how to do these things, and you must know how yourself.

One of the important things for you at present is to take good care of your health. Few little women like to carry umbrellas when it looks like rain, or put on overshoes on a damp morning. You forget your rubbers and leave them in the wardrobe at school, if it has happened to clear up at noon. Then comes a wet morning, and the rubbers are not to be found at home. When mother insists on your wearing your jacket, don't object; she knows better about this than you do. A young girl who is careful not to take cold at fifteen will not think much about health at twenty. There will be no need.

Perhaps temptations will come to you to think too much about your looks, and to worry about your clothes. It is a great trial to a girl to have an unbecoming frock, or to feel that she does not look as nice as others round her. But though you do not know it, you are at a beautiful age, and can hardly help making friends if you are a true girl, cheerful and obliging, for your eyes are bright, you are always having fun, and your laughter bubbles over, and nothing troubles you long. Take a bath every day, and get a beauty sleep by going early to bed, and you will have roses in your cheeks. Don't hurry to put up your hair, but wear it in braids.

At fifteen a girl's dress should be very simple. Don't wear jewelry. It is out of taste and in bad form for a schoolgirl. Be particular about your gloves and shoes. A girl whose shoes are in order, buttons and string in place, the shoes well fitting and properly polished, conveys an idea, of trimness and tidiness that is charming. No matter how well your dress, if you have shoes run down at the heel and half fastened, you will look like a heedless and untidy girl.

Mend your gloves as soon as they rip. A good plan is to keep needles and sewing silk of the right colour threaded for the purpose. If you wear light gloves be sure that they are clean. Soiled white gloves are the mark of a girl who lacks refinement.

Sleep with abundance of fresh air in your room. A stuffy atmosphere at night means dull eyes and stupidity next day. If you want to have a good complexion, don't eat too many choco-

lates, and avoid pies and sweetmeats. Remember that good health is dependent on very simple rules.

One of the best aids in keeping good health is to be always cheerful and sunny. Remember Alice Cary's advice:—

"Do not look for wrong and evil:

You will find them if you do.
As you measured for your neighbor,
He will measure back to you.

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage

To the glass, you meet a smile."

—Selected.

Whose Happiness?

The small boy was drawing his still smaller neighbour along the walk in his little wagon. He looked up beaming when a watchful face appeared at the doorway.

"I'm trying to make Fanny happy, aunt," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt as she closed the door.

But presently, as she watched from the window, it seemed to her that the effort, however commendable, was not very successful. Wee Fannie was evidently afraid to ride, and was much inclined to climb out of the wagon and draw it herself. This Master Robbie stoutly resisted.

"She doesn't like riding, Robbie," exclaimed the aunt. "You must let her be horse if you want to make her happy."

"But I want to draw it myself. I want to make her happy doing things I like to do," answered Robbie, with a very unamiable scowl.

Poor boy! it was selfishness after all. And that same "beautiful spirit" lies at the root of much that we older ones also like to call kindness to others, and is the cause of the lack of gratitude which we resent. We want to make people happy by doing the things we like to do, and not by doing the things they would like to have done.

—Selected.

Speak kindly to others as you are passing through this life; and, it possible, give them a lift on the way. How sweet the thought must be, when we come to die, that during our lives we have been useful to others. And surely it must be a mean death to die with the knowledge that we have been only good to ourselves.

—Geo. R. Scott.



"The Sign of the Smile"

"We're weary a-walking the highway of life;
We're fretted and flustered with worry and
strife.

Let us drop by the wayside the heavy old load,
And rest at the inn at the turn of the road—
Let us tarry awhile
At 'The Sign of the Smile.'

"Let us tarry awhile at 'The Sign of the
Smile'—

Forget all our griefs in the joys that beguile;
Let us pleasure the noon till it changes to
night;

Then up with our loads and we'll find they are
light—
Let us tarry awhile
At 'The Sign of the Smile.'

The Right Word

An instance of the transforming power of the right word is furnished by the following incident:—

Many years ago a minister was passing through a prison crowded with convicts showing every phase of ignorance and brutality. One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where he had been shot when trying to escape. The sight of the dumb, gaunt figure touched the visitor.

"How long has he to serve?" he asked of the guard.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek.

"I am sorry," he said, "I wish I could help you."

The convict looked keenly at him, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a Friend who will stay here with you."

