

THE LAW OF GOD.

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

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

HOLY BIBLE

Vol. 2.—No. 10.]

Port-of-Spain, October, 1904.

[Price 3 Cents.



O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy goodness.—Psa. 104: 24.

STEPHENS & SCOTT, Ltd.

Frederick & Henry
Streets.

The High-Class Department
 Store of Trinidad.

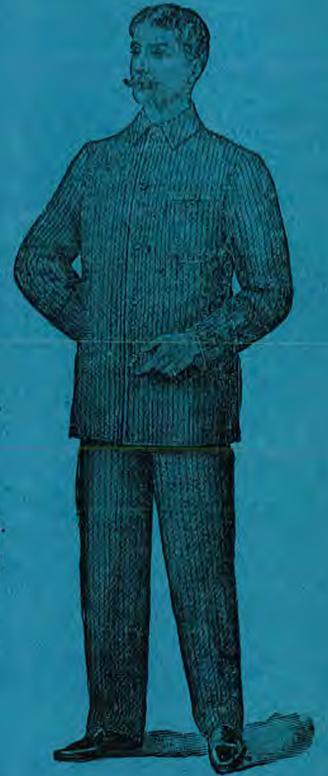
Port-of-Spain,
Trinidad.



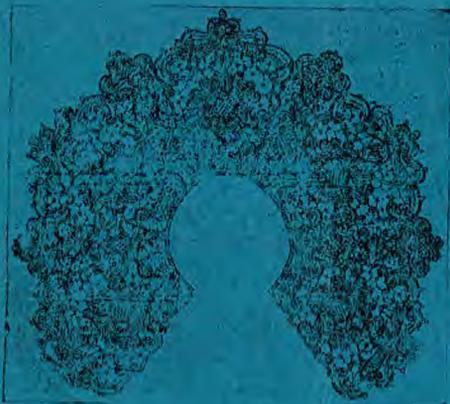
Latest London and Paris Millinery
by every mail.

Departments.

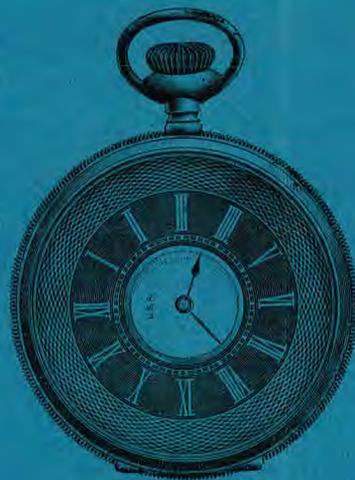
- | | |
|---------------------------|----------------------------|
| Millinery. | Bentwood Furniture. |
| Underclothing. | Rattan Furniture. |
| Sunshades
& Umbrellas. | Iron Bedsteads. |
| Feathers & Flowers | Cribs and Cots. |
| Newest Ribbons. | Watches & Jewellery. |
| Blouses. | Walking Sticks. |
| Art Needlework. | Haberdashery. |
| French Muslins. | Wholesale Staple
Goods. |
| Kid Gloves. | High-Class Tailoring |
| Irish Linens. | Pictorial Post Cards. |
| Lace Curtains. | Groceries. |
| Tapestry Curtains. | Glassware Crockery. |
| Corsets. | Guns & Revolvers. |
| Newest Silks. | Boots & Shoes. |
| | Panama Hats. |



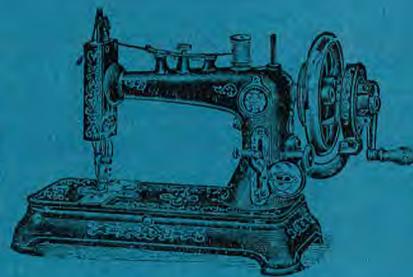
Gents Cellular
Pyjamas,
\$1.80 & \$2.40



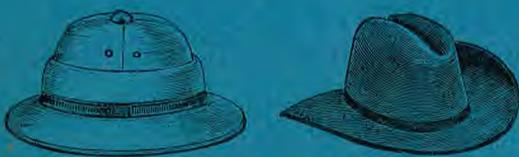
Lace Collars, Newest Styles.



Waltham Watch,
14K gold, \$20.00,
Warranted
for 20 years.



Sewing Machines,
from \$6.00 to \$20.00,
Best Makes.



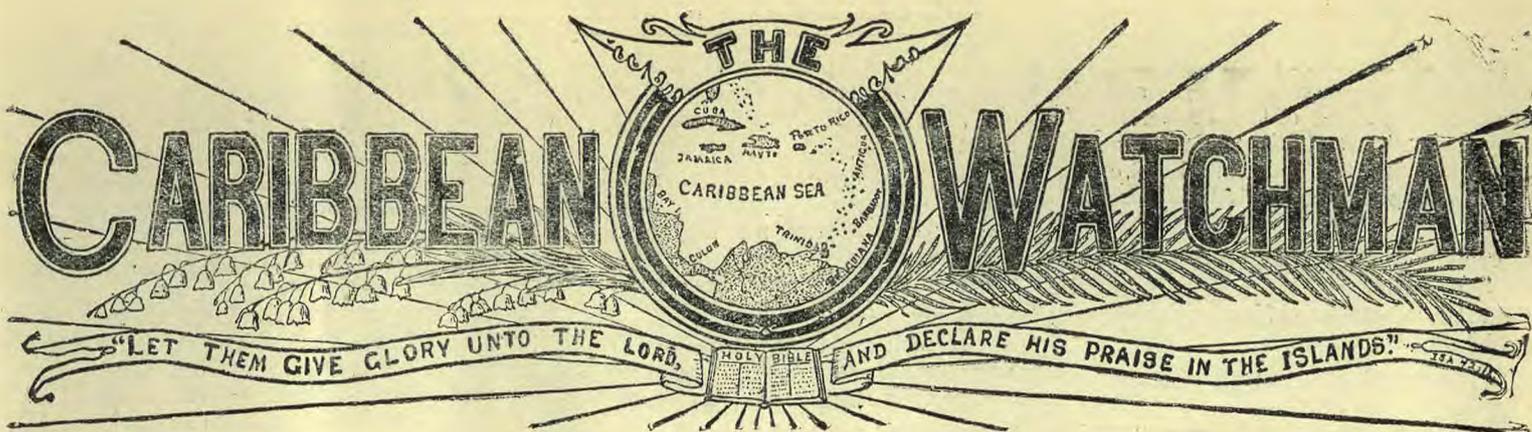
Hats of every kind.
Real Panamas at \$6.00.



Large Stock of
Fashionable
Boots & Shoes.

All Patterns post free.

In replying to Advertisements please mention "Caribbean Watchman."



Vol. 2—No. 10.]

Port-of-Spain, October, 1904.

[Price 3 cents.

The Clock Maker's Shop.

When I was a boy I would frequently stop
At a window or door of a clock-maker's shop ;
Indeed it is very amusing to see
How even the clock-maker's clocks disagree.
Now some would be quite in a hurry to chime,
Regardless of discord to tell you the time ;
While others as tardy as these were too fast,
Would tell you the hour when some minutes
were past.
Yet each appeared certain that he was correct.
And none showed his neighbour a grain of
respect ;
While another proclaimed with a clamorous
tongue,
" I am right, and you, all put together, are
wrong."

Now, midst such a jargon of hammer and bell,
What the time really was no one surely could
tell ;
And hence it gave rise to a positive doubt,
Whether any were right,—whether all were not
out.

But there is a standard to which I apply
With perfect reliance—the sun in the sky ;
But if the shade of his majesty fall
On the face of a dial it silences all.

So if true religion were anxious to know,
We seek counsel only from mortals below,
Their views and opinions may lead us astray,
As much as the clocks in the hour of the day.

To whatever party a man may belong,
He is sure he is right and all others are
wrong ;
And if we depend on the wisest and best
Though right in the main they are wrong in
the rest.

Then go to the rule the Bible alone,—
Where the way of salvation so clearly is
shown ;
Be this blessed book for age or for youth,
Like the sun in the heavens—the standard of
truth.

—Sel.

The Law of God.

CONCEIVED in the mind of
the Almighty, and born of
his great heart of love and holi-
ness, the ten commandments
are God's thoughts expressed,—
his unchangeable and eternal will re-
vealed,—his high and holy character
transcribed in words of truth and justice,
presenting to man in preamble and
precept, sublime principles of righteous-
ness that are profound, perfect and
eternal.

This infinite expression of divine love
and wisdom has been committed to man
for an infallible standard of righteous-
ness, to govern his conduct in every
experience, the four first precepts clearly
defining man's relations to his God,
and the last six setting forth his duty
to his fellowman.

