

THE CARIBBEAN WATCHMAN

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

Vol. 4—No. 11.]

Port-of-Spain, November, 1906.

[Price 3 Cents.



S. D. A. CHURCH, ST. THOMAS, DANISH W. I.

The neat and substantial little church illustrated on this cover gives a fairly good idea of our place of worship, at St. Thomas, Danish West Indies. It is situated on the north side of Queen St., in the east portion of the city of Charlotte Amelia. The building together with the plot of ground, 55 by 100 feet, cost about \$400.00. The building was constructed by Eld. D. E. Wellman, in 1905, with the assistance of the few brethren, none of whom were tradesmen. The work was donated. The building is 20 by

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PUBLISHED MONTHLY BY THE

Watchman Publishing Company.

Registered as a newspaper at Port-of-Spain, Trinidad.

S. A. Wellman Business Manager

Terms of Subscription.

Per Year, post-paid. 48cts.
Six Months 24cts.

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Please be careful to write all names of persons and places plainly.

Send Money by Post Office Money Order, or Bank Draft on New York or London.

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When Subscriptions Expire no more papers are sent to the party except by special arrangements.

Address all Manuscript or correspondence for the Editor to S. A. Wellman, Port-of-Spain, Trinidad.

The Caribbean Watchman

is published at the WATCHMAN PUBLISHING CO., 31 Dundonald St., Port-of-Spain, Trinidad. All correspondence on business matters connected therewith should be addressed to the Caribbean Watchman, Port-of-Spain, Trinidad, B W I.

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

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

Issued on the 1st day of each month by the Watchman Publishing Company.

Editorial

The Pleasures of Sin

To the great world, the round of pleasures indulged in to-day in their lives and their association together, are what are accounted the happiness of life. He who has the privilege of indulging in these pleasures to the greatest degree is regarded as the most fortunate of individuals. Men look upon him who has these privileges as more fortunate than they, to be envied, to be looked upon with jealous eye. And to this end the vast majority aim, that they too may by constant striving to obtain money and affluence, place themselves where they can manage to enjoy as much of the world as their now more fortunate neighbour.

It is this desire; it is this idea of happiness that is leading men and women to the large cities of the earth rather than to the great country where God dwells. It is this comprehension of joy that causes men and women to see more in the theater, the play house, and the immense pleasure resorts with their endless round of gaiety than in the house of God, the abodes of nature and the simple life at the retired country-side.

But is it real pleasure? Does it typify the highest kind of joy? The Christian answers, No. The word of the Lord answers, No. The experience of those who have enjoyed these passing pleasures, answers, No. While many of the men and women themselves will tell you as they drink the last bitter dregs of the cup that they have chosen, and the sweetness is passed and gone, No. The glitter and the glamour may be there, but behind it even on earth lies a bitterness and dearth of joy.

Once in the life of David he looked forth upon the men who surrounded him and exclaimed "I have seen the wicked in great power, and spreading himself like a green bay tree, (Ps. 37: 55.) and again, "I was envious; at the foolish when I saw the prosperity of the wicked—Their eyes stand out with fatness; they have more than heart could wish." "Behold these are the ungodly that prosper in this world, they increase in riches." Ps. 73: 3, 7, 12. Their pleasures are to mortal eyes more than those of other people. Yet David had his eyes opened to see the real status of their case, their real condition, for he exclaims, "Verily I have cleansed my heart in vain, and washed my hands in innocency,While

I thought to know this it was too painful for me until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down to destruction." Ps. 73: 16-18. Describing their condition in another Psalm he says, "Fret not thyself in any wise to do evil (to desire to do as we see men and women doing about us, to have pleasure in the things they have pleasure in) for evil doers shall be cut off, for yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be." "I have seen the wicked in great power Yet he passed away, and, lo, he was not, yea, I sought him but he could not be found." Ps. 37: 9, 10, 36. And that we may understand that the end spoken of is not alone the one in this earth, death, but punishment, final and eternal, the psalmist states, "but the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away. V. 20.

Nor does the psalmist stand alone in his view of the final end of those whose only pleasures and desires are of this world, for Paul states that "God will render to every man according to his deeds, Tribulation and anguish upon every soul that doeth evil." Rom. 2: 6, 9. Also in Rev. 6: 15-17, we are given a view of the anguish and distress of the wicked who remain upon the earth at the coming of the Lord and in the 20th chapter, there is described the final and complete destruction of those who live an ungodly life of indulgence and pleasure in this life, in this world. John in closing that picture says, "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

Such are the words used by inspiration in describing the final end of a round of worldly and sinful pleasures. Joy in them here is naught but a passing fancy. Did man ever exist who found in them a lasting happiness? Upon the death-bed of many of the hardest infidels they have confessed that they saw nothing beyond but darkness and that they were drifting out into the depths of a terrible abyss.

There is nothing in the future for such an one, and he can but look back upon the past and see the result of an aimless and mis-spent life. Let one who had tasted the full of it all tell us his experience and he will tell us as did Solomon of old that it is all vanity. And at the end we must face the judgment of the law of almighty God. Dear reader, are you, as you partake of the pleasures of the world considering the end of the situation, and are you preparing to answer to God for the life mis-spent? The day is soon coming when you must give account. It is not long till the cases of all will

be decided, and then eternal night with the destruction of fire or eternal life in the presence of the great God and with his approving smile, Which will you have, the pleasures of the world or a right life? They are yours for the choosing and the time to choose is now.

Reserved

When the people of this world attend any great function, they secure in advance reserved seats. When these are secured they go on about their usual duties with no anxious thought knowing their place is secure, and that when the time comes they may take their place.

In the first epistle of Peter we have the record of place reserved for certain individuals. This place has been reserved at a tremendous cost. Read I Pet. 1: 1-9.

What is Reserved

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." V. 4.

It is hard for mortals, surrounded on every hand by decay and death to grasp the truth of this beautiful inheritance. *Incorruptible*: think of it; no corruption, no decay. *Undefiled*: a place where sin has never entered, where the results of disobedience have never been seen. *Fadeth not away*: its grass is living green, its flowers never fade, the leaves never fall from its trees. How blessed will such a place be for those who are so fortunate as to have it reserved for them.

In Heaven

But we cannot cross seas to reach, nor climb to some high mountain tops and view it. Ah no! it is reserved in heaven. And that is not all. It will be revealed in the last time. V. 5. It shall not always stay in heaven, but will some day return to this earth again. Our minds at once pass to the last two chapters of the Bible. Here we find the record of its descending to earth with its beautiful city, the New Jerusalem, and its beautiful garden with its river of life, the tree of life, and all manner of trees and fruits and flowers that are good for food and pleasant to the sight. The record of this garden carries our minds back to the beginning, and we read that "God planted a garden eastward in Eden." When sin entered, God did not leave this beautiful garden to be defiled by sin, but "He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 24. This garden from which the sinner was immediately banished, the purity of which was preserved with such care, did not perish in the flood. Peter tells us it is now in heaven reserved for us. It must there-

fore have been translated. But it is coming back again, and someone shall enjoy its endless pleasures.

The Price

The price paid to reserve this inheritance for us is not silver and gold, "but the precious blood of Christ, as of a lamb without blemish and without spot. But how can we ever hope for an inheritance that has been purchased at such an infinite price.

Our Hope

"Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." We can praise God that our hope of a part in this inheritance is sure. Our hope is begotten by the resurrection of Jesus Christ. But who is it that has the hope of this inheritance? The scripture answers "reserved in heaven for you, who are

Kept by the Power of God

Through faith unto salvation." Does this mean *you* dear reader. Are you kept by the power of God? Husbands how do you treat your wives, wives what is your attitude day by day to your husbands? Parents are you fretful and cross to your children? Children are you obedient to your parents? Patience is a virtue too little manifested in our daily life. Impatient, fretful, and evil men and women can have no part in this inheritance. In this present world we must learn the secret of being kept. There is power in Jesus' name to keep. Those who here will let Jesus keep them moment by moment, will over there have a part in its joys and pleasures. Their place is reserved. It is certain and sure.

How earnestly we should now endeavour to know by actual experience the saving, keeping power of God?

E.

On Both Knees

William Dawson once told this story to illustrate how humble the soul must be before it can find peace.

He said that at a revival meeting, a little lad went home to his mother and said,

"Mother, John so-and-so is under conviction and seeking for peace, but he will not find it to-night mother."

"Why, William?" said she,

"Because he is only down on one knee mother, and he will never get peace until he is down on both knees."

Until conviction of sin brings us down on both knees, until we have no hope in ourselves left, we cannot find the Saviour.

With or Without Power

Dr. Gordon of Boston used to say that as you passed along Broadway, you might see stores with card in the windows. "To rent, with or without power," and any one could rent the store, and by paying something extra have power from the rear. The Dr. thought it would be a good thing to ask men and women when they joined the church, if they wanted to be a member on the "with power," or "without power" basis, and if the latter to tell them there were no vacancies of that kind in the church, it already had too many members without power.

Who is the Author of Death?

God created this earth for man and gave Adam dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." He created the garden of Eden as a home for Adam, and in that garden the Lord caused to grow "every tree that is pleasant to the sight and good for food." And he also placed in it the tree of life, that man might eat and live forever. The tree of the knowledge of good and evil also was there. By heeding the word of the Lord, and not partaking of the tree of the knowledge of good and evil, man would have developed a righteous character, and then by eating of the tree of life, he would have lived forever, surrounded by every pleasant thing.

After man sinned, "The Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims; and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22-24.

From this time death would have been an eternal sleep, had not Christ, the second Adam, stepped in to redeem man. He took upon himself our nature and entered the blood-stained path for man's salvation. It was the sophistry of the devil that led Adam to disobey God and eat of the forbidden tree, bringing death upon himself and his posterity. But Christ came "to seek and to save that which was lost."

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14. Sin is the father of death, and the devil is the father of sin. So death belongs to a very bad family. Its grandfather is the devil; but Christ came to destroy sin and to destroy the works of the devil, and to "deliver them who through fear of death were all their lifetime subject to bondage."

