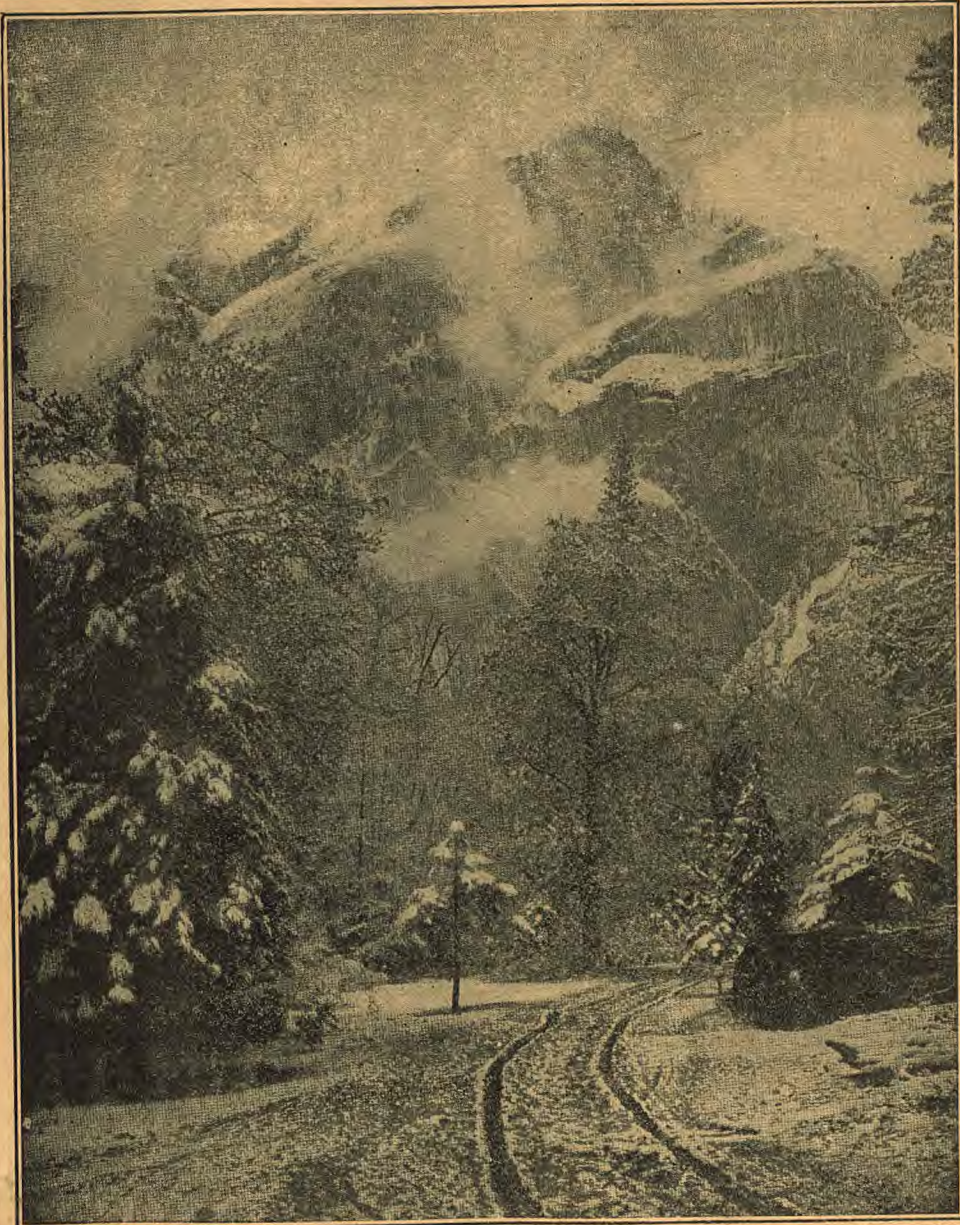


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THE
CARIBBEAN WATCHMAN



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Panama



THE FLIGHT INTO EGYPT

“The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt.”

THE
Caribbean Watchman

Vol. 7

Cristobal, Canal Zone, Panama, December, 1909

No. 10

THE OUTLOOK

Spanish Troubles

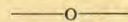
It would seem from present indications that Spain is about to follow in the path of a number of other unfortunate nations. Her maladies are many and grievous and and her decline as a great nation anti-dates that of Turkey. Since the death of Charles V she has not been able to find a man to fill his place on the throne, and since the defeat of her famous Armada by England she has rarely been successful in war.

True, Spain often instituted political reforms; but the evil of a corrupt Church caused unceasing trouble, and only after its hellish work of hundreds of years was the Inquisition abolished, while a tottering throne and a divided government were weak to conduct foreign wars or to suppress internal revolution. Thus the intervals of peace have ever been short to recuperate her paralyzed industries.

Spain's present war with Morocco has not only proved unsuccessful thus far, but has been the cause of wide-spread dissatisfaction at home. There have been riots and revolutionary demonstrations in many of her cities, and everywhere strife between opposing political parties. With the idea of freeing herself of one whom she supposed was a supporter of the revolutionists she executed, after a trial which was a farce, one of her best known educators and literary men, Professor Francisco Ferrer. By this she brought upon herself the disapproval of the whole world. The strong protests received for her injustice in this

matter and the disfavor gained in declaring war on Morocco has resulted in the resignation of the Spanish cabinet, under the leadership of Señor Maura. Señor Moret has formed a new cabinet whose policy will be one of conciliation. The cabinet that has just gone out of existence was known to be under the domination of the clericals, and all Europe holds that element responsible for the execution of Professor Ferrer, whose work in establishing schools independent of church control made the Jesuits his bitter enemies.

