

CARIBBEAN WATCHMAN



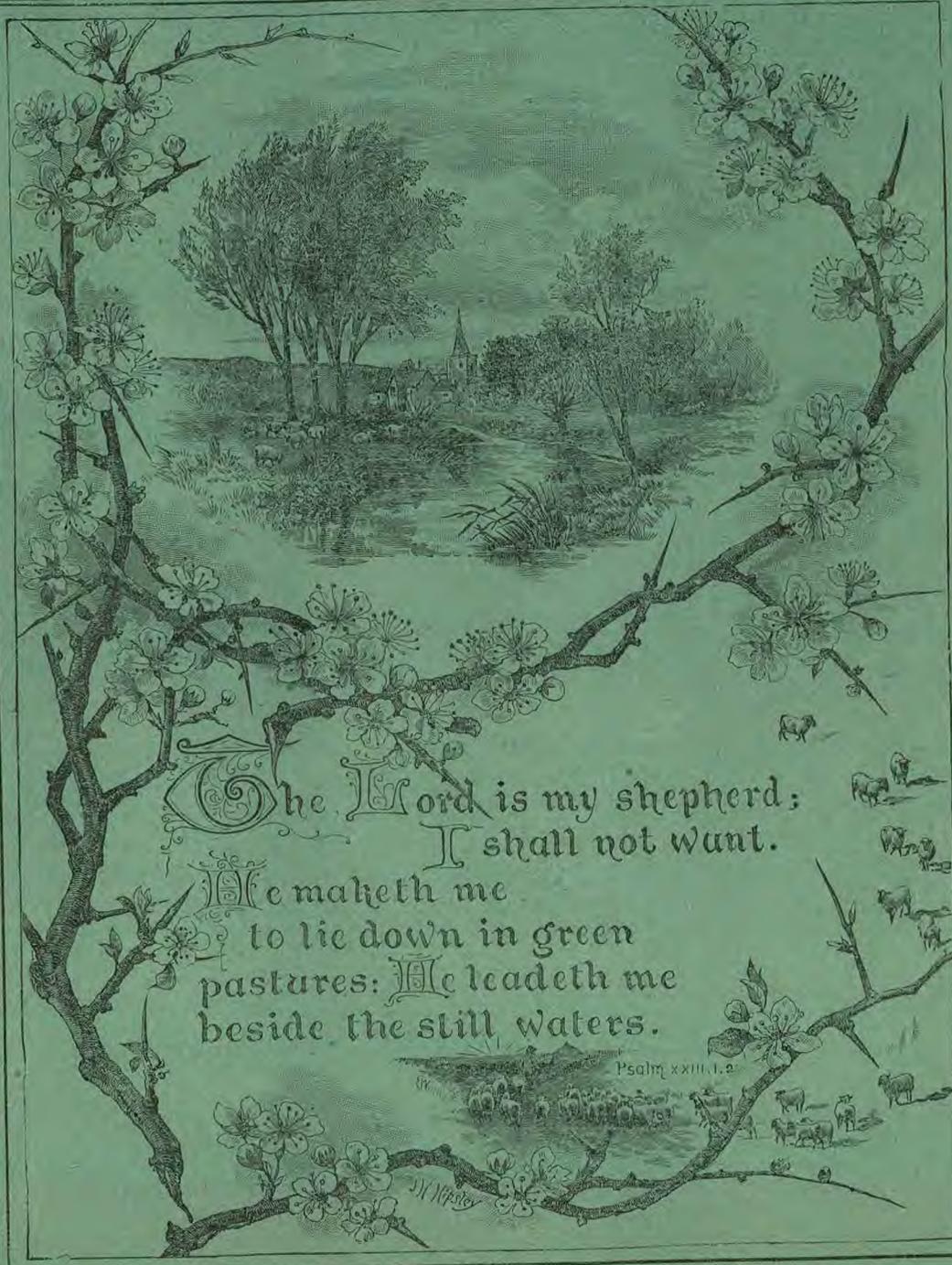
"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."



Vol. II.—No. 3.]

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

[Price 3 Cents.



The Lord is my shepherd;
I shall not want.
He maketh me
to lie down in green
pastures: He leadeth me
beside the still waters.

Psalm xxiii. 1, 2

J. N. P. 1903

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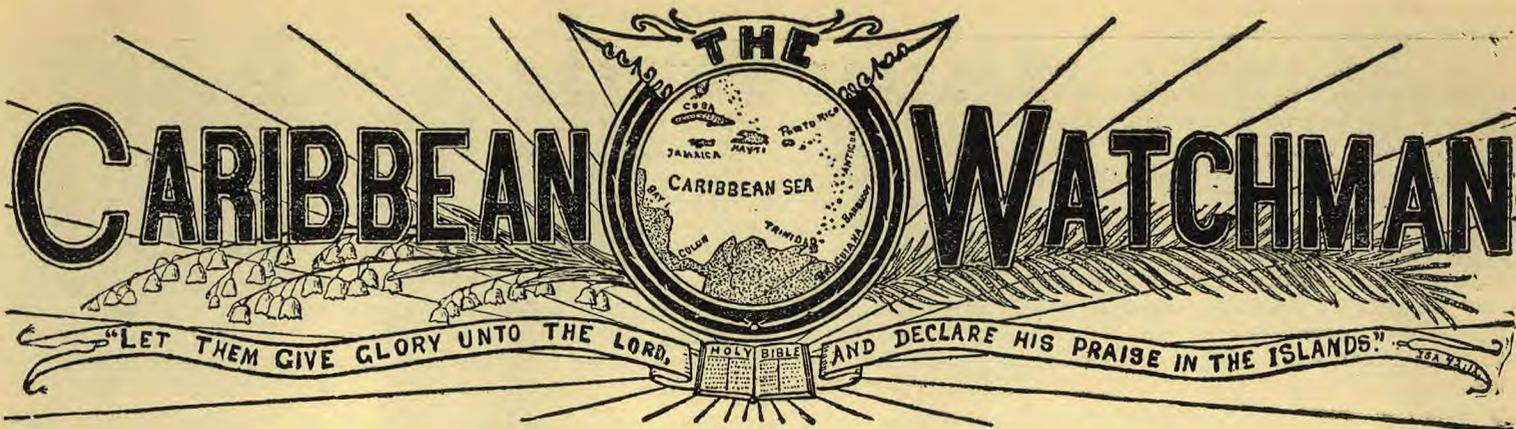
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Vol. I.—No. 3.]

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

[Price 3 Cents.

For Me.

Under an Eastern sky,
Amid a rabble's cry,
A man went forth to die
For Me.

Thorn-crowned His blessed head;
Blood-stained His every tread;
Cross-laden, on he sped
For Me.

Pierced were His hands and feet;
Three hours did o'er Him beat
Fierce rays of noontide heat
For Me.

Thus wert Thou made all mine;
Lord make me wholly thine;
Grant grace and strength divine
For Me.

In thought and word and deed
Thy will to do. Oh, lead
My soul, e'en though it bleed,
To Thee.

—Selected.

The Good Shepherd.

LUKE XV., 1-10.

AS the "publicans and sinners" gathered about Christ, the rabbis expressed their displeasure. "This man receiveth sinners," they said, "and eateth with them."

Christ did not at this time remind His hearers of the words of scripture. He appealed to the witness of their own experience. The widespread tablelands on the east of Jordan afforded abundant pasturage for their flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, also men who had money invested in flocks and herds, and all could appreciate His illustration.

"What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until ye find it?"

These souls whom you despise, said Jesus, are the property of God. By creation and by redemption they are His, and they are of value in his sight. As

the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's and He longs to recover His own. Eze. xxxiv., 12.

In the parable, the shepherd goes out to search for one sheep—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one.

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it cannot find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God. The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back and I will open the door of the sheep fold, and lethem in." No, no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety and the more earnest his search. He makes every effort to find that one lost sheep.

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised

and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure but of success and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one left unsuccessful. Everyone that will submit to be ransomed, Christ will rescue them from the pit of corruption, and from the briars of sin.

Desponding soul, take courage, even though you have done wickedly. Do not think that *perhaps* God will pardon your transgressions, and permit you to come into his presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine and went out into the wilderness to find that which was lost. The soul bruised and wounded and ready to perish, He encircles in His arms of love, and joyfully bears it to the fold of safety.

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon his friends and neighbors, saying, "Rejoice with me for I have found my sheep which was lost." So when a wanderer is found by the Great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing.

"Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance." You, Pharisees, said Christ, regard yourselves as the favorites of heaven. You think yourselves secure in your own righteousness. Know, then, that if you need no repentance, my mission is not to you. These poor souls who feel their poverty and sinfulness, are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of

these souls joins himself to Me; but know that angels rejoice, and the song of triumph rings through the court above.

When one who has wandered far in sin seeks to return to God, he will encounter criticism and distrust. There are those who will doubt whether his repentance is genuine or will whisper, "He has no stability, I do not believe that he will hold out." These persons are doing not the work of God, but the work of Satan who is the accuser of the brethren. Through their criticism the wicked one hopes to discourage that soul and to drive him still farther from hope and from God. Let the repenting sinner contemplate the rejoicing of heaven over the return of the one that was lost. Let him rest in the love of God and in no case be disheartened by the scorn and suspicion of the Pharisees.

How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them, they may be in the greatest need of your compassion. In every assembly for worship there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ.

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless, but if they had received the same advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness. Angels pity these wandering ones. Angels weep while human eyes are dry and hearts are closed to pity. O the lack of deep, soul-touching sympathy for the tempted and erring! O for more of Christ's spirit, and for less, far less of self!

MRS. E. G. WHITE.

The Bible.

WE are living in the greatest age for writing, printing, and publishing this world has ever seen. The printing presses of the world are hourly pouring forth an immeasurable quantity of literature of one sort or another. It would be about as easy to count the stars as to make a list of publications issued during the past century. Literary men find it impossible to keep track of everything printed in even one year. The majority of these publications have small circulations and are printed in but one language. Some of the more popular and useful volumes are sometimes translated into a few other languages and have wider circulation, but in this respect the Bible

has pre-eminence over all other books.