Christ is the author of every good thing,—life, peace, and happiness; Satan is the author of every evil thing,—death and all its results. Christ was made like unto his brethren. He was tempted in all points as men are tempted. He was touched with the feeling of our infirmities; and so he exhorts us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

S. N. HASKELL.

A New Bible

A correspondent of a New York newspaper has had the audacity to say that "if all the Bibles in the world were destroyed, we have men now living who could write as good a Bible." In fact, from some of his remarks, one would infer that he believes they could write a better Bible. The best proof which they could offer of their ability to execute such a stupendous work would be the production of the book. Judging from the recent statements

of many learned theologians who, doubtless, would be invited to contribute their quota of modern pulpit infidelity to this crowning act of godlessness, this new Bible would omit all the essential features of the plan of salvation. The record of creation, so beautifully and simply outlined in the Book of Genesis, would give place to some scientific explanation of the nebula hypothesis, couched in language which no ordinary person could comprehend. The fall of man, the deluge, the confusion of tongues, the patriarchal history, would be treated as Babylonish mythological fables. The exodus of the Israelites from Egypt, and their miraculous deliverance from the wrath of Pharaoh at the Red Sea, and their subsequent journeyings in the wilderness of Sinai, where, for forty years, God sustained His people with manna and supplied them with abundance of water, would also be set aside as Hebrew legends.

Seeing that all the later sacred writers accepted the books of Moses as an authentic work inspired by the Holy Spirit, basing their own ideas on these inspired records, therefore entirely different would have to be found in order to meet the ideas on these inspired records, therefore something entirely different would have to be found in order to meet the ideas of modern theology! A modern Bible without the law of God as given amid the thunders of Sinai, without the meek and lowly Jesus, the son of the virgin Mary, without miracles, without prophecy, would leave the people "without hope and without God in the world." Such a book may suit infidels, higher critics, scoffers, and all who love darkness rather than light; but it can never take the place of that Book which has for centuries, like an imperishable rock, withstood the storms of adverse criticism and abuse.

The simple fact that the Bible is exerting more power in the world to-day than all other books, notwithstanding all that has been done, and is even now being done, to controvert its testimony is also convincing evidence of its divine origin. Brought face to face with affliction or death, the heart of man would instinctively turn from the modern god as revealed in the proposed modern bible to the God of all comfort, the Great Physician as revealed in *the Bible*. The message of the Lord, through Jeremiah to the Jews, applies equally well in this time of abounding infidelity: Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, and be horribly afraid; be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2: 11-13. "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." And this, says the apostle Peter, "is the word which by the gospel is preached unto you." 1 Peter 1: 24, 25.

—*Australian Signs of the Times*.

"If men would give to God's cause after they are converted as they did to the devil before, there would be no need of special collections."

CHRIST'S SECOND COMING

The Time of His Coming

I. H. EVANS.

(concluded)

We have the combination of capital that has assumed such gigantic proportions that human reason is astounded at the immensity of the financial combinations. Combines and trusts organize and control capital to such an extent that in a month's time they could ruin any city or country in the wide world. Labour too, has combined and waged its war against capital until often times it is impossible to transact business in some of the leading cities of earth, owing to the strikes that are on, and the refusal of labour to co-operate with, and under the direction and management of capital. Thus business is stagnated, and troublous times are on every hand.

And the labour question is not settled, and does not bid fair to be settled soon. France thought in the days of the Revolution that she would solve the question of property by taking from the rich and distributing to the poor. Russia to-day is passing over the same road that France trod a hundred years ago, while in England, Germany, and the United States, the great question of how to adjust capital to labour, and labour to capital, is puzzling the most astute statesmen and rulers of the day.

And, says Christ, "Upon the earth distress of nations, with perplexity; and the sea and the waves roaring." We understand that this reference to the sea and the waves refers to the great tidal waves which have been noticed in recent years. Scarcely a hundred years has gone by since the first tidal wave was reported, and they have caused almost universal comment and perplexity. Earthquakes too, in different places, often at times causing these great tidal waves, are assuming such gigantic proportions that all nations of the earth are fearing for what may take place at any time. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Perhaps never in the history of man has there been a time when astute leading thinkers were more perplexed to know what the years may bring forth than at the present time. On the one hand, we have nations progressing with great rapidity in financial lines, while others are distressed and embarrassed, and it is hard for the poor to earn sufficient

food to keep body and soul together. All the various leading thinkers of the day are looking forward with grave fears, not knowing what may take place at any time. Does it not seem as though the Saviour put himself down in the days which we are living, and uttered the great prophecy concerning the time preceding his coming?

We turn over to the 5th chapter of James, and we find that there is to be a great amassing of wealth just prior to the second coming of Christ.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts; as in a day of slaughter." Ye have condemned and killed the just; and he doth not resist you."

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

You will be interested to know that this is a prophecy relating to the last days, and which assures us that the coming of the Lord draweth nigh. What a tremendous gathering together of riches, we have in these last days. The history of the human family presents no parallel to the time in which we live. Men are not simply millionaires. There is no limit to the wealth of some of the great financial kings of the present day. Men's annual income is so great that it is almost beyond belief. Men no longer count their money by the millions, but by the hundreds of millions, and he who is not worth more than a hundred million is scarcely counted a rich man. The Lord says

that there will be an accumulation of wealth in the last days.

You all know that Croesus is a synonym in history and rhetoric for great wealth, and yet the highest authentic computation of his wealth did not exceed thirteen millions. And yet it was so unnatural in the days in which he lived, as to make his name a synonym for great wealth. What would he think to-day, were he alive and could comprehend the extent of the fortunes of some of the kings of finance? Not only do we have these in the old world, but in the new world, fortunes have been developed that stagger the imagination and that no finite mind can grasp.

Thus the very accumulation and aggregation of wealth becomes a sign of our soon coming Lord, for he says, "Be patient, therefore, brethren, unto the coming of the Lord."

Another sign of the coming of Christ, is that men will ridicule the idea of his coming. I turn to second Peter and I read this prophecy concerning the last days:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." I presume there are men and women in this audience to-night who have said in their hearts, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

Two thousand years ago God knew that you would say that, and he put the very words that you have uttered upon the pen of the apostle when he wrote this prophecy.

In writing to Timothy, Paul outlined the condition of the world, just prior to the coming of Christ. I find in his second epistle to Timothy commencing with the first verse of the third chapter; "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The Bible has many signs that are evidences to God's people of the soon coming Saviour. Said Christ "When ye see these things begin to come to pass, lift up your heads for your redemption draweth nigh." Nor need we look for the world to grow better, for, said Christ, speaking of the time which we have under consideration,

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

The days of Noah are to find a parallel in the time just preceding the second coming of Christ. God speaks of that in the following language found in Genesis 6: 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

It seems that in the days of Noah, there was scarcely a good thought in the minds of men. Their thoughts were all for gain, lust, or the pride of life. Their conversation did not consist of expressions of love for God, and love of virtue and all that is pure and holy, but it was of those things that destroy the souls of men, and "as it was in the days of Noah, so shall it be in the day of the Son of man."

My dear friends, when we consider all these things, does it not seem to you that we have reached the time when Christ is about to come? We have passed the darkening of the sun and the moon, we have passed the falling of the stars, we have gone way down in the history of the distress of nations with perplexity, the sea and the waves roaring and men's hearts failing them for fear of those things which are coming upon the earth. We are looking for the time when we may expect our blessed Lord to return. From a Bible standpoint, I am sure that this audience believes that we are living in the day when we may expect the return of our Lord to this earth. He has promised that he would come, He told us the object of his coming, and he has given us many signs that we might know when his coming is near. His coming is now even at the door. It is on the part of the people of God to look for his coming, and to get ready for the same. Is it any wonder that the prophet cried out as in my text, "Prepare to meet thy God?"

When Christ comes there are to be but two classes. One will be those who will be saved and they will be waiting for their Lord. I read this prophecy in the 25th chapter of Isaiah:

"And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."

What a glad day that will be for the saints of God! Persecuted, despised, they have nothing in this world they can call their own, having laid all upon the altar. They have been labouring, and waiting for their Lord to come. At the time when the whole world is encompassed against them, when they feel that unless the Lord does deliver them, they must give up their lives, they behold a cloud in the air and as they are beholding this cloud descending to the earth, rapidly increasing in glory and splendour, they realize that it is the coming of their blessed Lord. And then in the mid heavens the trumpet sounds, and the earth reels and shakes; the righteous dead are raised and come forth clad in immortality, and they ascend to meet the Lord in the air. The righteous waiting living saints are transformed into the image and glory of God and made immortal, and they too, arise to meet the Lord in the air, thus they shall ever be with the Lord and sing his praise throughout eternity.

On the other hand the sinner's condition is portrayed with these graphic words:—

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

My dear friends, this great event is about to take place. We must place ourselves on the side of those who are waiting for the Lord, or we will be among those who call for the rocks and the mountains to fall on them and hide them "from the face of him that sitteth on the throne." With which class do you choose to stand?

Says the prophet in my text, "Prepare to meet thy God." Is it not time, my dear friends, that we pause and consider what these things mean? Does not the word of God teach that the end of all things is at hand, and that Christ is soon to come? We trust there will be many in this audience whom the Lord shall claim as his own in that great day.

Can we not sing from the heart, that grand, old Advent hymn, "He's Coming"? It reads:—

"How sweet are the tidings that greet the pilgrim's ear,
As he wanders in exile from home!
Soon, soon will the Saviour in glory appear,
And soon will the kingdom come.

"The mossy old graves where the pilgrims sleep

Shall be opened as wide as before,
And the millions that sleep in the mighty deep
Shall live on this earth once more.

"There we'll meet ne'er to part in our happy Eden home,
Sweet songs of redemption we'll sing;
From the North, from the South, all the ransomed shall come,
And worship our heavenly King.

"Hallelujah, Amen! Hallelujah again!
Soon if faithful, we all shall be there;
O, be watchful, be hopeful, be joyful 'till then,
And a crown of bright glory we'll wear.

CHORUS.—

"He's coming, coming, coming soon, I know,
Coming back to this earth again;
And the weary pilgrims will to glory go,
When the Saviour comes to reign."

Morsels

What thou canst not enjoy, endure: the propeller as well as the anchor have their time and purpose.

Preach in Truth, and error will be preached out. "Butter and honey shall he eat, that he may know to refuse the evil and choose the good." Isa. 7:15.

We preach Christ, but Him crucified. No cross, no Christ. This side of Him, the crucifixion; the other side, the coronation. "If we suffer we shall also reign with Him." 2 Tim. 2:12. The narrow thorny footpath leads on to the broad streets of gold. The "Little Flock" is marching toward that "great multitude which no man can number." Rev. 7:9. It is a strait way, but it is a straight way. Go on.