It is God's own statement of what
constitutes the right, and yet many
deny its force and power.

The world's man-made creeds and
doctrines contain many pearls of precious
truth, but the commandments of God are
all truth. Man's expressions are finite and
faulty. God's words are infinite and
perfect. The utterances and writings of
man, are limited to conditions and cir-
cumstances within finite comprehension.

But the law of God, which he spake
upon Sinai, and engraved with his own
finger upon tables of stone, compre-
hends within its scope of application the

human race. And being a divine ex-
pression, it is complete, is not subject
to revision, can never be changed. Nor
is its application or duration limited to
any nation or age, but it is binding
upon all men, at all times and under
all circumstances. Says Jesus, " If thou
would enter into life keep the command-
ments." Matt. xix. 17. The apostle adds,
" For the law is holy, and the command-
ment holy, and just and good." Rom.
vii. 12. The psalmist writes, " The law
of the Lord is perfect." Ps. xix. 7. The
works of his hands are unity and judg-
ment, all his commandments are sure.
They stand fast for ever and ever, and
are done in truth and uprightness.
Ps. iii. 7, 8.

My covenant will I not break nor
alter the thing that is gone out of my
lips. Ps. lxxxix. 34.

God, speaking through the prophet
Malachi, says, " For I am the Lord I
change not." Mal. iii. 6. Satan, the
enemy of all righteousness, has ever
sought to make man a transgressor, and
the success of his scheme is signally
attested by the multitude of sinners, who,
" have set at nought all his counsel and
would none of his reproof." One of the
popular arguments that is advanced to
induce rejection of God's standard, is
that public polity or prevailing customs
are antagonistic to God's precepts, and
that the practice of the principles set
forth in the decalogue, endangers one's
interest before the public for political

preferment and places the individual in
a position where he cannot successfully
compete with the ungodly in the wild
rush for wealth and worldly honor.

Some are beguiled by the dark pros-
pects presented in this ingenious
picture, they begin to doubt and then
deny the goodness and wisdom of God
in requiring obedience to a law that is
so out of harmony with the world's
ideas and methods. Stifling their con-
science with the thought that multitudes
of others are doing likewise, they yield
the shaping of their lives to the perni-
cious practices and traditions of
men, thus making the commandments
of God of none effect. Matt. xv. 3-9.
But the child of God must understand
that all the gain, pomp and pleasure of
this world, is not to be compared with
the eternal weight of glory that awaits
the loyal and faithful servant, in that
city which hath foundations, whose
builder and maker is God.

" I beseech you therefore brethren
by the mercies of God, that ye present
your bodies a living sacrifice, holy, ac-
ceptable unto God, which is your rea-
sonable service. And be not conformed
to this world : but be ye transformed by
the renewing of your mind, that ye may
prove which is that good and acceptable
and perfect will of God." Rom. xii. 1-2.

" Know ye not that the world is
enmity with God? whosoever is the
friend of the world is the enemy of
God." Jas. iv., 4.

"For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 Jno. ii., 16, 17.

Friend, believe God, trust God, obey God. For what shall it profit a man if he gain the whole world and lose his own soul? Matt. xvi., 26.

"The word of God shall stand forever." Isa. xl., 8.

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

Says Professor Reed, "Like a towering rock that fronts the sea, its granite wall is forever receiving the onslaught of the waves. One moment the waters strike and break in forceless spray upon its fending sides; the next, the sunbeams touch and transfigure the old water-washed grey rock with diamond gleams of light. Thus with radiant and unbroken front, the Word has stood the attacks of ages, and to-day this mighty citadel remains impregnable as ever."

God's word is his power, it will never fail. Men may deny it, but their grimy opposition will fall flat before the power of God. A striking illustration of the power of God in nature in spite of learned (?) assertions to the contrary, is the stone tomb in Hanover, Germany, builded somewhat over a century ago. It was made of large slabs of stone bound together by iron bands, and surmounted by a huge block weighing a ton and a half. On it was this inscription: "This grave is purchased for eternity; it shall never be opened." But a little popular seed was somehow enclosed in the mold within the tomb, and the power of God in the little germ caused it to grow; a slender shoot found a crevice between two of the great stones, and its hidden power in the tender plant broke the iron bands asunder, and moved every stone from its original position. The tree still lives and waves victorious branches over the rent sepulchre, which man in his impotent and limited knowledge declared should "never be opened." The mighty power of God in a tiny plant that a child could have broken off for a toy whip to lash his wooden horse, laughs to scorn the finished work of man to shut out God from his own creation.

So the truth and binding obligation of God's law can never be crushed. Men may deny it, laugh it to scorn and trample upon it to-day, but when they stand before heaven's tribunal they will be judged by God's perfect law. Jas. ii., 12. Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix., 18.

Reader are you obeying the law of God? if not the Lord, even our Lord Jesus desires that you shall turn to Him

now. For behold now is the accepted time, now is the day of salvation, and to-day if ye hear His voice harden not your heart.

His ways are ways of peace and pleasantness, not the ways of the world. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. Isa. lv., 9.

"Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Eze. xviii., 30.

Seek the Lord and He will abundantly pardon the past, and give you understanding so you shall keep His law.

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.

J. A. S.

How to Treat an Erring Brother.

JUDAS was scheming how he might betray Christ, and Jesus knew it all the while, yet he treated him so tenderly and lovingly that when he announced that one of them would betray Him, not one of the eleven disciples suspected it was Judas, for each began to ask, "Is it I?" Why did Jesus do that? First, because he was a Christian; and second, to forever settle how we were to treat a man when he was in the wrong. He might have taken some of His disciples aside and whisper to them, "Have you noticed Judas? Have you discovered that he is not quite straight on some things? You had better keep your eye on him." What would have been the result? It would have worked just the same then as it does now. It would have sown discord and suspicion. In not giving the disciples a chance to know of the faults of Judas, Christ was only revealing how God always acts toward men who are in sin.

In the face of all this Judas went away and sold his Master. Yet he could never look back and give as an excuse that at one time Jesus did not treat him quite right. What does this experience mean to you and me? Let us open our hearts to receive this truth. A poor, weak, erring brother is often treated so shamefully at the hands of men that he has good reason to say, with David, "Let me fall now into the hands of the Lord, for very great are His mercies; but let me not fall into the hand of man." 1 Chron. xxi., 13.

We are in the world to reveal the way in which God regards mankind. When Christ was born, one part of the song of the angels was, "Peace on earth, good will toward men." That is Christianity, and nothing else is Christianity. We are to manifest only good-will towards whoever it may be. We are here for

a higher purpose than to call people to account for their sins.

Evil-disposed people are always watching to get Jesus to take sides against some one. One time they brought a woman to Him who was guilty of sin, and how did he treat her? He said, "He that is without sin among you let him first cast a stone at her;" and He spoke to her kindly, "Hath no man condemned thee? And she said, "No man, Lord;" and he said, "Neither do I condemn thee." Perhaps you would have thought that to treat such a person in this way would bring disgrace on the Church. Yet Jesus said, as my Father hath sent me, even so send I you." That word kindly spoken to this woman had more power in it for good than there was in all the words of all the Pharisees of Jerusalem and Judea put together.

When we have a similar confidence in God's love, then we can depend on that to win sinners and bad church members, and we will find more members coming into the church and more power coming in; so don't be afraid to let this gospel prevail. Dispense "peace on earth" and good-will *everywhere* and to *everybody*. In other words, simply let "brotherly love continue." Heb. xiii., 1.

A. T. JONES.

Expect Conversion.

HE who preaches the Gospel as God has given it, and where Christ has sent him and bidden him to preach it, expecting and working for the conversion of men, is not likely to be disappointed; and he who works in his own way, and seeks his own pleasure, and does not expect conversion, is not often disappointed in his expectations. If men lose sight of the great object of Christian labor; if they cease to hold direct communion with God, and hold their commission from men and not from Him; if they devote themselves to literary discussions, doctrinal disputes and theories and measures, what wonder if they in the harvest day come empty-handed even from fertile fields.

Souls are perishing, and a thousand million of the children of Adam have never heard that Christ died for them. Time is short, and the petty separations and divisions among Christians are not worthy to be named in comparison with the vast interests and mighty responsibilities that rest upon the church of God. Let Christians awake, and put forth their efforts for lost men; let their souls feel the burden of the dying multitudes around them, and let them go forth bearing precious seed with tears, and a prayer-hearing God will bless the seed sown; and the faithful stewards of the Lord will be co-workers, and help forward the work to its consummation.—*Selected.*

The Narrow Way.