No other book ever printed can boast of having been translated into over 150 different languages and dialects. Consequently no other book has ever had such a wide circulation. In England one printing office alone (the Oxford) turns off on an average 40 Bibles per minute or 7,488,000 copies per annum. Then when we consider that there are scores of other large publishing houses in Europe and America engaged in printing the Word of God, what must the total output be!

The Bible is truly a World Book, but not a worldly book. Its tremendous circulation demonstrates its adaptability to the spiritual wants of all mankind. It makes no difference what the race, class, or condition; whether Anglo-Saxon or Ethiopian, king or peasant, rich or poor, you can find those among all who will testify that the desires of the heart are met and amply satisfied by this never failing fountain of instruction and comfort.

This universality of the Bible constitutes one of the evidences of its divine inspiration. Just as it can be clearly seen that a Divine Mind arranged and adapted all nature to meet the wants of the natural man, so it can also be seen that this Blessed Book meets all the spiritual needs of the soul, and thus it is plain that the Author of the one is the Author of the other, the God of nature is the God of the Bible, the Creator of heaven and earth. And this being true it behooves us to never esteem one word of Holy Writ as of little importance. **Rather**

"Study it carefully,
Think of it prayerfully,
Deep in thy heart
Let its pure precepts dwell."

From time to time some one arises and tells us that the Bible is out of date, that scientific research is pushing it to the background, but this is a great mistake, as its wonderful circulation demonstrates. The Bible is proof against absolute destruction by fire, by papal decrees, by ridicule, or by the "guess work" of science "falsely so called."

There are books and books, but the Bible is the Book of Books. Wherever it has gone throughout the earth it has carried a civilizing and uplifting influence. Show us a land without Bibles and we will show you a land perilous to live in. Read the history of Bible circulation and of modern learning and you will find that the former has led the way for the latter. Our civilisation owes a tremendous debt to the scriptures. The blessings and privileges which we enjoy in this enlightened Empire are traceable to the influence of the Bible. Let no one be so ungrateful as to repudiate the debt. Rather give the Bible credit by permitting it to be our chief counsellor and guide. Friend, do it the honour of receiving it into the secret chambers of your heart, and then permit its sacred truths to come out in

living characters in word and action.

One thought in this connection may never have occurred to the reader. Why has the circulation of the scriptures become so general in this day and age of the world? It has not always been thus. Centuries passed with the Bible a "Forbidden Book" to the mass of mankind, and for the few to whom it was permitted it was chained to monastery walls. Wycliffe, Luther, and others, broke these chains; and from that time to this Bible circulation has increased by leaps and bounds until it has reached its present vast proportions. If we had lived before the days of Wycliffe we would have had to pay perhaps 40 pounds for a copy of the Scripture; to-day we can purchase a copy of the Word of God for a sixpence. Then we would have read it at the peril of our lives, to-day we have full liberty in this matter. Why is it we are so favored above our ancestors in this respect? Is it all a mere accident—a freak in history? Is it a matter that is chargeable merely to human causes? Or is the hand of God in it all leading men to devote time, talent, and means to this end? And if, as every believer will acknowledge, it is all in the order of God, why, we ask again, has the circulation of the Word become so general at this time?

In considering this question the reader should bear in mind what the Saviour said on the subject. In Matt. xxiv., 14 he tells us, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." The gospel and the Word are inseparable, and thus this passage has in it the answer to our question. The Scriptures are to be proclaimed in all the world just prior to the end. The angel said to Daniel "Shut up the words and seal the book, even to the time of the end, many shall run to and fro, and knowledge shall be increased." Dan. xii., 4. In this passage an increase of knowledge is associated with the "time of the end." Many Bible students take the position that the expression relative to an increase of knowledge refers primarily to scriptural knowledge. This being true we learn that at the time of the end there is to be a great increase of Biblical knowledge, and the Word will be preached everywhere. Then is not the extensive circulation of the Word of God at the present time significant, to say the least. And should not the fact that we are told that this blessed Word is to be preached in all the world *for a witness* stir us up to study our Bibles as never before? If the Lord returns and finds us eating and drinking with the drunken, our dusty, unstudied Bible will bear witness as to the reason of our ignorance of His near return.

"Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore."

W. J. TANNER,

The Signs of Christ's Coming.

The Coming Glory.

Still do time's weary seasons throb and linger ;
Death is written everywhere ; the world is old
and grey ;
Signs in the earth and air, with prophetic
finger,
Point to the dawning of the everlasting day.

For six milleniums has the mournful story
Of sin and suffering darkened land and tide,
Soon will the earth gleam with a brighter glory,
Brought to its bosom by the Crucified.

Turn to the prison cell where captive hearts
are weeping ;
Look at the tempests that darken all the sky ;
Tarry by the graveyard where the loved are
sleeping,
And then thank the Lord that His coming
draweth nigh.

Still do the years of probation throb and linger ;
Life is a mingled dream of sunshine and of
rain ;
But the inspired Word, with prophetic finger
Points to the glory when Christ shall come
again.

L. D. SANTEE.

What Shall Be the Sign of Thy Coming?

"And as He sat upon the Mount of Olives, the disciples came unto Him privately saying, 'Tell us, when shall these things be? and what shall be the sign of Thy coming and the end of the world?' Matt. xxiv., 3.

IN replying to the questions of His disciples, our Saviour described the signs in the earth, sun, moon and stars, in such a manner that it might be understood when they occurred that His coming was in the near future. And now in relation to the fulfilment of these prophecies, we here introduce the reader to

THE FIRST SIGN OF THE SECOND ADVENT OF CHRIST.

The Son of man, through His servant John, thus reveals the first of the signs that were to precede His second coming: "There was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood." Rev. vi., 12.

"The great earthquake of Nov. 1, 1755, known as the earthquake of Lisbon," was the fulfilment of this prophecy, and the first sign of the second advent of Christ. "It pervaded the greater portion of Europe, Africa, and America. A great part of Algiers was destroyed. Houses were thrown down, and multitudes were buried beneath the ruins. Ninety thousand persons are supposed to have been lost on that fatal day. The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces, and breasts, crying, 'The world's at an end!' Mothers forgot their children, and ran about loaded with crucified images. Unfortunately many ran to the churches for protection; but in vain was the

sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."—*Sear's "Wonders of the World," pp. 50, 58, 387, 200.*

This great earthquake of Nov. 1, 1755, opened the sixth seal, and was a warning to the world that there is a far greater and more terrible one coming; and the indications are that it is but just a little in the future.

Christ Himself presents tokens by which the world may know that His coming is near. He says:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi., 25-26. "Immediately after the tribulation of those days [the days of the great persecution] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. And the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four

secutions which were carried on against these quiet and inoffensive people.

But the Reformation under Martin Luther and others associated with him, resulted in modifying "the tribulation of those days," and causing the gradual weakening of the Roman power till "the order [of Jesuits] was at length totally abolished in all papal countries by [pope] Clement XIV., July 21, 1773." This put an end to the "tribulation of those days." Then on May 19, 1780, nearly seven years "after the tribulation," or after the "suppression of the order of Jesuits" by Pope Clement, the prophecy was fulfilled which says, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark xiii., 24.

Thus we see this prophecy was fulfilled just as Christ had predicted more than eighteen hundred and fifty years ago. This one fact alone is sufficient evidence to confirm our faith in prophecy, and to show that the second coming of Christ "is near, even at the door." And for our encouragement, Jesus says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi., 28. The fulfilment of these "signs in the sun and in the moon," inspired many Christians, to look up, and rejoice in the belief of a soon-coming Saviour.

"THE SUN SHALL BE TURNED [CHANGED] INTO DARKNESS." JOEL II., 31.

Here we subjoin a few statements that go to establish the fulfilment of this prophecy.

Noah Webster's dictionary, in the edition for 1869, says:—

"The dark day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. Birds sang their evening songs, disappeared and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night, but with differences of degree and duration in different places. The true cause of the remarkable phenomenon is not known."

Herschell, the great astronomer, says:

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

"AND THE MOON SHALL NOT GIVE HER LIGHT."

MATT. XXIV., 29.

"AND THE MOON BECAME AS BLOOD."

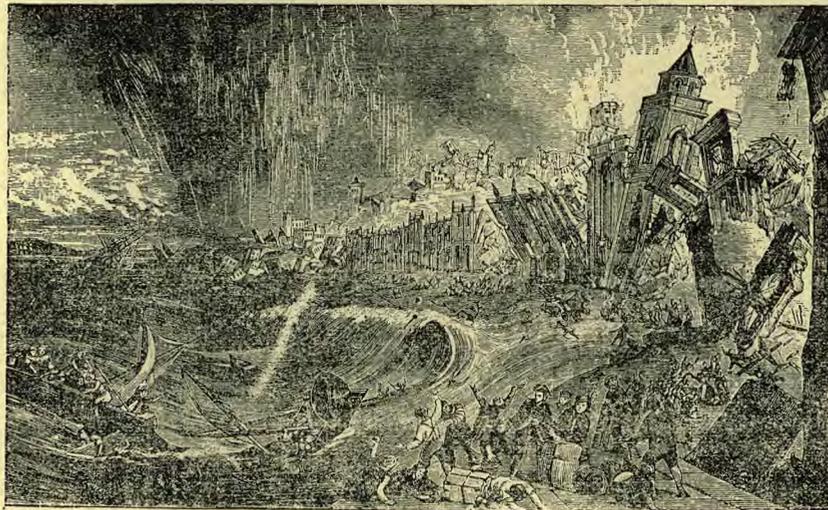
REV. VI., 12.

Mr. Tenney, of Exeter, N. H., an observer of the darkness of the following evening of May 19, 1780, says:

"I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

"THERE SHALL BE SIGNS . . . IN THE STARS."
"AND THE STARS SHALL FALL FROM HEAVEN."

The third sign in the heavens revealed by Jesus to his disciples was the falling of the



The Great Earthquake. Lisbon, Portugal, Nov. 1, 1755.

winds, from one end of heaven to the other." Matt. xxiv., 29-31. See also Amos viii., 9; Joel ii., 30-31.