Thy peace shall be as the rivers, when thy righteousness is as the waves of the sea. Isa. 48:18. Rest must follow Wrestle; Comfort after Conflict; Heaviness before Heaven; after the stormy Heaving of our boat, then the peaceful Haven.

Before Sion, Sinai. The evening and the morning shall be the day.

After sunset, there will be a dawn that will not down; the sons of God shall be suns that "shine as the brightness of the firmament; as the stars for ever and ever;" sons of mourning—blessed are they—are now sons of the morning, and they shall shout for joy as children let from school, released from rod and rule, into the play-ground of liberty and the ecstasies of eternity. Dan. 12:3; Job 38:7.

P. GIDDINGS.

"Some people justify themselves in refusing to obey God by saying that they are doing just as well as other people. And no doubt they will be just as well off as a vast number of others when they are finally shut out of heaven, but that will be very poor consolation."

"Doubt may seem great in argument but it is faith that make things move."



BY F. C. GILBERT.
(A Hebrew Christian.)

The Law in Christ; Christ in the Law

Sin not only brought misery into the world but it also enslaved the human race. Man was bound; he was brought into bondage, and needs emancipation. 2 Peter 2: 19. He lost his home; he lost his life; he lost his mind. Sin changed man's whole condition; he lost his normal state; he became natural; he became carnal. 1 Cor. 2: 14; Rom. 7: 14.

The New Man Christ Jesus.

Having gotten into this state, which was practically a species of insanity, before he could obey the will of God and meet the requirements of God, he must have a new mind. Of the carnal mind we read: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 6, 7. While the same God was Ruler, with the same law as it existed before the fall of man, there must be a different man with a different mind in order to please the same God. Hence we read: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second Man is the Lord from heaven." 1 Cor. 15: 45-47. Jesus Christ, the Son of God, became the Son of man, but He was the new man, the spiritual man, the new creation. So of Him we read: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 35.

The Will and Pleasure of God

While the patriarchs, prophets, priests, and kings saw Him by faith all through the Old Testament, different persons at different times had been commanded of God to write concerning His personal appearing and His work. So in Ps. 40: 6-8, we have the following utterance: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened; burnt-offering and sin-

offering hast Thou not required. Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart."

This the writer to the Hebrews plainly says refers to Christ. Heb. 10: 5-7. Therefore His coming into the world was to do the will of God. We are told, however, that this will is the law of God. It is furthermore stated by the Saviour Himself, that His great mission in the world was to always do those things which pleased God. John 8: 29. But the prophet Isaiah declared what it was that pleased God: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Chapter 42: 21. Then the great reason why God sent Jesus into the world was that Jesus might perform God's will. The reason the Saviour says He came into the world was to please God. But God tells us that His will is His law; and the Saviour declares that that which pleases God is obedience to His commandments. "If ye keep My commandments ye shall abide in My love; even as I have kept My Father's commandments and abide in His love." John 15: 10. Therefore the pleasure of God and the will of God are one and the same thing; and both are declared to be the law of Jehovah.

The wise man tells us that out of the heart are the issues of life. Prov. 4: 23. But in the heart of Christ was the law of God. Then the one vital issue of the life of Jesus our Lord was to reveal to men in living, daily acts what the law of God really is. The law of God was in the Lord Jesus Christ. He was the Law lived out in the flesh.

God Revealing His Law

This was the third exhibition of God's law since Creation. First, God gave it to man orally in the garden of Eden. Man lost the knowledge of the law and the law itself on account of sin. Again, God gave His law amid the thunders of Sinai, and handed it over to men on two tables of stone. Again man lost the knowledge of God's law. The third time God gave His law to man. Neither orally as at creation, nor in words as at Sinai, but in the living personality of His own dear Son. He,

Jesus, was the living law. He was God's law lived in human flesh. He was manifested to take away sin, which is "the transgression of the law." 1 John 3: 4, 5. What men could not understand by what they heard from father to son, what they could not understand from the lips of their teachers, they were to see lived out in the flesh of man, the Man Christ Jesus.

The law being spiritual, it was necessary for the man who should keep that law to be spiritual likewise; for only a spiritual being could obey a spiritual law. Consequently Jesus Christ was born of the Spirit. So that in order for any man to obey God and to keep His law, it was and is necessary that the individual shall be born again. John 3: 1-7. He must have a new mind, he must have a new life, he must become a new creature. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

Christ in the Law

While it is true that the law was in Christ, it is equally true that Christ is in the law. This was the desire of God for man all through the ages, that Jesus Christ, the Son of God, the Saviour of men, should be seen in God's law. Not that the law was merely so many words or precepts, but they were truths which, in order to be obeyed and lived out, must furnish divine and regenerating power. It is a living law, potent with the very life of Deity. If rightly comprehended, by the new man with the new mind, every command would teach the soul the need of Christ to obey its injunction.

The Law a Mirror

As was noticed in article five, the law of God is compared to a looking-glass. James 1: 23. When the individual stands before the mirror and sees his defects, if there are spots of uncleanness, the glass tells him to obtain soap and water, remove those stains, and come back to see the condition of himself. In the first place the glass says unclean, unclean. After the water and the soap have been applied, the same mirror says the spot has been removed; you are clean. Even so it is with the law, with Jesus Christ. That law says we have sinned; we have come short of God's glory; we are unclean. Rom. 3: 9, 19, 23; Isa. 64: 6. We feel our need of soap and water. Hence we read: "But who may abide the day of His coming? and who shall stand when He appear-eth? for He is like a refiner's fire, and like fullers' soap." Mal. 3: 2. "Jesus answered and said unto her, If thou knewest the Gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." John 4: 10. Then Jesus Christ is our soap and our water. We

go to Him, and, bless God, He cleanses us from all sins.

After we are all cleansed, we again return to God's great mirror, and now that same law which condemned us before declares we are approved of God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US, who walk not after the flesh, but after the Spirit." Rom. 8: 1-4.

Not only was the law of God in the heart of Christ, but the life and character of Christ is in the law. The very traits of character that the Bible gives to Jesus the Son of God are the same as the attributes given to the law:

The Law of God. The Character of Christ.

- | | |
|-------------------------------|--------------------|
| 1. Love, Ps. 119: 97. | Rom. 8: 35, 39. |
| 2. Truth, Ps. 119: 142. | John 14: 6. |
| 3. Delight, Rom. 7: 22. | Isa. 42: 1. |
| 4. Perfect, Ps. 19: 7. | Heb. 2: 10. |
| 5. Sure, Ps. 19: 7. | Heb. 7: 22. |
| 6. Righteous, Ps. 19: 19. | 1 John 2: 1. |
| 7. Eternal, Ps. 119: 89. | 1 John 1: 15. |
| 8. Spiritual, Rom. 7: 14. | 1 Cor. 15: 45, 46. |
| 9. Peace, Ps. 119: 165. | Eph. 2: 14. |
| 10. Holy, Rom. 7: 12. | Acts 4: 27. |
| 11. Unchangeable, Ps. 89: 34. | Heb. 13: 8. |
| 12. Liberty, James 2: 10-12. | 2 Cor. 3: 17. |
| 13. Good, Rom. 7: 12. | John 10: 11, 14. |
| 14. Just, Rom. 7: 12. | Acts 3: 14. |

See also "Practical Lessons," Chapter 11, and Explanatory Notes.

Then to love Christ is to love the law; to do the precepts contained in the law is to have that new heart which loves Jesus. "If ye love Me, keep My commandments." John 14: 15.

A Lord in the Family

A pompous, silly school-boy was one day boasting how many rich and noble relations he had; and, having exhausted his topics, he turned with an important air, and asked one of his school-fellows:

"Are there any 'lords' in your family?"

"Yes," said the little fellow; "there is one, at least; for I have often heard my mother say that the Lord Jesus Christ is our Elder Brother."

The boy was right; and, as he grew up, it was his privilege to know more of this Elder Brother, and to tell the perishing multitudes the tidings of His grace.

Blessed are they who have one Lord in the family, and who know Him as their Elder Brother and their everlasting Friend.

—Selected.

DANIEL'S VISION

The Word of God abounds in figurative language, parables, symbols, and prophetic illustrations. It is a well recognized fact that the human mind responds more readily to an appeal made to it through both eye and ear, than it does by hearing only. The Bible is not peculiar because it is filled with allegorical illustrations. Both ancient and modern literature give abundant evidence of the value of properly selected object lessons in directing the thoughts of men. The great Educator has wisely chosen appropriate symbols to represent the part earthly governments are acting in the great drama of life. As the sacred mission of the Son of God can be better

Object of Symbols understood by considering him as the bleeding Lamb, the anti-type of all sacrifices. So the nature of nations, and their relation to the church of God can be better understood by studying the symbols used by inspiration to describe them.

While investigating this and all other biblical subjects, we are ever to remember that the scriptures themselves illuminated by the Holy Spirit, give the best and only reliable interpretation of divine truth. "Knowing this first that no prophecy of the scripture is of any private interpretation; for the prophecy came not at any time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." "When he the Spirit of truth is come, he will guide you into all truth" by "comparing spiritual things with spiritual." So that as we consider what is said; "The Lord give thee understanding in all things" "that pertain to life and godliness." 2 Peter 1: 20, 21; Jno. 16: 13; 1 Cor. 2: 13; 2 Tim. 2: 7; 2 Peter 1: 3.

The man of God in holy vision beheld a mighty gale blowing from the East, West, North and South upon the sea, and the wild angry waves were in fearful commotion. From these rough waves came a majestic lion, who proudly passed up and down the beach. Presently there came another beast, a ferocious bear who after a brief struggle conquered the lion. Then a leopard with four heads sprung suddenly upon the scene and was soon undisputed master of the field. Then the prophet noticed another beast, a fourth, coming up out of the sea. This one was different from any animal he had ever seen before. It was "dreadful and terrible, and strong exceedingly; it had great iron teeth, nails of brass and ten horns." Afterwards he observed that another horn forced itself up among the ten crowding out three of the first horns. This one had upon it the head of a man, and it uttered great words of blasphemy against the God of heaven.