STRAIT IS THE GATE AND NARROW IS THE WAY THAT LEADETH UNTO LIFE. MATT. VII., 14. "ALL THAT WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION." 2 TIM. III., 12.

Forgotten Workers.

"Help those women which laboured with me: whose names are in the book of life." Phil. iv., 3.

THEY lived, and they were useful; this we know,
And naught beside;
No record of their names is left, to show
How soon they died;
They did their work and then they passed away,
An unknown band;
But they shall live in endless day, in the
Fair, shining land.

And were they young, and were they growing old,
Or ill, or well,
Or lived in poverty, or had they wealth of gold—
No one can tell;
Only one thing is known of them—they faithful
Were, and true
Disciples of the Lord, and strong, through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth that they might be
Helper or friend,
And in the joy of their ministry
Be spent and spend.

No glory clusters round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown.
And there lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame,
But give to me
A place among the workers, though my name
Forgotten be;
And as within the book of life is found
My lowly place,
Honour and glory unto God resound
For all His grace.

—Selected.

The Result of Religious Prejudice.

A SCENE FROM THE LIFE OF PAUL.

AT the time of Paul's last visit to Jerusalem, there were among the believers four persons who were under the Nazarite vow, the term of which had nearly expired. Certain sacrifices for purification were yet to be offered, which were so costly as to be impossible for a very poor man. It was considered by

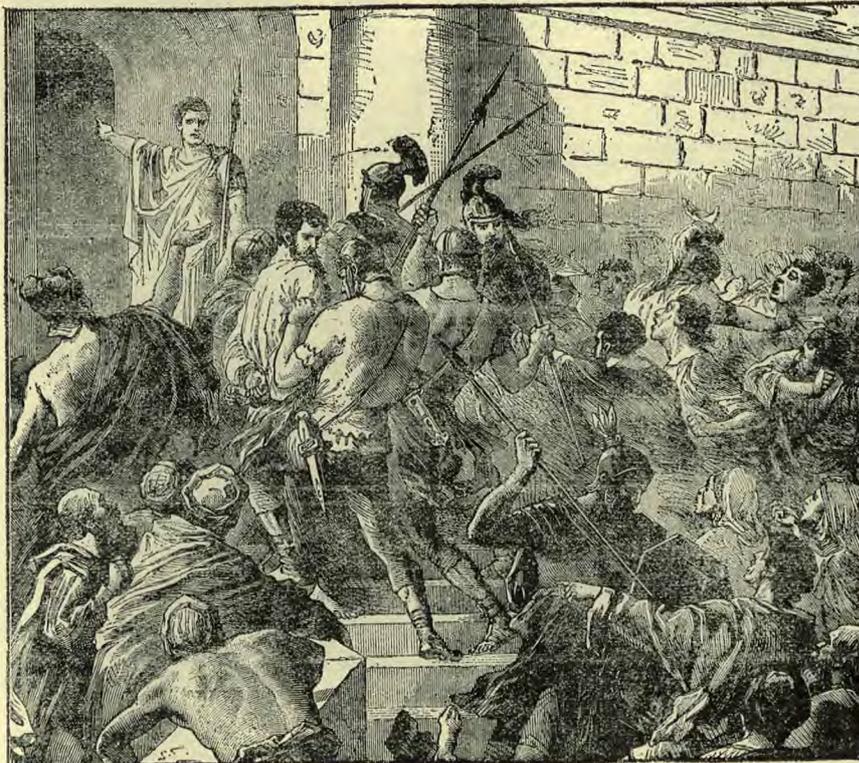
the Jews a pious act for a wealthy man to defray the necessary expenses and thus assist his poorer brethren to complete their vow. This Paul had consented to do for the four Christian Nazarites. The Apostle himself was poor, working with his own hands for his daily bread, yet he willingly incurred the expenses and accompanied the Nazarites to the temple to unite with them in the ceremonies of the seven days of purification. Those who had counseled Paul to perform this act of concession had not fully

and more enraged against him as they witnessed his success in raising up a Christian Church in that city, they now saw him where they had not supposed that he would trust himself,—within the very precincts of the temple. Now he was in their power, and they determined to make him suffer for his boldness.

With the fury of demons they rushed upon him, crying, "Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place." And as the people in great excitement flocked to the scene, another accusation was added to excite their passions to the highest pitch,—and further brought Greeks also into the temple, and hath polluted this holy place."

But though the charge was wholly false, it served to stir up the popular prejudice. As the cry was taken up and borne through the temple courts, the vast throngs gathered there were thrown into the wildest excitement. The news quickly spread through Jerusalem, "and all the city was moved and all the people ran together."

That an Apostle from Israel should presume to profane the temple at the very time when thousands had come from all parts of the world to



"IN PERILS BY MINE OWN COUNTRYMEN."

considered the great peril to which he would be exposed. At this season, strangers from all regions of the world thronged the streets of Jerusalem, and delighted to congregate in the temple courts. As Paul in the fulfilment of his commission, had borne the Gospel to the Gentiles, he had visited many of the world's largest cities, and was well known to thousands who came from foreign parts to attend the feast. For him to enter the temple on a public occasion was to risk his life. For several days he passed in and out among the worshippers, apparently unnoticed; but before the close of the specified period, as he was conversing with the priest concerning the sacrifices to be offered, he was recognized by some of the Jews from Asia. These men had been defeated in their controversy with him in the synagogue at Ephesus, and had become more

worship there, excited the fiercest passions of the mob. Only their reverence for the temple saved the Apostle from being torn to pieces on the spot. With violent blows and shouts of vindictive triumph, they dragged him from the sacred enclosure. Now that they had him in their power, they were determined not to lose their prey. He should be stoned to death, as Stephen had been years before. They had already reached the courts of the Gentiles, and the Levites had closed the gates behind them, lest the holy place should be polluted with blood, when they were interrupted in their murderous designs.

News had been carried to Claudius Lysias, the commander of the Roman garrison, that all Jerusalem was in an uproar. Lysias well knew the turbulent elements with which he had to deal, and with his officers and a strong force of

armed men he rushed down to the temple court. Ignorant of the cause of the tumult, but seeing that the rage of the multitude was directed against Paul, the Roman captain concluded that he must be the Egyptian rebel who had so successfully eluded their vigilance. He commanded that Paul be seized, and bound between two soldiers, a hand being chained to each. He then questioned those who seemed to be their leaders in the tumult as to who their prisoner was, and of what crime he had been guilty. Many voices were at once raised in loud and angry accusation; but on account of the uproar the chief captain could obtain no satisfactory information and he ordered that the prisoner be removed to the castle, where were the Roman barracks.

The rage of the multitude was unbounded when they saw their prey about to be taken from their grasp; and they surged and pressed so closely about Paul that the soldiers were compelled to bear him in their arms up the staircase which lead from the temple. Priests and people were actuated by the same satanic spirit that moved them thirty years before to clamour for the blood of the Son of God. From the staircase and from the crowd below again echoed the deafening shout, "away with him! Away with him!"

In the midst of the tumult the Apostle remained calm and self-possessed. His mind was stayed upon God, and he knew that angels of heaven were about him. He could not leave the temple without making an effort to set the truth before his countrymen. He therefore turned to the commanding officer and in a differential manner addressed him in Greek, saying, "May I speak with thee?" In astonishment Lysias inquired if he was indeed mistaken in supposing the prisoner to have been the ring-leader of the band of robbers and murderers in the late rebellion. In reply Paul declared that he was no Egyptian, but a Jew of "Tarsus, a city in Cilicia, a citizen of no mean city," and begged that he might be permitted to speak to the people. The Lord had given his servant an influence over the Roman officer and the request was granted.

"Paul stood on the stairs, and beckoned with his hand unto the people," The gesture attracted their attention, while his bearing commanded respect. The scene changed as suddenly as when Christ drove the traffickers from the temple courts. Quiet fell upon the sea of heads below, and then Paul addressed the throng in the Hebrew language, saying, "Men and brethren and fathers hear ye my defense which I make now unto you." At the sound of that holy tongue, there was "a great silence," and in the universal hush, he continued,—

"I am verily a man which am a Jew born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the

perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day." None could deny the Apostle's statements, and there were many present who could testify to their truthfulness. He then acknowledged his former zeal in persecuting this way unto death, and narrated the circumstance of his wonderful conversion, telling his hearers how in his own proud heart he had been brought to bow to the crucified Nazarine. Had he attempted to enter into argument with his opponents, they would have stubbornly refused to listen to his words; but this relation of his experience was attended with a convincing power that for the time seemed to soften and subdue their hearts.