On May 19, 1780, twenty-five years after the "great earthquake," appeared the next signs, mentioned in Rev. vi. 12. They were manifested in the darkening of the sun and moon, and Jesus plainly pointed out the time of their fulfilment. He says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. xxiv., 29. The "tribulation of those days" was caused by the fearful persecutions carried on against the Christians. And though "persecutions against the Christians" were "commenced by Nero," emperor of Rome, "A.D. 64," they were continued at intervals down into the eighteenth century. Emperors and worldly ecclesiastics were the instigators and leaders of those outrageous atrocities. Heartrending and thrilling accounts are given in history of these unmerciful and horrible per-

stars. This prediction has been literally fulfilled, and the next thing in order, is to see in what manner it was fulfilled.

"The grand display of Nov. 13, 1833, is said to be "the most universal and wonderful which has ever been recorded." "From the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."—*Prof. Olmstead, of Yale College.*

"In the year 1866, another remarkable occurrence of this kind took place, this time in the East, nearly as magnificent in some places as that of 1833, and visible so far as ascertained, throughout the greater part of Europe."—*"Thoughts on Daniel and the Revelation," p. 435.*

There are many witnesses yet living who can testify to the falling of the stars in 1833. It was a most wonderful and terrifying scene; and as terribly grand, as terrifying. It certainly was the greatest display of celestial fireworks ever seen; for it was a special sign—a sign of the glorious coming of the Son of man and His angels in the clouds of heaven.

St. John when in vision saw that "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely [margin, green] figs when she is shaken of a mighty wind." Rev. vi., 13. This was a scene of infinite magnitude, and the prophet saw it as it appeared to those who were to see it nearly eighteen hundred years later.

THE PARABLE OF THE FIG TREE.

"Now, learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, He] is near, even at the doors." Matt. xxiv., 32-33.

These signs were given as a basis of faith in the second coming of Christ, and to encourage those who walk in the light of prophecy to give the last warning message to the world. Before the falling of the stars, the parable of the fig tree could not be applied; but now it applies with great force. Therefore we know that Christ's coming "is near," just as certainly as we "know that summer is nigh," when we see the trees putting forth buds and leaves.

Here comes the test by which God will try every man; for every man will be tested to prove for himself whether he believes these things.

"All these things," *have been seen.* And Jesus says: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi., 31. Then let Israel look up and rejoice henceforth; for soon the Lord will come and ransom his loved ones from the power of the grave. Glorious day, soon to dawn!

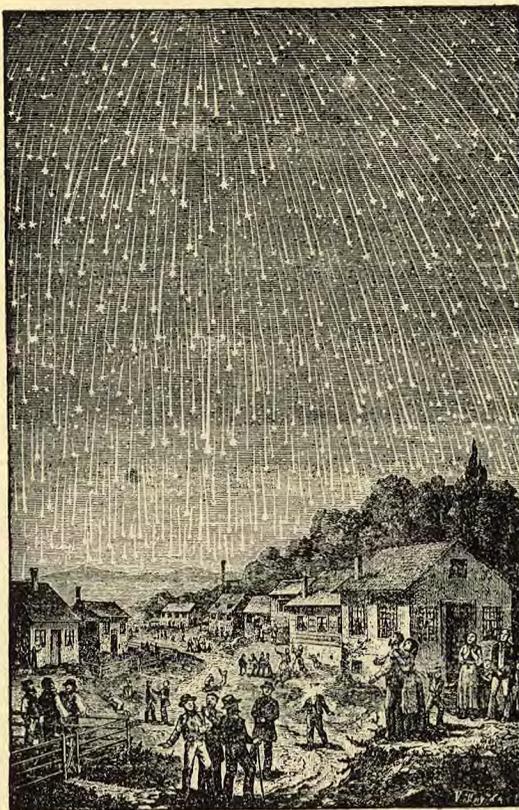
"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv., 34-35. What generation of people is this, that "shall not pass, till all these things be fulfilled"?—It is the last one—the one that Christ commanded to learn the "parable of the fig tree;" and that is the one to which He said: "When ye shall see all these things, know that it is near, even at the doors. Verses 32-33. And since it has become an established fact, that *all these things*"—the "signs in the sun, and in the moon, and in the stars"—*have been seen*, it is evident that the prophecies foretelling them have all been fulfilled, and this generation is the one that shall not pass until Jesus shall

come in the clouds with power and great glory.

And now, may all who are interested in the things of God, consider these prophecies and see for themselves that they are so. We are yet in the choosing time. We may have eternal life or eternal death. But a little later on there will be no hope, no probation. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel i., 15), "and who shall be able to stand?"—Those who are watching and waiting to "see the Son of man coming in the clouds of heaven," and are found keeping the "commandments of God and the faith of Jesus." Rev. xiv., 12. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii., 14.

"EVEN AT THE DOOR."

All hail the great decisive day
When Christ our Saviour shall appear;



*The Falling of the Stars,
Nov 13, 1833.*

Signs in the sun, the moon, and stars,
Declare His coming near.

Chorus:—

"At the door, at the door,
At the door, yes, even at the door;
He is coming, He is coming,
He is even at the door."

Although the dreadful thunders roar,
And storms most fearful shall arise;
By faith we'll see the "shining shore,"
And Jesus in the skies.

Adown the vaulted sky He comes,
His angels watching all around;
To gather home His waiting ones,
With glory clothed and crowned.

J. Q. A. HAUGHEY.

The Law of God.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v., 18.

THE LAW LIVED BY CHRIST.

TO show that He never meant to abrogate the law, our Lord Jesus has embodied all its commands in His own life. In His own person there was a nature which was perfectly conformed to the law of God; and as was His nature, such was His life. He could say, "Which of you convinceth Me of sin?" and again, "I have kept My Father's commandments, and abide in His love." . . . He was so perfect and pure, so infinitely good, and so complete in His agreement and communion with the Father, that He in all things carried out the Father's will. The Father said of Him, "This is My beloved Son, in whom I am well pleased; hear ye Him." Point out, if you possibly can, any way in which Christ has violated the law, or left it unfulfilled. There was never an unclean thought or rebellious desire in His soul; He had nothing to regret or to retract. He was thrice tempted in the wilderness, and the enemy had the impertinence even to suggest idolatry, but He instantly overthrew the adversary. The prince of this world came to Him, but He found nothing in Him.

"My dear Redeemer and My Lord,
I read my duty in Thy Word;
But in Thy life the law appears
Drawn out in living characters."

Once more, that the Master did not come to alter the law is clear, because, after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us, even as it is written: "Christ hath redeemed us from the curse of the law, being made a curse for us." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands? I am sure He would not. But because the law asked only what it ought to ask—namely,—

PERFECT OBEDIENCE;

and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,—death under divine wrath,—therefore the Saviour went to the tree, and there bore our sins, and purged them once for all. He was crushed beneath the load of our guilt, and cried, "My soul is exceeding sorrowful, even unto death," and at last, when He had borne—

"All that incarnate God could bear,
With strength enough, but none to spare,"

He bowed His head and said, "It is finished." Our Lord Jesus Christ gave a greater vindication to the law by dying, because it had been broken, than all the lost can ever give by their miseries. He has borne all that was due from His people, and the law is defrauded of nothing. By His death He has vindicated the honor of God's moral government, and made it just for Him to be merciful. When—

THE LAW-GIVER HIMSELF SUBMITS

TO THE LAW,

when the Sovereign Himself bears the extreme penalty of that law, then is the justice of God set upon such a glorious high throne that all admiring worlds must wonder at it. If therefore it is clearly proved that Jesus was obedient to the law, even to the extent of death, He certainly did not come to abolish or abrogate

it; and if He did not remove it, who can do so? If He declares that he came to establish it, who shall overthrow it?

IT DOES NOT ASK TOO MUCH.

The law of God is no more than God might righteously ask of us. If God were about giving a more tolerant law, it would be an admission on His part that he asked too much at first. Can that be supposed? Was there, after all, some justification for the statement of the wicked and slothful servant when he said, "I fear thee, because thou art an austere man"?—It cannot be. For God to alter His law would be an admission that He made a mistake at first, that he put poor, imperfect man (we are often hearing that said) under too rigorous a *regime*, and therefore he is now prepared to abate His claims, and make them more reasonable.

A SPECIOUS BUT FALSE DOCTRINE.

It has been said that man's moral inability to keep the perfect law exempts him from the duty of doing so. This is very specious, but it is utterly false. Man's inability is not of the kind which removes responsibility; it is moral not physical. Never fall into the error that moral inability will be an excuse for sin. What! when a man becomes such a liar that he cannot speak the truth, is he thereby exempted from the duty of truthfulness? If your servant owes you a day's labour, is he free from the duty because he has made himself so drunk that he cannot serve you? Is a man freed from a debt by the fact that he has squandered the money, and therefore cannot pay it? Is a lustful man free to indulge in his passions because he cannot understand the beauty of chastity? This is a dangerous doctrine. The law is a just one, and man is bound by it, though sin has rendered him incapable of doing so.

I should like to ask any brother who thinks that God has put us under an altered rule: Which particular part of the law is it that God has relaxed?

WHICH PRECEPT

do you feel free to break? Which law is it that God has exempted you from? That law of worshipping Him only? Do you propose to have another god? Do you intend to make graven images? The fact is that, when we come to detail we cannot afford to loose a single link of this wonderful golden chain, which is perfect in every part, as well as perfect as a whole. The law is absolutely complete, and you can neither add to it nor take from it.

—C. H. Spurgeon.



A History of Sin and its Author.

I.

NO good and sufficient reason has ever been given for the existence of sin in the universe. To produce satisfactory excuses, or valid reasons for its presence would be to define iniquity, and impute error to Him who has always condemned every form of sin. Sin is an intruder on the peace and happiness of the universe, and the primary cause of all the suffering, sickness and death that comes upon the children of men.

"God is love," and all his dealings with mankind have been governed by this divine principle. Sin is the transgression of God's holy law. 1 Jno. iii., 4. The prohibitions found in the ten commandments are the instrumentalities chosen by our Father to guard us from the awful consequences of violating the principles upon which his government is established.