Following this remarkable scene, came the great judgment, when before the "Ancient of days," seated upon a fiery throne and attended by countless hosts of shining angels, the records of all these deeds of cruelty and words of blasphemy were judged. From the throne of justice came the verdict that all these wild, blood-thirsty beasts should be cast into a lake of fire and be destroyed, and their dominion given to the Son of man who would then establish an everlasting kingdom for the saints of the Most High. Dan. 7: 2-14.

How may we gain practical information from all these symbols? The fact that they have been recorded in the Bible proves that they have instruction for us. (See Rom. 15: 4. Fortunately it has not been left for man to speculate as to the probable signification of this prophecy. He who gave the symbols has also given their interpretation. "THESE GREAT BEASTS WHICH ARE FOUR, ARE FOUR

KINGDOMS WHICH SHALL ARISE OUT OF THE EARTH." By a comparison of scripture we find that the "sea" is used in this prophecy as a symbol of "peoples and multitudes and nations and tongues," and the "winds" represent the strife, war and destruction that has attended the rise and fall of earthly kingdoms. Dan. 7: 17; Isa. 8: 6-8; Rev. 17: 15; Jer. 25: 31-33; Rev. 7: 1-3; 9: 14, 15 etc.

The golden head of the metallic image, (Dan. 2) and the lion of this prophecy, both represent the kingdom of *Babylon*. Dan. 2: 37, 38. The bear represents the kingdom that conquered Babylon which is *Medo-Persia* Dan. 5: 26-28, 30, 31. Medo-Persia was overthrown by the leopard which is a symbol of *Grecia*. Dan. 11: 2; 8: 20, 21. The four heads of the leopard indicate the four divisions of the Grecian Empire [Macedon, Thrace, Syria and Egypt] into which it was divided shortly after the death of Alexander the Great. Dan. 8: 21, 22; 11: 4. So appropriate were these symbols of the first three kingdoms, that Daniel readily understood their application. Of the fourth, he seemed doubtful, so strange was the symbol used. In answer to his questions, we read, "The fourth beast shall be the fourth kingdom upon the earth which shall be diverse from all kingdoms, and shall devour the whole earth and shall tread it down and break it in pieces." Dan. 7: 23.

"The ten horns are ten kingdoms that shall arise." Ten independent kingdoms were to be found within the territory of the Roman Empire. Some of these would be strong and others weak as shown by the mixing of iron and clay in the feet of the image. How this division was accomplished is clearly shown by the record of a celebrated historian. "It

was the warlike *Germans* (1) who first resisted, then invaded, and at length overturned the western monarchy of Rome." "The formidable *Visigoths* (2) universally adopted the religion of the Romans with whom they maintained a perpetual intercourse of war, of friendship or of conquest. In their long victorious march from the Danube to the Atlantic Ocean, they converted their allies; they educated the rising generation; and the devotion which reigned in the camp of Alaric or the court of Toulouse might edify or disgrace the palaces of Rome and Constantinople. During the same period Christianity was embraced by almost all the Barbarians who established their kingdoms on the ruins of the Western Empire: the *Burgundians* (3) in Gaul, the *Suevi* (4) in Spain, [and Portugal] the *Vandals* (5) in Africa, the *Ostrogoths* (6) in Pannonia, and the various bands of mercenaries [Heruli] (7) that raised Odoacer to the throne of Italy. The *Franks* (8) and the *Saxons* (9) still persevered in the errors of Paganism, but the Franks obtained the monarchy of Gaul by their submission to the example of Clovis, and the Saxon conquerors of Britain were reclaimed from their strange superstitions by the missionaries of Rome." "Gregory, the spiritual conqueror of Britain encouraged the pious Theodelinda, the queen of the *Lombards* (10) to propagate the Nicene faith among the victorious savages." By the establishment of these ten kingdoms, which occurred during the year 351-476 A. D. Rome "that mightiest fabric of human greatness" "strong as iron" which had broken in pieces and subdued all kingdoms, was now itself broken in pieces. "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and the armies of unknown Barbarians issuing from the frozen regions of the North, had established their victorious reign

over the fairest portions of Europe and Africa." *Gibbon's Decline and Fall of Rome* Chap. 9, 33, 37.

From the true church of God, forsaken, despised, persecuted and slain by her enemies, has often been heard this pleading voice, "How long O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?" How cheering to them must be the study of prophetic history which clearly shows that God has not abandoned the cause of his suffering people, but that the seeming delay in the administration of justice will so vindicate their righteous character that "affliction shall not arise the second time—for with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue his enemies." Nah. 1: 8, 9.

In the ledger of heaven a faithful record is being kept of the lives of all humanity.

A Heavenly Record

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." "Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man." "Let them be blotted out of the book of the living, and not be written with the righteous." "The judgment was set, and the books were opened" "and the dead were judged out of those things which were written in the books, according to their works." Mal. 3: 16, 17; Ps. 71: 4; 69: 28; Dan. 7: 10; Rev. 20: 12.

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 11. Evidently the "little horn" represents simply another phase

Results of Disobedience

of the "beast" as both have the same nature, and they are destroyed together. "And the beast was taken, and with him the false prophet that wrought miracles before him—these both were cast alive into the lake of fire burning with brimstone." No earthly power will succeed in destroying the kingdoms into which Rome has been divided. Under the domination of the blasphemous "little horn" they go "alive into the lake of fire." When this takes place all the wicked nations and individuals are called unto judgment. "And whosoever was not found written in the book of life was cast into the lake of fire" Rev. 19: 20; 20: 15. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

The Rule of Judgment

Heb. 10: 26, 27. The standard by which all nations, families, and individuals will be tested and proven, is the moral law of God, the ten commandments. "If ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." "For by the law is the knowledge of sin." Therefore "So speak ye, and so do, as they that shall be judged by the law of liberty." "If thou wilt enter into life, keep the commandments." "Fear God, and keep his commandments: for this is the whole duty of man." Jas. 2: 9-12; Rom. 3: 20; Matt. 19: 17; Eccl. 12: 13.

Although the majority of earth's nations have not appreciated or accepted of salvation from sin—the transgression of the law,—through the merits of our Lord Jesus Christ,

Eden Restored

yet "a remnant shall be saved" through faith, out of every generation that has lived on the earth. These, when finally gathered from every kindred, tribe and nation, will compose the "righteous nation that keepeth truth," for whom this earth was first created. The fires that destroy the wicked, purifies the earth from the curse of sin. Restored to its original

Edenic beauty, by the creative power of its King, it far excels in glory all former kingdoms. According to this prophecy this is the event soon to take place. Can you say with the faithful Apostle "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ?" Phil. 3: 20. R. V. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan 7: 27.

W. G. KNEELAND.

The Infidel's Wager

A young man named Thorpe, who afterward became an effective minister of that Gospel which he at first ridiculed, was one of Mr. Whitefield's most insulting opposers, and possessing an unusual talent for mimicry, he not only interrupted his sermons in public, but ridiculed them in private in convivial theatrical circles.

On one occasion, at such a gathering for revelry and wit, he and three of his companions laid a wager for the most effective imitation and ridicule of Whitefield's preaching. Each was to open the Bible at random, and deliver an extempore harangue from the first verse that presented itself, and the audience, after the profane exhibition, were to adjudge the prize.

Thorpe's three competitors each went through the game with impious buffoonery, and then it came to his turn. They had a table for their rostrum, and as he was about to step upon it, confident of his superior ability, Thorpe exclaimed, "I shall beat you all." They handed him the Bible, and when he opened it the invisible providence of God directed his eye at the first glance to the third verse in the thirteenth of Luke's Gospel, "Except ye repent ye shall all likewise perish."

He read the words, but the moment he had uttered them he began to feel and to see their full import. The sword of the Spirit in that passage went through his soul as a flash of lightning. An instantaneous conviction of his own guilt as a sinner before God seized hold upon him and his conscience was fearfully aroused. The retribution in that passage he felt was for himself, its terrors glared upon him; and out of that rapid and overwhelming conviction he preached. His fervour and fire increased as he went on, the sympathetic gloom of his audience deepened the convictions in his own soul, and the sentences fell from his lips with such intense and burning imagery, and with such point and power of language, that as he afterwards stated, it seemed as if his own hair would stand erect with terror at their awfulness. Yet no man interrupted him, for all felt and saw, from the solemnity of his manner, what an overwhelming impression there was upon him, and though their astonishment

gradually deepened into anger yet they sat spell-bound listening and gazing at him. And when he had finished a profound silence reigned in the whole circle and not one word concerning the wager was uttered.

Thorpe instantly withdrew from the company, without speaking a word and never returned to that society, but after a season of the deepest distress and conflict passed into the full light of the Gospel and at length became a most successful preacher of its grace.

—G. B. Cheever.

Taking Him at His Word

The session of a certain church had convened for the reception of members. The venerable elders sat around in a circle, the young pastor in the midst. One candidate after another passed the usual examinations until all had been received and withdrawn. A boy of ten years of age had been sitting near the door. It was supposed that he was waiting for some of those who were in conference with the session, but when they were all gone, and he remained, the pastor approached him and learned that he, too, wished to be admitted to the communion of the church. He was seated, therefore, and the examination began. It progressed satisfactorily until most of the usual ground had been gone over, the boy clearly and calmly narrating the circumstances under which he had been awakened to a sense of his guilt, and to feel the need of Christ as a Saviour.

Then came the question, "What did you do when you felt yourself to be a great sinner?"

The eyes of the examiners brightened as he answered, "I just went to Jesus and told him how sinful I was, and how sorry I was, and asked him to forgive me."

But the next answer brought the shadow again to their faces; for, as the pastor asked, "And do you hope that Jesus heard you, and forgave your sins?" he answered promptly, "I don't only hope so, sir, I know He did."

There was a confidence in the tone with which the word "know" was uttered that startled the hearers. The oldest of them raised his glasses and peered into the face of the little candidate, and said,—

"You say you know that Jesus forgave you your sins?"

"Yes, sir," was the prompt and unhesitating answer.

There was an ominous pause in the examination. Such positiveness, it was feared, could be only the offspring of presumption. The boy must be resting on some false foundation.

"You mean, my son, that you hope Jesus has pardoned your sins?"

"I hope He has, and I know it, too,"

(Continued on cover page 3.)

The Law of God Still in Force

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?—No; God does not lie,

Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world.

Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother.

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes."

John gives the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words.

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the

exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ.

But every one who has this hope of pardon through Christ, must "purify himself, even as he is pure." His life thenceforth must be governed by a new principle. The influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God.