He then endeavoured to show that his work among the Gentiles had not been from choice. He had desired to labour for his own nation; but in that very temple the voice of God had spoken to him in holy vision, directing his course "far hence unto the Gentiles." Hitherto the people had given close attention, but when he reached the point in his history where he was appointed Christ's ambassador to the Gentiles, their fury broke forth anew. Accustomed to look on themselves as the only people favoured of God, they could not endure the thought that the despised Gentiles should share the privilege which had hitherto belonged exclusively to themselves.

(To be continued next month.)



* "Haud Your Tongue and Shove."

Three boys were wheeling a barrow
Through Glasgow streets one day,
Wi' one in front and two behind
They merrily pushed away.
But the two behind got on the clack,
Which all boys dearly love—
Till a sharp voice rang frae the boy in front,
"Come haud your tongue and shove!"

I liked to hear that sound advice,
Much wiser than it seems,
Which tells that life was made for work,
And not for idle dreams;
And I trust that every one who hopes
To get to heaven above,
Will faithfully follow the boy's advice,
And haud his tongue and shove.

It's a weary clack, the clack o' the tongue,
When a man should working be,
To open the mouth, and pour oot talk,
Like a woman pouring tea.
Far better to steek his gab for a while,
And shut the sluice above,
And follow the Glasgow boy's advice,
To haud his tongue and shove.

Oh, work is a grand and useful thing
For an honest man alway,
To put the shoulder to the wheel,
And cheerily heave away.
But talk is a vain and a useless thing,
Which never a load could move;
Sae, let us tak' the laddie's advice,
And haud oor tongue and shove.

—R. L.

* Scotch words in the above:—
Wi', with; frae, from; haud, hold; oot, out;
steek, stop; Sae, so; tak', take; oor, our.

The Christ Love.

IN dealing with the wrong-doer we must try to put ourselves in his place; try to think how we should wish to be dealt with if we were in his circumstances. Our own hearts will thus be made tender, and we shall know better how to deal with the one whom we wish to help. How Christ pitied the lost when he gave his life on the cross! How he rejoiced to his resurrection glory, when he knew that the price had been paid, and that salvation might be had by all who would seek it! We must feel, as did Christ, that no soul is beyond reach, no matter how low he may have fallen; that the love which watches always, may one day kindle an answering spark in a cold heart, numbed by sin, and burn away the dross.

Worldly wisdom will tell us that it is of no use, that the erring brought the trouble on themselves; but this is not the spirit that Christ manifested in coming to the world which was lost. Such love as his must be in our hearts if we would save the lost, and we must be willing to be anything, to give up the good opinion of the world, as he did; we must be willing to be called the friend of publicans and sinners, as he was. And if we have come close enough to Christ to feel the breathing of his Spirit, we shall not care for what the world says or thinks; we shall feel that it does not matter, if our hearts are right with God, and we are following in the footsteps of Jesus.

If we seek out the erring because we wish to help them, if we try to show a Christlike spirit in their presence, not falling into their evil ways, but seeking to lead them to the Master, such association can do us no harm. But we must live daily, hourly, in Christ's very presence, or we shall do more harm than good, both to ourselves and to those we wish to benefit. We should be careful of our example, lest we become a stumbling-block to some one who is trying to follow Christ, though it may be he is following afar off. We should let the life of Christ be manifested in our lives.

We need more of the self-sacrificing love that led the early church to give up the world, its good opinion, and all that it held dear; to count all but dross for Christ's sake, and to go forth without the camp, bearing his reproach. May God give us this love, deep down at the very fountain springs of our being, that we may know how Christ feels toward the lost!

CLARA EDNA ROSENCRANS.



"WE do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."

"THE mark of a saint is not perfection but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God."

The Bible Class.

God's Message For To-day.

LAST month we found that in the tenth chapter of Revelation the Lord clearly foretold the great Advent Movement, and that those who gave the Message were moving forward under the guiding hand of God. The very last words of the tenth chapter say "thou must prophesy again before many peoples and nations, and tongues and kings."

THE GREAT THREE FOLD MESSAGE.

The inspired pen traces this work of prophesying again in Rev. xiv. under the symbol of three mighty angels flying in the midst of heaven.

This great Three-fold Message recognises the work of the Advent Message as given prior to 1844, foretold in Rev. x., and the work of prophesying again or being preached once more throughout the world as component parts of the one great message. No sooner had the year 1844 passed than the command of Rev. xi. 1-2 was immediately carried out. These two verses really belong to chapter x. In their perplexity God's humble, tried people looked to Him for guidance, and the messengers from heaven led their minds to the Sanctuary. The reed was placed in their hands, and they measured the sanctuary, light dawned on their minds and step by step the Lord led them to the full understanding of the Sanctuary Question and the work of our Saviour as High Priest as outlined in this series of studies.

So it is thus conclusively proven that since 1844 this great three-fold Message has been sounding. It behoves every lover of the Word, every soul who loves the Saviour, and desires to be engaged in the very work that has his supreme affection to study these messages and compare them with the various religious movements in the world. It is positive that these messages are now being preached. "The Scripture cannot be broken." Jno. x. 35. If no one from among the children of men can be found the very stones will cry out, but praise His name that is not necessary as those have been found who have laid all upon the altar of sacrifice and are giving their time and talents in spreading the message in all the world. This paper as you read it represents the message at your door.

A STUDY OF THE MESSAGE.

We will therefore proceed at once to study these messages. We find them in Rev. xiv. The inspired prophecy of the work of the Messages begin with verse 6.

The Time. The time of the sounding of the message is clearly pointed out by the context. It is set in the midst of the record of the sublime events which close this world's history. It is followed by the coming of the Lord in the clouds of heaven, vs 14. It is the latter rain that ripens the grain for the harvest. Jesus stated that the harvest is the end of the world. The closing verses of the chapter conclusively prove that these messages prepare the world for that very time. The messengers preach "that the hour of God's judgment is come." Our studies thus far have taught us that the work of the Investigative Judgment began in 1844. Thus for 60 years the Message has been due. Verses 6, 7.

To preach. The Message shall be carried by preaching. The symbol of an angel introduces the subject, yet the message itself shall be carried by preachers. This has always been God's way "For after that in the

wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Even so the preachers carry the last great REFORMATION that comes to the sin-cursed earth before its final destruction. The Jews require a sign, and the Greeks seek after wisdom but both shall perish together. Will you not, dear reader, in humility hearken to the message of the preachers and thus be saved from the overwhelming destruction?

What will be preached.

The inspired record is that these preachers shall carry the *Everlasting Gospel*. The false idea is current in the world to-day that there was one Gospel before Christ came, and that there has been quite a different one since; that God provided one plan of Salvation for the Jews and another for the Gentiles. But the Bible teaches no such doctrine. There has been but one everlasting Gospel. The same Gospel that is preached to us was preached to Abraham, and to Israel, and to all in every age who have been saved. See Gal. iii. 8, and Heb. iv. 1-2. It is true that the symbols by which men showed their faith in a Saviour to come are different from the symbols by which we show our faith in a Saviour who has come; but the Gospel and the preaching of the Gospel is the same now as then. God requires the same holy life, and will measure us by the same standard as he measured them. So these preachers who carry the last warning message of mercy to the world will preach the old, old story. It will be divested of every innovation and all tradition and stand just as Jesus gave it to his disciples.

It is world-wide.

The message will be carried by preaching to them that dwell on the face of the earth. This thought is emphasized by being repeated in the words "and to every nation and kindred and tongue and people, to all lands near and far, to all nations civilized and uncivilized; to every individual heathen or christian." We frequently hear people ask the messengers why they come to Christian lands with their message, and why they do not go to heathen lands instead. The answer is, God has ordained that the message should go to all, because he sees that the whole world needs it and human hands are powerless to restrain what God has ordained.

As this message must come to each of us we turn to the study of the word of the message with the greatest interest.

Fear God.

What is the first word that Jehovah sends to us, let us study it with care, "Fear God." The Lord never sends a message that is not needed. He does not call upon all both saint and sinner to fear him, unless there is some way in which they know that they do not fear him. Is there any way in which the world as a whole is not fearing God?

Let us turn to Isa. lxvi. 1-2. "But to this man will I look even to him that is poor and of a contrite spirit and trembleth at my word." The man that fears God is the man that trembles at His word. When God speaks such a man will not argue against that word, say it is not necessary, or contend that it is an impossibility, or that God is not particular. When men produce such specious arguments they do not fear God as they should, and they stand in need of just such a message as the one we are now studying.