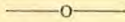
It was hoped that the marriage of King Alfonso to an English princess would prove a strong move toward the betterment of conditions in Spain, but politically it has not done so, and to-day Spain seems to be hopelessly involved in difficulties which will undoubtedly cause her downfall.



The Dream of Universal Peace

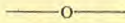
In spite of the increased preparation for war, men are still dreaming of a universal world peace. A Boston publisher, Edwin Ginn, is contributing annually \$50,000 to a plan of his for bringing about a world peace. He has set aside \$1,000,000 to be available at his death to be used in the interest of this plan. Knowing as we do that the Scriptures plainly teach that in the last days there shall be "wars and rumors of wars," and that "nation shall rise against nation, and kingdom against kingdom," we cannot refrain from thinking of how much more good might be accom-

plished were this great sum of money used to send the Gospel of peace to the world instead of in the interest of a cause which will never be realized.



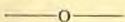
Nicaraguan Revolution

A revolution headed by Juan J. Estrada is in progress in Nicaragua. From reports received the revolutionary party is gaining in strength, due largely to public sentiment turning against President Zelaya. It is thought that if General Estrada is successful he will lower import and export duties, thereby encouraging the investment of foreign capital in the country. It is impossible to tell what the result of the revolution will be.



Admiral Schley at Seventy

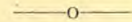
Rear-Admiral Winfield Scott Schley, who won fame as the commanding officer of the American battleship fleet in the naval battle of Santiago, has recently celebrated his seventieth birthday. While being congratulated upon his continued health and vigor, he attributed his excellent health to his total abstinence from alcohol and his moderation in eating and drinking; also to systematic daily exercise.



A Papal Interdict

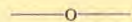
The recent placing of the little town of Adria in Northern Italy under interdict by the Pope brings to mind similar actions of the Roman Church during the middle ages when all Europe bowed to her control. Because the people of Adria interfered with a representative of the Church in what they supposed to be the removal of the bishopric to another town, they were placed under interdict for a period of two weeks. According to this decree it is forbidden for the space of fourteen days to celebrate mass in the diocese of Adria, to ring the church bells, to administer the Sacrament in public, or to perform any public religious ceremony. The interdict was a means of last

resort used by the Papacy during the dark ages for compelling communities and kingdoms to do her bidding,



Great Damage by Heavy Rains in Jamaica

Just as we go to press news of disastrous rains in Jamaica comes to us. It seems that the whole island has suffered more or less from the heaviest rainfall that has occurred since 1879. The railway and telegraph lines have been temporarily put out of commission. For a number of days during the early part of November towns in the interior of the island were cut off from all communication with Kingston. Banana plantations have suffered severely, it being roughly estimated that the United Fruit Company alone have lost 100,000 stems on their various plantations. We are glad to note that up to the present time no loss of life has been reported.



The Arming of China

China does not intend to be behind other nations in making preparations for war. She has recently sent a naval commission to Europe for the purpose of studying naval construction. Contracts involving the purchase of more than twenty million dollars worth of war munitions and battleships will be made by China in the next six months. How completely this great heathen empire is fulfilling the prophecy:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe. . . . Multitudes, multitudes, in the valley of decision: for the day of the Lord is near." . . .—Joel 3: 9-14.

Why Men Have Sought The Pole

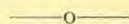
The nations have never been so much impressed by any other geographical event as by the announcement that the North Pole has been attained. It has been a world-wide topic for the past month. The northern apex of the globe has been photographed and the men acclaimed as having unfurled their flags over it are the heroes of the day. It is a great event and the story of the conquest of the Pole will live in history; and yet not a vital human interest will be affected by it.

Times have changed. Scarcely a pulse in Europe beat faster when the Western Hemisphere was brought to light four centuries ago. News traveled at snail's pace then. Generations passed away while the New World, piecemeal, was coming into view. A century elapsed before the great fact dawned upon the minds of men that a vast redistribution of human enterprise was to be the potent sequence of a geographical discovery.

The race to-day wants every nook and corner of the earth to stand in the light, both for the good we may gain from them and for the completion of our knowledge of the little planet we inhabit. Nothing less will satisfy human need and curiosity. The attainment of the Pole signifies that we can and will produce a map, some day, which will picture the whole world just as it is.

We read of this final triumph as the culmination of three centuries of striving to reach the North Pole. But the Pole was never sought, for itself, until the nineteenth century. Robert Thorne, Henry Hudson, and other old mariners searched the ice edge for openings to the north, not that they had the slightest interest in the Pole but because they imagined they might find a passage to China across it. The early whalers were concerned about the Pole only if they might find new whaling grounds there. Some of them made good northings and two or three even declared

that they had been to the Pole, but their stories will not dim the luster of the present achievement. The quest of the Pole as a distant object of geographical discovery has been known only for ninety-two years, and it began when the British Admiralty commanded Captain Buchan, with two vessels, to reach the North Pole. The British flag ever since has been floated by most of the leaders who have struggled and agonized and died in their almost superhuman efforts to reach the coveted goal. There was more significance in Peary's dispatch that he had nailed the Stars and Stripes to the Pole than appeared on the surface.—From "The North Pole at Last," by Cyrus C. Adams, in the *American Review of Reviews* for October.



