

Vol. II.]

Port-of-Spain and Kingston, June, 1903.

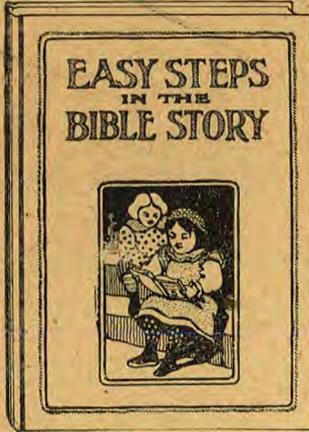
[No. II.]

The Greatest of All.

(1 Corinthians 13, American Standard Revised Version.)

*If I speak with the tongues of men and of angels,
 BUT HAVE NOT LOVE,
 I am become sounding brass, or a clanging cymbal,
 And if I have the gift of Prophecy, and know all Mysteries and all Knowledge;
 And if I have all Faith, so as to remove Mountains,
 BUT HAVE NOT LOVE,
 I am nothing.
 And if I bestow all my Goods to feed the poor, and if I give my Body to be Burned,
 BUT HAVE NOT LOVE,
 It profiteth me nothing.
 Love suffereth long, and is kind;
 Love envieth not; Love vaunteth not itself,
 Is not puffed up, doth not behave itself unseemly,
 Seeketh not its own, is not provoked,
 Taketh not account of evil: rejoiceth not in unrighteousness,
 But rejoiceth with the Truth;
 Beareth all things, believeth all things,
 Hopeth all things, endureth all things.
 LOVE NEVER FAILETH:
 But whether there be Prophecies, they shall be done away;
 Whether there be Tongues, they shall cease;
 Whether there be Knowledge, it shall be done away.
 For we know in part,
 And we prophesy in part; but when that which is Perfect is come,
 That which is in Part shall be done away.
 When I was a child, I spake as a child,
 I felt as a child, I thought as a child:
 Now that I am become a man, I have put away childish things.
 For now we see in a Mirror darkly; but then face to face:
 Now I know in part;
 But then shall I know fully even as also I was fully known
 But now abideth
 FAITH, HOPE, LOVE,
 These three;
 And the greatest of these is
 LOVE.*

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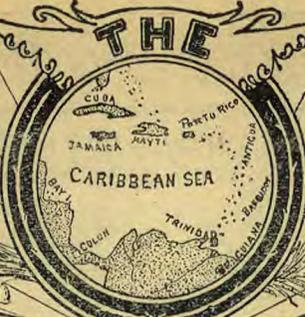
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CARIBBEAN WATCHMAN

across THE MARCHES



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

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Port-of-Spain and Kingston, June, 1903.

[Price 3 Cents.

Watchman, What of The Night ?

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: If ye will enquire, enquire ye; return come." Is. xxi., 11-12.

IN this scripture the prophet uses a symbol familiar to his times. In the days of fierce animals and still fiercer men, it was the custom for people to live together in towns and cities for mutual protection. When possible these towns were built upon a hill, and were usually surrounded by high walls, whose gates were closed at night. Yet, it was still necessary while the people were wrapped in slumber, that a trusty watchman should keep his faithful vigils upon the wall during the dark hours of the night. He announced the hours of the night as they passed, and his eyes turned to catch the first gleams of the golden morning on the eastern hills, and pass the joyful news to the city below that it was now time to arouse from their slumbers for day is at hand.

A FITTING SYMBOL.

This earth came forth from the hand of the Creator perfect, clothed with the glory of God. But the fall of man drove away this glory, and earth's dark night was ushered in. All through its hours of darkness God has stationed faithful watchmen on the walls, and they have passed the hour of the night back to the honest enquirers, ever pointing them onward, fixing their hopes on the golden morning yet to dawn. And it has been a blessed hope cheering the heart, and bringing faith and courage in the darkness.

And now in the closing hours of the long night, as the darkness gathers, and

the gleams of the golden morning are seen on the eastern hilltops, the earnest enquiry watchman what of the night, is rising from a multitude of hearts. The promoters of the *Caribbean Watchman* believe that the Lord, who is arousing this enquiry has already prepared a message that will answer it. These pages are dedicated month by month to the proclamation of this message.

kingdom prepared for you from the foundation of the world, for the time has come that the saints possess the kingdom.

Enoch spoke of this morning; Abraham looked forward to it; Paul called it the blessed hope, and the beloved disciple after seeing its glories exclaimed "Even so come Lord Jesus." And now its golden gleams can be seen on the hill-

tops. The heralds are here. The hope so many times dulled by doubt, and dimmed with tears, is about to be realized in all its fullness. It is indeed time to look up and lift up our heads for our redemption draweth nigh.

AND ALSO THE NIGHT.

It is said that the darkest hours of night are those just before the dawn. Even so with the night of sin. The hosts of darkness knowing their time is short marshal their forces for the final mighty struggle. The optimist who faces not the real danger, nor notes the appalling facts ever before him, can neither guide his own steps aright nor be a faithful watchman, to those entrusted to his care. The night is darkening around us. Intensity is taking possession of every element. The struggle will be severe, but it will not be long, the morning cometh.

But alas! for some that morning will never dawn. They have rejected the Light of the world. The sparks of their own kindling, in the light of which they have walked, go out in eternal night. To them it is the blackness of despair—"darkness forever," "everlasting destruction from the presence of the Lord, and from the glory of His power."



"O watchman on the mountain height,
Proclaim the coming day;
Behold the spires of golden fires
Point upward far away.

"O watchman, bid the sleeping church Awake, arise, and pray; The heavenly Bridegroom soon will come, And now is on His way.	"Coming, yes, He's coming, The Dayspring from on high: Coming, yes, He's coming: The hour is drawing nigh: Coming yes, He's coming; Let all the ransomed sing; The hills are bright with holy light All hail the coming King!"
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THE MORNING COMETH.

The long dark night is nearly gone. The *Watchman* is glad to pass along to all the inspiring message. The Morning Cometh. Oh blessed Morning which shall usher in the King of Kings! Then shall the Son of Man come in His glory, and all the holy angels with Him, and He shall sit upon the throne of His glory. Then will be given the gracious invitation, Come ye blessed of my Father, inherit the

IF YE WILL ENQUIRE, ENQUIRE YE.

Thus the Lord through His watchman appeals to you dear reader. Mercy still pleads. The gate is still ajar, but soon it will close forever. Let every soul that has been pardoned unite their voices with ours in saying Come. And *whosoever will* let him *now* take of the water of life freely.

G. F. E.



The Night is Far Spent.

ROM. XIII., 12.

"The night is far spent." The black mantle of darkness
That shrouded the mountain-tops silent and grim,
Is fast being rent by the fingers of morning ;
Which scatter and banish the shadows so dim
Earth welcomes in gladness the bright King of day
As with dazzling splendour he rides on his way.

"The night is far spent." O ye slumbering watchman,
Arouse, for the day of deliverance is nigh.
What ! can ye not see, from the watch towers of Zion,
The light of His glory illumine the sky ?
And can ye not read the bright omens of cheer
That tell the lone pilgrim that morning is near ?

The dark night of sin that so long has enshrouded
The desolate earth in her mantle of woe,
Soon, soon shall be ended, while earth, in her gladness
The glorious "Morning of Zion" shall know.
O! shout hallelujah, in anthems so grand ;
For "The night is far spent and the day is at hand."

Soon the King shall descend in the might of Jehovah
With angelic retinue dazzling and bright.
Ah ! who shall be clad in the day of His coming ?
And who shall abide in a vesture of white ?
Ah ! who in that day shall be able to stand ?
For "The night is far spent, and the day is at hand."

L. D. A. STUTTLE.



The Need of the Hour.

DEVOUT Christians in every part of the world and in every denomination recognize that a world-wide revival of primitive Christianity is the greatest need of the hour. Fathers and mothers in Israel remember the former days with an utterable longing for their return. The men and women in middle life who are doing the work of the world to-day have heard of days of power, when there was deep conviction of sin as the claims of God's law were pressed upon the consciences of the unsaved, and when signal victories were gained over Satan and his perversions of the gospel by the plain preaching of Christ, the incarnate Son of God, as the sinner's only hope. Then the people came together, not to

hear the views of the preacher upon one of the topics of the day, but to hear God's view of sin and His offer of salvation. The teachers of truth spoke as did their Master of old, as those who had authority. Sin was rebuked. Infidelity was exposed. Themselves knowing the terror of the Lord, the ambassadors of Christ persuaded men. The authority of the Scriptures as the inspired Word of God was zealously maintained, and the atoning work of Christ, the eternal Son, was emphasized as the central doctrine of Christianity. There was a vital power in the church to resist the attacks of the enemies of Christ from without, and effectually to cure or to hold in check any heresies from within.

But during the last half century there has been a great falling away. There has been a great increase in the outward paraphernalia of Christianity,—organizations of various kinds as aids to the church, fine church buildings, beautiful decorations, and a more elaborate ritual,—but with all this there has been a distinct loss of power to cope with the forces of evil, and many-headed error has flourished under the teachings of a pulpit which is seeking a so-called rational basis for faith and a scientific explanation of God. The sinners in Zion are no longer afraid, and trembling does not seize upon the hypocrites. Every wind of doctrine blows, and the very foundations of Christianity are assailed by those who ought to be the defenders of the faith. Angels weep, while "the god of this world" looks on with complacent satisfaction.