The small, keen eyes were upon him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your Friend. If you are good and true, and will pray to God to help you, I am sure he will care for you."

"Come, sir," called the keeper, "time's up."

The clergyman turned sorrowfully away. The prisoner called after him, and catching his hand, held it in his own while he could. Tears were in the preacher's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow—the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone.

"Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed, the convict redeemed.

—Selected.

The Even-Song

A woman who counts by scores her friends among the world's workers was telling the other day of a discovery she had made. She was spending a few days in a factory town, and as usual asked for permission to visit the factories. In one of them the superintendent hesitated a moment.

"We do not usually allow visitors during the afternoon," he said, "but I am going to make an exception in your case, and suggest that you come about half-past four. It will take about an hour to go over the building as you will want to. I think you will enjoy being here at that time."

Puzzled but interested, the visitor presented herself at the office promptly at half-past four the next day. The superintendent himself took her through, but she saw nothing unusual until she reached the last room, a long one, in which, at one end, two windows faced the west, where, across the winter hills, the winter sunset was already fading.

As the superintendent opened the door, she saw at first only those western windows; then she became conscious of something else, breathing through the clatter of the machinery. Music! The room was full of it! In a moment she caught the words:

"Softly now the light of day
Fades upon my sight away.
Free from care, from labour free,
Lord, I would commune with Thee."

They stood there, silent, till the whole beautiful song was sung; then she turned to her guide.

"What does it mean?" she asked, eagerly.

"It means a Sunday-school teacher that three or four of those girls have—the kind that isn't content until she finds beauty for everyone. She had been teaching these girls a long time. They were slow at understanding, but one day, about a month ago, one of them looked out of that window at sunset, and saw—for the first time in her life. Almost unconsciously she began to sing. Others looked up, saw the sunset, and understood, too. And they joined in the song. Now it is a part of their day."

The visitor turned for a last look into the big room.

"Has it made a difference?" she asked, as the door closed behind them.

The superintendent smiled. "Most miracles need time," he said, "but there is seldom any quarrelling or coarse joking now as the girls go out. That means something."

"I envy them their teacher," said the visitor.

—*Youth's Companion.*

Where to Sail

A steam boat was at New Orleans, and a man applied for the vacant post of pilot, saying that he thought he could give satisfaction, provided they were "lookin' for a man his size and build."

"Your size and build will do well enough," said the owner, surveying the lank form and rugged face of the applicant with some amusement, "but do you know about the river, where the snags are, and so on?"

"Well, I'm pretty well acquainted with the river," drawled the Yankee, with his eyes fixed on a stick he was whittling, "but when you come to talkin' about snags, I don't know exactly where they are, I must say."

"Don't know where the snags are?" said the boat owner, in a tone of disgust; "then how do you expect to get a position as pilot on the river?"

"Well, sir," said the Yankee, raising a keen pair of eyes from whittling and meeting his questioner's stern gaze with a whimsical smile, "I may not know just where the snags are; but you can depend upon me for knowin' where they ain't, and that's where I calculate to do my sailin'."

There are snags everywhere on which many young people make shipwreck. Bad companions lead many astray. Bad places attract and ruin many. Let the pilot's plan be ours. Keep clear of snags. Sail where they "ain't." Where there is anything that would make life a poorer, smaller, less useful and noble and honourable thing than it would otherwise be, keep away from it. It is a snag. It is dangerous. Sail where it "ain't."

—Selected.



Missions



Around the Circle of the Caribbean

All the lands washed by the waters of the blue Caribbean have many things in common. Although different languages are spoken, yet religion is universal and has to do with the souls of men, independent of their race or language. The growing trade of these lands is binding this entire field together commercially, and the steamer communications are such that the entire field will have to be worked together so far as our work is concerned. And now our Institutional work, our Publishing and Educational work especially is binding us all together.

Along the North Coast of South America it was my privilege to visit several (to us) unentered fields. La Guayra, in Venezuela, and Savanilla, Bananguilla and Cartagena in Colombia. We also passed under the lee of the Dutch Islands. Oh, how my heart ached as I passed through all these places teeming with the busy activities of life, and none to stand as witnesses for the last warning Message. It is cheering to know that some plans are being laid, that may result in opening some of these fields soon.