Let us earnestly inquire, What is truth? We cannot afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections.

MRS. E. G. WHITE.

Pictures or Bank-Notes?

An old woman in Scotland was living in the most abject poverty. Her neighbours thought it strange, knowing that she had a son in America reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter.

"Does your son ever send you money?"

"No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "but he writes me nice long letters, and sends me a pretty picture in almost every one of them."

"Where are the pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. And the old woman went to the shelf, and took down the old Bible; and there between the leaves, lay the "pictures" that her son had been sending her from America through all the years.

What are they?—Nothing more or less than bank-notes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want; and she did not know it. She had looked at the pictures; they had been to her reminders of her far-off son, and evidence that he had not forgotten her; and that was all.

Of what does the little story remind you? Are you not often like this woman, finding "pictures" in the Book where we

should find wealth for the supply of all our needs? God's promises are bank-bills. They are checks and drafts upon the bank on high. We look at them, read them, admire them; we think of the love that prompted God to make them, and give them to us. We imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, and leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them, as we might and ought. Yet the mistake is ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you,— "pictures" or bank-notes? —*Golden Rule.*

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.*

"The mountains of the most glorious visions are but steps to the throne of service."



The Coming One

O my Father, Thou who reignest
O'er the lives and hearts of men,
Grant the day when Thou returnest
Soon will gladden earth again.
Let the dawn of Thy appearing
Spread o'er all the eastern sky,
Where the clouds of evil clearing
Show the heavenly home on high.

For we know that Thou art waiting
To receive the hearts of men!
Who, since our first parents sinning,
Ne'er can Eden's joys regain,
But through Thy own dear Son's coming
And His death on Calvary's tree,
Gave for each lost soul a ransom,
Shed His blood to set us free.

O my Father, heavenly Parent!
Thou didst love Thy child of sin,
And Thy home of many mansions
Opened wide to let me in.
We may have a place beside Him,
For His love surrounds us still,
And receive His benediction
If we only do His will.

—Joseph N. Dolph.

How to Manage Boys

A young teacher who has had great success with a class of little "ragamuffins" in the worst quarter of a large city, was asked at a school teachers' meeting to tell something of the method by which she had transformed the lawless street urchins into respectable little citizens in so many cases.

"I haven't any method, really," said the young woman modestly. "It is only that I try to make the boys like me, and I say 'don't' just as seldom as I possibly can in my work with them. They had learned to lie, steal, and fight; but truth, honesty, and courtesy were unknown terms.

"So I began by telling them a story every morning about some boy who had done a brave, honest or kind thing, and held him up for their admiration. And after a while I asked them to 'save up' good things they had seen or done to tell at these morning talks. Their eagerness about it and pride when I was pleased with their little incidents showed me they were being helped.

"There was just one boy who seemed to me hopeless. He was apparently indifferent to everything, sat for weeks, during the morning talks, with a stolid expression, and never contributed anything to the conversation. I had begun to feel really discouraged about him, when one morning he raised his hand as soon as it was time for the talk to begin.

"Well, Jim, what is it you have to tell us?" I asked encouragingly.

"Man's hat blew off as I was comin' to school. I ran an' picked it up for him," he jerked out, in evident embarrassment at finding all eyes fastened on him.

"And what did the man say?" I asked, hoping that a "thank you" had rewarded his first attempt in the right direction.

"You young scamp, you'd have made off with that if I hadn't kept my eyes on you!" said the boy in the same jerky fashion.

"And what did you do then?" I asked, in fear and trembling.

"Didn't do nothin' but jest come along to school," said the boy soberly. "I reckon he didn't know no better; prob'ly he hadn't had no sech teachin' as I've got," and he lapsed into silence with an air of perfect satisfaction.

"I think he had a pretty severe rebuff, but he has told a great many pleasant things since that day, so you see he was not disheartened.

"Some people would say, I know, that I ought to tell them how bad stealing and lying and fighting are; and yet as long as they will listen to me while I say, 'Do be honest, do be truthful, do be kind,' I shall not keep the other things before their minds."

The young teacher sat down as modestly as she had risen. It was unanimously voted that whatever might be said for other methods, hers—which she did not even call a method—had commended itself.

—Selected.

Should Schoolgirls Receive Attention from Young Men?

The very term "schoolgirl" presents to our minds an undeveloped child, one whose nature is immature, who is lacking in judgment, and who is dependent on parents or guardians to choose for her. She has hardly arrived at that age when she can trust her discernment of character. Most of the divorce cases are the result of matches contracted before a girl is old enough to be governed by her intellect rather than her impulses.

A schoolgirl should not have anything to divert her thoughts from her studies; anything like sentimentalism at this time of life is not only damaging to a girl's scholarship, but it is more than likely to add an element of weakness to her character. A wise mother will see to it that her daughter's mind is kept free from such an exciting element while she is getting an education.

Many girls who are allowed to have their beaux while they are quite young, lose the chase attractiveness which a modest young girl should have. It is rather difficult to prevent a bright young girl from receiving attention from young men, because of the nature of our school system, which allows of the intermingling of the sexes; but if the home training and family life are what they ought to be, and what God intended they should be, there will not be so much to contend with as there often is in this fast age of overgrown girlhood and boyhood.

What is the remedy?—It is one of prevention, rather than of cure. The wise mother will begin as soon as her daughter is in need of a companion, and will enter heartily into all that interests the girl. In this way she retains the girl's confidence. As she herself maintains the relation of sympathetic companion to her daughter, the child will feel the sympathy, and will naturally confide in her mother all the little incidents of her outside social life, and the mother will have many opportunities to give timely caution, which would be lost by one who is not in close touch with her daughter. The mother who is a companion to her daughter can readily forestall any acquaintanceship which might be demoralizing, and prevent what might otherwise end in the girl's ruin.

—Mrs. M. L. Dickson.

Health Dependent Upon Careful House-keeping

Aim to simplify housekeeping in all its departments; study to save steps by the most convenient arrangement of the tools and materials in relation to the work in hand; by sitting down in quiet and thinking out the best ways of doing things before beginning. Make a programme of the duties of the day, and live up to it as nearly as possible in a business-like way. Study to *keep* clean, rather than to *make* clean. Let health be the ruling principle, to which all else subserves.

Housekeeping is a profession worthy of the best energies of any woman, but it is pitiful indeed to see one wholly engrossed in performing the mere mechanical operations involved, with no thought beyond the immediate visible results of her work. Whether one knows or not, whether one cares or not, the fact remains the same, that in the greatest measure is life and health of the entire household dependent upon the faithfulness and intelligence with which the processes that go forward day by day in the household laboratory are carried out.—Selected.

"The Christian on his knees sees more than the philosopher on his tiptoe."



Our Young Folks



The Girl Who Sings

"Yes, Gertrude has quite a voice, and she has gone with me into the meetings frequently during the last year to sing the gospel while I preached it. Many a man and woman has come to me after the meetings to say, 'It was your daughter's song that brought me to Christ.' Gertrude sings with her soul."

What a wonderful field! A young girl with one talent, a voice, adding stars to her crown because she sings "with her soul!" How many girls there are who sing—sing gay little songs for the company at home, sing in other homes, sing at the entertainment and concert—but who never sing the gospel. O, where is the girl who will sing that "with her soul," to bring others to Christ? There is great need of that girl; opportunities are waiting for her, and rich rewards. What has been more wonderfully used than the human voice in tenderly appealing to those out of Christ? Many who have not the gift, long for it that they may use it for the Master; many who have it are careless and do not realize the great blessings which may be theirs. The young people's meeting, the special meeting, the shut-in chamber, are all asking for effective gospel music. The precisely executed and elaborate music that is often rendered falls far short of the need. O, where is the girl who will sing "with her soul"?

Frances Ridley Havergal, that beautiful Christian woman of England, both a singer and composer, said once to her sister in talking about singing for Jesus:—

"At Leamington, the first large party I went to they asked me to sing, and I sang 'Whom having not seen, ye love.'" Every one seemed astonished, and especially some Christian girls who had begun to think music could not be for the King's service, and were rather rebelling at their daily practise. They had never thought of consecrating their voices and fingers, but began from thenceforth. I would advise you thoroughly to master one song, and make it a part of yourself, throw your whole soul into it, then pray it may be his message, and it will be all right. For myself, I have more confidence in singing Scripture words than any other, because they are his. And, Marie dear, as I sing I am praying, too, that it may soothe or reach some one, though I may never know whom."

Miss Havergal wrote at one time in a letter:—

"Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house!' And he did! Before I left the house, every one had a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration; and these little couplets formed themselves and chimed in my heart one after another, till they finished with, 'Ever, only, all for thee!'

The lines in the same hymn,—

"Take my voice and let me sing,
Always, only for my King."

were from that time really carried out by Miss Havergal. She wrote:—

"Let us sing words which we feel and love, sacrificing everything to clearness and enunciation, and looking up to meet His smile all the while we are singing; our songs will reach more hearts than those of finer voices and more brilliant execution unaccompanied by his power. A sacred song thus sung often gives a higher tone to the evening, and affords, both to singer and to listeners, some opportunity of speaking a word for Jesus. . . . I was at a large regular London party lately, and I was so happy. He seemed to give me 'the secret of his presence' and of course I sang 'for Jesus' and did not I have dead silence? Afterward I had two really important conversations with strangers; one seemed extremely surprised at finding himself quite easily drifted from the badinage with which he started, into a right-down personal talk about his personal danger and his only hope for safety; he took it very well, and thanked me. Perhaps that seed may bear fruit. Somehow it is wonderful how the Master manages for me in such cases. I don't think any one can say I force the subject; it just all develops, one thing out of another, quite naturally, till very soon they find themselves face to face with eternal things, and the Lord Jesus can be freely 'lifted up' before them. I could not contrive a conversation thus."

At another time she wrote:—

"Literal 'singing for Jesus' is to me, somehow, the most personal and direct commission I hold from my beloved Master, and my opportunities for it are often most curious and have been greatly blessed; every line in my little poem

'Singing for Jesus' is from personal experience."

"Singing for Jesus, and trying to win
Many to love him, and join in the song;
Calling the weary and wandering in,
Rolling the chorus of gladness along.

"Singing for Jesus, O, singing with joy!
Thus will we praise him and tell out his
love,
Till he shall call us to brighter employ,
Singing for Jesus forever above."