Some of America's Annual Expenditures

European trips	\$ 170,000,000
Railroad (pleasure trips) and Pullman fares	173,934,226
Theaters and amusements ...	250,000,000
Yachts	28,451,114
Automobiles	110,000,000
Carriages	55,750,276
Pianos	48,000,000
Talking machines	16,000,000
Ammunition and fireworks ...	21,930,821
Liquors, mineral and soda- waters	605,921,000
Cigars, tobacco, smokers' articles	358,385,594
Candy	101,578,000
Billiard tables	2,222,922
Perfumery and cosmetics ...	12,253,255
Jewelry	93,606,443
Imported millinery	15,607,502
Laces and embroideries (imported)	33,611,010
Silks	197,850,000
Imported toys	7,206,423
Fancy articles "not specified" (domestic only)	11,961,513
Total	\$2,394,270,099

Christmas Thoughts

If we truly desire to honor our Lord during this Christmas-tide, we will not be found in the society of those who by their conduct reproach His name and cause. If we really prize the Bethlehem story with its announcement of "on earth peace, good will toward men," we will use all of our influence to counteract the awful intemperance and vice that usually accompany those days of feasting. If we accept Christ as our Saviour we will meditate upon His humble birth, His unselfish life, His spotless character and His shameful death for the sins of a thankless world. If He has become our Hero, then we will strive for a place among the millions that He has won by love, and for a part in that Kingdom over which He shall reign as King of kings and Lord of lords.

If we believe the sacred record and the promise, "I will come again," with joy we will read of our Lord's return, not as a helpless babe in lowly Bethlehem, but as a mighty Conqueror, the swaddling clothes having been changed for the royal vesture of heaven. Our hearts will thrill as we think of His glorious coming, not as a man of sorrows, but with anthems of melody and attended with a vast, unnumbered throng of holy angels; not wearing a crown of thorns but a diadem of glory on His holy brow.

These should be the thoughts that should fill our minds at this time instead of how we may best satisfy our own desires and appetites.

A New Religion

Although there are in the United States one hundred and eighty-six different religious organizations, Ex-president Eliot of Harvard College has launched another.

"The new religion will not be based upon authority, either spiritual or temporal. . . . A new thought of God will be its characteristic . . . The new religion will admit of no sacraments except natural hallowed customs. . . . It will

make no attempts to reconcile people to present ills by promise of future compensation . . . and the skilled surgeon will be one of its ministers."

What a religion! no law, no authority, no sin, no Saviour, and no promise of future reward. Thus every man is a law unto himself, his own saviour, and his own selfish actions his reward. From such turn away.

—o—

Protestantism

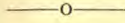
Protestantism was the result of the protest against the doctrines and conduct of the Roman Catholics in the sixteenth century. The principles advocated by the reformers were based on the Bible, and they taught civil and religious liberty, granting men the right to worship God according to the individual conscience, or freedom not to worship at all if the individual so elected,—the very opposite of what the Papacy had taught for a thousand years.

The advent of Protestantism proved to be a great blessing to the world. It brought the dark reign of the middle ages to an end. It gave to men an open Bible, free speech, and a free press; thus bringing the Papal power to its knees. It caused investigation and research; intellectual and scientific knowledge increased; and it gave an impetus to industrial progress that has enriched the world many fold.

To-day not all the inhabitants of the great Protestant countries appreciate the great good that the development of Protestant principles have done. Many religious sects have not only ceased to protest but are actually apologizing to Rome for their past conduct, and thus the great breach that once existed between Catholics and Protestants is fast diminishing, and many points of doctrine are held in common.

The peril of the future of Protestantism is not from any foe that might approach from without, but the neglect of her basic principle that her doctrines are founded on the Bible and the Bible only, has permitted Spiritism, Pantheism, Evolution and Higher-

criticism to enter and so weaken her ranks that Romanists have sprung into action in every Protestant land. Well may we inquire, Where is the spirit of the Reformation?



Modern Spiritualism

REPEATEDLY we hear the question asked, What is Spiritualism, and what is its object? It is much easier to say what Spiritualism is not than to tell what it is. From personal investigation we have been forced to the conclusion that those who have most to do with its manifestations are the least able to explain from whence they come and what they mean. Spiritualism is neither politics nor Bible religion; neither is it socialism nor a secret organization. It is not, as some suppose, a "great opera company, preparing to go on the stage as slight-of-hand performers," nor are Spiritualists inclined to reason and investigate, but instead prefer to dwell on that which is unreal and mysterious. Granting all that occult philosophy claims for itself, what good has it ever produced in the world?

Modern Spiritualism first manifested itself in America in 1848, and soon after in Europe. From its earliest inception to the present time its power has been clothed in mystery and wrapped in the deepest secrecy. We do not try to account for its power by accusing its mediums of fraud or trickery or its devotees of ignorance, for in America and Europe the propogators of this movement are among the most intelligent and educated.

Spiritualism is nothing more than modernized witchcraft, and can only be understood and its power counteracted by a thorough study of the Word of God on the subject. These manifestations are a fulfilment of prophecy, and are a part of the delusions of Satan for the last days. "To the law and to the testimony; if they speak not according to this Word it is because there is no light in them." Isa. 8: 20.

Sacrifice

EVERYTHING we have that is worth having, all we enjoy that is conducive to our comfort and makes existence worth the while, every blossom that blooms along life's pathway has been gained and given to us by sacrifice. There is no period in the whole history of human advancement when men have been exempted from the burdens of life or from paying a tribute of toil for their daily bread. There is no page in history that is not blotted with the tears and blood of sacrifice. Every upward step made by the lowly, every advance from the obscurity and slavery of the past into the liberty and freedom of the present, have been made by men that have learned to sacrifice personal comfort and to surmount mountains of difficulties.

Do we appreciate at what a cost of toil and sacrifice the blessings and comforts of life come to us? In the field and forests, in the bowels of the earth, in the great factories and workshops, and before the hot furnaces of foundry and mill, men toil to feed, clothe, and shelter the world. The productive fields richly laden with fruit, the cities and villages dotted on hill and valley and plain, the long railroads that cross our lands, the great ships that plow the deep, and the flocks and herds of a thousand hills—all have come to us because honest hearts and willing hands have toiled that these comforts might bless our lives.