The Creator designed that his dominions should be peopled by intelligent creatures capable of understanding and doing His will. He desired the willing service and loving obedience of loyal subjects. Mere formal worship, or the obedience of slavish fear, is not accepted by Jehovah. To develop correct principles in his people, God put before all, the rewards of obedience to his requirements, and the sure consequences of disobedience to His righteous commandments. All are left free to choose for themselves the service of God, or the bondage of sin. Without freedom to choose, man would be incapable of improvement in moral power. His worship would be simply the action of a mere machine, made to perform a certain work. In respect to all spiritual attainments, "he would be like the beast that perisheth."

Our Creator formed us in His own image after His own likeness, that we might be like Him in character. He decided to give all, power to do good or evil, and trust to the power of His revealed love and the life of His Son, to keep us from transgressing His holy law.

God is not the author of sin, nor in any way responsible for its terrible consequences. He did not make the Devil for the purpose of tempting man to sin, and, at the same time prepare a hell in which to destroy sinners. That they were "perfect" when they were created, is plainly declared of angels and men. Eze. xxviii., 15; Gen. i., 31; Eccl. vii., 29.

Angels are created intelligences that wait upon the Lord to do His will. (Ps. ciii., 20, 21). They are not the spirits of dead men, for angels were in existence long before any man died. There will be angels after man is resurrected. Redeemed men are made "equal unto the angels," (Luke xx., 36) but they do not become angels. They as well as man were placed on trial to develop character. Some "kept not their first estate" of purity but "sinned" and were cast out of heaven because of their transgression. Jude 6; 2 Peter ii., 7; Rev. xii., 9.

"Lucifer" (the day star) became proud of his exalted position as "covering cherub" and his great "wisdom" and "beauty." This led him to envy the position of God and refuse subjection to His authority. Eze. xxviii., 15-17. The unity existing between the Father and the Son, for the "counsel of peace was between them both," (Zec. vi., 13; Gen. i., 26) aroused his jealousy and he decided to "exalt his throne" above that of the stars of God, usurp the rights of Jehovah and "be like the Most High." Isa. xiv., 13, 14.

A discordant note was now heard in heaven. The peace and harmony of true love was marred by the introduction of selfishness and contention for supremacy. Artfully concealing his real intentions, he diligently sowed the seeds of discontent and envy that finally produced this "mys-

tery of iniquity." Gaining followers among the angels, he became bold in his evil ways and soon open rebellion broke out against the government of heaven.

The "Lamb of God slain from the foundation of the world" Rev. xiii., 8, for the redemption of penitent transgressors was rejected and the hope of heaven's favor abandoned. By force the rebels sought to gain control of heaven. Michael and his loyal angels, defended its authority, and the dragon and his evil angels were cast out, "neither was their place found any more in heaven." Rev. xii., 8, 9.

Why were they not instantly destroyed, instead of being 'reserved in everlasting chains under darkness unto the judgment of the great day.' Jude 6. Satan's cruel tyranny had not been revealed. The destructive nature of sin had not been fully demonstrated so that the wisdom of God in condemning sin could be clearly seen. Time was allowed for the principles of evil to develop so that when the penalty for transgression was inflicted, there could be no doubt as to the justice of God's government. By wise dealing with offenders, Jehovah would not vindicate His rights as Supreme Ruler, but so expose the deceptive nature of sin that it would lose its power to tempt mankind; and then His dominions would be safe from future rebellions.

W. G. KNEELAND.



The Devil.

Men don't believe in a Devil now, as their fathers used to do;
They've forced the door of the broadest creed
to let his Majesty through.
There isn't a print of his cloven foot, or a fiery
dart from his bow,
To be found in the earth or air to-day, for the
world has voted so.

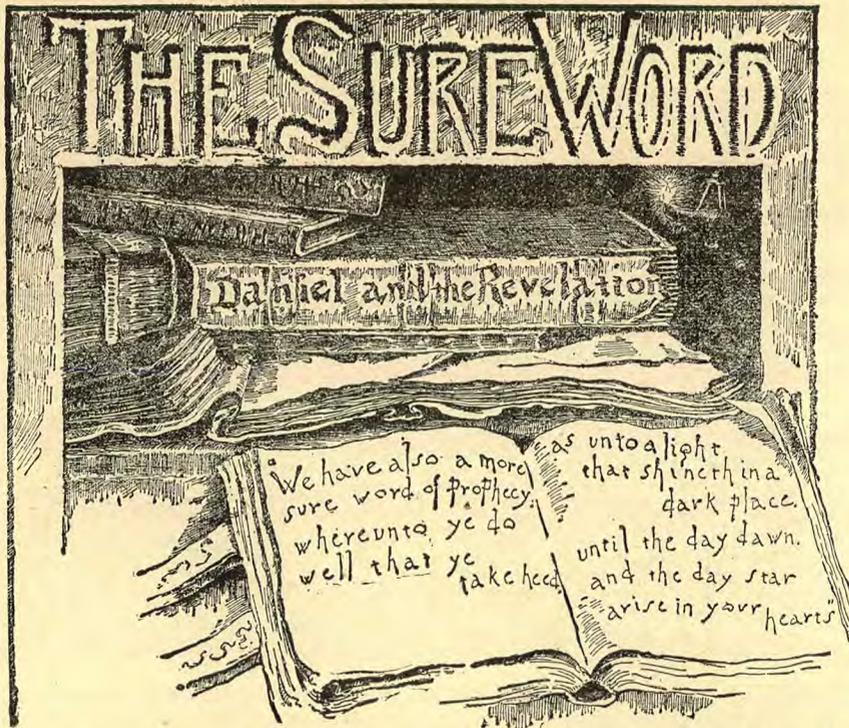
But who is mixing the fatal draught that palsies
heart and brain,
And loads the bier of each passing year with
ten hundred thousand slain?
Who blights the bloom of the land to-day with
the fiery breath of hell,
If the Devil isn't and never was? Won't some-
body rise and tell?

Who does the step of the toiling saint, and digs
the pits for his feet?
Who sows the tares in the fields of time where
ever God sows His wheat?
The Devil is voted not to be, and of course the
thing is true;
But who is doing the kind of work the Devil
alone should do?

We are told he does not go about as a roaring
lion now;
But whom shall we hold responsible for the
everlasting row
To be heard in home, in church, in state, to the
earth's remotest bound,
If the Devil by a unanimous vote is nowhere
to be found?

Won't somebody step to the front forthwith,
and make his bow, and show
How the frauds and the crimes of a single
day spring up? We want to know.
The Devil was fairly voted out, and, of course,
the Devil's gone;
But simple people would like to know who
carries his business on.

—Alfred J. Hough.



The Image of Daniel II.

The Prophetic History of the Present World.

An ancient king of Babylonish fame
Saw in the dreamy visions of the night,
An image stand erect, in giant form,
With head of gold and arms of silver bright.

Brass formed the body of this wondrous man,
The legs of iron seemed to say, "I'm strong."
But lo! the feet are weaker—clay creeps in—
An indication that 'twill fall ere long.

Again he looks and lo! a stone cut from the
mount,
Smites the great image on it's crumbling feet,
And then the gold and silver, brass and iron,
and clay,
Crumble and pass as chaff is blown from
wheat.

The prophet told the king that kingdoms four
Should rise successive then the fifth should
come

God's everlasting kingdom glorious, great
The rest should pass away to make it room.

So it has been; the Babylonish head of gold
In splendour shone long years but it must
pass,

And give the silver place the Persian kings:
And they in turn must yield the way to brass.

The brass symbolic of the Grecian throne,
Shone forth in glory; but to fade 'twas doom'd
For the next symbol the iron kingdom, comes
Showing the wondrous strength of ancient
Rome.

Majestic Rome unrivalled stands long years,
Like iron strong, and then the mingled clay
Forms weakened feet, increasing human fears,
And thus the image, tending towards decay.

We look again and lo! the toes appear,
Ten kingdoms on the soil once held by Rome.
A little while then these will disappear,
And then the kingdom of the Lord will come.

The stone cut from the mountain represents
The blest and universal kingdom of our God.
It breaks in pieces and consumes the four,
And spreads its reign of peace o'er all the
earth abroad.

The fifth great universal kingdom shall eclipse
The glory of the four that's passed away,
And it will stand forever; it will never fall.
Oh, reader, are you ready for that day?

J. S. GREEN.

DANIEL II.

IN the second year of his reign (B. C. 605) Nebuchadnezzar had a remarkable dream. This dream made a deep impression on the king. So he called the wise men of his realm and told them to show him his dream and the wise men could not tell it. For this reason the king became very wroth, and not without cause, for these wise men pretended to hold communication with the gods and to be able to predict future events. It now became evident that they were deceivers, and the king commanded that they should be destroyed.

The decree went forth that the wise men should be slain, and they also sought Daniel and his followers to slay them. But the terrible work was stopped when the king granted the request of Daniel and gave him time to show the interpretation.

Daniel and his companions sought the Lord in earnest prayer, and the Lord showed mercy to them and revealed the secret to Daniel in a night vision. Then Daniel was brought before the king in haste, and he spoke to the king with that modesty and firmness which become a man of God. True faith does not waver. It has firm assurance of things not seen but revealed by the Spirit of God. It is mightier in the power of God than the mightiest kings and heroes of the world. True faith is the victory that overcomes the world.

The king saw in his dream a great image with excellent brightness and a terrible form.

"His head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Afterward "a stone was cut out without hands, which smote the image upon his feet which were of iron and clay, and broke them

to pieces. Then was the iron, the clay, the brass, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." Dan 2:

INTERPRETATION OF THE DREAM.

The interpretation of this remarkable dream is so plain and easily understood that everyone can comprehend the essential parts of it. "Thou O king (or the kingdom), . . . thou art this head of gold," v. 37, 38, *Babylon was the first universal monarchy of prophecy.*

The breast and arms of silver denote another kingdom which should arise after Babylon. *Medo-Persia was the next universal kingdom*, becoming such when Cyrus conquered Babylon B.C. 538. Dan. v., 30, 31.

The thighs of brass represent the third kingdom to bear rule over the earth. v., 39. *The third universal power was the Grecian empire*, which in the year B.C. 331, was erected with great glory on the ruins of Persia.