"May there be many a girl to whom
God has given this gift who will consecrate her talent to His service, praying, as did Miss Havergal,—

"Be near me still, and tune my notes,
And make them sweet and strong,
To waft thy words to many a heart,
Upon the wings of song.

"I know that all will listen,
For my very heart shall sing,
And it shall be thy praise alone,
My glorious Lord and King."

GRACE WILLIS.

The Right Kind of Boy

The other morning we were in the midst of a three-days' rain. The fire smoked, the dining room was chilly; and when we assembled for breakfast, papa looked rather grim, and mama tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget with a "Here you are, Bridget, Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room,

(Continued on cover page 3.)



MISSIONS



Royal Service

"To do for others in some sort
 What thou hast done for me.
 Since in such work thy saints have found
 A closer walk with thee,
 This will my Father glorify;
 This, happiness will bring.
 For, serving others, I shall find
 The way to serve my king.
 —Emma Stewart,

A Clarion Call

The following striking passages are taken from an address delivered by Maltbie Babcock, at a Missionary Conference in New York, and reported in "The Congregationalist," at the time:—

"Where would Paul be to-day if he were here with us? He would be in the thin red line in the foreign field, at the forefront of the battle, where it meets the great black, broad line. He was ever a fighter. Paul did not say it that way, but in effect he said: 'It is my ambition to fight where no one else has ever drawn a sword; let me be the first runner to go ahead with the news of life. Let me build where no one else has built.'"

"Because Christian opportunity is a claim, it is inescapable. If Jesus is much to me, I am logically bound to feel the compulsion of that love, sweeping into line every man who needs what Jesus can do. Intensity and extensity are wrapped up together. Intense devotion to Jesus Christ means extensive sympathies. If a light is bright, it will shine a long way. Only a precious ointment can fill a whole house with its fragrance, but an exceedingly precious ointment will do so. If Jesus Christ is everything to me, I know He can be everything to any man, and as much as in me lies I will take Christ to the last man. And because I know it, I have the woe resting upon me if I will not do all that is in me to let the last man who does not know Jesus Christ divide with me. There is no escape from this logic. If I love Jesus Christ—which means if I am loyal to Him—never let clouds disturb the stars; never let feelings run away with conviction. If I love Jesus Christ—which means if I keep his commandments—I am in touch with everybody to the end of the earth who needs Him, and I can not take a washbowl and wash my hands and say that you must excuse me in this matter. Jesus Christ said, 'Ye are my witnesses,' beginning at Jerusalem. That is New York city. I believe in city missions, of course. So does every foreign missionary,

Christ said, 'Ye are to be my witnesses in all Judea,' and that is home missions; 'and in Samaria.' What is that? That is the particular tribe or nation that you do not like. 'In Jerusalem and all Judea and Samaria, and to the uttermost parts of the earth!' And that takes in the last man. See Jesus, before He goes to His Father's side, with His hand outstretched and pointing to the uttermost part of the earth. Let the church never forget that gesture. To the uttermost part of the earth! I tell you, fellow-Christians, your love has a broken wing if it can not fly across the ocean."

"Out in the Thin Red Line"

"Brethren, go! The world is waiting
 For the coming of our King.
 Be it yours to spread the story
 Of his shame! and then his glory,
 Till the whole creation sing."

"A recent letter from Elder J. N. Anderson, of Canton, China, tells of the baptism of five young men in the month of June."

"Behold, these shall come from far: and, lo, these from the north and from the west and these from the land of Sinim." Isa. 49: 12.

"From Kulangsu, Amoy, China, Bro. W. C. Hankins writes: "God is leading in the work here, and it is moving forward slowly but surely. I wish that every province in China had as much of a beginning as we have here. God has worked especially for us. Two of our young workers started for a trip into the country to-day. They will preach from village to village. Bro. R. A. Caldwell is with us now for a few days. He has been doing very well with his canvassing."

"A missionary writing from Madagascar states that a great revival is in progress in that island among the natives, similar to that experienced in Wales last year. Many hundreds are deciding for Christ, and there is a marked deepening of the spiritual life among the believers. Visiting different villages, the worker found the same work going on in each. In many places they are giving up their charms, and the natives themselves are doing soul-winning work."

"The first purely native Christian pastor in Japan, educated in his own country is Mura Kami San, who was ordained in November, 1877. He is a

patient, even-going, able and devoted minister. He first came interested in Christianity by a book on Christian Evidences written in Chinese by Dr. Martin. The next impulse was from the organ playing in the chapel and the singing in Chinese of the hymn—

"To-day the Saviour calls,
 Ye wanderers come;
 O ye benighted souls,
 Why longer roam?"

"The day is still and calm in the land of Mohammed, and your surprised ear hears a familiar melody that it has heard in many an assembly in your own country, America. It is three hundred Mohammedan girls singing Ray Palmer's precious hymn—

"My faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour divine;
 Now hear me while I pray,
 Take all my guilt away,
 Oh, let me from this day
 Be wholly Thine."

"Would you like to attend a watch meeting among the Dakota Indians? They have stores of good things to eat, a cedar tree for gifts, and a northern giant to distribute presents among the children. They have prayer and exhortations, and spend a night of joy, and of good resolutions for the year to come. Then, as it becomes daylight, before the pastors and deacons go round shaking hands with every one, they all join in singing—

"Hold the fort, for I am coming,
 Jesus signals still;
 Wave the answer back to heaven,
 By Thy grace, we will."

"Go with me to South Africa, to the little village of Unzumbi, in Natal. Men and women are coming in every direction from their rude huts toward the mission-school building, where the weekly singing is held with pupils and people on the veranda. They were wild Zulus a few months or years ago. They are bright, inquiring, musical Zulus now. They patiently drill for an hour in their own language on the songs and hymns the teacher has taught them. "The hour is ended," she says. Then a clamour of voices is heard, begging, "Sing one hymn in English, princess, please." Given their choice they fix upon a favourite, and, led by her clear voice, the whole company, old and young, sing in mixed Zulu and English—

"Oh think of the home over there,
 By the side of the river of light,
 Where the saints all immortal and fair
 Will be robed in their garments of white."

Health and Temperance

How a Girl Cured Herself

Such is the title of a fascinating story, told by a healthy woman of fifty, of her own struggles with consumption, after she had been given up to die by the doctors. It will be found in "The Natural Cure of Consumption," by C. B. Page, M. D. Fowler and Wells, publishers, New York, 1884.

Dr. Page describes her as being "straight as an arrow, active and merry, looking more like forty than fifty," and then follows a graphic account of her struggles with the dread disease, told in her own language.

In her early womanhood, after a protracted period of nursing some of her relatives, she began to decline rapidly, and was finally given up by the doctors, who refused to attempt anything further for her. The last one said she could not possibly live longer than six weeks; but he was finally persuaded to leave some soothing drops. She had overheard the conversation, the result being that her woman's "won't" was aroused. She refused to accept the soothing mixture, and determined that if she had only six weeks to live, she would use that time in getting her system free from the medicine she had already taken.

She had seen in an old almanac (not one of the patent medicine kind) a "Sure Cure for Consumption," entirely different from what she had been doing, which appealed so strongly to her judgment that she resolved to try it. Briefly, it consisted in fresh air, exercise, and simple diet.

She insisted that, as she was to have only six weeks in which to live, she should have her own way, and she had it, though with vigorous protest from parents and relatives.

Out into the garden she was taken each day, and laid on the lawn. There, with a trowel she dug away. The first day she could scarcely turn on her side; but she dug a hole as large as her fist, and then rested. Then she turned over on the other side, and made another hole. She perspired some, her cough loosened, and she began to "raise."

At night windows were left up, notwithstanding the horrified protest of relatives. Dainties were prepared as usual, but refused; for she was resolved to eat nothing until she could relish plain graham bread, and potato without seasoning. That very night she relished a piece of graham bread the size of her two fingers, though, previous to this, she had for some time experienced no desire for food.

Daily she was taken out, and gradually she was able to make larger holes in the lawn. She says: "I found fresh air, flavoured with a little exercise, a better 'expectorant' than those I had been taking. I began to feel hopeful—the novelty of the idea—digging for my life! I took a desperate view of it. 'Six weeks to live; I'll die fighting,' I said to myself."

She refused to eat more than one vegetable at a time, lest she might be tempted to overeat, lose her appetite, and thus spoil everything. "I was impressed," she says, "with the idea of 'earning my living' at outdoor work, 'by the sweat of my brow,' and not to eat more than I earned by the exercise."

"I had renounced my coffee and tea; I ate no grease of any kind, nor meat,—bread, fruit, and vegetables only,—no salt or spices, pastry, pie, puddings, nor cake, nor 'sweets' of any sort, except the natural *whole* sweet furnished by nature in the form of vegetables and sweet fruits." [Many physicians would say a consumptive could not be cured on such a diet.]

"After a while," she continues, "I could raise myself up and sit erect, and dig a little, first on one side, and then on the other; and by the time my six weeks were up, I could dig a pretty good grave for myself if they had wanted to bury me." By this time she could stand alone, and walk a few steps.

The more she did, the more she could do, and the more she could eat; but she took care not to overwork, and special care not to overeat.

Some time later, she sent for the young doctor who had last prescribed for her. He had meantime been away from the place, and was surprised to learn that she was still living. He consented to come, willing to do anything he could to help her or give her ease; and you can imagine his surprise when he saw her, perfectly well!

She had called him in order to tell him how to cure his patients of tuberculosis.

But, sensibly enough, he realized that the cure would not work on the ordinary patient.

Perhaps nearly every one has witnessed cases somewhat similar—a brain not ready to die, full of courage and hope, ready to grasp at a straw, resourceful—refusing to die! The very word that would cause some to sink in despair—"only six weeks to live!"—acts like a tonic, and stirs the brain up for a determined struggle for existence.

It is not so much a question in such

cases as to the lung power, but as to the brain power. A determined brain can pull through a pair of damaged lungs.

The method used in this case was not what would be recommended now by lung specialists. The tendency now is to avoid work while the fever is up. The diet chosen by her is quite different from that of many of the sanatoria, where meat is apt to be one of the standbys.

It is possible that many other persons with lungs not so damaged as this young woman's, if placed by a physician on the identical treatment, would fail to make a similar recovery. Where is the difference?—In the mind. But was there no merit in the course she adopted?—Certainly; but the treatment was rendered far more efficacious by the mental attitude of the patient.