The next stop was Colon. As it was Wednesday, time for the regular mid-week service, I had the pleasure of meeting with the brethren and sisters in our church building at Monkey Hill. We had a splendid time, although rain prevented those from Colon coming up.

This building was far away from Colon and unsuitable for a church building, so we were really glad to learn that the government required the spot, and that a good sum of money was offered for the building and a free lot in some other part of Colon. Praise His Name!

Our steamer arrived in Kingston, March 24. We found the brethren and sisters awaiting us, and a series of meetings were begun that were carried with splendid success right through the island.

The writer and Elder Beckner, the president of the Jamaica Conference, drove the length of the Island, arriving in Montego Bay on Good Friday, holding meetings all along the way. I then took train and met Elder Fletcher at May Pen, then passed over to Portland with Elder Strickland, finishing up with Spanish Town.

The meetings were very encouraging all the way around. Especially gratifying were the good meetings held in the

Parish of Portland where the writer had the pleasure of being the pioneer of the Third Angel's Message. It was most cheering to find almost all the first believers still faithful and of good courage, and to see so many new faces in each congregation. There are now nearly fifty churches and companies of believers in the Advent Message in Jamaica.

The work planned being completed in a most satisfactory manner, the writer sailed away from Kingston, April 28th. The next stop was Colon over night and then on to Port Limon in Costa Rica, by May 2nd. Two days of spirit-filled meetings with the believers here in their new church building, and then on to Bocas-del-toro in Panama.

Here the writer met Elder I. G. Knight and wife and had a very enjoyable time, visiting in the Mission launch churches and believers scattered around on the coys or islands, scattered throughout the lagoons of this part of the Republic of Panama. Everybody here travels by water. If a friend asks you to take a walk, don't think about going up the road, for he will take you out the back door to his canoe.

Roads are almost an unknown quantity in that part of the world. But the meetings held were good, and the people displayed the same interest and enthusiasm as was manifested elsewhere.

After the pleasant stay there, I had a most unpleasant trip on the schooner "Herald" back to Colon. Four busy days were spent on the "Strip" in interest of the work. Especially on Sunday did we have tremendous crowds at our open air meetings. The writer left Colon with deep regret.

Many West Indians have gone to the Canal Strip to work for the bread that perisheth, and will lose eternity as a result. The old home associations are broken up, and to my mind, things morally and spiritually are in a bad way. Everything tends to draw these souls in a strange land, downward. It did not seem to me that any of the churches were arising to the situation. One thing is sure, unless something is done and that right early, a multitude of souls will be lost who otherwise might have been saved.

E.

"The Christian will always be a lover of humanity in darkness."

A Burman and His New Testament

An interesting account of the work effected by a Burmese New Testament is given in a recent volume entitled "Among the Burmans," by H. P. Chocrane. The Testament fell into the hands of a Buddhist, who has himself related the circumstances of his conversion:—

"I kept my New Testament in my jacket pocket wherever I went. When resting from my work, I would take out my Testament, and read a little, slowly going on through Matthew, Mark, and Luke; but I understood nothing of what I read. I read about the birth of Jesus Christ, his teaching, his wonderful miracles; but who Christ was, I did not know.

"Then I came to John. In the first chapter I read, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Then a little farther down I read, 'That Word everything created; and without a Divine creating was not so much as one thing.' Is that so? I said. Did that Word make me, and not me, but everybody and everything in all this great world?

"And then I read that he was the light, and that the light shines in darkness, and the darkness would not receive it. Why, I said, that is just the way it is here. These people are in the dark, and will not believe what the preachers of the Jesus Christ religion say to them. Then farther down I read, 'The Word took the state of man, and lived among us.'

"And as I read on, I found that the Word that was with God and was God, and created all things, and became flesh and lived on the earth, was the same Lord Jesus Christ that I had been reading about in Matthew, Mark, and Luke.

"I went home, and told my wife that I had become a Christian, and that as the preacher said that all who enter the Jesus Christ religion must receive the dipping ceremony, I am going to get baptism."

"Were you not afraid your heathen neighbours would make trouble?" I asked him.

"What trouble could they make, teacher? Nearly all of them were in debt to me. But when I told my heathen wife she was very angry, and said, 'Very well; if you want to be baptized, be baptized, but I will not be a Jesus Christ wife. I will never, never will live with you.'