What is the remedy for this distressing situation? What will restore the old time experiences? Plainly, it must be the preaching of the old time gospel. The Apostolic gospel has in it the Apostolic power. The living Word and the living Christ must be given their place in the consciences and hearts of men. Again it must be said with the voice of authority, "He is the stone which was set at naught of the builders, which was made the head of the corner." Acts iv., 11, R.V. Other foundations can no man lay than that which is laid, which is Jesus Christ. 1 Cor. : iii., 11, R.V. We must have less discussion of "Pauline theology" and more experience of Pauline Christianity. We must have less argument about Christ and His miracles, and more of the fulfilment of his promise "He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do." John xiv., 12. The primitive gospel of Christ will bring back the primitive Christianity of the early church, and this is the remedy for every perversion of truth.

W. W. PRESCOTT.

With A Shout.

THE walls of Jericho went down with a shout. The hosts of Israel went up with a shout, and took the city. That was a shout that meant something ; it was a shout of triumph ; for God told the people to shout. When God puts the shout into a person, or a people, it is no empty sound, but a genuine exclamation of praise to God for a great victory achieved, or about to be achieved.

When Jesus rode into Jerusalem on a colt followed by a vast multitude of people, the Lord said to them by the Spirit of prophecy long before, and by His Spirit at the time, "Shout, O daughter of Jerusalem ; behold thy King cometh unto thee." His crucifixion was His *real coronation*. When Jesus on the cross cried with a loud voice, "It is finished," it was the grandest shout of triumph ever heard in the universe of God since the time when all the sons of God shouted for joy, when the same Jesus announced that "the foundations of the earth" were laid. The disciples did not understand the matter. If they had, instead of being disappointed, they would have been shouting happy when Jesus triumphed over the powers of darkness on Calvary's cross. Satan understood the significance of the triumphant death of Christ far better than the disciples ; for he well knew that it sealed the doom of his principles, his kingdom, and himself. When Jesus cried, "It is finished," shouts of joy went through all Heaven and all the unfallen worlds of God's creation.

Not many days after the victory of the cross, Jesus went up to Heaven with a shout. That meant victory over death forever, for Himself, and finally, a like victory over the same last enemy of man for all his true disciples. By Jesus' victory then achieved, the same glorious and eternal victory over all foes was assured to all His true followers.

And when Jesus comes to earth the second time, when the Lord Himself shall descend from heaven, it will be "with a shout, with the voice of the Archangel, and the trump of God." The time will then have come when the Lord of glory will unlock the prison-house of death, loose His prisoners homeward, forever break the bands of mortality and death, change the vile bodies of His children, and fashion them like unto His own glorious body. He then beholds "the travail of His soul," victors over every foe, to ever dwell in His presence, to behold and show His glory eternally. 'Tis no wonder, then, that He comes "with a shout." Reader will you shout then? Will you join in that everlasting song of triumph? Jesus triumphed, that you might triumph with Him.

H. A. ST. JOHN.

The Holy Scriptures.

The Light of the Word.

O word of God Incarnate,
 O wisdom from on high,
 O truth unchanged, unchanging
 O light of our dark sky!
 We praise thee for the radiance
 That from the hallowed page,
 A lamp to guide our footsteps,
 Shines on from age to age.

The Church from her dear Master
 Received the gift divine,
 And still that light she listeth
 O'er all the earth to shine.
 It is the golden casket
 Where gems of truths are stored,
 It is the heaven drawn picture
 Of Christ, the living Word.

It floateth like a banner
 Before God's lost unfurled
 It shineth like a beacon
 Above the stormy world.
 It is the chart and compass
 That o'er life's raging sea
 Mid mists and rocks and quicksands,
 Still guides, O Christ, to Thee!

O make Thy church, dear Saviour,
 A lamp of burnished gold,
 To bear before the nations
 Thy true light as of old!

O, teach Thy wandering pilgrims
 By this their path to trace,
 Till, clouds and darkness ended,
 They see Thee face to face!

—William How.

The Bible to be Understood by All.

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John v., 39. "And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" John xvii., 3. "For he whom God hath sent speaketh the words of God." John iii., 34.

BY searching the Scriptures we are to know God and Jesus Christ, whom He hath sent. The Bible has not been given for the benefit of ministers only; it is the book for the people; it is the comfort of the poor man. It is a great mistake to give the impression to the people that they should not read the Bible because they cannot understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. The Bible and the soul were made the one for the other, and through the agency of the word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man though a fool need not err therein. He realizes that the "entrance of thy words giveth light; it giveth understanding unto the simple."

The uneducated man in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater

consolation than the learned or more exalted and honoured man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanour the evidence of the power of the truth. God means that the poor and uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to be wise for himself in reading the Scriptures. No man can safely trust his soul to another man however learned or talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God.

A single text has proved in the past and will prove in the future, a savor of life unto life to many a soul. If the poor and unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—"Luke iv., 18. The command to search the scriptures, Christ addressed not only to the Pharisees, but to the great multitude of the common people who crowded about them. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, and would not lead men to an understanding of the revealed will of God to man?

Let every one that has been blessed with reasoning faculties take up the neglected Bible, and search the Scriptures, that he may understand what is the will of God concerning him. In this book heavenly information is given to men. The Bible has been addressed to every one,—to every class of society, to those of every clime and age. The duty of every intelligent person is to search the Scriptures. Each one should know for himself, the conditions on which salvation is provided. Satan has interposed his shadow between your soul and the bright beams of light that shine from heaven to guide you to the portals of bliss. Through his confederacy of evil angels and evil men, Satan has

wrought in such a way as to bury the truth under the rubbish of human traditions, customs and practices.

THE REWARDS OF BIBLE STUDY.

A superficial study of the Book of books cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of scripture, *without careful thought as to the meaning of the text*, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view. We cannot obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of the scriptures are too plain to be misunderstood; but there are many portions whose meaning cannot be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker.

But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in the practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings and let Jesus cleanse and sanctify your heart. If the truths of the Bible are woven into the practical life, they will bring the mind up from earthliness and debasement.

In searching for heaven-revealed truths the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates and endows it with new vigour by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigour to the faculties, as is the Bible which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as are rarely seen in these times.

MRS. E. G. WHITE.

The Bible.

ITS INSPIRATION AND IMPORTANCE.

THE divinity, authenticity, and inspiration of the Bible are proved by the following:—

PURITY OF TEACHING.

No other code of morals in the world is to be compared to that of the decalogue. It forbids nothing right, it enjoins nothing wrong. It leads man out of his selfishness by teaching him that his highest duty is to love God—a God worthy to be loved—with all his heart, mind, soul, and strength, and to love his neighbour as himself. Every other religion is simply the development of some of the various characteristics, passions, or imaginations of humanity. The objects of worship were invested with the character of humanity. But the Bible presents a religion of purity and holiness far above man, while it gives to everyone who desires that purity with his whole heart, the power to reach it. The teaching of the word of God calls man ever onward and upward. The decalogue forbids every sin, and its divine unfolding searches every motive and hidden spring of action.

THE UNITY OF THE SCRIPTURES.

Its different parts were written all the way from 1500 B.C. to 98 A.D. They were written by men in every phase of life, by the lowly herdsman Amos, the priest Ezekiel, the warrior and man of God, Moses, the royal psalmist, David, the wisest of men, Solomon, the prime minister and prophet, Daniel, the fisherman, Peter, the physician, Luke, the learned Jew, Saul of Tarsus, the beloved John, and many others. It was written by the lonely waters of the Euphrates, in Persia's royal city, in Jerusalem, the city of the great king, among the mountains and vales of the holy land, in the tents of the Idumean emirs, on rock-ribbed and ocean-bound Patmos,—written by all these, in all these various places, at all these different times, under different circumstances and influences, yet the same unity, the same spirit pervades the whole. It is not many books, it is one. It addresses men as they are everywhere; it reveals the same disease, sin: it shows the one only remedy, the blood of Jesus.

ITS IMPARTIALITY.

Had it been the work of priests, or the work of kings, or the work of any in high positions, it would have glossed, and excused, and palliated, and utterly hidden, their sins and crimes. But it does nothing of this. It reproves faithfully and fearlessly prophet and priest, king and noble, prince and peasant, soldier and citizen. The very ones reproved often record their own fall and reproof. Is it David the great king, or Solomon the wisest, or Moses the man of

God, the reproof of God is given with even more sternness than to the humble in station. It espouses the cause of the poor, the meek, the defenceless; it knows no caste, differing in these respects from all other religions in the world, and proclaiming loudly "God is no respecter of persons."

ITS COMPREHENSIVENESS

is likewise proof of its divinity. It takes in every phase of human life—all the woes, the infirmities, the vicissitudes, the dangers, the weaknesses, the needs. It is adapted to all minds, to all grades, to all classes and conditions. There are counsel, warning, encouragement, instruction, condemnation, and approval for each one according to his needs. There is balm for every bruise, healing for every hurt, cleansing for every stain, the great store-house of all blessings. No other book can show such unity in connection with such many-sidedness and comprehensiveness. All that would minister to men's curiosity God has omitted. But in that which he has given he has stored and piled such mighty and far-reaching truths that an eternity of study upon them would not exhaust their meaning, their fullness, their richness, their power.