—*Life and Health.*

Doors that are Closed Against Cigarette-users

1. Athletic clubs.
2. A business college.
3. Union Pacific Railroad.
4. Omaha schools.
5. Swift & Co. Packing House, Chicago.
6. Marshall Field, dry goods, Chicago.
7. Life Insurance companies (some).
8. Lehigh Valley Railroad.
9. United States army position.
10. United States naval schools.
11. Carson, Pirie & Scott, Chicago.
12. Chicago, Rock Island & Pacific Railroad.
13. Central Railroad, Georgia.
14. Three high schools, and more.
15. Ayer's Sarsaparilla Company, Lowell, Mass.
16. Wanamaker's, Philadelphia.
17. Morgan & Wright Tire Co., Chicago.
18. Western Union Telegraph Company (in messenger service).
19. Burlington Railroad.
20. United States Weather Bureau (Willis M. Moore, Chief).

—*The Young man.*

"A meal—What is it? Just enough of food to renovate and well refresh the frame. So that with spirits lightened and with strength renewed, we turn with willingness to work again."

"People who do the best they can today, have the way open before them to do better to-morrow."



March of Events



The Tepic district, Mexico, has recently been visited by disastrous floods, resulting in the drowning of fifty-one persons. Five hundred are rendered homeless.

"By an explosion of a car-load of dynamite at Jellico, Tenn., on September 21, twenty-two persons lost their lives, and about 200 were more or less seriously injured. The property damage is estimated at about \$500,000."

"The typhoon in Hongkong, September 18th, destroyed property amounting to about \$20,000,000. The reports still state that the number of the dead will reach 10,000. Among those who lost their lives was Bishop Hoare, who has for many years been identified with gospel work in China."

Recently without warning, the little town of Kwareli lying at the foot of the Caucasus mountains, was overwhelmed. The side of the mountain broke away and swept down upon the town, burying 250 persons alive, beside numerous head of live stock. Many acres of growing crops were ruined also. Many bodies have been recovered.

Germany is determined not to be behind other nations in the construction of big battle ships. She is now building one which is to surpass the great British Dreadnought. It will be a vessel of 19,000 tons displacement. It will carry sixteen great guns each of which will be forty-six feet in length, and will carry projectiles two hundred and eighty pounds heavier than any now used in the German navy.

"About 10,000 Christian Indians, mostly of the Sioux tribe are now gathering in convention on the Santee Indian Reservation in Nebraska. Many warriors whose names formerly carried terror to the frontier towns are taking part in the convocation. It is said to be the largest gathering of Christian Indians ever known, and is held under the auspices of the Episcopal Church."

"A new type of air-ship is being tested at Brantford, Ontario. It is the invention of Dr. Alexander Graham Bell, the inventor of the telephone, and is denominated the "wireless aeroplane." The machine is operated by wireless electrical energy supplied from the earth. At the test given on August 26, the machine is said to have behaved in a satisfactory manner, its machinery operating perfectly.

On August 20, at Cincinnati Ohio, U. S. A. occurred a most remarkable phenomenon. The sky was cloudless, although the heat was intense, when a blinding flash of lightning startled the people of that city followed by a tremendous report. It is said that trolleys and telegraph lines hummed with the intense electrical vibrations. The fuse of one street car was burned out, and windows were broken, and buildings shaken by the concussion.

Panama

A pipe line across the Isthmus of Panama has just been completed. It is owned by the Union Oil Co. of San Francisco, U. S. A. It is to be operated in connection with the tank steamers on both the Atlantic and Pacific sides. The line is 52 miles long and there are three taps to each mile to facilitate the use of the oil by the canal commission. It has a capacity to deliver oil over the Culebra grade at

the rate of 25,000 barrels a day. It is thought that oil-burning locomotives will be substituted along the line of the canal.

"Advices from St. Petersburg, Russia, under date of September 20, state that M. Stolypin, the new Russian premier, is soon to publish a ukase granting absolute religious liberty to all religious sects in the Russian empire. These sects, unless they indulge in criminal or immoral practices, will receive upon application, the sanction of the government. This will confer upon the clergy of these different religious bodies the same freedom as now enjoyed by the orthodox Russian priests. The various religious bodies will have the right to erect churches and schools, and to receive proselytes from any other religious body in Russia."

"The Russian government has issued another manifesto promising many liberal reforms, including the withdrawal of useless restrictions against the Jews, increased provincial autonomy, reform of the police and other public services, the establishment of zemstvos in Poland and the Baltic provinces, and the institution of an income tax. Meanwhile the government has expressed its determination to maintain order, and increases the penalties for carrying on the revolutionist propaganda. The new premier declares that notwithstanding the work of the terrorists, these reforms can not be either suspended or deferred."

China

Signs are not lacking, that go to show that China is awaking from the sleep of ages, and is introducing reforms one after the other in rapid succession. Immediately following the recent action of the British government, to the effect that it would no longer insist upon the continuance of the opium trade with China, the Chinese government has issued an edict prohibiting the use of opium, both foreign and native within ten years. The vice is condemned with no uncertain terms and commands the council of state to devise regulations for the enforcement of the prohibition against both the smoking, and cultivation of the poppy in the Empire.

More than 5000 primary and secondary schools have been recently established in Chih Province, in order to prepare the young people of that province for the new government educational requirements. The new government requirements make it necessary that the students shall have a certain amount of Western learning if they are to receive government positions. Our readers will remember, that the dowager Empress issued a decree several months ago exhorting parents not to bind the feet of their daughters. She recently learned that the decree was having little effect among the provincial authorities whereupon she issued another saying, that in future no man will be taken into the employment of the Chinese Empire whose wives or daughters have their feet bound. "The rapid development of telegraphs and posts in the empire has necessitated that a uniform system of romanizing of Chinese city names, should be adopted, and for this purpose a special committee was appointed." As a result of their work, a uniform spelling is stated to have been adopted, and will in the future be applied to all Chinese names, the romanizing of several Chinese telegraph stations being altered in accordance therewith."

Disasters

Below we give a partial list of the disasters and catastrophies of every nature that have visited nearly every portion of our world. Our readers will surely agree with us that the record is appalling. Surely the world is waxing old as a garment. We glean the items below from our American Periodicals.

January 7. Earthquake shocks were felt in eastern Kansas and northeastern Missouri.

January 22. The steamship Valencia was wrecked near Caye Beale, British Columbia. 120 perished.

January 25. A sharp earthquake, which did considerable damage was felt in New Mexico and Arizona.

January 28. The naval training station at Newport was damaged to the extent of \$100,000 by fire.

January 31. Long and severe earthquake shock in Buena Ventura, Colombia, 2,000 killed. Shock lasted seven minutes. Many villages destroyed. Tidal wave followed earthquake, destroying more villages, killing many people.

February and onward. Great famine in Japan.

February 3 and onward. Mount Vesuvius in eruption. Four towns destroyed. Naples covered from two to four feet deep with ashes. Hundreds killed; the property loss very large.

February 7, 8. Cyclone and tidal wave in Society Islands of the Pacific. Many islands swept of inhabitants. Property loss \$2,000,000.

February 15. Great tidal wave destroyed coast towns of Colombia.

March 2. Tornado at Meridian, Miss. Nineteen killed, twenty-four injured. Loss of property \$1,000,000.

March 5. About 800 fishermen and their families perished on floating ice cakes in the Gulf of Finland in a severe storm.

*March 10. More than 1,200 miners killed by an explosion of gas in a coal mine at Courrieres, near Bethune, in the French coal region.

March 14. Over 6,000 reported killed, many wounded in earthquake in Formosa. 1,200 homes destroyed; loss, \$45,000,000.

March 24. Explosion in a coal mine at Century, W. Va., entombs 150 miners.

March. Volcanic eruption on Island of Savaii, of the Samoan group. Three villages destroyed by streams of lava.

April 5. Vesuvius still in state of eruption. Five streams of lava. Many towns destroyed. Land covered with ashes and mud. Ruined for agricultural purposes for ten years at least. Naples suffering.

April 14. Another earthquake in Formosa. 1,000 killed. More than 1,000 injured.

April 18. Earthquake shock extending along Pacific coast. San Francisco, San Jose, Stanford University, Santa Rosa, and many cities and towns greatly damaged. Property loss very great. Many lives lost.

April 26. Entire town of Bellevue, Texas, destroyed by a tornado, only three houses remaining of more than two hundred. Thirteen killed and six hundred rendered homeless.

May 7. An earthquake in Uniankai, North China, causing great loss of life. A chasm several feet wide, opened; much property destroyed.

May 7. Disastrous floods reported along the Hainanghas River, China. Thousands drowned. At Hsingangton, China, the city caught fire, and a great part of it was destroyed, with much loss of life.



November 1, 1906.

S. A. WELLMAN Editor.
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 Editorial Contributors.
 W. G. KNEELAND. J. A. STRICKLAND.

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"When men address their prayers to the legislature, they should not expect them to be answered by the Lord."

"The proper study of mankind 'is not man, but God. He who will study God through the revelation he has given mankind—the Bible—will have a better knowledge of men, including himself, than could be obtained in any other way."

Watchman Fund

We are glad that we can report a few donations to the above fund this month. We truly appreciate this help, but we need many more liberal donations to this fund to enable us to meet the real requirements of the work, and we trust our workers will do what they can to carry out the decisions of the conference relative to this matter.

- W. Y. C. Dean, Empire, Canal Zone. \$1.76
- E. Zettie Simmons. .06
- Agusta Hayde, Trinidad. .60
- San Fernando Church, Mid Summer Off. 8.23
- James Atherly, Br. Honduras. 5.00

forgotten nothing, and was as ready to torture and burn heretics to-day as it was when Pius VII. plotted to murder Elizabeth of England and Gregory XIII. planned St. Bartholomew's. One of his witnesses, formerly a Jesuit priest, came provided with something like a hundred volumes of Catholic history and theology, from which he showed that the Roman Church still held the doctrine that heretics were to be given up to the 'civil arm' if they remained recalcitrant. On the other side a number of Catholic ecclesiastical historians sought to prove that although the church has never disavowed the acts of the Inquisition, she is now filled with the spirit of toleration, love, and liberty, and that even in countries where she has her own way there are no acts of intolerance or persecution. After a few days' trial a Catholic court and a Catholic jury, sitting in one of the most Catholic cities of Europe, acquitted Dr. Richter of the charge of libelling the church. They found that he had established a strong enough case to justify his criticism."