"Finding that she did not relent, I said, 'Do not go away. All this trouble is not because of your changing, but because of my changing. If anybody is to suffer, I must be the one to suffer. There are the eleven buffaloes, and six rice-fields, and the house, and the banana garden; take everything, only let me have the thirty rupees in the box, and I will go away. I will go to Toungoo. If they will not baptize me there, I will go to Bassein. If they will not baptize me there, I will go to Moulmein.' I had the Jesus Christ religion with my whole mind; and I was determined to be baptized."

—Sel.

Our Work and Workers

The brethren in India recently sent Bro. Mookerjee and wife to Gopalgunj.

They have found a ready entrance among the people, and about thirty families have accepted the truth. At Karmatar encouraging reports of progress in school and evangelical work come, as also at the Santal station, Simultala.

In fact, *Eastern Tidings* gives one the impression that rapid strides are being made in

India and Burma, in spite of many unfavourable conditions.

Seven have signed the covenant at Liberta, Antigua, as a result of the tent meetings held by Pastor L. E. Wellman and Bro. Alex. Smith.

Pastor W. A. Sweany of St. Patricks, Grenada, reports that twenty-five are candidates for baptism at that place. He expects to perform this rite before coming to Conference this month.

Brother J. G. Dasent who has been labouring since March at The Gardens, Barbados, reports the organization of a Sabbath-school of twenty-two members. Several await baptism here also.

Pastor W. R. Smith who was sent to Korea in answer to the urgent call of that people for a worker, has removed from Seoul, where he first located, to Chinampo on account of the special interest of the people of the latter place in the message. The other Korean companies and churches are only a few miles from this city.

Pastor P. Giddings reports the baptism of two, in the country at Dominica. They were man and wife, he the son of a local preacher, and she the superintendent of the Wesleyan Sunday-school. Many others are interested.

The work in Hayti is moving with surprising rapidity. Pastor Tanner reports that if the spirit and power of God are taking hold of the work everywhere as here, it will mean that Jesus will come very, very soon. Many among all classes have come out firmly for the truth, and the work moves forward daily.

events of recent years demonstrate the truth of the Bible prophecies which describe a time when the cities of the nations fall and: when the heavens and earth are shaken so that islands remove out of their places and hills move lightly. In that time soon to come the works of man will be but vain endeavours.

An Interesting Decision

The supreme Court of the United States recently made a decision in regard to divorce, which will make them considerably harder to obtain in the future. This new decision makes it impossible for a man or woman to obtain a divorce except in the State in which both have resided subsequent to the proceedings. In the past husbands or wives have gone to some remote part, resided for six months and then easily obtained a divorce.

Peace Again

Success Magazine rather humorously puts the present setting of the peace situation. In noting the prospects for the year 1906 thus far it makes mention of only the occasional use of the machine guns in the Philippines, a little German war or two in South Africa, (and we might add, a little British trouble in the same section) and a periodical revolution in Central America. Of course this list does not count for much, there are so many greater wars that might be. However, as the world is on the tiptoe of expectation of the greater things most of the time, we are reminded constantly of the situation in a story we read in early days, of a torch held over a powder barrel while, a very peaceful and subdued company slunk within themselves as compulsory observers. But such situations get on the nerves finally. Humanity comes to a place when it rather take the consequences than endure the strain. Is the world coming to that place? Events seem to witness that it is.

The Tabah Incident

Some weeks back Abdul Hamid, sultan of Turkey, took upon himself to send troops to occupy Tabah and the Sinai peninsula, at the head of the Red Sea. This territory is claimed by the Egyptian government, backed by England. As a matter of course England protested and at the same time quietly sent a fleet to Constantinople for the Sultan to ponder over. Of course as England meant business, Abdul Hamid "came down." It looked some what like trouble at the time but the usual farce came about. This cannot last forever as England, is encroaching, as are other nations upon the Mohametan countries until they are getting exasperated; and there is an old saying that even a worm will turn. When that time comes we may look for the fulfilment of Daniel 1: 44, 45; 12: 1.

Bubonic plague is raging in Persia. A St. Petersburg dispatch says: "Since the recent disorders stirred up the fanatics against foreign witch devils, when mobs of natives destroyed hospitals, expelled European medical staffs, and drove off quarantine cordons, the plague situation in Seistan, on the Persian-Afghan border, has assumed appalling dimensions, spreading rapidly in northeastern Persia, and numbering its victims by hundreds. The excited populace refused medical assistance, and the only hope is that the summer heat may restrict the plague, but it is sure to rage with greater severity in the autumn."