The well nigh universal union of the church and the world, the almost total eradication of the line of demarcation between the professors

and those who make no profession so that by appearances only one can scarcely distinguish the one from the other, the sins of every sort in high places that go unrebuked, all point to the ominous fact that men are fast losing the fear of God out of their reckoning. Those who in the face of the world's wide apostasy still continue to fear God, and tremble at his word, are counted as old-fashioned or weak-minded or fanatics. Surely the world needs the Message "Fear God."

And yet although there are in the several churches those who sigh and cry for the abominations that are done in their midst, still there is even in their lives too often evidence of a lack of the fear of God.

In Ecclesiastes xii., 13-14 we read "Let us hear the conclusion of the whole matter Fear God and keep His commandments for this is the whole duty of man, for God shall bring every work into judgment with every secret thing whether it be good or whether it be evil."

In these verses as in our text in Rev. xiv. the subject of the fear of God, the keeping of the commandments, and the judgment are all associated together. A little thought on the subject will show the reason. The ten commandments are the ten words in which Almighty God expressed the whole duty of man, any disregard or any excused transgression of any of these commandments show contempt and disregard for the Almighty One who spoke them. Then the inhabitants of this earth are all on probation and a reckoning day is coming and these same ten words will be the rule by which their lives will be measured in the judgment. What God has joined together let no man put asunder.

The Message Needed.

Now as we turn to the commandments and then compare the lives of the whole world with those holy precepts we find much need of just such a message as the Word says would come. Even Christians are many times found wanting. The standard of morality both in the home and in the church is alarmingly low. But now God is speaking and the honest in heart will hear.

The Christian world cannot plead ignorance. Many times a year in the churches the minister repeats the ten commandments and the people humbly kneeling in God's presence say "Lord have mercy upon us and incline our hearts to keep this law." Then close that solemn pledge with God by saying "Lord have mercy upon us and write all these thy laws in our hearts we beseech thee." Yet at the same time some are violating continually several of those commands and many are violating one. . . Take for instance the fourth commandment, the minister solemnly reads "Remember the Sabbath day to keep it holy, and distinctly points out the particular day by saying *the seventh day is the Sabbath of the Lord thy God* and the people in solemn words on bended knee say "Lord have mercy upon us and incline our hearts to keep *this law*," at the same time not one intends to even try to keep the next seventh day.

But says one it has been changed from the seventh to the first day of the week. If so, we ask, why does not the minister read the commandments as changed? Why does he not read the first day in the place of the seventh day? My dear friend, he dare not. What God does never changes. "I know that whatsoever God does it shall be forever, nothing can be put to it and nothing can be taken from it and God doeth it that men should fear before him. That which has been is now and that which is to be hath already been and God requireth that which is past." Ecc. iii., 14-15.

The familiar statement, "As it was in the beginning, is now, and ever shall be, world without end" applies with special force to the Sabbath command. The Sabbath has never changed. The same day that was made holy

(Continued on page 12.)



GEO. F. ENOCH ... Editor.
 S. A. WELLMAN ... Associate Editor.
 Editorial Contributors.
 W. G. KNEELAND J. A. STRICKLAND.

October 1, 1904.

Our Father. What striking words for the Christian tongue. How beautiful the thought; God, the Creator of heaven and earth, the ruler of the universe, also our Father. To be approached as we would an earthly parent, yea even more willingly does he listen to the pleading of his children.

The Master in teaching his disciples how to approach to the Father, said, "After this manner pray ye, Our Father which art in heaven." By this we are taught by the divine Son of God that with him we are the sons of God, heirs of the beauties of heaven. "Beloved, now are we the sons of God." "And if children then heirs; heirs of God and joint heirs with Christ." "It doth not yet appear what we shall be; but we know that, when He shall appear we shall be like Him; for we shall see Him as He is." 1 John iii. 12; Rom. viii. 17.

A love like this which yearns for us, having "loved them (us), as thou hast loved me," surely is such a love as is easily approached by an erring child. No hard and unreasonable judge is He whom we should approach unto for forgiveness of sin and strength to overcome. No, friend; the God of heaven, our Father, loving, kind and tender, loving us before we loved Him, reaching out after us, desiring our obedience as members of his family, wishes us to come to Him. Not through any earthly agency; they may be able to direct us on our way to the throne, point out a Father's love and draw us nearer home, but alone, with our elder Brother's name upon our lips, our tongues repeating the loving term of regard, "Our Father." There when we have found Him, tell Him all your sorrows, your failures, and discouragements, and when you leave the Throne of Grace the Father God will have given the gift of His strength for the battles of life and the assurance of His presence in the daily struggle. W.

Church History.

"THE ASSEMBLY OF THE UPRIGHT."

THE Christian Church has been established for the enlightenment of the world concerning the grand truths of redemption through Jesus Christ. It is composed of faithful individuals "called out" from worldly influences to "hold forth the word of life" among nations perishing in the midst of the moral darkness of superstition and ignorance. This church has been founded in sacrifice, is being reared in adversity and perfected through persecutions. Christ, its head, "gave Himself for it that he might cleanse it" from all defilement through

Object of Trials.

His leadership the stumbling stone of difficulty become stepping stone to higher and better conditions. The fierce flames of persecutions will

only remove the worthless dross and brighten the gold.

At the first advent of Christ the professed church was blinded through accepting error and pernicious customs instead of

Key of Knowledge.

the truth for that time. Scribes and Pharisees held the "key of knowledge" (the scriptures) themselves but they refuse to unlock the treasure of

wisdom or allow others the privilege. But the the Word of God cannot be bound. The time had come for the Father's infinite love for erring humanity to be clearly revealed Jesus took on himself our nature, and although living in flesh "condemned sin in the flesh" by a life of perfect obedience.

The incarnation of Christ should not be considered as an isolated case of "God manifested in the flesh." By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man He gave us an example of obedience: as the Son of God He gives us power to obey. Immanuel, God with us, is the surety of our deliverance from sin, and the assurance of an ever present Helper in our time of need. *Desire of Ages* p. 22.

True hearted and faithful men were called from their various avocations to associate with the

Channel of Communication.

Great Teacher and learn from Him how to live and teach the words of everlasting life. "Divinity needed humanity, for it requires both the divine and the human to bring salvation to the world. Divinity needed humanity that humanity might afford a channel of communication between God and man. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for God." *Desire of Ages* p. 296.

As an outward symbol of an inward grace, baptism was recognized as an essential qualification for membership in the Church Christ established on earth. By intelligently partaking of the bread and wine at the Lord's table we are reminded that "Christ our Passover is crucified for us" and thus our hope are blended with that of the faithful of past ages while we look forward to His glorious return for His waiting people.

KNOWLEDGE OF SCRIPTURE ESSENTIAL.

Success in the church of God comes through careful, prayerful study of the Bible under the guidance of the Holy Spirit. The Scriptures are "profitable for doctrine, for reproof, for

correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. "Search the scriptures" and "consider what I say" is the injunction given to all desirous of revealing Jesus to souls lost in sin. Jesus our example, delivered himself in the hour of temptation by using the "sword of the Spirit which is the Word of God." When the disciples were blinded by sorrow and disappointment over the death of Christ. He comforted and encouraged them by "expounding unto them in all the scriptures the things concerning himself."

The Old and New Testaments are the voice of God translated into human language. "Holy men of God spoke as they were moved by the Holy Ghost." 2 Peter i. 21.

"Whatsoever things were written aforetime, were written for our learning that we through

Early Rain.

patience and comfort of the scriptures might have hope." Rom. xv. 4. Before Christ ascended He promised to send the "Comforter" to guide his disciples into all truth. On the day of Pentecost this encouraging promise began to be fulfilled in the "Early Rain" that fell upon the seeds of truth sown by the Master. A great and glorious harvest is promised through the "Latter Rain" that is to fall upon the "remnant" church just before the second advent of Christ.

Failure to rightly improve the opportunities offered by "walking in the light" of God's truth always brings darkness and confusion. By rejecting the message and the Messenger sent to them by God, the Priests and rulers

proved their unworthiness to be longer intrusted with the flock of God. Others must be selected to carry forward the work of the Lord in the earth. Anticipating this need of helpers, Christ early in his ministry encouraged believers of promising ability to associate with Himself and gain an experience for such work. From

these disciples (trained believers) Men called. Christ chose twelve Apostles to be leaders in the regenerated church.

"As in the Old Testament the twelve Patriarchs stood as representatives of Israel, so the twelve Apostles stood as representatives of the Christian church." These men were not chosen because of their wealth, social standing or intellectual attainment, but because they loved truth, were loyal to principle and willing to be taught the ways of God.