The legs of iron denote the fourth kingdom which should be strong as iron, and break in pieces and subdue all things. v. 40. This is applicable only to Rome, the *fourth great universal monarchy* which reigned with great power in the days of our Saviour.

Of the fourth kingdom, the prophet says that it should be divided. . . In the image this is shown by the feet and toes being part of potters' clay and part of iron. He gives a very minute description of the toes thereby indicating that their history forms no small part of the history of the world.

"And where thou sawest the feet and toes part of potters' clay and part of iron, the kingdoms shall be divided, but there shall be in it the strength of iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." v.

Some of these parts of the fourth kingdom should be strong as iron; others should be weak or brittle like clay. They should try to become united by marriage alliances, but these attempts should not succeed. The royal families of Europe represented by these toes have all connected themselves by marriage but it has not united them.

We are now living in the last portion of the metal image. These prophecies were spoken nearly 2,500 years ago, and the mighty monarchs of the world have had plenty of time to make them fail if possible. Some of them have also tried to do it. Napoleon the great tried to unite the toes of iron and clay under one common crown. The glittering crowns of the Greek and Roman universal monarchs tempted his ambitious spirit. He waded through streams of blood, but his glory soon dimmed. He found it impossible to unite the iron and clay.

THE ETERNAL KINGDOM OF GOD.

How empty all this political and worldly glory is! All the kingdoms of this world shall soon become like the chaff of the summer threshing-floors, and no place shall be found for them. This will take place when Jesus comes. The prophet says:—

“Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them and the stone that smote the image became a great mountain and filled the whole earth.” Dan. ii., 34, 35. In the explanation of this part of the king’s dream, the prophet says that it denotes the eternal kingdom of God, which “shall break in pieces and consume all these kingdoms.” v., 44.

How foolish to admire and fill the mind with these feet of iron and clay! How much soever they are exalted by men, yet they are just as weak and worthless as ever. Indeed the kingdoms of this world stand on frail feet. How much they are praised! yet their destruction is unavoidable. The God of heaven has passed judgment upon them and that cannot be changed.

As foolish and unreasonable as it is to suffer ourselves to be carried away by earthly greatness and interest, so good and praiseworthy is it to accept Jesus as our King and let Him come into our hearts. No one can show too much interest in that which brings souls into His kingdom. No one is too zealous for His cause and truth. The mightiest monarchs on earth can give us no comfort in death; but Jesus will raise His friends from the realm of death and give them everlasting life.

Thus the whole history of the present world is presented before us in plain outlines in such a manner that we never can forget it. It impresses deeply on our minds the short duration and little worth of this world, and awakens in our hearts a longing for the eternal world whose glory shall never pass away.

Eternity is before us. On one side is the outer darkness with weeping and gnashing of teeth; on the other is the eternal kingdom where the saved of all nations and kindreds are forever at home with their Lord, and he that sitteth on the throne shall dwell among them, and the Lamb shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their faces. We are still pilgrims in this world, where the cruel monster, death, every day throws his dark shadow across our path. Here and there we see a firm foundation—the word and providence of God—which is untouched by the ravages of time. We see the watchman on the wall and ask “Watchman, what of the night?” How far

have we come on our troublesome journey?

The answer of the watchman is encouraging. We have the sure word of prophecy. Give heed to it and it will shine before you as a light in a dark place.

Here is already before us a prophetic chain with six links. The first, second, third, and fourth of these belong to the past. Babylon, Persia, Grecia, and Rome have all had their allotted time, and have finished their chief part in the world; but the feet and toes of iron and clay are still on the scene of action. They form the fifth link of this prophetic chain. In this link we live. They have existed for more than 1,300



years, and it is possible that their history soon will come to an end.

Then the sixth golden link of that chain, which is stronger than all the powers of this world, shall unite the people of God with the throne in heaven. Let us then hold fast the hope set before us, “which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered even Jesus.” Heb. vi., 19, 20. “To him that *overcometh* will I grant to sit with me in my throne even as I also overcame, and am set down with my father on His throne.” Rev. iii., 21.

J. G. MATTESON.

Question Corner.

Are Pictures Idolatry?

WOULD you inform me if the use of pictures and illustrations is idolatry?

A. READER.

We are aware that there are those who characterize the use of pictures and illustrations in books and papers and to beautify our walls as idolatry, the transgression of the second commandment. It seems to us that all such teaching would vanish if such would only use a little thought and read carefully just what the commandment says not stopping in the middle, but finishing the sentence which is not completed until the period is reached. “Thou shalt not make unto thee any graven image thou shalt not bow down thyself to them nor serve them.”

The thought expressed is that no image nor likeness shall be made as an *object of worship*. It was for this reason that God revealed no similitude of Himself.

There are word pictures as real as the printed ones. There are flowers of speech that are as beautiful as the flowers which men paint. When one *speaks* to men he addresses them through the *ear*. When he *pictures* before them such things as are proper, he addresses them through the *eye*. When he *feeds* the hungry and *clothes* the naked, he addresses them through the senses of *taste* and *feeling*. When he carries fragrant *flowers* to the sick ones, he addresses them through the sense of *smell*. Any and all of these ways are legitimate if used with an eye single to God’s glory. Yet each one produces *images* in the mind. Such arguments as this carried to their logical conclusions would deprive us of eyes, ears, taste, feeling and smell for they produce mental images.

That images of things both in heaven and earth could be made to illustrate, adorn, and beautify, we learn from the Lord’s especial direction in the building of the sanctuary, and the temple. The figures of cherubim, (angels), were made over the mercy seat, and also beautifully wrought into the gorgeous curtains which formed the veil and ceiling. The figures of almonds, pomegranates, and flowers were also prominent in beautifying the sanctuary, also the twelve oxen upholding the laver was one of the most prominent things to be seen when one approached the temple. See Ex. xxv. 18-20, 31-34; xxvi., 1; xxviii., 4, 33; 2 Chron. iv., 3, 4.

This was by the Lord’s own direction, and for them or for us to carry out this instruction does not violate the second commandment.

This commandment does not therefore forbid the mere making of pictures, but the making of them to worship, or bow down to in reverence.

When the Lord sent Ezekiel with a message He gave instructions for him to illustrate his message by the picture of a city, a fort, and battering rams. Eze. iv., 1-7; In Habakkuk ii., 2 the Lord explicitly commands His servants who shall carry to the world the message of His coming “to write the vision and make it plain on tables, (books, and papers,) that he may run who reads it.”

A man can worship the flowers of speech that he uses as easily as the flowers he paints and he is thus an idolater. Also he who worships some theory, and himself for refraining from everything prohibited by that theory, such, for instance, as refraining from the use of pictures and illustrations is also as truly an idolater as the worst worshipper of idols. Idolatry is not alone in bowing down to gods of wood and stone, but also in bowing down to the gods we have in our own minds.

Health and Temperance.

Religion Undefiled.

Not alone in fretted temples,
Nor the church of mounting spire :
Not in pomp of surpliced sermons,
Nor the concert of the choir,
Do I hear the gentle gospel
Of a Saviour meek and mild.
For the show of creed and dogma
Is not "religion undefiled."

But the ministry of going
To the squalor of the slums,
Down 'mid the sunken thousands,
In the place of homeless homes ;
The warm Christ-heart that burneth
With the old Judean flame ;
The cup of water given
To the glory of His name.

Some word that speaks a message
To the hearts that faint and tire ;
The love that guides the stumbling
Through the pitfalls of the mire ;
That revives the sinking manhood
Some temptation hath beguiled,
Or hasteth to the need of widows,
Is "religion undefiled."

That reaches to the gutter
And raises him that fell ;
That makes this world a heaven
Saying not so much of hell.
Some lowly said " My brother ;"
That doth give him heart again ;
Some cherry kind " God bless you !"
Is that Gospel's true " Amen !"

Not the splendour of Cathedrals
Nor the faith of velvet pews,
But the love that feeds the hungry
And gives the barefoot shoes ;
That lays its hand upon the forehead
Of a fever-tossing child—
This is Jesus Christ's religion,
The "religion undefiled."

FRANK MARSHALL.

The Complete Gospel.

"**B**ELOVED, I wish above all things that thou shouldst prosper and be in health even as thy soul prospereth" 2 John. Thus the revealed word tells us that the religion of Jesus Christ makes the prosperity of the body of as much concern as the prosperity of the soul. The pagan doctrine that the soul is to be purified by the neglect or abuse of the body is responsible for much of the sin that is in the world to-day, and sad to say, this doctrine has found recognition in the Christian church. But the body is not a clod to be cast off as something vile and detestable. The inspired apostle says " I beseech you brethren that ye present your *bodies* a living sacrifice, *holy* acceptable unto God which is your reasonable service." Rom. xii., 1. " Know ye not that your body is the temple of the Holy Ghost?"

We have three propositions that we wish to submit for the candid consideration of the reader.

1. Jesus Christ our Blessed Lord was

the teacher of this complete gospel that brought salvation to both body and soul. " And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sicknesses and all manner of diseases among the people" Matt. iv., 23.

2. When our Saviour ascended to heaven He left His disciples in charge of His work in this world and committed unto them the preaching of this complete gospel. See Acts vi., 12-16; xix., 11, 12.

3. The preaching of this complete gospel is still committed to His church. This fact in no way conflicts with the doctor who recognizes the power of the gospel. It is the simple recognition of the fact that the body is the temple of God; the practical acceptance of the truth, so beautifully expressed in Holy Writ, " I will dwell in them, and walk with them." Every physician knows that it is the "vital force" or "nature" in man that does the work of restoration, of healing in bodies wasted by disease. True Divine healing is not a fanatical belief in arbitrary power manifested in opposition to natural laws, it is the complete working of Him who is the source of all the laws of nature.

"All power is given unto me, go ye therefore," is Christ's commission to His disciples. We believe the need of the world to-day, is the preaching of this greater gospel, the gospel that is broad enough to reach and rescue the whole man. That gospel which seeks to save the soul while ignoring or mistreating the body, the temple of the soul, is not capable of bringing man back to his lost estate, of restoring in him the image of God. We must teach physical righteousness as well as moral rectitude; a gospel of diet and baths, of exercise and cleanliness. We must recognize Christ in the man as well as Christ upon the cross. He "that confesseth not that Jesus Christ is come in the flesh is not of God" and this is that spirit of anti-Christ. 1 John iv., 1-3. Then any abuse of the body is an insult to God. Then to squander the vital forces is as much a sin as to steal or blaspheme.