How can we who live in Christian lands and in whose homes the Bible is daily read believe that our God has no interest in the lives of the men who toil? Does not He who sees the sparrow fall and numbers the hairs of our heads, know their need, see their tears, and hear their prayers? Yes, God knows; He sees, hears, and remembers. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

THE CHRIST

The Only Begotten

It is not for the first time that we know Christ when He was born in lowly Bethlehem, for the Scriptures teach that He has been One with the Father since the "days of eternity." Of the teeming multitudes that throng the courts of Heaven, Christ has ever been the greatest, the adored of angels; ever has been, to-day is, and ever will be the One "altogether lovely."

The Creator

It was Christ the eternal Son that "meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." "It was His hand that hung the worlds in space, and fashioned the flowers of the field . . . It was He that filled the earth with beauty and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love."

The Redeemer

It was not only since our Saviour came to our world as a humble man and walked from village to village healing disease and forgiving sin, but since the dwellers of Eden were driven out because of disobedience that Christ has been the only Intercessor between Heaven and earth. The ancient patriarchs knew that it was His power that inspired their faith; the Hebrew host knew that in all their desert wanderings He was their invisible Leader; and in after years His praise was read in religious-rite and echoed in temple song, and the faithful saw in their sacrifices that the time would come when Christ would come to earth Himself the priest, Himself the victim of sacrifice.

The Messiah

The promise of a saviour was given in Eden, and was repeated by patriarchs and prophets, till the time of Daniel when the time of the coming Deliverer was revealed. But few had faith in the prophecies, and with the passing years the voice of the prophets ceased; disconsolate Israel

now fulfilled the words: "The days are prolonged and every vision faileth." But God had promised, and His purposes like the stars in their trackless course through space know no haste and no delay. When the great clock of time pointed to the hour, the promised child of Bethlehem was born.

The Emmanuel

When the hand of the oppressor rested heavy upon Israel, when men sat unsolaced in the valley and shadow of death, then, "God so loved the world" that "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that are under the law." Though Christ was the majesty of Heaven, yet He came to our world as a servant, to be our brother in affliction, and give us an example of obedience. He indeed was to be the Governor in Israel, the Wonderful Counselor, the mighty Healer, the Prince of Peace, the Emmanuel,—God with us.

The Crucified

Although He was the Son of God, "He was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hid their face He was despised; and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

The Coming King

And this is not all. No, a thousand times no; for from the beginning of Genesis to the end of Revelation, Christ is all in all, the Alpha and Omega, the first and the last. And on every page of the sacred history patriarchs, prophets and holy men have spoken of His kingdom and talked of His power; but better yet from the lips of apostles and angels, yea, and from Christ Himself comes the promise that gives hope to a dying world, *the Christ will come again.*

GENERAL ARTICLES

Unto You a Saviour

BY MRS. E. G. WHITE

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

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

the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer is born.

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

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

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

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

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

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

The Coming of the Christ-Child

The Meaning of the Nativity

BY M. C. WILCOX

WITH what exuberant triumph and joy still rings the song of the angels, first heard in the pastures of Judea. Then it was sung by an angelic choir to humble shepherds. Since then it has been echoed by imperfect humans, yet multitudes of the people of earth, great and small, noble and peasant, have listened enchanted to its strains, hoping for its fulfilment—"on earth peace."

Listen again to the message of the angel:

"Fear not; for, behold,
I bring you good tidings of great joy,
Which shall be to all people.
For unto you is born this day
In the city of David a Saviour,
Which is Christ the Lord."

And this wonderful utterance is but the prelude to the grand chorus which immediately followed:

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

What a supplement to this wonderful song is Paul's majestic word (Gal. 4: 4):

"But when the fulness of the time came,
God sent forth His Son,
Born of a woman,
Born under the law,
That He might redeem them that are under
the law,
That we might receive the adoption of sons."

The good tidings is not in the *time* of the *day* when Christ was revealed to us in the flesh, for though it was night, the hour is

not given. The blessing is not in the day of the week, the day of the month, or the day of the year that the tidings were given and the Child was born; for in no case is this revealed. We may be sure that it was not mid-winter where erring tradition has placed it; for the shepherds had not folded their sheep, and the winters in the highlands of Judea are too cold for all-night vigils. According to Daniel's prophecy of the times of the Messiah and the record of the beginning of the ministry of the Anointed One, it was probably in the autumn, six months from the Passover season.

Yet it is not the time of day or week or month or year that is important, or God would not have left it to conjecture or speculation. It is not a day or any specific time which is to be celebrated by the event, or He would have commanded it. It is the great fact itself that ought to clutch the hearts of the people of this world, and fasten them forever in chains of love to the throne of God.

"The Word was made flesh and dwelt among us." "He came unto His own;" and "as many as received Him, to them gave He the right to become the children of God, even to them that believe on His name." "For He is our peace, who made both one, and broke down the middle wall of partition, having abolished in His flesh the enmity." And there is much more. What does it all mean? Listen: God gave man in the beginning a beautiful home, fresh from the divine hand. Our first parents knew naught of sin. The whole man was subject to the highest spiritual law of the universe, God's law of righteousness, expressed largely in negative form in the Decalogue. Into that beautiful home came an enemy. Man sinned, yielded the home and yielded himself to the devil, and sin became incarnate, infleshed in the human, bringing strife, misery, enmity, woe, and death.

God in His pitying love gave His Son; that Son gave Himself to win back all that man had lost. When man had lost the battle, in the realm subject to sin, the Son

of God, the eternal Word, came, "born of a woman, born under the law," partaker of flesh and blood, in all things made like unto His brethren, that He might redeem those under the law, those condemned by the law, in order that the rebel might become a son, the sinner righteous. For "Him who knew no sin He [God] made to be sin on our behalf; that we might become the righteousness of God in Him."