W. G. K.

The Methods of Modern Finance.

THE following quotations from articles appearing from month to month in Everybody's magazine from the pen of Thos. W. Lawson, ex-copper magnate, who after himself being involved in the deal is revealing the conditions which underly these gigantic robberies are strong comments on the financial conscience of the world to-day and bring to mind the words of the Apostle James in the fifth chapter of his epistle.

"Thirty-six million dollars—and Alaska cost us but fourteen millions and Spain relinquished to us her claims on the Philippines for only twenty millions! Thirty-six million!—more than a hundred times as much as George Washington, Thomas Jefferson, and 'Abe' Lincoln together secured for the patriotic labors of their lifetimes. And this vast sum was taken from the people to enrich men whose coffers were already, as the results of similar operations, so full of dollars that neither they nor their children, nor their children's children could count them—as the people count their savings, a dollar at a time—as thoughtlessly taken as are the apples that the school-boy steals after he has eaten so many that he can eat no more.

"A thousand times have I tried to figure out in my mind what worlds of misery such a sum of millions might allay if issued by a government and intelligently distributed among a people—and do my readers know that never in the world's recorded history has any nation felt itself rich enough to devote thirty-six millions to the cause of charity—even in the midst of the most awful calamities of fire, flood, war, or pestilence! On the other hand, I have had to know about the horrors, the misfortunes, the earthly hell, which were the awful consequences of the taking of this vast amount. I have had to know about the convicts, the suicides, the broken hearts, the starvation and wretchedness, the ruined bodies and lost souls which strewed the fields of the 'system's' harvest.

"Can it be that a just God suffers our sons and daughters to eke out a bare existence as the best reward of earnest effort and sterling worth, and at the same time rewards these other men with \$36,000,000 for one day's labor?"

"Pondering all these things, I have ceased to wonder at the deep murmurs of discontent that are rising, rising to my ears from all parts of the continent."

It is no wonder that murmurs are arising from hundreds and thousands of throats against this unlawful pillaging of the common people, those who are usually most affected by these things. It has come to the time in the history of the world that owing to the prevailing conditions it is impossible unless one is a sincere christian to withstand the desire of the human heart to retaliate. Only by having the Blessed Hope of Christ's soon appearing in our hearts and our every desire, to serve the Master in meekness and in fear may we expect to withstand the trying scenes which such conditions as these are bringing more and more into every day life. "Be patient therefore brethren unto the coming of the Lord."

W.

Our Young Folk.

"That our sons may be as plants grown up in their youth: that our daughters corner stones, polished after the similitude of a palace." Ps. cxliv., 12.

A Wise Choice.

A TRUE STORY.
(Concluded.)

There was a struggle going on in his heart as he listened to Esther's pleading for Harry; but when he had gained his usual composure he said, "Harry and you shall never want for a home as long as I have one for myself. But run now, and see if the place is anything, like your dream." There was no need now to explain to him how I came to bring those children home, as it was evident that the same gentle influence was winning his heart. It hardly seemed possible that Esther was only nine years old. Her manner of speaking suggested a girl of fifteen.

As the days went by, and the children continued happy and became very helpful, an air of peace and restfulness filled our home. They no longer bear on their faces any evidence of their former sadness. The weary, exhausted look on Harry's face has passed away, and there is in its place an expression of peace and comfort. His physical condition has steadily improved, and Esther finds the birds, the flowers, the trees, the fields, and the hills a constant source of delight.

It is a little over three years since I returned from the city with the children. Yesterday was Harry's birthday,—he was fourteen years old. He is the joy of his father's heart,—"a bright and interesting boy," I often hear him say, "and I could not well get along without him." Thus far our cup of happiness has been full to overflowing.

The children were making rapid progress in their studies, and their health was all that could be desired. Fresh air and exercise, with proper dress and diet, wrought wonders for them physically, but they were causing me much anxiety as I detected in them a tendency to treat spiritual things lightly. In vain had I put forth my best efforts to get them interested in the Sunday-school. When I would talk with them on the subject, Harry would reply that the boys who went there smoked and talked about things that he would be ashamed to repeat. The children would go with me to church, but it was evident that they preferred to remain at home with their father. Had they been proud and disobedient, I should not have thought it so strange, but being so kind and gentle, I thought it would be an easy task to lead them to Christ. I was sure that I had done my duty faithfully in trying to guide their steps in the better way.

About this time two ministers pitched their tent near our place, and began a series of Bible studies on the prophecies. Soon everyone was talking about them. Some said they were ignorant men, others that they understood the Scriptures, but kept Saturday for Sunday.

I soon noticed that every time anyone was talking about the meetings at the tent, Harry was intensely interested. For a long time I managed to keep him away from the tent, without forbidding him to go; but one day I heard him ask his father if he could go to the meeting at the tent that evening.

"Oh yes," was the reply, "I am willing that you should go, but you had better ask your mother." Turning to me, he said, "You will be glad to have me go, won't you, mother?"

"No, Harry," I said; "I am not willing that you should go near that tent." His father

noticed the disappointment on his face, and said, "Really, I don't see what you object." I said, "The minister said that only stay away from the tent, and go away also."

"Well," he said, "you'd better let them go."

With many prayers, but my heart was not at ease that night. There are many who will understand my feelings, he brought with him a mortal? and "I don't want to see them before they are tired." In the morning I wanted to see them, and seeing that there was no Sabbath day, I did not worry much. I thought perhaps if he thought I could do to save my boy, I cried, in agony. It is impossible to describe the feelings of helplessness that I experienced.

All day I heard wonderful things about the tent,—that Christ had come, those who believed in his commandments, would be saved, and gold. I thought about the tree of life, instead of the tree of life, I had become so much interested in the little while before, and asked to go. I did not think it was a good thing for her of them go.

"How is that, Harry?"

"The minister said he would come again to-night, and he promised to have his tent here."

"No," I said, "I don't want to see him. It is better to keep the children away from the tent."

She bit her lip and turned away. Just as she was in from their work, she turned and saw me. I tried to comfort her, but she said she had decided not to go to the tent.

"I don't see what you are afraid of," he said, "I fear nothing. Some of the best men in the neighbourhood attend every night."

Then, washing his face, he told them they could go as they wished; and father added, "I don't mean it all for nothing," he said, "and do not forget to bring his father for the money to buy a house, and he could take his children like those they had in the Oxford Bible." They were some could laugh, but Harry's father well supplied

on his face, and I understood why last Sunday the minister said, "We would not keep the children away from the tent."

The only objection,

was my consent, and I passed a sleepless night. Many of the men who will understand my feelings, he brought with him a mortal? and "I don't want to see them before they are tired." In the morning I wanted to see them, and seeing that there was no Sabbath day, I did not worry much.

I thought perhaps if he thought I could do to save my boy, I cried, in agony. It is impossible to describe the feelings of helplessness that I experienced.

All day I heard wonderful things about the tent,—that Christ had come, those who believed in his commandments, would be saved, and gold. I thought about the tree of life, instead of the tree of life, I had become so much interested in the little while before, and asked to go. I did not think it was a good thing for her of them go.

"How is that, Harry?"

"The minister said he would come again to-night, and he promised to have his tent here."

"No," I said, "I don't want to see him. It is better to keep the children away from the tent."

She bit her lip and turned away. Just as she was in from their work, she turned and saw me. I tried to comfort her, but she said she had decided not to go to the tent.

"I don't see what you are afraid of," he said, "I fear nothing. Some of the best men in the neighbourhood attend every night."

Then, washing his face, he told them they could go as they wished; and father added, "I don't mean it all for nothing," he said, "and do not forget to bring his father for the money to buy a house, and he could take his children like those they had in the Oxford Bible." They were some could laugh, but Harry's father well supplied

The following Sunday I went to church, and the children went to the tent. As Esther returned, bringing a large book, her father asked, "What have you there, another Bible?"

"No; the man at the tent sent you this to read, and said you need not buy it, nor be in a hurry to return it."

"Yes," I said, "They will lend you all the books they have at the tent, if you will read them. I heard all about them at meeting today. They are trying to turn the world upside down."

He smiled, and then took up the book and began reading it. As the children started for the meeting that evening, he told Esther to inquire the price, and the next day he sent the money for it.