Selected.

"As an indication of the severity of the recent Chilian earthquake and the destruction wrought by it around the focus of its intensity, it is stated that a survivor rode his horse all the way from Valparaiso to Santiago, a distance of eighty miles, without being able to obtain food or shelter on the way for himself or his animal. It is reported that the island of Juan Fernandez, the reputed scene of the exploits of "Robinson Crusoe," which lies off the Chilian coast, has disappeared as a result of seismic disturbance. Almost the entire population of Valparaiso were obliged to camp in the open spaces, as did the residents of San Francisco; and while the number of people was considerable less, the suffering from the experience was much greater, owing to frequent cold rains which fell upon them. This is the third great earthquake that has occurred recently on the Pacific coast of America, though the first one, being in Alaska, in an almost uninhabited district, did not attract public notice; and it is worthy of note that the central points of the two following convulsions should have coincided with the locations of the two principal cities on that coast, or so nearly so as to lay them both in ruins. Was this a coincidence merely? or was it providence?"

December Watchman

Preparations are being made to make this the finest number we have ever issued, and with our present facilities there is no reason why it should not be. The cover will be nicely embellished and the inside pages made especially attractive in every department. In fact every thing will be done to make it the ideal periodical for the holiday season, as it relates to the Christian side of life. Let all the friends of this journal prepare to give this number a large circulation. If you desire extra numbers, let those in charge of the work in your locality know at once.

In June, in connection with the sessions of the Old East Caribbean Conference there was organized what is now known as the West Indian Union Conference of Seventh-day Adventists. Head quarters at Kingston, Jamaica. This Conference is made up of all the conferences and mission fields in the circle of the Caribbean Sea. The Conferences are five in number. Jamaica, West Caribbean, East Caribbean, South Caribbean, and British Guiana. The Missions are the Central American, Cuba, Hayti, Porto Rico, and Venezuela. The officers are,

- President, G. F. Enoch.
- Vice Pres., D. E. Wellman.
- Secretary, J. A. Strickland.
- Treasurer, Norman Johnston.
- Sec'y, of Educational, Sabbath-school, and Young People's Department, J. A. Strickland.

Great interest has been caused in Berlin by the trial of Dr. Richter, a well known journalist of that city, on a charge of libelling the Roman Catholic Church. "Dr. Richter's articles stated that the Spirit of Rome was as criminal to-day as it was when it first set up the Inquisition. He quoted modern Roman authorities, one of whom desired to see the stake revived for the burning of heretics; while another recommended the beheading of anti-Roman University professors. Dr. Richter maintained that Rome had learned nothing,

"Spiritual things are no less real than physical things. Spiritual truths are not figures of speech, but real truths. Forgiveness of sins and the new birth are real conditions. "God is a spirit;" and only spiritual things are enduring. The earth and all visible things upon it are to pass away; our physical bodies will not survive the coming of Christ, but will be changed "in the twinkling of an eye" to immortal bodies. The only permanent things are spiritual."

Disasters

(Continued from page 13.)

May 28. Seven persons drowned, and the town of Galconda, Nevada, and a mile of railway track, destroyed by a cloudburst.

May 29. Great floods occurred in the vicinity of Walla Walla, Wash., and Pendleton, Ore., during the latter part of May. In the latter vicinity the property loss is placed at a million dollars.

August 4. The Italian steamer "Sirio" wrecked off Cape Palos, Spain. Three hundred and twenty-five of his passengers perished.

August 16. A terrible earthquake in Chili devastating cities and country. Estimated property loss is put at over \$100,000,000, and loss of life at over 3000.

Were there no Law, there could be no Gospel.

God's Spirit never carries conviction of duty to a man's soul, where obedience is not possible.

Be your condition ever so prosperous, it is "a certain fearful looking for of judgment, without Christ."

If you allow your earthly cares to shut Christ out of your heart, it will be His duty to shut you out of heaven.

He who has no conflicts, can know nothing of victory, and he who knows no victory, knows nothing of Christ.

"Some men imagine they have gotten far ahead of the Bible, when in reality they have only turned their backs upon it."

The Gospel is the remedy for sin, consequently there can be no true preaching of the Gospel, where the law of God is ignored.

"Morality cannot be created by secular education or the cultivation of esthetic tastes. The only true source of morality is Christianity."

THINGS HERE AND THERE

"Cement cisterns are now being built, and are proving superior to the old kind."

"When filling nail holes in yellow pine, use beeswax instead of putty, as it matches the colour well."

"Trolley-cars have been used instead of horses for moving houses. Much time is thereby saved."

"A motor sleigh, which exceeds the speed of the ordinary automobile, has been constructed. It will travel on snow or ice."

"In every mile of railroad, seven feet and four inches are left uncovered by any rail. This space is allowed for expansion by heat."

"When glass is in the ends of a microscope, it is more valuable than gold, its value having been increased over that in the raw state fifty million times."

"Paris, France, is said to have the best meat inspection system of all the world. When once a carcass is condemned, it remains condemned, being used only for fertilizer, or fed to wild animals in captivity. The inspector usually injects diseased meat with kerosene, which insures its non-use as a food for human consumers."

"The bristles of a paint brush may be tightened by standing the brush with handle down, and then separating the bristles, and pouring in just enough shellac varnish to saturate them at the base only. Leave the brush that way until dry."

"Hundreds of thousands, if not millions, of dollars' worth of gold, silver, and precious stones lie buried in the rubbish at San Francisco. It is planned to erect plants in various locations to wash the debris, and thus recover as much of this valuable material as possible."

"The largest carpet in the world covers the floor of the London Olympia. Although it measures 63,000 square feet, it was only four months in making. Thirty-seven vans—a procession a mile long—were required to take it from the factory to the Olympia. The carpet would cover four hundred and thirty-seven floors twelve feet square."

"Tiny Tim is the name of the smallest engine ever constructed. It is smaller than a common house-fly, and is made of gold and steel. When running, no motion is visible, but the vibrating piston emits a note similar to that made by the mosquito. Its weight about equals that of a match, 1,920 being required to weigh a pound. It is run by compressed air, and was constructed by a watchmaker in Toronto, Canada."

"Uganda is called the paradise of South Africa. It seems very desirable that our work should be opened up there in the near future. Recently the Iowa Conference gave five thousand dollars of its tithes to the General Conference, with the suggestion that it be used in starting the work in Uganda. A sanitarium should be established there for the use of our own missionaries stationed in the various parts of Africa; also for the use of missionaries of other denominations. Through this means a friendly relation with these workers could be gained, and doubtless much good accomplished thereby."

Do It Now

When you've got a job to do,
Do it now!
If it's one you wish was through,
Do it now!
If you're sure the job's your own,
Then just tackle it alone;
Do not hem and haw and groan—
Do it now!

Don't put off a bit of work,
Do it now!
For it doesn't pay to shirk,
Do it now!
If you want to fill a place
And be useful to the race;
Just get up and take a brace—
Do it now!

Do not linger by the way,
Do it now!
You will lose if you delay,
Do it now!
If the other fellows wait,
Or postpone until it's late,
You hit up a faster gait—
Do it now!

—Frank Farrington in *New York Sun*.

India-Rubber

The india-rubber of commerce, so well known and so extensively used, is the milky juice of several trees, all of them tropical. This is not the true sap of the tree, but a secretion which does not seem necessary to its life. "In this juice float minute globules of rubber, which, when the juice is allowed to stand, rise to the top, like cream. . . . The annual yield of a tree is from two or three to sixteen or seventeen pounds."

"At the close of the nineteenth century the world's annual production of rubber was about 57,500 tons, of which 21,000 tons are consumed in the United States and Canada and as much more in Great Britain. Of this amount the chief producers were, the Amazon district, 25,000 tons; the rest of South America, 3,500 tons; Java and Borneo, 1,000 tons; East and West Africa, 24,000 tons; India, Burma, and Ceylon, 500 tons."

The province of Para in Brazil furnishes the largest quantity and the best quality of rubber. Indeed, this is the standard by which all other varieties are compared.

In 1900 vast forests of rubber trees were discovered in Bolivia; and the *Youth's Companion* of a recent date says that Sir Harry Johnston, the African explorer, has found that Liberia possesses an almost unlimited supply of rubber-producing trees, although hitherto but little caoutchouc has been exported from that country. Another report is to the effect that there are in Liberia at least 20,000 square miles covered with dense forests of rubber trees.

Selected.

"The progress of the military reorganization of China is indicated by the following statement printed in the *Springfield Republican*: "An unprecedented and interesting spectacle was witnessed at Shanghai last week, when four thousand Chinese volunteers who have been drilling assiduously for the past few months paraded through the flag-decked streets of the settlement. The men were dressed in khaki and presented a smart appearance." This sudden waking up of this ancient, conservative nation is full of significance. It heralds the approach of a mighty change in the affairs of the world."

(continued from page 10.)

and had started a gloomy day pleasantly for five people.

"He is always so," said his mother when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."

—*Our Dumb Animals.*

(continued from page 6.)

with a bright smile on his manly face.

"How do you know it, my son?" every one being intent on the little fellow's reply.

"He said He would," said the boy, with a look of astonishment, as if any one should doubt it.

"He said he would do what?"

"He said that if I would confess my sins, He was faithful and just, and would forgive them; and I did confess them to Him, and I know He forgave them, because He said He would."

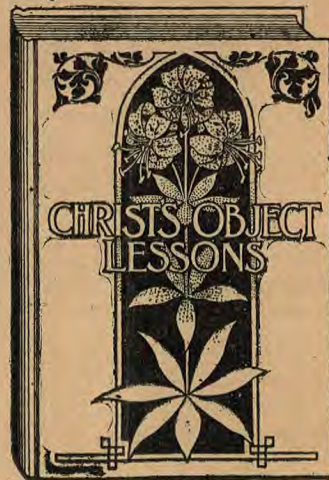
The elder took of his glasses to wipe them, for the moisture from his eyes had made them dull, and he turned to the pastor and said,—

"He's got hold of the right end of it, sir. Flesh and blood have not revealed it to him. I move the examination be closed."

Thank God for salvation, and the knowledge of it!

—*D. Nash, in Zion's Herald.*

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