PROPHECY

is also a remarkable proof of its inspiration. In fact, God sets it forth as a proof that He is God. Says He, through the prophet: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done."—Isa. xlvii., 9-10. Here is a challenge from the God and Author of the Bible. We can prove His omniscience. His prophecies and oracles are not couched in such ambiguous terms as were those of the ancient heathen prophets, priests, and oracles; but they are clear and particular. God gives the rise and fall of States and nations before they came into existence in not less than seven lines of prophecy. He foretells the rise, overthrow, the plan of the overthrow, and the ultimate fate of great cities, before they reached the height of their power and grandeur. The fulfilment of many of these predictions is in the past, and secular history bears faithful witness, oftentimes unwillingly, to the veracity and infallibility of the word of God. The predictions concerning the first advent of Christ prove his divine mission. Many events of the last days, which are fulfilling all around us, have been predicted in the centuries of long ago. We can see them if we will. What other religion can lay claim to such a book?

These are some of the characteristics of the Bible which prove its divine inspiration. Men have endeavoured to write books and creeds and evolve religions through all the past, but not one book, not the excellencies of them all, can compare in number and fullness

with the excellencies of the "Book of books."

"This book, this holy book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last,—this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy brought down, and in the night of time
Stands, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live."

M. C. WILCOX.



"Study it carefully,
Think of it prayerfully;
Deep in the heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery;
None can e'er prize it too fondly or well.



The Fulfilment of God's Word.

AFTER the taking of Jericho by Israel, the Lord by Joshua declared: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it."—Joshua vi., 26. Probably the design of the Lord was that this city, which first opposed the progress of Israel, and which the Lord himself delivered into the hands of His people, might lie in ruins as a memorial of His mighty power. Should it be rebuilt, the story of its overthrow would in time be denied, and the lesson be forgotten. Time passed on. The Judges reigned for over four hundred years. During that time there was much wickedness and unbelief in Israel, but no one offered to build up Jericho, God's words deterred them from so doing.

So we go on during the time of the Kings, until after Israel was divided, and we reach the reign of the most wicked king, Ahab. In his days under his influence, and the influence of his consort, Jezebel, the words of the Lord were little regarded. We read: "And he (Ahab) reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove, and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Bethelite build Jericho, he laid the foundations thereof in Aberam his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."—1 Kings: xvi., 32-34.

By comparing the chronology we find that the fulfilment of this word of the Lord spoken by Joshua took place over five hundred years after the words were spoken. This would be a hundred years more time than has elapsed since Columbus discovered America!

So Hiel went to work to rebuild

Jericho. But a terrible accident occurred while they were getting the foundations placed, his eldest son was crushed under a mighty boulder.

But the work was resumed, the workmen being cautioned to be very careful. All went on well until the very last moment. The city was built and the wall enclosed, only one more thing was to be done,—the heavy gates, already made, were being raised and hung upon their hinges. Segub, the youngest son of Hiel, was helping in this work. But there was a miscalculation, a prop slipped, the great gate, partially erected, swung round, the workmen lost control of it, and it fell heavily to the earth. Was anyone hurt? In their excitement they hardly knew at first. But someone had heard a smothered shriek, and instantly a hundred men grasped one side of the great gate, and raised it from the ground, while others looked under it. There, under the gate, with his life crushed out of him, lay Segub, the youngest son of Hiel; and the word of the Lord by Joshua, spoken five hundred years before, was fulfilled to the letter! Did they believe it then? We are not told. Probably, as is always the case, some believed, and others did not. The sin of unbelief is so deceitful, that when once we give it a place in the heart it grows to immense proportions. The only safe course to pursue is to believe that all the words of the Lord are true; that his word spoken in reference to what he will bring upon Nations, and upon the world in our day, will be accurately fulfilled, though spoken hundreds of years ago. Men live and die, the centuries come and go, but God's work abides forever. Happy is he who takes that word for what it is, the Word of God, and believes it.

M. E. KELLOGG.



What I Find in the Bible.

I FIND an introduction to God through Jesus Christ, my Lord. Many have heard the name of God, but few are acquainted with him. There is no being in heaven and earth who is so grossly misrepresented as God and his son Jesus Christ, and that often by those who profess to be His best friends. They make Him a stern judge without mercy and full of partiality. This is the devil's old, original lie, told over and over again. God forgives sins; not as man forgives, for when He forgives sin it cannot be found. "The sins of Judah shall not be found: for I will pardon them whom I reserve." Jer. l., 20. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again,

He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins in the depths of the sea." Micah vii., 18-19.

In the depths of the sea is an under-current which sometimes sweeps vessels so they cannot be found. David says, "As far as the East is from the West, so far hath He removed our transgressions from us." Psa. ciii., 12. The distance between the East and the West on a round world is so great that one is always opposite the other. Then should we go to the opposite side, they would ever be opposite us. Again, "Thou hast cast all my sins behind thy back." Isa. xxxviii., 17.

These four expressions tell us how God forgives sins:

1. They cannot be found, for He pardons them.

Immortal Love.

*Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea.*

We may not climb the heavenly [steeps,
To bring the Lord Christ down;
*In vain we search the lowest deeps,
For Him no depths can drown.*

But warm, sweet, tender, even yet
A present help is He;
*And faith has yet its Olivet,
And love its Galilee.*

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and [press,
And we are whole again.—Whittier.

2. He casts them into the depths of the sea, so they are carried away.

3. They are as far from us as the East is from the West.

4. They are cast behind God's back so that He cannot see them to be reminded of them. This is the way that God forgives sin. But the best is to come. "I, even I, am He that blotteth out thy transgressions for mine own sake; and WILL NOT remember thy sins. . . . Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa. xliii., 25-26. Here is another expression added to the list. "Blotteth out," and he promises *not to remember them*. When we confess our sins and put them away and become another man, God forgets them. He no more remembers them at all. Then, as a climax to all of this, He says, "Put me in remembrance of all this. That is, come and tell God what He has promised.

Surely, there is no other God like this! No heathen god forgives in this way. Man does not do it. But the God of the Bible does, and thousands testify to this.

S. N. HASKELL.



The Open Grave.

IN the city of Hanover, Germany, there is in one of the church yards a grave which attracts the attention of hundreds of visitors every year. Pictures of it are to be found for sale in nearly every stationer's shop, and it is known far and wide as "The open grave." The history of it is in brief this:—

More than a hundred years ago a woman was buried there, and the following inscription (whether by her own direction or not, I do not know) was placed on the lowermost stone of the tomb; "This grave, purchased for eternity, must never be opened." The grave was covered with heavy stones, the top one being a solid block that doubtless weighs not less than a ton, and all the stones were firmly bound together with iron bands. But no human device can hinder the working of the power of life. Either a seed fell into the grave before it was closed up or else a shoot from a tree penetrated the grave from beneath, and in obedience to the law of life proceeded to make its way to the light. Slowly and imperceptibly, but with irresistible power it found its way between the huge stones, and burst every iron band. Now there is not a single stone left in the original position, although no hand of man has ever presumed to try to move them. A vigorous birch tree is now growing from the open grave which was to remain closed to all eternity. The tree is flattened where it comes in contact with the huge covering stone, so that it fills the entire side of the grave, but immediately above the block it assumes the natural, round shape, and is about fifteen inches in diameter. There is in the church yard another grave that has been opened in the same manner by a small locust tree, but it does not attract the attention that the first one does, since it has no inscription and no iron clamps. Both, however, teach the same thing, namely, the power of life.

That word which at the last will open every grave, and whose power is shown in the bursting of the iron bands that were designed to keep the Hanover grave closed, is able to burst every bond that would hold any soul down to this earth and its grovelling life. Jesus still comes as of old, anointed with the Holy Spirit "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Who will listen to him? "Hear and your soul shall live."

—Present Truth.

Signs of our Times.

Speak It Out.

[J. A. Edgerton in *Denver News*.]

If you've anything to offer that will aid the cause of right,

Speak it out.

If you've any truth within you that will lend the world a light,

Speak it out.

If the fire is in your spirit and the passion to create,

You will feel it, you will know it. Then to labor; do not wait.

Go about it with a purpose that will conquer time and fate.

Speak it out.

Should your heart contain a message, make it terse and make it clear.

Speak it out.

If it's new and if it's true, the world will listen, do not fear.

Speak it out.

In the realms of soul, expression is the dominating need,

Tell your thought by art or music, by a word or by a deed,

If there's light, or love, or beauty in the product, men will heed.

Speak it out.



What Do These Things Mean?

INTELLIGENT people are alarmed at the outlook of the world to-day. Everywhere thoughtful men are becoming convinced that we are on the eve of some great change. The present agitated and unsettled condition of the world indicates this.

While much in the world betokens advancement and prosperity, many things cause anxiety and alarm. An age of unparalleled discovery and progress has not brought with it a reign of contentment and peace.

Troubles and perplexities are multiplying on every hand. Discontent and strife are everywhere. A feeling of unrest, distrust, and insecurity is widespread. What is to happen few know, but all fear and dread. By one means or another both men and nations are seeking to fortify themselves against an evil time to come.

Intensity is taking possession of every earthly element. Never before were men so ambitious to get rich as now. An almost insane desire is abroad to accumulate wealth, not by the old fashioned method of industry and economy, but by the short roads of speculation, trusts, combines, cornering of markets, and oppression. By these means men are amassing fabulous fortunes, and literally heaping up their treasures.