This is why the Seventh Day Adventist people are a temperance people in the broadest sense of the word. We do not stop with the rumshop on the public street, but strike the axe at the root of the tree, including tobacco and the removing from our tables those things which create within us the thirst for strong drink. We are aware that these principles have created prejudice in certain quarters, but believing they are right principles, here we take our stand, God helping us. We cannot do otherwise.

Our medical institutions are well-known, and stand as loyal advocates of these principles. They bring to sick and suffering humanity the glad tidings of healing to both body and soul. Not the

blind belief of the fanatic, but the intelligent faith that co-operates with the power of God dwelling within us, assisted by all that is good in practical hygiene and rational medicine. The two largest buildings of our central institution in Battle Creek, Michigan, were destroyed by fire early last year, but there has been built on their ruins a larger and better building which we believe to be the greatest temple of health the sun has ever shone upon. We give below a report of its dedication.

G. F. E.

Dedication of the New Sanitarium, Michigan, U. S. A.

THE dedication of the new sanitarium at Battle Creek was celebrated in interesting and appropriate services, Sabbath, (Saturday) Sunday afternoon and evening, and Monday afternoon and evening, May 30 to June 1.

The first service of the series was held Sabbath at eleven o'clock.

Elder G. C. Tenney preached the sermon. The sermon was followed by a consecration meeting, in which physicians, nurses, and helpers, with confession and devotion, solemnly and feelingly dedicated themselves anew to the service of the Lord. It was recognized by all that this was in reality the most important part of the dedication of the institution.

Sunday afternoon was the time of the dedication of the building. The leading men of the State of Michigan had taken a deep interest in the matter for weeks before. The Governor of the State had sent personal invitations, over his official signature to the governors of the other States, to be present and participate in the exercises. The auditor-general of the State of Michigan had personally written, and published in a number of the papers of the State, an excellent account of the Sanitarium and its work, and an announcement of the dedication. The railroads gave a four days' excursion rate.

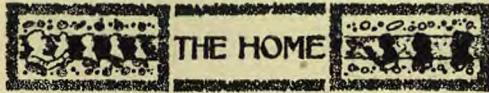
The day was ideal for the occasion. The driveway on each side was occupied by the Sanitarium family; the first floor of the columned front was occupied by the singers; and the broad approach, with all the lawn in front, to the street, and even across the street was crowded with thousands of visitors.

The governor of the State could not be present himself, but sent one of his secretaries to speak for him. The auditor-general presided. Congressman Gardner was present and spoke. The mayor and leading citizens of Battle Creek were present and took part. Professor O'Shea, of Wisconsin University, and Professor Scott, of Michigan University were present and spoke. These all counted themselves glad to honor the principles and the work that are represented in the building that was being dedicated. Letters or telegrams of good will or of regret that they could not be present, were received from the President of the United States, and members of his cabinet, from governors of States, and many others.

Sunday evening was a union service of the churches of Battle Creek, in the tabernacle. The pastors of the Methodist, Presbyterian, and Episcopal churches were present and spoke. The pastor of the Baptist church, being prevented from coming, sent a good letter. Professor Barnes's trained chorus and musicians rendered excellent selections of music.

The exercises were brought to a close Monday night with a health banquet, in which not less than two thousand visitors participated.

ALONZO T. JONES.



The Dear Little Wife at Home.

The dear little wife at home, John,
With ever so much to do—
Stitches to set, and babies to pet,
And so many thoughts of you—
The beautiful household fairy,
Filling your heart with light ;
Whatever you meet to-day, John,
Go cheerfully home to-night.

For, tho' you are worn and weary,
You needn't be cross or curt ;
There are words like darts to gentle hearts ;
There are looks that wound and hurt.
With the key in the latch at home, John,
Drop troubles out of sight ;
To the dear little wife who is waiting
Go cheerfully home to-night.

You know she will come to meet you,
A smile on her sunny face ;
And your wee little girl, as pure as a pearl,
Will be there in her childish grace ;
And the boy ; his father's pride, John,
With eyes so brave and bright ;
From the strife and din to the place in peace,
Go cheerily home to-night.

What tho' the tempter try you,
Tho' the shafts of adverse fate
May bustle near, and the sky be drear,
And the laggard fortune wait,
You are passing rich already
Let the haunting fears take flight ;
With the faith that wins success, John,
Go cheerily home to-night.

—*Reynolds Newspaper.*



A Smile for Home.

“TAKE that home with you, my dear,” said Mrs. Lewis, her manner half smiling, half serious.

“Take what home, Carrie?” and Mr. Lewis turned towards his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

“Take what home?” repeated her husband ; “I don't understand you.”

“That smiling face you turned upon Mr. Edwards, when you answered his question just now.”

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the shop of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a grave expression instead—grave almost to sternness. The words of his wife had taken him altogether by surprise ; and though lightly spoken, jarred upon his ears.

“Take that home with you dear,” Ah, me ! I wish these words had not been said. There will be darker clouds now, and they were dark enough before ! Why can't Mr. Lewis leave his cares and business behind him, and let us see the old, pleasant, smiling face again ! I thought this morning he had forgotten how to smile ! but I see that he can smile if he tries, and why doesn't he try at home ?” So Mrs. Lewis talked to herself as she moved along by the side of her husband, who had not spoken a word since her reply to his query.

“What then, Carrie ?”

“It would send warmth and radiance through the whole house,” said Mrs. Lewis, her tones all trembling with feeling.

“It isn't so easy a thing to put on a smiling face Carrie, when thought is oppressed with care.”

“It did not seem to require much effort just now,” said Mrs. Lewis, glancing up at her husband with something of an archness in her look.

“You, Carrie are guilty of a sober face at home as well as your husband.” Mr. Lewis spoke with a tender reproof in his voice.

“But the sober face is caught from yours oftener than you imagine, my husband,” replied Mrs. Lewis.

“Are you certain of that, Carrie ?”

“Very certain, you make the sunshine and shadow of your home. Smile upon us ; give us cheerful words ; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart ; and the same is true as respects our children.”

“I am glad, Carrie, that you have spoken thus plainly. I only wish that you had done so before, I see how it is ; my smiles have been for the outside world, the world that neither loved nor cared for me,—and my clouded brow for the dear ones at home, for whom thought and care are ever living activities.”

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and went in. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The hue of his feelings began to change. The cheerful, interested exterior put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed.

When the day's business was over, his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope into the future—for hope in many things had long been deferred. And so he rarely had smiles for his home.

“Take that home with you dear,” whispered Mrs. Lewis, as they moved along the passage, and before they had joined the family.

The warning was just in time.

“Thank you for the words,” said he, “I will not forget them.”

And he did not ; but at once rallied himself, and to the great surprise of Jennie, Will and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this ; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions ; while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hands upon his head, smoothing back the dark hair, just showing a little frost, from his broad, manly temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth to the sitting room, from her chamber where she had gone to lay off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him ; and warmly did her heart respond to the smile he threw back to her.

“Words fitly spoken are like apples of gold in pictures of silver, said Mr. Lewis speaking to her as she came in.

“What do you mean by that ?” asked Mary, looking curiously into her father's face.

“Mother understands,” replied Mr. Lewis.

“Something pleasant must have happened,” said Mary, “you and mother look so happy.”

“And we have cause to be happy,” answered the father, as he drew his arm tightly around her, “in having three such good children.”

“Mary laid her cheek on his and whispered,” “if you are smiling and happy, father, home will be like heaven.”

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words. But the rebuke only gave a new strength to his purpose.

“Don't distribute all your smiles. Keep a few of the warmest and brightest for home,” said Mrs. Lewis as she parted with her husband the next morning.

He kissed her, but did not promise. The smiles were kept, however, and evening saw them, though not for the outside world. Other and many evenings saw the same cheerful smiles and the same happy home. And was not Mr. Lewis a better and happier man ? Of course he was. And so would all men be if they would take home with them the smiling aspect with which they meet men in business intercourse, or exchange words in passing compliments.

Take your smiles and cheerful words home with you, husbands, fathers and brothers. Your homes are dark and cold without them.

—*Selected.*



The Waldensian Missionary.

["They went forth two and two under the guise of merchants and pedlars. They carried silks, jewelry, and other articles, and were welcomed as merchants where they would have been spurned as missionaries. They took care to carry with them portions of the word of God, and to this they would draw the attention of the inmates. When they saw a desire to possess it they would freely make a gift of it."—*Condensed from Wylie.*]

"O lady fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they vie;
I have brought them with me a weary way,—will my gentle lady buy?"

And the lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand and lightly turned away,
But she paused at the wanderer's earnest call,—
"My gentle lady stay."

"O lady fair, I have yet a gem which a purer luster flings
Than the diamond flash of the jewelled crown on the lofty brow of kings,—
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee, and a blessing on thy way!"

The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;
"Bring forth thy pearl of exceeding worth, thou traveller gray and old,—
And name the price of thy precious gem; and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meager book,
Unchased with gold or gem of cost, from his folding robe he took.
"Here lady fair is the pearl of price, may it prove as such to thee,
Nay—keep thy gold—I ask it not, for the word of God is free."

—Whittier.

Colportage in the Philippines.

TWO DAYS' EXPERIENCE IN A RECENT TRIP.

DURING a recent trip in the Southern Islands of this Archipelago, extending over two months, during which we disposed of some ten thousand Scriptures, Mr. Barnard and I had some curious and also unpleasant experiences. In nearly every town into which we entered the terrible cholera scourge was busy at work decimating the already meagre population. Our eyes grew familiar with the rude funeral processions and the rows of rough coffins standing outside the church doors waiting the priest's pleasure, who would appear later and hurriedly read a burial service over the ghastly group, and then sprinkle them with holy water from a safe distance.