For a number of days the minister at the tent had been discussing the Sabbath question, and Harry was sure the seventh day was the Sabbath, and that he and Esther must try to keep it holy. One Friday the children were seated under the fall pippin tree, laden with its golden fruit. Harry was reading to Esther from his new Bible, as they watched the glorious October sunset; and as the sun sank below the horizon, they bowed their heads in prayer. Father and the hired men were just returning from their work, and I heard him say to them that they need not come again until Monday. As the work was pressing, I knew what this meant. My worst fears were realized. In despair, I cried out, "Lord, restore to me the joy of thy salvation." Then he revealed to me the wickedness of my heart.

The children went early to bed, and their father and I had a long talk about the meetings at the tent. He said he believed the seventh day is the Sabbath, and that the second coming of Christ is near, and that he was lost unless something could be done for him. When I saw his distress, I realized my mistake in trying to keep the children away from the tent, so I told him that I would go with them to the meeting at the tent the next morning.

Just before retiring I went up-stairs as usual to see if the children were safely in bed. I found them in each others arms, in a large arm-chair, fast asleep. The traces of tears were plainly visible on their faces. I awoke them, and asked why they were not in bed, Harry said that they were afraid that if they kept the Lord's Sabbath, they would have to give up their new home, and go away. When I told them that father and I were going with them to the meeting at the tent in the morning, the sad expression on their faces quickly gave place to one of peace and happiness. Only once before had it been my happy lot to bear a message of such joy to the children.

It was a bitter cross for me to turn my footsteps toward the tent, but it will only be necessary to add that a few days later we were all baptized in the likeness of the Saviour's death and resurrection. Since that time we have been made happy by the growing power of Christian principles in the children's conduct, their clear and steadfast faith, their endeavours to live a holy life, and their resolute efforts to improve in every part of their character.

And now we believe the choice in the selection of the children was a wise one. We gave them an earthly home, and they helped us to obtain a title to a home in that city whose builder and maker is God.

* * *



Go Forth, Reapers.

The fields are ripe, the harvest great,
Go forth, reapers, go ;
Garner the sheaves, that wait for you,
And do not tarry so.

Gather the lame, the halt, the blind,
The poor, the rich, yea all ;
From the lowest depths to rich estate,
Sound forth the gospel call.

O reapers rouse ye, souls are falling,
To the earth around you now,
Dying, yea, are daily dying,
Garner them ; death stamps their brow.

Ye must reap not as for farthings,
Or the paltry gold of earth,
Ye should look for heavenly glory,
More than all your labor worth.

Then go forth, Christ bids you garner,
Souls from out the harvest field ;
Few, ah, few will be the reapers
But there'll be abundant yield.

Crowns of glory will await you,
Stars within them set will be,
You from earth and trials parted
Will wave palms of victory.

W.

A bit of Missionary Experience in Fiji.

[From a Mission Board Circular.]

FROM a private letter from Brother C. H. Parker, we take the liberty to cull a few sentences, describing one of his recent trips, which show some of the experiences of our missionaries. He says : "As there was no boat that I could get, I took Joe as my guide, and we walked. I never before had such a walk. They say it is eighty miles. We made it in less than two days. We took no time to rest by the way, but from daybreak until dark kept going. The path was nothing but mud and water. Then we had streams to wade or swim. My feet were sopping wet all the time, and nothing but a mass of blisters and raw places. The last half-day my muscles were so sore that I could hardly lift my feet. It was eleven o'clock at night when we reached Kavula. O the climb of that last mountain ! It seemed that I could not do it. My clothes were wet from the pouring rain that had been falling most of the day."

Speaking of the service the next day, Brother Parker says, "It was a good meeting. The hush of the Holy Spirit could be heard. One young man took his stand for the truth." At another meeting in another town a large attendance was secured, both Wesleyans and Catholics being present. He spoke on the law and the Gospel. "The next day," he says, "Ratu Mele and two mission boys sailed me down to see Roko Tui Ra. I had a profitable visit. I am astonished at his wonderful insight into the principle of separation of church and state. He is fair, and I believe not far from the kingdom. On our voyage back we got into such a storm of wind, rain, and waves, that if God had not especially intervened, I would not be here to write you this. The boat was nearly swamped several times. The jib was all the sail we could carry. We went ashore for the night, where the natives asked me to preach, which I did. They were deeply interested, and acknowledged that we had the truth. The

next morning we were battling for two hours against the land waves. We reached Namarai like a lion. It seemed as if we would rush in and fill our boat, and thwarted S. After some counsel with the cutter for Suva. We had no wind and more than we could carry away. The boat partly filled with water, and the wind raged. God for help, and did not fail me. Advancing all along

The Abyssinian Emperor and

The Emperor issued an edict prohibiting the importation of alcoholic drinks into Abyssinia, and German beer was the way to his court. and has come to the not put a stop to the his empire will soon be known to European arts and sciences. European poison his face against s that he will punish importers of quors by forcing the liquor down their til they die. In the preamble to his race, and destroys the body and people remain s, independent, and, as a means to prohibits alcoholic drinks in every part

The Abyssinian Spirit.

THOUSANDS before, that O far more than sim- individual human beings. It means all in that sub- m the lips of the neighbour as thyself." To be a of human perfect ability to yield al to this command, depraved, selfish assistance. The m converted, will ce something for oth saved him will ir able desire to help version has been a individual will not the sinner admon to come, or with science to a recd his Maker ; but h earnest longing to and erring and su possible way. A r really and truly co actually possesses Samaritan, who w his friends and hi enemies.

There is great for missionaries, women are givin Others are consi lives should be d Master as missio- tance that every question, as well entered upon a missionary field,

ain, and after l and waves. we owed us, roaring would rush in round about us, s. After some this place, we cutter for Suva. but soon there squall struck us, sails in, the jib badly torn, and I thought my while the fury of silent prayer to holy name, He he work is adv-

perior and

Abyssinia, has importation of French wines ys, found their ed their effects, that, if he does hat is going on, to other nations. on to European his face against s that he will quors by forcing til they die. In es that drunken- race, and des- desires that his , independent, prohibits alcoholic rains.—Selected.

Spirit.

to see, as never eans something gle of an indi- individual salva- ed in that sub- m the lips of the neighbour as thyself." To be a of human perfect ability to yield al to this command, depraved, selfish assistance. The m converted, will ce something for oth saved him will ir able desire to help version has been a individual will not the sinner admon to come, or with science to a recd his Maker ; but h earnest longing to and erring and su possible way. A r really and truly co actually possesses Samaritan, who w his friends and hi enemies.

really possess the genuine missionary spirit?" One who has this spirit will show it in his daily life, in his intercourse with his fellows, in the manner in which he embraces the opportunities which Providence constantly puts in his way for doing good to others and for testing the motives which actuate his life. The man or woman who is capable of becoming a good foreign missionary will first be a good home missionary. One whose missionary zeal finds no opportunity for exercise at home will certainly make a failure in a foreign field.—*Medical Missionary.*

Our Work & Workers.

Work on the church building at Port Antonio is progressing and the brethren hope soon to have their house of worship ready for dedication.

Eld. J. B. Beckner, President of the Jamaica Conference, spends from twenty to twenty four days each month visiting the churches of the island, he travels by bicycle wherever practicable. His wheel has registered over twenty four hundred miles travelled since the first of October 1903.

Eld. W. Jay Tanner was recently called to visit a district in Clarendon parish, where a company of nine precious souls have accepted Christ and commenced to keep the Sabbath through the efforts of a canvasser-sister and other lay members. None of the members of the company had ever met an Adventist preacher previous to Eld. Tanner's visit to them.

Brethren Frank Hall and A. N. Durant who have been holding meetings at Vere, in Clarendon parish, report good success. More than a dozen have accepted the Commandments of God and the faith of Jesus at that place.

The meeting was held in the edge of a beautiful pine fortress adjoining our sanitarium and school at Friedensau, Germany. The Lord's presence was very near us throughout the entire session.

We first heard reports from the different fields. Every part of the work, from Iceland to Central Africa, was covered. The work has made wonderful progress the past two years. In the entire General European Conference over three thousand persons have accepted the Third Angel's Message. The advance in the German fields has been especially rapid ; Spain and Italy have been entered ; the work has been placed upon a good footing in Egypt ; while we are all aware of the progress the work has made in our own British field.

It was inspiring to mingle with people from so many countries. Twenty-one nationalities in all were represented on the ground. And yet it did not matter whether one talked with a brother from Russia, from Iceland, or from Palestine, the truth which he had learned in his native land was identically the same as we have learned in ours ; in their social meetings their testimonies were the same as in our English meetings—gratitude to God for His message ; their hymn books were composed largely of songs taken from our own books and translated into the German language—*Missionary Worker London.*

As our people engage in earnest work for the Master, murmuring and complaints will cease. Many will be aroused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies that they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for Him.—*Mrs. E. G. White.*

❁ March of Events. ❁

Our London Letter.