On the other hand, the laboring men and the common people are becoming more and more dissatisfied with their conditions. Poverty and distress are widespread. Strikes, riots, and scenes of violence are coming to be matters of almost daily occurrence. The amassing and manipulation of wealth to govern prices, fix wages, and rob the people, have been met by organized labor, and the threat to stop all work, paralyze trade, and bring business to a standstill unless matters are more satisfactorily adjusted. The forces of banded capital have been confronted with the forces of organized toil. So strained have these relations become, and so alarming the disturbances, and so widespread the threatened evils and distresses growing out of them, that nations are perplexed to know

what to do to stem the rising tide, settle the conflict, and bring about assured peace.

Wars, too, have been on the increase of late. The war spirit is rising, and taking possession of the people in every land. War preparations are being made on a scale heretofore unknown, and at an expense which has brought upon the nations a crushing and almost intolerable burden. The wisest statesmen are perplexed to know how to preserve the peace of the world. One mismove, they fear, may involve the whole world in a dangerous and calamitous contest.

Droughts and extensive famines, fires, pestilences, and plagues have prevailed the past few years to an alarming extent in various parts of the world, causing great distress, and deaths by thousands and millions.

Fearful storms and cyclones, tornadoes, tidal waves, and hurricanes have swept over land and sea during recent years, wrecking steamers and cities, vessels and villages, and hurling into eternity untold numbers.

Earthquakes, also, have lately been rapidly increasing; and eruptions, the like of which history does not record, have recently occurred, leaving in their ashes the dead of once populous cities.

In view of all this, the question naturally arises, "What do these things mean?" "What is to be the end of these things?"

And truly these things are not meaningless. They are full of meaning, and in more senses than one. But there is one meaning they have above all others.

Seeing them as we do, and being confronted with them as we are, let us inquire at the source of all truth what they really do mean; for if the Word of God has spoken of these things, and told us what they mean, we may be certain of their import.

The Saviour says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi., 28. "So likewise ye, when ye shall see *all these things*, know that it [His coming] is near, even at the doors." Mat. xxiv., 33. So when the first signs appeared, those in the sun, moon, and stars, then redemption was drawing nigh. But now, when all the signs have appeared, and the very last ones are actually before us, we are to know that He is near, even at the door.

This is the answer which the Lord has given to that question which every man is asking in his own heart and of his neighbor,— "What do these things mean?" The Word of God says they mean that the harvest is ripe, that the end is near, and that the coming of the Lord draweth nigh. And His counsel to all, therefore, is "Get ready! get ready! get ready!" "Stablish your hearts." "Sanctify the Lord of hosts Himself." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke xii., 35-36.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark xiii., 34-37. Nor does the Lord leave men to themselves in this all-important matter of getting ready for His coming. He Himself will fully prepare every soul for this great and glorious event who will surrender himself to the Lord, and to the working of His divine will. He has predestinated man to be conformed to the image of His Son. To this end He has called all men.

Thus the God of Israel, the Lord Jesus Christ, has brought His glorious, His eternal salvation within the reach of every individual in this world who will have it. Will you accept this salvation, and so be cleansed, justified, and made whole by the Lord, and thus by Him be prepared to be glorified at His glorious appearing, which is now so near, and of which there are so many signs?

"Swifter than a weaver's shuttle,
Pass our days in rapid flight;
Soon will come the day unnumbered,
When we'll know no more of night.
There's a little time to labor,
Just a little time to pray,
Then the Master comes in beauty,
And begins the endless day."

W. A. COLCORD.



The Prophetic Word.

OUR heavenly Father has not left us to wander in the uncertainty of doubt or grope helplessly in the darkness of sin surrounding this world, but has provided the sure guide, the clear light of prophecy to explain the past, indicate the duties of the present, and interpret the mysteries of the future. By the aid of this sacred torch, the seeker after truth may learn valuable lessons from the records of antiquity and the predictions of the future respecting God's dealings with his people.

Like the X-rays of modern science, prophecy enables the student to see and understand many problems otherwise difficult of comprehension in the great plan of redemption. The light of truth will enable the mariner on the stream of time to avoid the quicksands of doubt and the rocks of unbelief, and safely anchor in the haven of eternal security.

The Apostle Peter declares that the "sure word of prophecy" is a "light that shineth in a dark place" to prepare our hearts to receive the "Day Star" (Christ) for our constant companion and guide. 2 Peter i., 19. Jesus Christ is the theme, the central figure, the quickening power in all the prophecies of the Bible. "Of which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify when, it testified before hand the sufferings of Christ, and the glories that should follow." 1 Peter i. : 10-11.

When Jesus would remove all doubts from the minds of his sorrowing disciples concerning the divinity of his mission, he began "at Moses and all the prophets and expounded unto them in all the scriptures the things concerning himself." Luke xxiv., 27.

To the beloved John on the isle of Patmos, the angel declared that the testimony of Jesus, (the witness or revealer of Jesus) is the spirit of prophecy." Rev. xix., 10. The unbelieving Jews were exhorted to "Search the scriptures . . . for they are they that testify of me." John v.,

39. Holy men of God have been called and sanctified by the Holy Ghost to speak and write the thoughts of God concerning His Son Jesus Christ for our instruction. Rom. xv., 4; 2 Tim. iii., 16, 17; 2 Peter i., 21. From these scriptures we conclude that the special object of the prophecy is to reveal to all, Christ the Light of the world, the Saviour of sinners, the Prince of Peace, the King of Righteousness.

The title given in ancient times to those called to exercise the gift of prophecy is significant. Samuel was called a "Seer" because of his ability to see into the future of God's providences. 1 Sam. ix., 9. The word *prophet* means a *spokesman*, or one authorized to speak for another. Ex. iv., 16; vii., 1. Through this divinely appointed agency the Church of God is able to see the dangers beforehand and hear the voice of our heavenly Father, saying, "This is the way, walk ye therein." Seers are the spiritual eyes of the church and the oracles of Jehovah.

Through prophecy God warns, instructs, and guides his people from darkness into his marvelous light, and thus his church is prepared to stand secure against the gates of hell in the fierce conflict against the hosts of sin and error.

W. G. KNEELAND.

***** * Bible Reading * *****

Eight things that the Word of God does for us.

1. It gives us the new birth.
"Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter i: 23.
2. It gives light.
"The entrance of Thy words giveth light; it giveth understanding to the simple." Psalm cxix., 130.
3. It guides our pathway.
"Thy word is a lamp unto my feet, and a light unto my path." Verse 105.
4. It keeps us from sinning.
"Thy word have I hid in my heart that I might not sin against Thee." Verse 11.
5. It is a comfort in affliction.
"This is my comfort in my affliction; for Thy word hath quickened me." Verse 50.
6. It causes us to rejoice.
"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. xv., 16.
7. It cleanses us.
"Now ye are clean through the word which I have spoken unto you." John xv., 3.
8. It sanctifies us.
"Sanctify them through Thy truth; Thy word is truth." John xvii., 17.

G. I. A.

Health and Temperance.

The Temperance Star.

Star of the Temperance morning, hail!
Thrice welcome to our sight;
Shine, brightly shine, nor canst thou fail
To cheer us with Thy light.

Shine on, thou star of promise, speak
Of brighter hours at hand;
When truth shall o'er all barriers break,
And virtue fill the land.

Shine on the young, ere they begin
To tread the dang'rous way;
Nor cease until is ushered in
The bright millennial day.

—Selected.



The Whole Gospel.

WHEN our Saviour walked among men he taught a whole gospel salvation to both body and soul. Everywhere he went he taught in the synagogues and healed all the sick brought to him. Even so he sent forth his disciples.

The Society represented by the *Watchman* goes forth into the world with its medical work its right arm. The great medical and surgical Sanitarium at Battle Creek, Michigan, with its sister institutions scattered throughout the world [see statistics on page 9] brings to sick and suffering humanity the glad tidings of healing to both body and soul.

The whole force of the denomination stands pledged to physical as well as spiritual reform. The connection between the two is much closer than many have thought. Disease is spreading, and the wickedness in the world is increasing. The present eruptive fever spreading throughout the West Indies is but a foretaste of more to come.



The Smallpox.

BY FREDERICK M. ROSSITER, M. D.

SMALLPOX means small sacs which first contain serum, and later, pus.

Smallpox has prevailed in India and Africa for thousands of years. It is said to have invaded China in 200 A. D., and Galen tells of a marked epidemic in Rome in 160 A. D.

From 1700 to 1800, the century preceding vaccination, it is estimated that fifty million of people in Europe died from smallpox. In a very short time after the Spaniards invaded Mexico in 1520, more than three and a half millions of the native Mexicans were swept off by the disease.

Macaulay, in speaking of the smallpox, called it the most terrible of all the ministers of death.

But since the introduction of vaccination in 1798 by William Jenner, and also in consequence of improved sanitary regulations, the disease has lost much of its former horror.

Smallpox is feared because of the rigid quarantine regulations, while tuberculosis and diphtheria go stalking through the land with

but little thought from any one except those who are directly afflicted.

CAUSES.

The real cause of smallpox is not known. It spares no age, and is most common between one and forty years of age. Smallpox is the most contagious of all diseases. More individuals, if exposed, and unprotected by vaccination, take the smallpox, than take any other disease as the result of light exposure. Filth and unhygienic living favor the spread of the disease.