The United States government has just scored a complete victory against the General Paper Co., and 23 other paper manufacturing concerns under the anti-trust laws. They have therefore decided to dissolve their combine. They threatened that the dissolution would mean a raise in the price of paper, but Attorney-General Moody states that the real result has been to reduce prices 30 per cent. It is apparent where the benefit of trusts, to a country lies. It is evidently to themselves.

March of Events

Science

Science lost one of its leading lights through the accidental death of Professor Curie, who with his wife discovered radium. Madam Curie has been appointed to the chair of science in the University of Paris in her husband's room. This is the first time that a woman scientist has been awarded such high recognition.

Netherlands

Awards of prizes have just been made for the best designs for the Palace of Peace that is to be built at The Hague at the expense of Andrew Carnegie. The first prize of \$3,000 went to L. M. Condonnier, a French Architect, whose design will be used. It provides for a beautiful building in the style of a Northern French Chateau. The rest of the \$10,000 in prizes was distributed among a number of other competitors.

Spain

King Alphonzo of Spain and Princess Ena of Battenburg were married at Madrid on the 30th May. The match has been the cause of many unpleasant things being said in England owing to the Princess' renunciation of the Protestant faith in order that she might be able to marry King Alphonzo.

Princess Ena is a grand-daughter of the late Queen Victoria, and it is said one of the brightest and best of the English Royal princesses. She ascends the throne of Spain as Victoria, having assumed that title at the expressed wish of the Spanish.

During the procession in Madrid an anarchist threw a bomb at the royal carriage which exploded, wounding and killing several of the attendants and spectators. The villain who perpetrated the deed was afterward run to earth but committed suicide. Other suspects

are under arrest. Attempts on the lives of several rulers are reported.

Russia

The Russian Douma began its work on May 10th. It is the first representative assembly that has met in Russia. The membership is in two houses, the upper house or council of the empire, and the douma or popular assembly. The members of both houses on assembling first went to the Winter Palace at which place an address from the throne by Czar Nicholas was read. It was evidently anything but satisfactory being greeted for the most part in stolid silence. Afterward the Douma demanded several reforms, and the liberation of the political prisoners. The request has not been granted, and the attitude of the Russian Government seems to be like that of the parent who having brought its offspring into the world would demand obedience therefrom. If present conditions continue it is doubtful if the Douma will be much better than automatons.

Severe rioting and considerable bomb throwing took place during May. Admiral Kugnuch and Police Captain Constantinof of St. Petersburg and Warsaw respectively were among the victims.

San Francisco

From the ruins of the old San Francisco, the business men of that city expect to bring forth a newer and more beautiful city which "shall be as safe as the caves of ocean and will be destroyed no sooner than they." A City which no earthquake will be able to shake down, as the buildings will be of stone, ribbed with steel.

But little do men realize the future and what it holds in store for the inhabitants of earth. Men may build and men may plan structures which they vainly imagine will stand, but



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

July 1, 1906.

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der the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favour of right principles. These persons have a wide influence for good."

The Chinese Language

John Wesley described the Chinese language as an invention of the devil to keep the missionaries out of China. It has not altogether succeeded in keeping them out; but it has made their work very difficult, and often ridiculous. Dr. J. F. Masters, one of the few foreigners who have mastered the language, tells of a missionary who was explaining the goodness of the Heavenly Father. The word for heavenly is "teen," with an aspirate on the vowels. The missionary left out the aspirate, with the result that the word meant "crazy." After Dr. Masters had studied Cantonese a few months, he endeavoured to preach a sermon. He wrote it out carefully, but made so many blunders in tones, vowel quantities, and aspirants, that some of the Chinese remarked how much the English language resembled the Chinese. They supposed that he had been preaching in English! On another occasion he meant to order a roast chicken, but he told his cook to go out and set fire to the street. The Chinese language has 44,700 characters in the standard dictionary. There are, moreover, 700 distinct sounds, to each of which is attached a sort of metrical scale, ranging from an octave to an octave and a half, giving a variety of tones which only a musical ear can detect. The tone is all-important. For instance, the sound "stung" may mean grasshopper, oar, elephant, mechanic, or pickles, according to the tone. —Sel.