To put it another way, the Son of God came into the flesh of Jesus of Nazareth and conquered sin in the flesh, that you and I and every other sinner might understand that the power of the life of Jesus of Nazareth—all triumphant over sin—would come into our flesh by our faith and consent and conquer sin there—give us the victory over sin by the power of His righteousness and life. Said one who called himself "the chief of sinners," "I have been crucified with Christ; and it is I no longer that live, but Christ liveth in me; and that life I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

To let Christ reign in the place of Satan, righteousness in the place of sin, peace in the place of strife, life in the place of death, is the privilege of every soul. All that is needed is surrender of the entire man, the heart, the mind, the will; and the reception of the affections born of God, the new heart, the mind of Christ, the will of the Eternal, and Christ will come into our flesh to reign perennially and eternally.

How much better is this than to adopt the old heathen Saturnalia for a Christian institution! How the mere and almost wholly carnal observance of the day hides the great fact of God-with-us! How it hides from us the power of the Word made flesh! How it shuts us away from Jesus, our Brother in the flesh, our eternal Priest-Friend!

Be glad in Him, not alone on the twenty-fifth of December, but every day. The true celebration of Christ's birth is our everyday feast of gladness.

How May We Gain The Victory?

BY ASA OSCAR TAIT

THOUSANDS of men have stood unflinchingly in battle array, and won victory after victory through the courage that enables one individual to subdue another. But many of these same strong men are as weak as babies when it comes to gaining and holding moral victories over themselves. Why is this? Why is the man who eagerly braves death to subdue another, so powerless when it comes to subduing himself?

Courageous, strong men who have acquired the drink habit or the tobacco habit, or any other hurtful, nerve-destroying and soul-destroying vice, find themselves in the embraces of a monster that holds them firmly, despite their own wishes and desires. They would like to break away and be free men, but old associations and habits bind them down with an unseen power that they are unable to resist. In stating this we are simply giving the ordinary experience of every individual who has sought to break the hold of any wrong habit.

The simple philosophy of all this lies in the fact that the individual who is thus chained to habit has the wrong sort of mind. The mind controls the man. If he has the carnal, fleshly mind, it will drive him, like a slave, to do the very things that his better judgment condemns and deplores. Such a mind will call for whisky, tobacco, and the like, in order to stimulate the nerves and make the man feel cheerful; and the clamor is so strong that he has no power in himself to resist it.

The law of the mind as ordained by the Creator gave man the moral power to enable him to go in the right, and consequently the best, course despite every opposing force. But when that law of the mind is perverted, it gives the individual another mind that is a positive force in driving him into all sorts of things that are wrong and distressing.

So then, if we find ourselves the victims of uncontrollable appetites, passions, and desires, there is but one way to get free from this death-producing bondage, and that is to be brought back to the place where we have the mind that was given to us by the divine Father in the first place. It is only when we are away from the operations of the law of the spirit of life that is in Christ Jesus that we find it natural to go down under temptation into the wrong. The person who is brought into perfect harmony with the great Creator finds it just as natural to do right as it is natural for the one to do wrong who is held by the law of sin that directs the depraved human mind.

Being freed from this depraved, sinful mind is something that may not be reached, in all its beautiful and soul-satisfying perfection at a single bound. But we may know in a moment that the power over sin is broken, and with divine energy we can bid defiance to the temptations of fleshly lusts and appetites as they clamor for indulgence.

The law that governs in securing freedom from strong drink and all other bad habits, is expressed in the Gospel declaration, "Have this mind in you, which was also in Christ Jesus." Phil. 2:5. The mind of Christ could not tolerate any bad habit; no form of sin was allowed in His body. And although the record presents Him as clothed with human flesh, and "One that hath been in all points tempted like as we are," yet did He live "without sin." Heb: 4:15. Such was the influence and power of the mind that was in Christ that no sin could find lodgment there.

If the thoughts are allowed to run on wrong things, we will do those wrong things in spite of ourselves. But when these wrong things are suggested to the mind, we can only be safe by having the

mind preoccupied with something that will effectually hold the sin at bay.

The question is asked, "Wherewithal shall a young man cleanse his way?" Then comes the answer, "By taking heed thereto according to Thy word." And following this is that other wonderful statement, "Thy word have I laid up in my heart, that I might not sin against Thee." Ps. 119: 9, 11. There is profound, yet simple, clear philosophy in the foregoing words. The heart that has God's word "laid up" in it, has fortifications that no form of sin or of temptation can batter down.

"Whereby He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." 2 Peter 1:4. Here again is displayed the real science of God's plan of saving men from the thralldom of bad habits. His "precious and exceeding great promises" enable the soul to become a partaker of the "divine nature," and thus to escape "from the corruption that is in the world by lust."

Just for example, take one from the many promises that He has given: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah." Isa. 54:17. None of the weapons that strong drink or any other vices have formed to destroy us can prosper when we place our cases in the hand of the divine Father. His great promises fill the mind with impulses and desires that sweep away the demands of the demon of drink, placing the drink curse where it rightfully belongs, among the most repulsive of the refuse things of earth.

Not long ago it was my privilege to meet a man who had been a slave to both the drink and the tobacco habit. He did not know the Lord or the promises of His word. In fact, he was so strongly skeptical that he would not even allow himself to read the Bible or to read any book that in any way taught the Bible. While in that

condition he had tried again and again to break away from his bad habits, but had finally given up the task as hopeless. His intemperance had rendered him so ugly in his disposition that his family was forced to abandon him to himself. There was no such thing as living with him. But while in this condition he was brought under a circumstance that caused the conviction to flash across his mind that he had been in error. He was made to see for himself that there was indeed a Christ, and that this Christ was soon coming to earth again in person. The evidence came to his mind as overwhelmingly clear light. He made the full surrender and gave his heart to the Christ against whom he had been in rebellion all his life.