Like other Roman Catholic people, the Filipinos are very superstitious, and the rumour that some Spanish friars were busily employed in poisoning wells found ready credence among them, and we came in for our share of suspicion. In the small country villages we found that we were avoided and watched by the natives, and the children would run screaming indoors as we approached.

Two days' travel on the island of Bohol are especially impressed on our memories. Starting out one morning at seven o'clock with our bullock-load of cases, we walked all day (except a short stop at midday for food and rest), travelling through beautiful cocoanut groves

close by the sea, selling here and there a Gospel to any native who had courage enough to stop and talk to us. We found the wells on the road all fenced up with twelve-foot fences, and some of them guarded by native policemen with ugly-looking spears, who, one thought, would have been more profitably employed in boiling and filtering the water.

Arriving by sunset, tired and footsore, at the town we had hoped to make our destination, we found the *presidente* not at all anxious to accommodate us. He suggested that we would be better accommodated at the next town, and offered to supply us at once with another cart to carry our boxes. Seeing that we were not wanted, we reluctantly accepted his offer, and in a remarkably short time found ourselves on the road again. Our *carrabao*, however, soon objected to colportage work, and we had to wait until a more willing animal could be found, when we again set out, this time in the beautiful moonlight, and through scenes which, had we not been so tired, we would have undoubtedly appreciated.

At 9:30 we arrived at the next town, and without waiting for any permission, we installed ourselves in the tribunal, and set to work preparing supper. Here also we found the wells guarded, our boy reporting that he could get no water for cocoa, a need which was supplied later by a pompous native doctor, who professed to be—and no doubt thought he was—the busiest and cleverest doctor in the whole island.

After supper we were quite ready to turn into our folding beds, and slept the sleep of the weary until daybreak.

Next day, after an early bathe, we prepared and partook of our breakfast of oatmeal and cocoa, and were soon starting out, loaded with Scriptures, for a neighbouring village, where a market was held that day.

Mr. Barnard elected to sell in the streets and I made a stand in the market-place, where I soon had a crowd around me, to whom I was dealing out Gospels and taking the money as fast as I could, taxing to its fullest extent my small Cebuano vocabulary in attempted explanations. Suddenly without any warning a native policeman rushed into the crowd scattering the people in all directions, and taking from some of them the Gospels they had just bought. I instantly demanded an explanation, and was informed that the *presidente* of the town had ordered the dispersion of the crowd on the pretext of preventing cholera contagion. Telling the policeman to accompany me I at once went to the *presidente*, who was holding a court in the tribunal, and demanded an explanation of his orders. He denied having sent the man and appeared very frightened when I threatened him with investigations. I insisted that the stolen Gospels should be returned to those who had bought them, and to give colour to his lie, the *presidente* kicked the bewildered policeman down the stairs to return them, which I saw that he did at once.

Again I wended my way to the market-place this time to find that my place and crowd had both been taken up by the parish priest, and he was advising the people to have nothing to do with the bad books. Feeling just in the humour for it, I took my stand by his side, and we had a very animated but friendly discussion over the Gospel of St. Matthew and the Bible in general.

I found him very liberal-minded and charitable for a native priest. He acknowledged that so far as he could see there was nothing bad or objectionable in the books themselves, but that as he had been advised by his superiors, through a religious periodical that the books were prohibited and dangerous, it was his duty as a good shepherd to warn his flock. He then told me not to take notice of him but to go on selling. He was not telling the people not to buy, but only warning them of the consequences. This

as I assured him, was a great joke, as I knew we should not sell another book in that town after that scene, so powerful is the priest's word to these superstitious people in the country villages.

Soon after this we embarked in a native boat (with which the *presidente* was only too glad to provide us, hoping thus to appease us), and we were soon back again at our rendezvous.

—G. C. Bartter in *Bible Society Reporter*.

The British and Foreign Bible Society.

OF the many agencies raised up by Divine Providence to disseminate among all the people of the earth the knowledge of the Holy Scriptures in their own tongue, the British and Foreign Bible Society stands foremost. The prophetic words of the Saviour that the gospel of the Kingdom shall be preached in all the world as a witness to all nations must be fulfilled. It is but the repetition of the miracle of Pentecost. Every man hears in his own tongue the good news of Salvation.

This Bible Society was organized in 1804 and hence this is the last year of the first century of its existence. Its record has been a glorious one. No work for Jesus has been so fruitful as the translating and the printing of the Bible into so many languages, and its circulation among the various kindreds, tongues, and peoples of the earth. The written word has accomplished wonders where the living messengers would not have been listened to. While so called scholars have been wisely (?) picking the Bible to pieces declaring it to be only human and attributing its origin to mythology, it has, after the manner of the still small voice, with the power of Almighty God, gone into all the world and changed hearts and lives that were full of wickedness and sin, and brought joy, hope and peace to the hopeless and discouraged, and those ready to die. Thus it has proven its Divine origin, and shown the absurd weakness of those puny hands that have been raised against it.

The British and Foreign Bible Society has been the pioneer, and faithful ally of the Missionary Societies of all denominations. Without its able assistance these Missionary Societies would have been painfully hindered, and the glorious record of Missionary endeavour of the past century would not have been able to present such wonderful results.

Many no doubt have wondered at the very low price of the Bibles. How can a book so large and so substantially and beautifully bound be sold for such insignificant prices? It should be more generally known that these Bibles are sold below the cost of production. The loss is made up by thousands of loyal believers in all parts of the world, but especially in England, giving thousands of pounds annually. Yet it is true that the report for last year, presented at the annual meeting showed a heavy deficit. We invite all to interest themselves in the work of this Society.

During the century over Thirteen Millions Pounds sterling have been spent by this Society in translating, printing, and circulating the scriptures, and more than one hundred and sixty five millions of Bibles, Testaments, and portions have been issued in over three hundred and seventy languages and dialects, many of which have been reduced to writing for the first time.

There has been no more faithful record than that of the devoted men and women who have gone out into all the world suffering privations and hardships as colporteurs scattering the precious seeds of truth. The *Bible Society Reporter* issued monthly is full of valuable and

interesting matter concerning this Society and its workers. We wish to unite with others in humble, thankful acknowledgment for all that has been accomplished by them through God's blessing during the century of their existence.



Our Work and Workers.

On Monday, July 13, Eld. A. J. Haysmer baptized thirteen precious souls in the San Juan river, Trinidad. There was a good attendance of members and friends from Port-of-Spain, Tunapuna, and San Juan. The exercises passed off pleasantly and the Lord drew near setting his seal to the ordinance.

The brethren in Jamaica are to be congratulated on the record of church buildings dedicated in the months of May and June. In May on the 17th they dedicated the church at Warsop; on the 24th the church at Santa Cruz; on the 31st the church at John's Hall; In June, the church at Above Rocks on the 7th; the church at Contented Hall on the 11th; the church at Big Woods on the 14th; the church at Moore Park on the 21st; and the church at Trinityville on the 28th. The work is growing and the workers find their hands more than full as the calls come pouring in.

The finishing of so many churches in so short a time has been the cause of much favorable comment. It has also been a great source of encouragement to our own brethren and sisters. They have learned how much can really be accomplished when once the mind is made up and all are willing to roll up their sleeves and go to work. Neh. iv., 6; vi., 16.

More than one hundred have been baptized in Jamaica since January 1, 1903.

During the recent visit in Tobago of Eld. A. J. Haysmer, president of the East Caribbean Conference of S. D. Adventists, four persons received baptism, two in the river at Glanmorgan and two in a baptistry provided at Scarborough. One of these was an aged lady, and in spite of the doubts of her friends her health has not been worse but rather improved since the service. May this be the first fruits of an abundant harvest in that field.

Elder Haysmer was able to visit most of the villages in the island during his stay and conducted many open air services which were well attended, and many are hoping for his speedy return.

The beacon light of the Advent faith is burning brightly in the West Indies. It is spreading from island to island and honest souls are "catching fire" from the promises of God. Jesus is coming and that very soon. This coming is the only hope of the world now, and it is a Blessed hope. Give all the people a chance to know all about it. *Have you faithfully discharged your duty in placing before your friends and neighbors the mighty truths contained in this number of the CARIBBEAN WATCHMAN?*

Send in your orders for the next number in the light of this solemn duty.



The Cuban Republic has celebrated the end of the first year of her independence not with noisy demonstration but with deep satisfaction. Her treasury has a surplus of \$3,000,000; her schools begun under the American occupancy have been maintained and increased in number; the good sanitation of her cities has been kept up; her death-rate has been only twenty-one per thousand; and best of all her people have been quiet and industrious. Although the youngest of all the Spanish-American Republics yet she has set an example that the rest will be wise to follow.

One of the most interesting discussions of the past few months has been the one aroused over the introduction of "directive power" into scientific research by Lord Kelvin. One biologist complains in reply that "directive power is as a matter of fact the stroke of the pen by which Lord Kelvin, in effect, wipes out the whole position won for us by Darwin." We have always thought that the "Darwinian theory" of the origin of things stood on a frail foundation but we scarcely expected one of its advocates to admit it was so frail as to be swept away with the stroke of the pen. It was not long ago that a minister in the West Indies characterized as ignorant those who were simple enough to believe the Bible account of creation. We recognize the value of the knowledge brought to us by modern scientists on making plain to us the order of nature and the main features and many details of the network of mechanism thereof. But when they begin to speculate about the origin of the species, and the past, we cannot follow them. Professor E. Ray Lankester in the above discussion well says, "We cannot hope to know or conceive of the possibility of knowing whence this mechanism has come, why it is here, whither it is going and what there may or may not be beyond and beside it, which our senses are incapable of appreciating. These things are not explained by science and never can be." Good. Let the scientists confine themselves to their legitimate work and we will rejoice with them in their discoveries. This "directive power" spoken of by Lord Kelvin is none other than creative power and, even at the risk of being called ignorant, we are ready to accept the Creator's words as to the origin of all these things, rather than to choose any of the conflicting theories in the babel of "scientific" voices.

That peace and prosperity is not always the most conducive to real spiritual progress is being demonstrated at the present time in the Non-conformist ranks in England. It is evident that nothing for years has so stirred them as the passing of the recent Educational Bill.