As to the element of contagion, Dr. Osler says: "The contagion develops in the system of the smallpox patient, and is reproduced in the pustules. It exists in the secretions and excretions, and in the exhalations from the lungs and skin. The dried scales constitute by far the most important element, and, as a dust-like powder, are distributed everywhere in the room during convalescence."

As a rule, one attack protects against subsequent attacks of disease.

During the last four years there have been frequent epidemics of smallpox. It has been exceedingly mild in most cases, and with a very low death rate. In many epidemics it was at first diagnosed as chicken pox by the physicians because of its mild nature, and this partly accounts for its rapid spread.

SYMPTOMS.

Smallpox appears in several forms. In one type the pocks are scattered all over the body, with healthy areas of skin between them. This is called the discrete type. In a more severe form the pocks run together, especially on the face. This is the confluent type. Hemorrhagic or black smallpox is almost always fatal, and may appear in both the types mentioned.

There is also a mild form of the disease called varioloid, that may appear after one has been vaccinated.

The time intervening between exposure and the first symptoms is called the incubation period, and is usually from twelve to fourteen days.

The first symptoms of smallpox are very much like those of la grippe. The onset is sudden, with chills, rapid elevation of the temperature to 103 deg. or 104 deg., often vomiting aching all over, with a very severe headache, and intense pains in the small of the back. These last two symptoms are prominent in smallpox, even in mild forms, and disappear when the eruption appears. The respirations are rapid, and the pulse is from one hundred to one hundred and twenty a minute. If the fever is high, the face is flushed, the patient is very nervous and restless, and delirium may be present.

THE ERUPTION

This usually appears at the end of the third day or on the fourth. It appears first on the forehead. Little red spots, looking like flea bites, are noticed near the border of the hair. A few hours later they may be noticed on the wrists, and later on the body. Within twenty-four hours these little spots are raised, and feel like shot under the skin, and are called papules. By the sixth day of the disease these little papules are filled with a clear fluid, forming blisters, or vesicles, or sacs. They are distended, and, if noticed carefully, a little depression will be seen on the summit of each. This is called umbilication. By the eighth day the vesicle is filled with pus, and forms the pustule. It is tense, surrounded by a red ring, smarts, burns, itches, and is tender and sore. If these run together, the patient suffers intensely. These pustules form under the thick skin of the palms of the hands and the soles of the feet, and ache like boils. About the tenth day the pustules break, discharge, and dry up. Scaling begins about the fourteenth or fifteenth day.

The temperature drops when the eruption

appears, and if the eruption is severe, it appears again on the eighth day, when the pustules form. If the disease is mild, the secondary fever will not appear.

In the confluent form the face is very much swollen, the eyes are closed, and the patient suffers intensely. The pocks may appear in the mouth, throat, and breathing tubes.

In mild forms of the disease, the scaling is complete by the twenty-first day; in severe forms it may take several weeks.

If the pocks extend down into the true skin, there will be pitting. Pitting is favored by scratching, picking at the pocks, and opening them, and by intense light.

TREATMENT.

When an epidemic of smallpox appears in any neighborhood, those who have not been vaccinated within two or three years should be vaccinated at once. To sanitary reform as well as to vaccination is due the credit for stamping out the terrible epidemics of this disease. Infants three months old may be safely vaccinated.

The room where the patient is confined should be stripped of all needless furniture, carpets, rugs, chairs, pictures,—in fact, it is better for the community if all smallpox cases are confined in one house, or in tents, if the weather is warm enough.

Before the eruption appears, the patient should be given a hot blanket pack two or three times daily for ten or fifteen minutes, immediately followed by a cold wet-sheet pack, continued for twenty or thirty minutes. The sheet should be wrung out of water at 65 deg. During this treatment, towels wrung out of ice water should be kept on the neck and head. The first day the patient should have a hot enema, and during the next three days if it is difficult to control the fever, an enema or injection at 75 deg. may be given every four or five hours. The fever may also be controlled by placing cold compresses over the heart, with frequent changes, for twenty minutes at a time three or four times a day, afterward sponging the patient with cold water, and following this by light, rapid friction.

The great pain in the head and back may be relieved by placing an ice bag to the back of the head, by cold compresses to the neck, and a hot leg bath or pack continued for ten or fifteen minutes. Hot treatment will bring out any eruption quicker than cold treatment.

When the eruption appears, the fever goes down, much of the pain disappears, and the patient needs but little treatment aside from attention to the eruption. After the eruption appears, no friction of any kind should be given. For a mild fever, simple cold sponging is all that is necessary.

Compresses made of several layers of cheese cloth, and wrung out of cold water, should be kept on the face, and changed frequently. In one or two hours apply a hot compress for three minutes. This will relieve the pain and reduce the swelling. The eyes should be watched carefully, and washed several times a day with a saturated solution of boracic acid. The face may be oiled with simple vaseline, carbolated vaseline, or with an ichthyol ointment,—one part of ichthyol to three parts of vaseline,—and the cold compresses may be applied over this. The windows, or the exposed parts of the patient's body, should be shaded with red cloth if the light is bright. If the mouth or nose is sore, use a wash of listerine,—one part in four parts of water.

If the eruption is severe, and the secondary fever appears, the prolonged bath at 95 deg. will be of great benefit. If this treatment is impossible, give cool sponging, or the cold wet-sheet pack.

The patient should have a light diet. Fruits may be eaten freely; also gruels, toasted breads,

milk, and soft-poached eggs. For thirst, give water, fruit juice, barley water, or oatmeal water.

During convalescence the patient should be careful to avoid exposure to cold or drafts, for pneumonia or inflammation of the kidneys might result.

When scaling begins, the patient should have a soap bath daily. The bath should be followed by the application of a carbolated ointment.

DISINFECTION.

This should be rigid. For disinfection of the house, formaldehyde gas is the best disinfectant. This is used under the direction of the health officer. Sulphur is also good. Three pounds should be burned to every thousand cubic feet of room space. After sealing up the windows and cracks, place a tub or large pan partly filled with water in the room. Place in this an iron kettle, in which are live coals; place the sulphur on the coals, and leave the room, which should be kept closed for at least twenty-four hours. The woodwork should be washed with bichloride of mercury, one part to one thousand parts of water, and the walls should be repapered.

Linen and towels may be soaked in a bichloride solution (1 to 5000), and then boiled. Quilts and blankets are better burned, but after being subjected to the sulphur fumes, they may be hung out in the sun for several days. Bed-ticks should always be burned.

When a case of smallpox is in a private home, all other members of the family, excepting the attendant, should be excluded from the room. A sheet kept constantly moist with a weak carbolic-acid solution should be hung at the door. All the dishes used by the patient should be washed and scalded alone.

All other members of the family should bathe frequently, eat lightly, take plenty of sleep, and avoid exposing others.



Our Work and Workers.

WHAT is your Church doing to push the circulation of the *Caribbean Watchman*?

Several church buildings are in process of erection in Jamaica.

In April Eld. W. W. Eastman baptized eleven precious souls in the city of Kingston, Jamaica.

Eld. W. J. Tanner recently conducted baptismal services at Swift River and Port Antonio, Jamaica.

A fine building well furnished in a good locality is offered us in Kingston, Jamaica, in which to open treatment rooms for the sick and afflicted.

The friends in British Guiana have just completed a gospel tent and expect to begin active work along the coast at once.

The corner stone of the church building in Port-of-Spain, Trinidad, was laid on May 11th. This event means much to the work in this city.

Eld. A. J. Naysmer baptized eight candidates in the San Juan river, three miles from Port-of-Spain, April 6th.

Eld. E. Van Deusen and the company of believers in Kingstown, St. Vincent, are busily engaged in erecting a church building in that city.

The new church building in St. John's, Antigua, was dedicated Feb. 22. Elders E. Van Deusen and D. E. Wellman conducted the services. The friends in Antigua are to be congratulated on their neat church building.

Eld. W. W. Eastman and family have just sailed for America. Mrs. Eastman has battled heroically against that dread enemy disease, but a change of climate was necessary. May the same Spirit that has richly blessed their labours here, ever go with them.

A successful series of tent meetings have been held in the Gospel Tent in Port-of-Spain, Trinidad, for the past three months. The interest has continued unabated through pestilence and riot. The tent will soon be taken down to make way for the permanent church building.

Brother Philip Gidings, a native of the West Indies, who has been laboring faithfully for several years in British Guiana, was ordained to the Gospel Ministry during the recent visit of Eld. W. A. Spicer of the Mission Board.

Eld. F. I. Richardson after six years of faithful labor in the West Indies is compelled on account of failing health to resign the presidency of the Jamaica Conference. The Lord has abundantly blessed his labors, and all his friends unite in the wish that he may enjoy his well-earned rest. Elder J. B. Beckner succeeds him as president of the Jamaica Conference.

In March the new church building in Georgetown, British Guiana, was dedicated. One item of interest was that the Mayor of the city in his address welcomed the Seventh Day Adventists to Georgetown, expressing as his belief that they were doing a good work in British Guiana. It was a pleasure to note the presence of ministers of other denominations assisting in the dedication service.

The Thirty-fifth Session of the Seventh Day Adventist General Conference convened last month in Oakland, California. The ring of God's last warning, saving message, was heard in the voices, and the purpose of the everlasting Gospel was seen in the faces of those earnest devoted delegates representing the world-wide field. Particulars at hand too late for this issue, but we promise more details in our next.