As he thought of this Christ, and of the fact that he would soon be called to stand before Him at His coming, his lifelong habits of strong drink and tobacco-using seemed so incongruous and out of place that he dropped them through the influence and the joy of the new life and power that had come into his soul. These bad habits were not dropped by trying to shut them out and having nothing in place of them. But when he allowed the Christ-life to come in, the bad habits were caused to depart by the very presence of the heavenly Guest.

When he had tried to quit his drinking and tobacco-chewing without knowing the Christ of the living God, he found himself grappling with a foe that was far greater than he. But finally he harkened and heard the wonderful words, "Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. The very presence of the divine Saviour filled that poor man's soul with a courage and a power that placed him in the very citadel of Jehovah. Neither strong drink, nor any of the other ragings of appetite or vice, can drag him down while he remains inside the invulnerable ramparts of the great Eternal. And what that man was brought to enjoy is in waiting for every other one who cares to receive it.

At Christmas Time

BY W. SWEET

CHRISTMAS suggests so many things that one can scarcely select a subject upon which to write; but a peculiar character of the season is that the thought of men, women, and children, turn to the kindly side of life, and deeds of charity occupy the attention of all. No greater tribute could be paid to the memory of the Great Teacher; no more wonderful demonstration of the incomparable beauty and strength of the life which He dedicated to men; no more powerful evidence of His boundless influence for good could be imagined than is presented in the Christmas out-pourings of a charity that dominates the world two thousand years after the personal inspiration has passed away.

Cæsar and Napoleon! One's mind is carried back to the gigantic conquests that these matchless soldiers left to history. But where is the great republic built by Caesar? What has become of Napoleon's empire? The old republic is a history, ending with the death of the first soldier, and the second orator of Rome. The history of his life is but a chronicle of death. The soldiers of his legions found a resting place in whatever spot he asked them to die; and they died, not for Rome; not for freedom; not for better homes, better opportunities; but died that Cæsar might be more powerful, more popular; and that he might lead more victims in his triumph! But Cæsar gave place to anarchy, more war, and finally a despotism that gained in corruption, vice and political immorality until, when "he fell, bleeding at the foot of Pompey's statue," the sun of fate had risen over the mistress of the world, and instead of leaving a refuge for his people in time of trouble, he left them ready to plunge into the darkness of death; for only now are his old followers slowly working back into the hope

that died with Cæsar. The Republic is "still in the coffin there with Cæsar."

And the great empire of Napoleon was broken like glass at his feet. His work, after all, was gigantic only in its death roll. Ney charges no more. Murat's bugle call will never be sounded again; and the dead still sleep at Austerlitz; and for what did they die? Thousands of the Grand Army died for nothing while attempting to escape from the land of frozen Russia. And what was it all for? The glory of one man! Saddest of all, when the end came, and the conqueror departed to live and die alone by the restless, noisy shores of Saint Helena, he left millions of bleeding hearts in France, thousands of vacant chairs, countless homes that his ambition had desolated. He left in return the transient glory of military triumphs that availed the world nothing. Thus fade the glories and ambitions of men.

How different the story and life work of the King of Peace. He conquered without armies. He left no maimed and wounded; but on the contrary, the sick sought His touch that they might be healed; the poor came to Him for encouragement and hope; the sick-at-heart came to Him that they might be comforted. And none departed in sorrow; none sought the consolation of His grace in failure; and when at last His summons came, and He too left behind the life that was mortal, so kind, so charitable, so beneficent had been that life, that all who had been soothed by His spirit, or had come within the influence of His wonderful powers, could not be comforted. His empire was boundless, and it had been conquered without the loss of a man; His victory had been won without firing a gun; His triumph was greater than Cæsar's or Napoleon's, for the throne that He erected was in the hearts of men.



HOME AND HEALTH

Two Different Men

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon:
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain:
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marvelled at his Master's plan
And doubt confessed.

One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

Life's Cable

BY JUDGE J. A. ERWIN

Purpose

AS the strong cable which holds the ship securely against the wind and wave, is made up of many small and individual limbs, so that which moors us to a life of good actions is made by weaving and twisting together the threads of our feelings, hopes, fears, ambitions, desires, loves, hates into a mighty cable of life by the great power of *purpose*.

Life without a purpose is like a ship with cable and rudder gone; subject to the buffeting of the wave and changing wind, wandering aimlessly through the years until that which was once a power is cast adrift on a far off shore, a hopeless wreck.

I believe that any man who has a strong purpose and is constant thereto will be equal to any achievement he may be resolved upon; or, if he does not attain to the zenith of his hopes, he will, by the concen-

tration of his energies, have accomplished that which will reward him and give him a place of honor among men.

Concentration is the secret of strength in all management of human affairs. No man can become proficient in every thing, but all men may excell in one thing.

Genius is but little more than the systematic and continuous effort directed with a purpose to accomplish some certain thing.

The humblest laborer who works with his hands, possesses within, a soul endowed with precisely the same faculties that Franklin, Newton, or Shakespeare had,—men who have been the light and wonder of the world. They were subject to the same passions, infirmities and wants as the peon whose life knows no alterations but labor and rest, appetite and indulgence.

Newton was asked how he had been able to achieve his discoveries and he answered, "By always purposing in my mind."

The purpose of Columbus, from which he would not be turned away, led to the discovery of America.

The one great purpose of Abraham Lincoln to secure the liberty of the slaves led him to become one of the greatest presidents of the United States. So it has been with the great majority of great men, their greatness has been achieved by selecting some one thing as the purpose of their life and adhering to it until they became its master.

Action

Purpose without action, energetic endeavor, is unworthy the name.

Action, work, day by day, and it may be day and night, is but the manifestation and proof of an existing purpose.