Watchman Press Fund

Quite a number of donations on the Watchman Press Fund have been received during the past two or three months. We have made no report during that time, but herewith list the names of the donors together with the amounts remitted. We have heard from only one or two companies since the Mid-Season Offering was taken; hence will be able to give no details of this portion of the fund till a later date.

Previously reported	... \$652 09
Mrs. M. Bunting, Trinidad	... 8 00
J. Gumbs	... 5 00
San Fernando Church	... 55
Couva Church, (Special Fund)	3 00
Mission Band, Demerara	... 2 96
Geo. Jeffrey	... 1 24
J. N. Loughborough, U. S. A.	... 4 80
Oakville S. School	... 3 46
A. J. Wright, Port Limon	... 4 80
	<hr/>
	\$685 90

East Caribbean Conference

At Port-of-Spain, Trinidad, June 24th to July 4th is to be held the 4th Annual Session of the East Caribbean Conference of Seventh-day Adventists. It is anticipated that this meeting will be the largest of its kind held in this portion of the West Indies and an inspiration to all who may be privileged to attend. Services will be held daily in the Seventh-day Adventist church at 31 Dundonald St., from 10 A. M. to 1 P. M. with a short intermission at 11:30. During the first portion of these hours, Conference work will be done. During the latter portion, matters of special importance with regard to church, missionary, publishing and educational work in connection with the denomination will be discussed. Among the subjects are—*Home Missions, Foreign Missions, Young People's Work, Sabbath School Work, Medical Missionary Work, Church Officers and their Duties, etc.*

During the afternoons, the various committees will meet and accomplish their work, and occasional special sessions will be held.

For the evening services special preparation has been made. On Sunday and Monday evenings June 24th and 25, and July 1st, and 2nd, we have obtained for special services the Prince's Building, the largest hall in Trinidad. Here special efforts will be made to bring to the attention of the people the messages of God for this time.

During the remaining portion of the Conference on the intervening evenings services will be held in continuation of the before mentioned in the church at 31 Dundonald St.

Among the delegates expected to attend from the different islands and from abroad are Pastor I. H. Evans, of Washington, D. C., U. S. A., treasurer of the Seventh-day Adventist General Conference, Pastor J. A. Strickland of Kingston, Jamaica, Pastor I. G. Knight and wife of Panama, Pastors Kneeland and Davis of Demerara, Pastor Enoch of Barbados, Pastor Sweany of Grenada, and other ministers and workers from Antigua, St. Thomas, Dominica, St. Vincent, Tobago and Demerara.

We are sorry the steamship communication is at present such as to make it impossible for many of our lay brethren to attend. The same difficulty is met in all arriving on time, even among the workers, but we hope to have everyone with us by the 25th June except Elder Evans of America who will arrive we expect, on the 29th inst.

Brethren and sisters all pray for the success of these meetings. Seek God for the blessing for yourselves and may we all be uplifted, given greater courage and enduring patience, and plans be laid for the giving of this message more quickly and successfully than ever before in the coming years.

Recently in our reading we came across the following on the ill of debt. It so expressively gives the true state of the debtor and the freeman that we quote here some of the leading thoughts.

"Of what hideous progeny of ill is debt the father. What meanness, what privations what loss of self-respect, what cares, what double dealing! How in due season it will carve the frank open face into wrinkles, how like a knife it will stab the honest heart. And then its transformation,—It has been known to change a goodly face into a mask of brass; how with the evil custom of debt has the true man become a callous trickster!" On the other side is a goodly picture. "A freedom from debt, and what nourishing sweetness can be found in a cup of cold water; what wholesomeness in a dry crust; what ambrosial nourishment in a hard egg. He who dines out of debt, though his meal be a biscuit and an onion, dines in "The Apollo." What warmth in a thread-bare coat if the tailor's receipt is in the pocket! Poverty is a bitter draught, but may, and sometimes can with advantage be gulped down. My son, if poor, see thy mouth water at a last week's roll; think a threadbare coat the only wear; acknowledge a whitewashed garret the fittest housing for a gentleman; do this and flee debt." These words contain a lesson of careful study. The word of God says, "The borrower is servant to the lender." And the words of this writer just quoted are a true version of the actual things that transpire in the borrowing and lending of this world.