Elder W. A. Spicer of the Mission Board recently made a hurried tour of the West Indies. During his visit the Jamaica Conference was organized with seventeen churches and a membership of 1,200; also the East Caribbean Conference with sixteen churches and a membership of about 900. These two Conferences were duly voted into the world-wide sisterhood of Conferences at the recent General Conference held in Oakland, Cal.

What are you doing to place the WATCHMAN in the homes of your friends and neighbours?

The World-Wide Message.

His Truth is Marching On.

(Tune—Battle Hymn of Republic.)

Mine eyes have seen the glory of the coming of the Lord.

He is trampling out the vintage, where the grapes of wrath are stored ;

He hath loosed the fateful lightning of his terrible swift sword :

His truth is marching on.

Chorus.

Glory, glory, hallelujah! glory, glory, hallelujah!

Glory, glory, hallelujah! His truth is marching on.

I have seen him in the watch-fires of a thousand circling camps ;

They have builded him an altar in the evening dews and damps ;

I can read his righteous sentence by the bright and shining lamps :

His truth is marching on.

He has sounded forth the trumpet that shall never call retreat ;

He is sifting out the hearts of men before his judgment seat ;

O be swift my soul to answer him! be jubilant my feet,

Our God is marching on.

—Julia Ward Howe.



The Fulfilment of Prophecy.

IN our Saviour's triumphal entry into Jerusalem we see a striking fulfilment of the truth of John x., 35, last clause, the scripture cannot be broken. The prophets of old had foretold that on that day Jesus should ride into Jerusalem on a colt the foal of an ass whereon never man had sat, and the sweet Singer of Israel had put this song in the mouths of the people "Hosanna to the Son of David . . . Hosanna in the highest." And it was even so. "And some of the Pharisees said unto Him, Master rebuke thy disciples, and He answered and said unto them I tell you that if these should hold their peace, the stones would immediately cry out."—Luke xix., 39-40. The scriptures had minutely described the scene and it must come to pass. If none of the children of men could be found willing to be used by God in its fulfilment, then the very stones would immediately cry out. The scriptures cannot be broken.

WHERE THE DISCIPLES FAILED.

Holy Writ had foretold the first advent of Christ. His suffering, His death on the cross, His resurrection and

triumphal ascension to the city of God. Yet these foretold events came with as much surprise to the disciples as though they had never heard them. See them disheartened and hopeless after the crucifixion. Listen to their sorrowful words "but we trusted that it should have been He which should have redeemed Israel."—Luke xxiv., 21. But Jesus "beginning at Moses and all the prophets expounded unto them in all the scriptures the things concerning himself." ver. 27. They had read those very scriptures over and over again, but now for the first time their meaning dawns upon them. "O fools and slow of heart" says Jesus.

And why were they so slow of heart? They were born into the Jewish nation at a time when tradition was taught for truth. From childhood they had been taught by their priests that The Christ, when He should come, would set up a temporal kingdom and reign as king. But did their unbelief and slowness of heart hinder the fulfilment of the prophecies? Not in the least. They alone were the sufferers. The scriptures cannot be broken.

PROPHECY FULFILLING TO-DAY.

And now to-day we are living in the midst of the fulfilment of prophecy. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."—Matt. xxiv., 12. "He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth."—Rom. ix., 28; Mal. iv. 5; Is. lxii. 10-12. The careful student of prophecy knows that these scriptures will be fulfilled by the proclamation of the Three Angels' messages of Rev. xiv. 6-12.

These messages are now due. If no one from the children of men could be found to proclaim them, the stones would immediately cry out. But, praise the Lord, that alternative has not presented itself. Souls have been found who have responded to the Spirit's call, and to-day there is a mighty world-wide marshalling of forces, lining up for service, for the sole purpose of being used by God in fulfilling these prophecies. The scripture cannot be broken. We may be "slow of heart" and unbelieving because of tradition or error taught us from infancy, but the prophecy will be fulfilled just the same. We will be the losers.

And the *Watchman* comes to your door representing this world-wide movement, and invites you to seriously investigate the message it bears. To help you grasp something of the breadth of

this work we append the following statistics. Not to boast in men, for our sufficiency is of God. Men are but the humble instruments in God's hands to fulfil His word. Those now connected with it might drop out, yet the message would not be hindered. God has set His hand to make a quick work in the earth: He will cut it short in righteousness.

It is certainly encouraging to note the progress the message has made in—

NORTH AMERICA.

United States.—Seven Union Conferences sub-divided into 45 State Conferences and three Mission fields, twenty-five Sanitariums, seventeen Colleges and Academies and a system of church schools.

Canada.—Four organized Conferences, one Mission field and one Sanitarium.

Mexico.—Two Mission Stations and one Sanitarium.

Central America.—Eight Missions and three schools.

West Indies.—Two organized Conferences, viz.: Jamaica and East Caribbean (the latter comprising the Lesser Antilles, Trinidad, and the Guianas), and the Porto Rico and Bermuda Missions.

SOUTH AMERICA.

The River Plate Conference, The Brazil Conference, and The West Coast Mission.—Three Academies and one Medical Mission.

EUROPE.

Great Britain.—North England Conference, South England Conference, the Ireland, Scotland and Wales Missions, one Sanitarium, one Medical Mission in Ireland and one College in London.

German Union Conference.—Four organized Conferences, seven Missions, two Sanitariums, and one College.

Scandinavian Union Conference.—Including Denmark, Norway, Sweden, Finland and Iceland. Three organized Conferences, two Missions and two Sanitariums.

French-Latin Union Conference.—Including French-Switzerland, France, Spain and Italy, one organized Conference and three Missions.

THE ORIENT.

Oriental Mission.—Including Greece, Turkey, Syria, Palestine, Egypt and Asia Minor, also the China, Japan, India and Sumatra Missions.

AFRICA.

South African Conference.—With one College and one Sanitarium, Natal-Transvaal Mission, Basuto Mission, Matabela Missions, Nyassaland Mission, Gold Coast Mission. The mission stations in Egypt, and German East Africa.

AUSTRALASIA.

The Australasian Union Conference.—Comprising the organized Conferences of New South Wales, New Zealand, Queensland, South Australia, Tasmania, Victoria, West Australia and the Raratonga, Fiji, Tonga and Norfolk Island Missions, with one College and four Sanitariums, besides in Polynesia we have the Pitcairn Island, Samoan, Society Island, and Hawaiian Island Missions.

This world-wide message is published and preached in thirty-two different languages.

His truth is marching on, let us join the ranks and press on to eternal victory.

G. F. E

The Home.

If I Were You.

If I were you I'd see my path of duty
So straight and plain without a curve or bend ;
And walk upon it, without swerve or falter,
From life's beginning straightway to its end
I'd be so strong, so faithful, and so true,
I would, if I were you.

—Anna Alcott Connelin.



The two Margarets—Martyrs of the Solway.

IT was a beautiful morning in the month of May. The sky was serene and without a speck of a cloud, the orchards full of the scent of apple blossoms and the songs of birds. Far away the hills were all aflame with purple heather and patches of yellow gorse, while the little hamlets that nestled in the shadow of the glens looked as if they were abodes of peace and happiness.

But, alas, it was not so. This is a story of Scotland's martyrs, nearly two hundred years ago. Then "The pair hill folk," as the Covenanters were called by their friends, were hunted from one rocky fastness to another, wandering "in deserts and in mountains and in dens and caves of the earth." Often the escapes of these fugitives from their pursuers were so narrow as to appear miraculous—being in truth, singular interpositions of the providence of God in behalf of His persecuted people.

Yet many were taken, chiefly in their hillside meetings for worship, and were either shot at the time of their apprehension or brought to a mock trial and sentenced to death if they refused to abjure the faith and mode of worship so dear to them, and conform to that of their oppressors.

On that bright May morning two women were sitting together in a narrow cell of the roughly-built *tolbooth*, or gaol, in the town of Wigton. They were both named Margaret ; but while one was nearing her threescore years and ten, the other, though her face wore a saddened look, had scarcely seen eighteen summers.

She was full of life and energy, while her companion, although she had continued steadfast and faithful before the council, was now cast down by many fears and forebodings as the time drew near for the execution of the sentence. For, in case they did not take the oath of abjuration, they were condemned to be fastened to stakes within tidemark of the sea, and slowly drowned by the incoming waves.

The older woman, worn out by want of rest and refreshment, had fallen into a light drowse, with her grey, uncovered head leaning against the rough stone wall behind her.

Suddenly she started to her feet with a sharp, wailing cry.

"O Johnnie, man, dinna lave me to drown alane, all alane ! Gin ye wad only gae wi' me, lad, and tak' a strong grip o' my pair, weak hand."

"When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee. . . . For I am the Lord thy God, the Holy one of Israel, thy Saviour," repeated the clear voice of the girl Margaret, as she gently forced her companion again on the low bench, and, kneeling before her, embraced and supported her with her strong young arms.

"Eh ! is it you, lassie?—bonnie Margaret, as they ca' ye. Ah, me ! I dreamed I was back in the pleasant bit shieling on the green brae side, where I used to live lang syne wi' my John and the wee bairnies that are a' dead and gane years ago. Then it seemed as if a great flood came to drown me, and I cried out for the faces of the gruesome sea monsters looked like the faces of the cruel men who threatened us and drove us along with their pikes. O lassie, I'm sore afraid."