During the period of the glory of the Greek nation it was a punishable crime at Athens to be idle, and every citizen was compelled to industry, and to make the most of his talents. It was not enough

that each should choose for himself a particular profession: the court of Areopagus inquired into and ascertained the extent of his funds, the amount of his expenditures and consequently the measures of his industry and economy. What was the result of this? That she attained a high state of wealth and power. Do you wonder at it?

If the courts were similarly employed now they would have little time for anything else.

There is a nobleness and even a sacredness in work; but labor which we force ourselves to perform without associating with it some harmonious mental stimulus to give it zest, reduces itself to slavish drudgery. That work should be tolerable, and that we should be happy in doing it, it is necessary that we should have a purpose before us, at once honorable and desirable, to stimulate in interest and make it pleasurable. Just as food is made more palatable, and thus more wholesome by proper flavoring, so work when spiced by a proper ambition or purpose becomes a source of joy and contentment.

What does it matter to me, when from a long hard day's work I am tired, if by the physical exertion I have achieved some desired result? My weariness is a source of satisfaction in that it justifies and compliments me for the success obtained.

To work that we may obtain food to eat, that we may work more, and so on without any purpose in life, is to destroy the high nature that our Creator has given to us in creating us human beings, and leveling ourselves to the plane of the ox, yoked by our necessities to the merciless drudge of each succeeding day, until life has passed accompanied by a ceaseless discord of groans and tears,

Such is the existence of many a poor man, who has conceived no higher idea of

life than a term of years into which he has been thrust to earn his bread by the sweat of his "brow" with the "bread" and "sweat" constituting the sum total of his existence.

Not only should every life have a purpose in the doing and living of it, in order that we may find joy and contentment therein and secure the best results to ourselves; but that purpose or aim should be the highest within our reach.

One may resolve to live so as to get all the pleasure possible out of this life, and attain to it; but if he does not aim at anything more he will not secure it. Another aim may be to become rich, and he may acquire wealth and nothing more.

These are both good in their way, but in the end both will be failures; for the time will come when the pleasures of this life will fail, and riches will fly away, and all the capital invested in life's effort will be lost. There is only one purpose in life that really makes the effort of living worth while.

The true aim of life should not be so much the accumulation of wealth, the enjoyment of passing pleasures, but the development of the powers of the soul. The purpose of life should be to enlarge life itself, to get more out of life to-morrow than we experienced yesterday; to live, and live better, and enjoy it more and more. That should be the true purpose of life, and it is within the reach of every one.

The mission of Christ to this world was to make this possible to every creature. "I am come that they might have life and have it more abundantly."

Paul declares this to be the aim of his life. He says "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philip-
pians 3: 13, 14,



The Heavenward Call

What shall I do, my Lord, my God,
To make my life worth more to Thee?
Within my heart, through earth abroad,
Deep voices stir and summon me.

Through strange confusions of the time
I hear Thy beckoning call resound;
There is a pathway more sublime
Than yet my laggard feet have found.

The dearest voice may lead astray:
Speak thou! Thy words my guide shall be.
Oh, not from life and men away,
But through them, with them up to Thee!

It is not much these hands can do:
Keep thou my spirit close to Thine,
Till every thought thy love throbs through,
And all my words breathe truth divine!

With souls that seek Thy pure abode,
Let my unfaltering soul aspire;
Make me a radiance on the road,
A bearer of the sacred fire!

—Lucy Larcom.

Question Corner

Questions on religious topics, if at all consistent, will be answered in this department.

What Is the Lord's Day?

What day of the week is the Lord's day
Rev. 1: 10. W.

The question is an important one, yet the answer is very simple if we will stay by the Word. The text itself—"I was in the Spirit on the Lord's day"—does not tell us what day the Lord's day was; neither are we to suppose for one moment that John would expect us to find out what day was meant by the use of the term a hundred years later by Tertullian, the first of the fathers of the Catholic Church that unquestionably applies the term "Lord's day" to the first day of the week. John believed in the Word and he used the language of the Word. To the Word of the Lord must we turn to find out what the Lord's day was. This is easily settled by two or three scriptures.

First, the Lord's Word tells us in Ex. 20: 10 that "the seventh day is the Sabbath of the Lord thy God." The Lord through Isa. 58: 13 teaches that the Sabbath is His "holy day." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." In Mark 2: 28 Jesus declares, "The Son of Man is Lord also of the Sabbath."

The Wise Men

Why were the wise men of the East called wise men?
L. D. W.

The more correct term for wise men is Magi, as given in the American Revised Version. The Hebrew word is *chartumim*, meaning sacred scribe, from two roots, sacred and style or pen; priests who were skilled in sacred writings and in divining through signs the will of heaven. They were a regular order among the Eastern nations. The word *magi* comes from the Persian. Take, for instance, Jer. 39: 3 the term, Rabmag, meaning chief of the magicians. The Magi were a priestly caste among the Medes in connection with the Zoroastrian religion. "They waited upon the sacred fire, and performed ablutions, and practised observation of stars." One writer tells us that the Chaldeans first gave them the name of Magi. Some of these men seem to have been devoted men and worshipers of one God. They seem to have been enlightened by Balaam's prophecies in Numbers, and doubtless also by Daniel's prophecies; inasmuch as so many of them came in contact with Daniel, they doubtless were brought to a knowledge of the Scriptures in that way; and it was these Magi who came from the East to find Jesus.

The Incarnation of Christ

Where do Methodists and Seventh-day Adventists get their Scripture for the incarnation or that Christ was incarnated into the flesh?
Inquirer.

They and all other Bible believers get it from the Word. John very expressly tells us that Christ was with the Father in the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1, 2. In the 14th verse we read: "And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." The apostle tells us in Gal. 4: 4 that "when the fulness of time came, God sent forth His Son, born of a woman, born under the law." Through Jesus Christ those who believe in Him have that same Word incarnated in them, Christ in them the hope of glory, even as the Father was in the Son. Col. 1: 27; Gal. 2: 20.