"Three years ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst, on the Gambia River. Some one gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now, the British and Foreign Bible Society is arranging to open a Bible depot in Timbuktu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism."

Abyssinian Monkeys

Large numbers of monkeys frequent the hills of Abyssinia. They move about in organized bands, and their proceedings are arranged in the most orderly and tactical manner. They are difficult to approach, unless it is gradually and cautiously done; but I have succeeded on a camel in getting within a few yards of them when they were crossing the path ahead of me about fifty in single file following their leader, and looking with manes like small lions.

Their movements are full of interest, and well repay observation; they have chiefs, sentries, and advance and rear guards on the march. The mothers carry their children on their backs exactly like the larger human creatures in these countries. They talk and chatter, the females being especially loquacious, quarrelsome, and combative. These are clearly under the command of the elder males, whose gesture alone is sufficient to reduce them to obedience.

They live in small caverns among the hills, but will most certainly avoid a direct return to their haunts if followed. They are less timid of men when these are mounted on camels than when on foot, experience having doubtless taught them that the former is usually travelling to a destination, and that his steady, jogging pace is rarely interrupted by his curiosity.

On one occasion I saw a whole family tribe on the road home after a foraging excursion, and successfully tempted some of the younger ones to leave their ranks by quietly rolling pieces of bread and sugar at them; but the older members were above such weakness, and went on in a stately way up the hill, disappearing over the ledge, and reproving the youngsters as they retired.

—*A Visit to Abyssinia.*

A Good Gun to Carry

A gentleman in a New Orleans hotel had a queer-looking parcel. "The case contains a gun," he said, and proceeded to confirm his words by exhibiting the peculiar weapon. The stock was like that of an ordinary shotgun, but the barrel was fully four inches in diameter and covered with leather. At the breech there was a square box furnished with several small levers. "I am an amateur ornithologist," he said, "and this is a gun camera, used in studying wing movements. I level it on a flying bird, just as I might a real firearm, and pull the trigger. Instead of exploding a shell, it springs a shutter, and I have my subject transfixed on the film. I can take twelve shots, and the instrument reloads very much like any camera. The form is simply for convenience in focussing, and it has enabled me to get really remarkable pictures. For instance, I have photographed such fast flyers as snipe in every conceivable position, from head-on to pointblank retreat, a thing that could not be done with the ordinary camera."

This strange gun was of French make, but it has done some remarkable execution in American territory.

—*Boys' World.*

"Remarkable experiments have been carried on in the sound between Denmark and Sweden for the purpose of testing the seaworthiness of a vessel built according to the dimensions of Noah's Ark as given in Gen. 6: 15. According to a Copenhagen paper, naval architect Vogt, who has experimented for a long time with the dimensions of Noah's ark as given in the Bible, has recently completed a model of that ancient craft.

It measures thirty feet in length by five feet in width by three feet in height, the actual measurements of the ark of Noah being 300x50x30. The model is built in the shape of an old-fashioned saddle-roof, so that the cross-section represents an isosceles triangle. When this queer

looking craft was released from the tugboat which had towed it outside the harbour, and left to face the weather on its own account, it developed remarkable sea-going qualities. It drifted sideways with the tide, creating a belt of calm water to leeward, and the test proved

conclusively that a vessel of this primitive make might be perfectly seaworthy for a long voyage. It is well known that the proportionate dimensions used by modern shipbuilders are identical with those of the ante-deluvian vessel."

THE MINISTRY OF HEALING

"That Thy way may be known upon the earth; Thy saving health among the nations."

Thus we are introduced to the pages of this soul inspiring volume which is dedicated to the physicians and nurses of every land, who with the Chief Physician, the Great Medical Missionary, are labouring bravely and unselfishly to heal the sick, to comfort the afflicted, and to teach the way of life. It is a volume which will draw you nearer to the Master. It will take you from yourself and teach you to labour unselfishly for others.

From the preface we take the following:—

"All sickness and pain, all suffering and sorrow, are the result of law transgressed. The wonderful human machinery has been tampered with, and its delicate mechanism has been made to run counter to the law of its life and persistency; disease and death are the result.

"What is the remedy? First of all, knowledge. Why are we here? What is our Father's purpose in placing us here? What are the laws of our being both physical and spiritual? Are they beneficent in their purpose? or were they for the unhappiness of His children?

"Having transgressed law, how may we recover from the transgression and its results?

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