"I, even I, am He that comforteth you ; who art thou that thou shouldst be afraid of man that shall die, and of the son of man which shall be made as grass?" quoted "bonnie Margaret."

"O lassie, ye do me a waird o' good. Canna ye tell me mair o' thae blessed words that seem like honey and the honeycomb?" said the poor creature, weeping gently, as she laid her head on her young companion's shoulder.

"I can," cried the girl, her eyes kindling. "The troopers shied my precious wee Bible into the deep loch when they broke up our conventicle, as they ca'd it, and took us prisoners. But they could no root the holy texts out of my heart and memory."

Still kneeling, she then repeated the greater part of that comforting chapter beginning :—

"Let not your heart be troubled ; ye believe in God, believe also in Me. In My Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also."

Then, pausing a while, as if she were turning the leaves of a book, she began again :—

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The morning passed swiftly away. High noon came, which was the time fixed for the execution of their sentence. The crowd that had been gathering since early dawn, now pressed nearer to the walls of the gaol ; for it

was announced that the Provost had arrived, and, at the head of a party of dragoons, he soon came clattering along the principal street of the town.

Then the two poor, defenceless women stepped meekly out, and being placed in the midst of the rude soldiery, who greeted them with taunts and ribald jests, the procession moved on in the direction of the sea.

Many were the expressions of sorrow and sympathy from those who accompanied them on their melancholy journey. Few had tasted a morsel of food that day, or even kindled a fire in their habitations ; for the hearts of the people were very sore at the pitiful sight of the two Margarets walking calmly along as if they were "ganging to the kirk" on a bright Sabbath morning. The younger woman supported and aided her companion's failing steps, golden locks mingling with the silver, both soon to wear the martyr's crown.

When they reached the shore, over which the tide had even then begun to rise, a free pardon was offered to both prisoners on condition that they would take an oath to abjure all connections with the persecuted covenant folk. But this they steadfastly refused to do.

"If we have no part with Christ's dear servants," they said, "we have no part with Him. And if we deny Him, He also will deny us."

So they took the elder Margaret, and bound her to a stake set far out into the sea, so that the waves had already risen to her knees, thinking to frighten her young companion with the sight of her dying struggles. But before she was led away, bonnie Margaret embraced and kissed her, praying God to be with her, according to His gracious promise, and adding, as a parting benediction, these words of the Lord Jesus :—

"Be thou faithful unto death, and I will give thee a crown of life."

She was then herself tied to a stake placed nearer the landmark, and her face forcibly set in a position to watch the body of her friend, now sinking, now rising with the surging waves, until the last flutter of her garments had disappeared, and all was over. But Margaret was in no wise daunted by the sight ; but, as the old chronicler tells us, sang in a clear, loud voice several verses of the twenty-fifth Psalm :—

"To Thee I lift my soul,
O Lord, I trust in Thee ;
My God, let me not be ashamed,
Nor foes triumph o'er me."
"Turn unto me Thy face,
And to me mercy show ;
Because that I am desolate,
And am brought very low."

As she paused for breath, a woman's voice in the crowd arose with an exceeding bitter cry :—

"O Margaret, my bonnie, bonnie Margaret, gie in, gie in, my bairnie—dinna drown. Gie in and tak' the oath."

"Whisht, mither dear," replied the girl, "dinna ye ken that if we be dead with Christ, we shall also live with him? If we suffer, we shall also reign with Him."

Then another cried,—
"Margaret, canna ye just say, 'God save the king?'"

A thrill ran through the fast-chilling veins of the young martyr at that sound of that manly

voice, but, after a moment's struggle with the ties of earthly love, she answered in low but firm tones,—

"I pray God to save him of His great grace."

"She has said it, my Lord Provost; she has said, 'God save the king.' Let her go," cried several voices.

The soldier bent his head and whispered in Margaret's ear,—

"Take the oath, foolish and obstinate girl, and I will save you even now."

Finding, however, that the maiden continued firm in her refusal, and worn out by what they called "contumacy," they left her to die. Her voice was still heard in prayer and praise until the water came up to her lips. Then her face seemed to shine with a glory not of earth, and after a few more struggles, Scotland's maiden martyr was numbered with "those who were slain for the Word of God and for the testimony which they held. . . . For they loved not their lives unto the death."

—Sel.



The March of Events.

The Educational Bill, recently passed in England, seems not to be proving as satisfactory to churchmen as had been hoped by them.

One of the Immediate results of the recent Venezuelan imbroglio, was the large increase of battleships in the bill, passed at the recent Session of Congress, authorizing the increase of the United States Navy.

A Writer in a Current English Magazine says, "Not one man in a dozen is a believer in the historic faith of Christendom. Christian Nation indeed! It is no wonder that such statements as those recently made by a German Professor concerning both the Old and New Testaments can pass without the rebuke they deserve.

The Question of native labor in the South African mines is perplexing the home government at the present time. Nearly 100,000 men are required, and just where and how to get them is the difficulty. Thousands of His Majesty's loyal subjects in the West Indies will watch with keen interest the settlement of this question.

A Rebellion, promising to be successful, in Morocco, one of the petty states of Northern Africa, is attracting international attention. This earth is after all a very small one, and after it is apportioned out, each nation will have to be more or less satisfied with its share. So jealous eyes are ever fixed on every trouble of this kind, and it is hard to tell what complications may arise at any moment.

The Council of Evangelical churches in Jamaica have again made their periodical petition to the Governor against the running of the trains on Sunday. We have faith in a Power higher than the governments of this world, and believe that in religious matters the influence of the Holy Spirit will accomplish much

better results than the strong arm of the law, which should never be sought to enforce the laws of the spiritual realm. If Sunday has received any sacredness from this Higher Power, petitions should be addressed to His Court. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. xxii., 21.

As the Aged Emperor of Austria draws near to the close of his life, unusual interest is centered in the question of what shall become of Austria after his death. The breaking up of a European Power might easily cause Europe to lose its equilibrium. At any rate, Germany, Italy, and Russia are closely watching the situation.

The Uprising in the Balkans was worse this spring than usual. It seems that Turkey will be able to hold out but little longer in Europe. The way in which Turkey is able to stave off the crisis, year after year by her worthless promises, puzzles even the wisest statesmen. But the student of prophecy knows that it is the angels that are holding the winds of war "until the servants of God are sealed in their foreheads." Is this sealing work going on in your heart? Rev. vii., 1-3.

The Volcanic Eruptions in St. Vincent and Martinique have been made the subject of earnest study by scientists. It is evident, from the few reports already made public, that some current "scientific" theories have received quite a shock along with the islands in question. The St. Vincent eruption has produced the most notable geological consequences. One item of interest is the clouds of incandescent, luminous sand, united with the powerful, deadly gases, rolling like an avalanche down the mountain slope, the weight of the sand keeping it to the surface of the earth, and the expanding gases lifting it sufficiently to keep it in motion. And this avalanche slew its thousands. The sand alone would have rested peacefully on the mountain side; the gas alone would have risen high in the air and passed safely overhead; but the two, locked in deadly embrace, scattered death and destruction everywhere.

The Treaty with Colombia concerning the Panama canal successfully passed the American Legislative bodies, and it now awaits Colombia's sanction. It is of general interest throughout the West Indies as every part of our territory will be affected by it. This treaty provides that the work on the canal must be begun within two years, and finished within twelve. The French Company is to receive \$10,000,000, and Colombia \$10,000,000. The treaty is for 100 years, renewable forever at the option of the United States. After nine years the United States is to pay \$250,000 annual rent. The neutrality of the canal is guaranteed. The United States is to spend \$200,000,000. As it is probable that

West Indian labor will build the canal, much of this will circulate throughout the West Indies. It seems Colombia is not exactly satisfied, but it is to be hoped that everything will be satisfactorily adjusted soon, so that work can be begun.

King Edward has been on quite an extended tour. The most interest is attached to the visits to Italy and France. In Italy he was able to visit both King Victor Emmanuel and the Pope, and apparently keep on the best of terms with both; a delicate task which a short time ago would have been thought impossible. The "deadly wound" (Rev. xiii., 3) is rapidly healing. It will be well to watch the outcome. In France the King was given an unexpectedly hearty welcome, exceeding that given in France to any English monarch for years, and exceeded in recent years only by the ovation given the Czar of Russia.

One of the most serious problems confronting those responsible for Britain's standing among the nations, is the army problem. It is recognized that the empire's strength is her navy, yet to make the work of this navy as effective as it should be, it must be backed by an efficient, available army. It is now evident that England will be compelled, for her own protection, to swing fully into the European current of militarism. "Proclaim ye this. . . . prepare war. . . . Beat your plowshares into swords and your pruning hooks into spears." See Joel iii., 9-16.

The Bible tells us that in the days preceding the flood the earth was filled with violence. Our Saviour says that as it was in the days of Noah so shall it be at the coming of the Son of Man. Today we can see this spirit of unrest and riot growing. Wherever the immediate blame may lay, it is true that the recent riot in Port-of-Spain (in which 15 were killed, and more than forty wounded, mostly innocent parties), is but a symptom of this condition. Satan is fast filling with his spirit the hearts of those who will yield to him. Mr. Chamberlain has acted with commendable promptness in the matter. The Commission of Enquiry appointed by him is now taking evidence in this city.