The Date of Christmas

I would like to ask if we can be sure of the date of the birth of Christ, and how should the day be kept?
E. H.

No, we can not be sure of the date of the birth of Christ. No one can be sure of it. We can conjecture that it probably came in the autumn of

the year, but as to just the day of the month on which it came, it is impossible for us to tell, and all the best scholars recognize this. The keeping of the day is a question very easily settled. Inasmuch as God has not said anything in regard to the keeping of the day, inasmuch as we do not know the day, the only way to keep it is to keep it as we do all other days which He gives us—in doing faithful service and work for God wherever we are. A day concerning which the Bible says nothing, certainly can not be a sacred day to us. And inasmuch as we do not know what day it is or where it falls, there is nothing required of us in the observance of it. Now, of course, we have a day which has been molded more or less by heathen custom through Christianity, kept generally in a jovial, fun-loving, and hilarious manner, and by doing as the ancient Romans did, in the heathen festival, sending gifts one to another. If we are to keep the day at all, it would be to keep it in recognition of God's great mercy and goodness, and by giving to those who are needy, remembering the words of Christ, "It is more blessed to give than to receive."

Wrecks

IN crossing the Caribbean Sea I have often seen from the deck of the steamer, stranded ships, some of them standing erect and high out of the water, while others were broken on the rocks; some had been washed ashore by the force of the waves while others were partly buried and made fast in the sand.

I remember seeing two beautiful Hamburg-American vessels wrecked at the entrance of Kingston Harbor and two others off the coast of Cuba. I distinctly remember a tall, beautiful ship standing high out of the water near the coast of Curacao, and I was told that this ship had been in that position for four years. Then again I saw two wrecked fruit steamers off the coast of Port Barrios

It is sad indeed to hear of ships burning at sea, or of collisions where many lives are lost, and of great warships that go to the bottom during battle, but we lose sight of these, sustain the loss and forget them. But these "wrecks," these ships that we have known as useful, noble public servants

that remain on our shores and stand on the rocks cannot be forgotten. They witness to the world of great loss, defeat and ruin: and more, these wrecks are often the result of carelessness and indifference, yes, even worse, of drunkenness on the part of their crews.

But there is a lesson in these "wrecks." Our cities are full of wrecked men and women, we see them on the streets in the lanes and going from house to house, everywhere testifying of their failure. Our prisons, our asylums, and our alms-houses are full of beings made in the image of God, made in the likeness of the members of our own families that we love; and these like the wrecks at sea remind us that these were once useful, noble men, but their wasted fortunes, their ruined homes, and their lost manhood witness to the world that they are "wrecks"—wrecks caused by carelessness, indifference, and intemperance, and ought not to have been.

"Man's extremity is God's opportunity." But how hard for us to realize this. Many times we must come into hard places before God can work in and through us. The husbandman would as well put his plow into yon boulder as try to stir the baked soil before the rain falls upon it. Oftentimes the only way to soften our hearts and prepare them for God's working is through the torrent of affliction. We are brought to our wit's end and then we turn to our Help. We pass through the gates of bitterness into the pastures of sorrow until we see He is leading us into pleasant pastures beside still waters. —Selected.

We regret that Elder S. A. Wellman's article continuing the series "Is the End Near?—Historical Evidences," did not reach us in time for publication in this number. The series will be continued in the January WATCHMAN.

THE
Caribbean Watchman

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THE SELLING OF MAGAZINES

During the last two or three years the selling of magazines has become quite a feature of our denominational periodical work. It has resulted in greatly increasing the circulation of our periodicals, and by it many have been enabled to make a good living. During the month of August magazine agents in the States sold \$17,413.60 worth of magazines. Note that this is not a year's record but the record of *one month* only. Not only does this figure represent a large sum of money that has been earned by the agents, but it means that 174,136 truth filled magazines have been placed in the hands of the people. The number of people reading the magazines is much larger when we stop to think that several persons will read each

magazine sold. Who can measure the good that has thus been accomplished?

We believe our West Indian brethren and sisters have before them an opportunity of doing a similar work with the CARIBBEAN WATCHMAN. Some are already beginning to realize this, and are taking up the work earnestly. Each month their orders are larger than the month before. In the larger part of the territory where the WATCHMAN is circulated wages are small, and our people often feel the need of more money with which to buy the necessities of life. We believe it possible for any energetic, intelligent, and willing person to earn a fair living selling the WATCHMAN providing they are in reach of enough people. In our largest cities, like Kingston, Colon, Port-of-Spain, Georgetown, and Bridgetown, we believe that as soon as persons are secured who will be willing to work the territory thoroughly, these persons should have the exclusive right to handle the papers in those cities. This would secure to them a regular income each month from the sale of their papers.

Several encouraging instances of what people can do with the WATCHMAN have come to us recently. One of our brethren who with several others has been receiving 150 copies of the magazine each month for distribution in a certain city writes: "The October issue of the WATCHMAN was so fine that there are still a few more calls for them. Kindly let me have twelve extra copies at your earliest convenience."

In another city two of our brethren who had never before attempted to sell the paper went out one evening after the Sabbath with 25 copies each of the WATCHMAN. On a single street within an hour's time these brethren sold all their papers and took three yearly subscriptions. They worked only one side of the street and this at a time when many of the business places were closed for the night. These brethren feel greatly encouraged and expect to continue their work and increase the number of papers used.

As soon as we learn of those who desire to have definite territory assigned to them in any city we shall be glad to arrange with them so that no one else will interfere with their work.

We desire agents in every community to handle our paper. There is money in the work and a blessing as well.

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