That which appears strange to us, however, is how they can object so strongly to national support of denominational schools when even the Non-conformist churches themselves have for years received local grants for their own schools. In the West Indian Colonies they are committed to these principles. Is it a case of crying because the finger is laid on their own church? We believe the only way for our Non-conformist friends to escape this charge is a complete return to the old doctrine of the complete separation of church and state. Of course many hold up their hands in horror at the idea of the public school system being separate entirely from the domination of creeds and dogmas. But the correct principle is let each church look after the religious training of its children. That this is the best principle to follow has been demonstrated in the United States. Valuable testimony to this effect has been rendered recently by the report of Mr.

John Mosely and his twenty-three trade unionists picked from the English workmen who have visited the United States and made a tour of investigation into the industrial conditions there, comparing them with conditions in England. Mr. Mosely says "One of the principal reasons why the American workman is better than the Britisher is that he has received a sounder and better education. It would be well for our own nation to copy this standard as far as possible."

Mr. Robert Holmshaw of the Sheffield Cutlery Council calls attention to the remarkable fact that although there is no religious education in the state schools in America, secular education there produces results that bear comparison with the British. The proof of the pudding is the eating, and it is to the point that betting and intemperance should thrive in a land of denominational education and be almost eliminated in a country whose education is frankly secular.

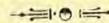
The last month has found nearly every country violently disturbed. Russia has been the most disturbing element among the nations. First there comes the awful massacre of Jews at Kishineff. Scores were killed and many more men, women and children brutally mistreated by mobs while the police looked on. The saddest feature of the case is that the real cause was religious prejudices and the atrocities were committed in the name of Christianity. In all ages there has been nothing more cruel than religious hatred. It leads those it deceives in cruel paths. The awful tragedy in Serbia in which the King and Queen and leading ministers were savagely murdered coming close on the Kishineff outrage makes us ask ourselves the question whether the world is as far away from the mediæval ages as many who boast of our advancement and moral progress would have us believe. The truth of the old saying that you need not scratch the ordinary mortal very far below the surface to discover the savage, is to say the least apparent.

The depravity and cruelty of human nature is further illustrated by the diabolical scheme announced by the Macedonian revolutionists that they have carefully propagated large quantities of plague bacilli, which they intend to use against the Turks if dynamite proves ineffectual. It is surely bitter sarcasm for these very men to announce with this fact that even with that "the resources of civilisation" are not yet exhausted. What fiendish plot will develop next

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"Redeeming the time because the days are evil." Eph. v., 16.

"God never gives but one moment at a time, and does not give the second until he withdraws the first."

"Time wasters are everywhere. Eternity itself cannot restore the loss struck from the minute. Lost time is gone forever."

"A man that is young in years may be old in hours, if he have lost no time."

"There is not an hour of youth but is trembling with destinies. Not a moment of which once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron."

"The days come to us like friends in disguise, bringing priceless gifts from an unseen hand; but if we do not use them they are borne silently away never to return."

"Gladstone carried a little book in his pocket lest an unexpected spare moment slip from his grasp. What a rebuke is such a life to the thousands of young men and women who throw away in idleness or frivolous amusement whole months and even years of that which the 'Grand Old Man' hoarded even to the smallest fragments. Many a great man has snatched his reputation from odd bits of time which others who wonder at their failure to get on, throw away."

The great day of God is fast approaching. Who shall be able to stand? Let us carry a small Bible in our pockets with us and improve the spare moments by storing its precious treasures in our minds.

We very frequently hear the poor sabbath school lesson or the failure in the Christian life attributed to lack of time. "I was so busy, I did not have time." Usually such excuses are only for a careless or lazy mind. If we could only once grasp the possibilities of spare moments we would find all such excuses will disappear. Even one hour a day profitably employed, will enable anyone of ordinary ability to accomplish wonders. One hour a day has made many unknown men famous. Most people lose that hour in the morning. "When one begins to turn in bed," says Wellington, "it is time to turn out." Milton earned his fame by the right use of this morning hour, applying himself eagerly to his work while others were yawning in bed. "Yet a little sleep, a little slumber, and a little folding of the hands to sleep: so shall thy poverty come as one that

travelleth; and thy want as an armed man." Prov. xxiv., 33, 34. "Love not sleep lest thou come to poverty." Ch. x., 13.

Every Field has increased its order for this number of the *Watchman*. We are printing 7,000 copies of this issue and still the orders are coming. Let us push the work onward

Evidences of * * Christ's Coming

Signs in the Heavens.

Darkening of the sun, May 19, 1780. Matt. xxiv., 29; Acts ii., 20.
Moon appears as blood, May 19, 1780.
Falling of stars, Nov. 13, 1833.

Signs in the Earth.

The great earthquake, 1755. Rev. vi., 12. The earth becoming old and unproductive. Ps. ciii., 25, 26. Heb. i. 10-12.
Rapid increase of volcanoes, earthquakes, and violent storms. Is. v., 25; Acts ii., 19. Rev. vi., 14; Luke xxi., 25, 6.
Materials ready for the kindling of the fires of the last days. Note the frequent discoveries of oil, and gas wells, coal, etc. Is. xxxiv., 9, 10; 2 Peter iii., 7. R.V.

Signs of History.

The kingdoms symbolised by the gold, silver, brass, and iron of Daniel II. are ready for destruction. Dan. ii., 31-44.
The 1260 years of Dan. vii., 25; Rev. xii., 6 and Dan. xi., 35, ended in 1798.
The 2300 day of Dan. viii., 14 beginning in 457 B.C. and ending in 1844. Dan. ix., 25-27. Rev. xiv., 6; 1 Peter iv., 17, 18.

Signs among Men.

Improved facilities for travel, many inventions for the comfort and pleasure of mankind, and opportunities of gaining knowledge in all branches of learning, prove clearly that the statement of Dan. xii., 4 is being fulfilled.
The means provided by God to carry the gospel quickly to all nations, is used to enrich a few men, and that often by oppressing the poor. James v. 1-7.
The increase of covetousness, love of sinful pleasures and worldly amusements. 1 Tim. vi. 10; Matt. xxiv., 37-39; 2 Tim. iii., 1, 2.

Signs in the Church.

Multiplication of forms and ceremonies, Gal. iv. 9, 10; 2 Tim. iii., 1-5.
The word of God despised and the teaching of men exalted. 2 Thess. ii., 1-8; Acts xx., 28-30; 2 Tim. iv., 3, 4.
Peace and safety cry instead of the message sent to prepare men for eternity. Eze. xiii., 4-12; 2 Peter iii., 3-7. 1 Thess. v., 3.
Various efforts to counterfeit the coming of Christ. 2 Cor. xi., 13-15; Matt. xxiv., 23, 24; 1 Jno. iv., 1.
The signs and wonders of spiritism, witchcraft, and obeah will be accepted instead of the demonstration of the Holy Spirit for the conversion of man from sin. 1 Tim. iv., 1, 2. 2 Thess. ii., 9-12; Is. viii., 16-20.

W. G. KNEELAND.

until we are all satisfied we are doing our duty. "So likewise ye, when he shall have done all those things which are commanded you, say, We are unprofitable servants and we have done that which was our duty to do." Luke xvii., 10.

The correctness of the position taken by the *Watchman* that we should have no creed but

the Bible has been demonstrated by the Presbyterians at their recent Conference held in America. They voted to revise their creed, dropping out some of the unscriptural doctrines that should never have been incorporated in any creed. It would have been better if they would have made clean work while they were on the subject and voted out all the other unscriptural doctrines, adopting the Bible and the Bible only as their creed.

The sixth seal of Rev. vi. opens with the great earthquake of 1755, (see page 3) and is closed by the fearful commotion of the elements and the kings, chief captains and wicked of the earth fleeing to the rocks and mountains and saying 'Fall on us'. The seventh seal follows at once and is opened by the personal appearing of Jesus in the clouds of heaven. The wicked living are slain, the righteous dead are raised and together with the translated living are caught up to meet their Lord in the air. Is. lxvi., 15, 16; 1 Thess. iv., 16, 17. Have these events taken place? Certainly not. We are yet living under the sixth seal. Yet the false teaching is abroad that we are now living under the seventh seal. It can only find acceptance by those who are in ignorance concerning the book of Revelation and its symbols. We are still in the Friday night of this world's history, but the earth, groaning under nearly 6,000 years of sin will soon enter her sabbath of rest. Let us watch and pray lest we be led aside into advocating unscriptural doctrines whereby some being deceived shall be lost.

A number of years ago when the Seventh-day Adventist denomination was few in number one of their ministers of more than twenty years standing left their ranks. All Christian denominations have had similar experiences. But after he had united with another communion he consecrated his pen and voice to the questionable work of circulating misrepresentations of, and falsehoods concerning the very people with whom he had laboured so many years. And ministers and others in their frantic efforts to prop up certain unscriptural doctrines which are tottering, have forsaken their only guide, the Bible, and have set themselves to the agreeable task of circulating this book of slander. In their haste they seem not to have noticed that the whole force of the book is to overthrow some of the long established Bible truths recognized by every creed and prayer book. To such we recommend a re-reading of the report of the dedication of the Battle Creek Sanitarium on page 8. Note how this denomination and their work is regarded by the Governor and leading men of the large state in Michigan; by the leading educators of Michigan and Wisconsin; by the ministers of other denominations in the city of Battle Creek, the headquarters of this denomination; and finally by the President of the United States. We fail to see how any honest person after such testimony can return to the banquet of self-praise, slander and vilification found in this book referred to. In the places where Adventists are best known this man's star long since sank in obscurity, but in far distant places it is still able to occasionally flash forth.

The annual meeting of The Trinidad Auxiliary of The British and Foreign Bible Society was held June 24. The night was a very rainy one yet the attendance was good. The reports of the Treasurer and Secretary were encouraging and show that good substantial work is being done in circulating the Bible in Trinidad.

Erratum—On page 5, third column, line 28, insert the word *only* after *not* in the copies from which it is missing.



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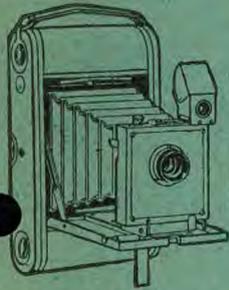
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