The Idea of Wireless Telegraphy which only a few months ago was thought to belong only to the land of dreams has become an established fact, and it promises to be in use everywhere very soon. Briefly, the Marconi system consists of setting in motion electric waves which pass through the ether and are received on a wire or wires strung in the air. Mr. Marconi has not invented the parts of his system, but by a brilliant originality has combined the deductions and inventions of all modern electricians into a practical and successful system. It is so simple. And yet the infidel points the finger of scorn at the devout Christian who believes in the efficacy of prayer.

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"But as we were allowed of God to be put in trust with the gospel; even so we speak, not as pleasing men, but God who trieth our hearts." 1 Thess. ii., 4.

To those who carefully peruse the contents of this paper, we believe, it will be unnecessary to make any apology for adding another to the religious journals already published in the West Indies.

Owing to unavoidable delay in receiving necessary supplies this first issue of the *Watchman* is somewhat later than promised. Our illustrations are on the way coming to us, and we held our forms open until the last, but it was necessary to go to press without them. Succeeding numbers will be better illustrated.

This First Number of the *Watchman* is sold by agents in the islands of Trinidad, Jamaica, Tobago, Barbados, Grenada, St. Vincent, St. Lucia, Dominica, Antigua, St. Kitts, Saba, Tortola, St. Thomas and in British Guiana. Is there an Agent near you? If not please communicate with this office. The 3,000 copies of the first issue are not sufficient to supply the advance orders that have come in. This hearty response is gratifying indeed. Please notify us at once if you wish your club increased.

We are standing to-day in the midst of a mighty conflict and many know it not. The perils of the last days are upon us, the signs of unrest and a mighty upheaval just ahead are thickening around us, and still eyes are heavy and ears are dull of hearing. In the babel of voices there is need of our listening to the voice of Him who all through the ages has spoken as one having authority. To his unerring word we must turn our eyes. On His sure promises we must rely.

Strength from the Word.—This word strengthened Jeremiah to stand amid the persecution and bitter discouragement at the time of the breaking up of God's people. It enabled Daniel to stand loyal to temperate habits in Babylon and kept his windows open towards Jerusalem though the king's decree hung over him, and the lions' den was just before him. It closed the mouths of the lions and kept the three worthies in the fiery furnace. It sent the learned Paul to the rich and poor even to the ends of the earth suffering privations and persecutions to extend the triumphs of the cross. This same word has not lost its power, but to-day will instruct, strengthen and fortify, every soul who will open their hearts to receive it.

The Watchman.

Preach the Word.—The special work of the *Watchman* is to present the gospel of our Lord Jesus Christ, which is the power of God unto salvation to everyone that believeth. This gospel is found in the Word of God. It shall ever be our province to set forth what this Word says, rather than to waste time and energy in attempting to explain what it means. If it does not mean what it says it is worse than useless to preach about what it means. "Preach the Word." 2 Tim. iv., 2. "Consider what I say." 2 Tim. ii., 7.

This, however, does not forbid us from reading what the Word says distinctly, so "as to give the sense," as did Nehemiah (Neh. viii., 8), but it does mean we shall not be led into debating and wrangling. It requires much less knowledge of the scriptures to preach about them than to preach them. Yet it is the preaching them that counts.

The Dark Ages.—In Acts xx., 28-31 and 2 Thess. ii., Paul tells us of the "falling away" which should come into the Church. This "falling away" plunged the world into that time known as the "Dark Ages." During the Dark Ages the Bible was taken away from the common people, and they were taught tradition and superstition. But He who had given the Word did not leave them in darkness, but through the Reformation restored to all the people once more the Holy Scriptures in their own tongue.

God leads His people Out.—But the world could not come from the midnight darkness at once into the full blaze of the noonday sun. Not one could endure it while hampered by mortality. So the Lord has been leading His people gradually and gently. "The path of the just is as a light that shineth brighter and brighter until the perfect day." Wycliffe, Luther, the Wesleys, and a host of other noble men were used by the Lord in their respective days to lead His people forward in this path.

But their Followers have made the mistake of taking the Bible knowledge of their particular leader at his time and, building around it their walls of creed, have camped in the same place refusing to advance with the pillar of cloud. They fail to perceive the new beauties of God's truth unfolding as He leads His people on to the perfect day, "Why seek ye the living among the dead? He is not here but risen." Luke xxiv., 51. Yet each of these Reformers stood on the platform of the Bible, and the Bible only, and doubtless, were they living, if still imbued by the same spirit, would now be found in the front ranks proclaiming God's message for to-day.

Of Wycliffe, Wylie says in his history of Protestantism. "He held the Bible to contain a perfect revelation of the will of God, a full, plain, and infallible rule of both what man is to believe and what he is to do; and turning away from all other teachers, from the precedents of the thousands of years which had gone before, from all the doctors and councils of the church, he placed himself before the Word of God, and bowed to God's voice speaking in that Word with the docility of a child. And the authority to which he so implicitly bowed, he called on all men to submit to. His aim was to bring men back to the Bible. And by setting up this Divine authority, he displaced that human and fallible authority which the corruption of ages had imposed upon the Church."

Luther.—At the City of Worms, with his life on the altar, Luther replied thus to the command to retract. "I cannot submit my faith to the Pope or Councils. If then I am not convinced by proofs from Holy Scripture. . . . If my judgment is not brought into subjection to God's Word, I neither can nor will retract anything. Here I take my stand; I cannot do otherwise, God be my help."

Westley.—"The Holy Scriptures contain all things necessary for salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary for Salvation."

If you receive this number without having ordered it, please consider it an invitation to subscribe. Price 2 Shillings per year, postpaid.

COMING NUMBERS.

It is not possible to announce all the good things for succeeding numbers, yet we give here a few of the subjects that will be studied from The Holy Scriptures.

Steps to Christ.	
Jesus is Coming Again	III.
Signs of His Coming	"
The Eastern Question	"
The Prophecies of Dan. & Rev.	"
Origin of Sin.	
Nature and Destiny of Man.	
Miraculous Powers.	
The Home of the Saved.	

And more as the scroll unrolls. Our theme, Christ and Him Crucified; our object, the Salvation of Souls; our text book, the Word of God. We hope to make each succeeding issue better than the one preceding it. You cannot afford to miss a single number.

One Verse Each Day.—We trust all will ponder well the lesson of the Two Margarets p. 10. "Thy word have I hid in my heart that I may not sin against thee." Ps. cxix., 11. We should prepare for just such an emergency as this. Are we doing so? If only one verse were learned each day, and repeated in a prayerful frame of mind until the Spirit had made its meaning plain, what a wealth of Bible knowledge would be ours by the end of the year. Try it!

Not Creed but the Bible.—There is to-day a great battle between creeds. The *Watchman* has no creed but the Bible. Any creed that has more in it than what is in the Bible, we do not want, the Bible is a sufficient guide. Any creed that has less than the Bible, we do not wish, we need all that God has seen best to reveal to us. And if the creed has just the same as the Bible we choose the Bible.

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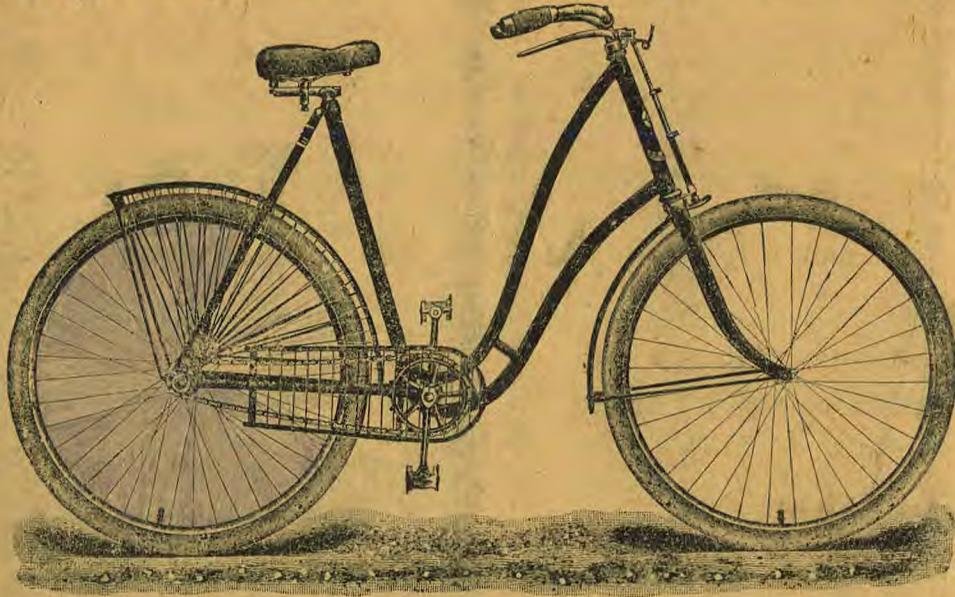
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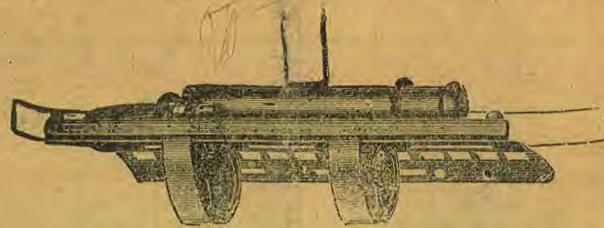
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