FROM OUR OWN CORRESPONDENT.

Temperance Legislation. Last evening, the Licensing Bill referred to at the close of my previous letter, passed its third reading in the House of Lords, and this virtually became law. The Government claim that it is a temperance measure; but in the opinion of those who are best qualified to judge, it is nothing of the kind. The Bill provides for a very slow reduction in the number of licensed houses, but it deprives the local magistrates of the power they have hitherto enjoyed of refusing to grant renewals of licenses where in their opinion the number of houses in operation is excessive. As a matter of fact the magistrates have been so alarmed over the spread of intemperance that they have been exercising their prerogative of late years to quite an extent, and thus cutting down the number of licensed premises far more rapidly than will be done under the new bill, which takes the matter entirely out of their hands. The bill also provides compensation for the owners of the closed houses, thus tending to create a vested interest in the liquor trade, and increase the value and permanency of the licenses. On the whole there can be no reasonable doubt that in securing the passage of this bill, which has been passed through the lower house by the vigorous use of the closure, the brewers are really getting a very good bargain, and it may be presumed that their united support will go to the Conservative party when a general election takes place. It is only fair to say that the Archbishop of Canterbury and the Bishop of London opposed the bill in its present form.

Politics. Mr. Chamberlain still preaches the gospel of protection, including a tax on food; but it cannot be said that the country is getting rapidly converted to his views. Especially among the working classes the opposition to a corn tax is strong, and the leaning of the Government toward such ideas, together with their championship of Chinese labour for the Rand, has lost them nearly all the recent bye-elections. Nevertheless, the Liberal party is greatly wanting in real leadership, and even if the present Conservative Government should fall, it is doubtful if a Liberal cabinet could be formed that would last more than a few months.

Physical Deterioration. The Commission appointed to enquire into the much discussed question of physical deterioration, has at length reported. Depopulation of the country and crowding into the cities, with bad food, and ignorance regarding the rules of hygiene are given as the causes of whatever decline there may be in health and normal development. The members of the Commission do not believe that the case has got so bad that progressive deterioration has set in, but urges the importance of applying suitable remedies with a view of warding off the threatened danger. Special prominence is given to the great lack of a proper knowledge of food values, and much of the poor development seen in children of the lower classes is attributed to the poor food upon which they are fed.

Superstition in England. The twentieth century is not supposed to be an age of superstition, yet there are in London a goodly number who believe in the absurdities of palmistry, astrology, and similar crude superstitions. One of the London dailies has been giving the palmists a little special atten-

tion in its columns with the result that three prominent exponents of the art, who have been taking in a great deal of money of late, were yesterday placed under arrest, the charge being made under an old law against witchcraft. It will be a matter of some interest to note the outcome of the trial; but the most striking fact of the whole matter is that right in the heart of London, in the full blaze of 20th century civilization, there should be thousands of people willing to waste their money on impostors of this character, and that these victims of a senseless credulity should belong not to the so-called ignorant masses, but for the most part to the aristocracy.

How easily do delusions take hold of the most intelligent when the mind has been closed to the clear, simple message of the Word of God! Occultism, in various forms, is growing apace in London, and bids fair in a short time of permeating all classes of society.

The War. Naturally the Russo-Japanese war continues to occupy a large part of the public attention. Our relations with Russia are not the most secure, and some of our newspapers seem inclined to foment hatred against both Russia and Germany. Taking public opinion as a whole there is not quite so much certainty here of Japan coming out ahead in the conflict as there was six weeks ago. Port Arthur should have been in the hands of the Japanese weeks ago according to the calculations of most Englishmen. Some think that the almost uniform success attending the Japanese arms thus far is owing to their entering upon the conflict in a state of remarkable preparedness, whereas Russia, never dreaming that Japan would dare to fight her, was totally unprepared. Such think that when Russia thoroughly wakes up, the tide will turn and the final victory lie with the Muscovite.

At this writing London is rapidly emptying itself for the summer holidays. Ordinary business is very much at a standstill, and everything of importance is put off till after the holidays.

M. ELLSWORTH OLSEN.

London, England.

❁ An American Letter. ❁

FROM OUR OWN CORRESPONDENT.

THE march of events in the United States has been very rapid of late. While the eyes of the world have been turned to the far East to note the progress of the desperate conflict being waged between Japan and Russia, a no less bitter struggle has been going on within our own borders. On July 12 the butchers employed in the great meat-packing centers of Chicago, Kansas City, Omaha and other cities inaugurated a strike which has grown to large proportions and has developed some very interesting features. As usual the blame lies on both sides. The packers are thoroughly determined not to yield and are employing non-union men to take the place of the strikers. Many of these are negroes, and thus race prejudice intensifies the bitterness between organized labor and organized capital. The strikers have been paid off in full by their employers and informed that their places are taken. The laboring man cannot hold out indefinitely on account of his small resources. His natural defense, under such circumstances is violence, and outbreaks are of daily occurrence.

Inspector Hunt of the Chicago police force has just discovered a new method of controlling the strike leaders. Under his ruling no orders may be issued to the men by the leaders except in

the halls where the unions meet. Men who violated this rule were arrested and in some instances even refused bail. Naturally this has angered the men and added greatly to the difficulty of the situation. The present indications point to a bitter struggle which may last for months.

A recent cartoon in the New York *World* represents a native of the Philippine Islands standing before Uncle Sam and saying as he points to Colorado "Is that what you call civilization, boss?"

The spectacle of a protestant bishop assisting in the opening exercises of a saloon and congratulating its owners and the public on the auspicious occasion, as witnessed in New York City a few days ago, is bad enough, but when, as stated in the press despatches, all present join heartily in singing "Praise God from whom all blessings flow," the boundary of the ridiculous was passed and what would seem to be positive blasphemy was reached.

To be sure this saloon is said to be a temperance saloon and the Drink fiend seemed to have his trap well abated. It has two rooms; the one in the rear having a regular bar, where the barkeeper dispenses all kinds of liquors including whisky, rum, etc. A lunch-counter table with newspapers and magazines, and a piano helped to make the place attractive. The front room is designed more especially for women, so that they too may share in the benefits (?) of this so-called temperance saloon. It is claimed that all liquors sold will be pure and cheaper than those to be obtained elsewhere.

This may ease the consciences of some of the saloon owners and men like Bishop Potter may fancy they are helping the cause of temperance, but when Christ excludes drunkards from the kingdom (see 1 Cor. vi., 10.) He will not pass any in because they obtained their liquor at a temperance saloon, but he will say to those who have helped to lead them astray, "Woe unto him that giveth his neighbour drink." Hab. ii., 15.

B. F. KNEELAND
Grand Rapids, Mich., U.S.A.

❁

The city of Galveston, Texas, U.S.A., now has a great wall of granite built between it and the sea to prevent the recurrence of the disaster which wrecked that city a few years ago. The structure is 17 feet above the mean tide and has cost \$1,500,000.

Cholera is reported to be raging in Persia. In Teheran the daily death rate has reached as high as 900.

An awful train wreck occurred at Eden, near Pueblo, Colorado, U.S.A., on the evening of August 7, in which the engine, baggage car, and two crowded passenger coaches plunged through an undermined bridge to a raging torrent below. Seventy-six persons are known to have perished in the wreck and forty missing passengers are thought to be lost.

M. Huguesle, a French explorer, is reported to have found in Abyssinia the oldest record of the relations of the Queen of Sheba with King Solomon in its original form. It is being translated by M. Huguesle and an Abyssinian sage.

Charges of bribery, throwing scandal upon the French ministry, in connection with the expulsion of the Carthusian monks, are before the French public. The Carthusian order are manufacturers of intoxicating wine and rich from the resulting profit.

During the past month the American Squadron was ordered to Smyrna to lend strength to the demand for proper treatment of American schools in Turkey on the basis of the privileges of the other nations. The Sultan has granted the demands. The squadron remains however to see them fulfilled.

The Great Simplon Tunnel, connecting Switzerland and Northern Europe with Italy is so far completed that recently a work train passed thru'. The tunnel is twelve and one half miles long and is the greatest of recent engineering feats.



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

October 1, 1904.

JAMAICA NOTES.

The *Caribbean Watchman* is a welcome visitor in hundreds of homes of all classes in Jamaica, it is an able exponent of gospel truth, and our brethren should work unceasingly to extend its circulation until every family in the island are enrolled as regular subscribers.

It is God's appointed medium for the proclamation of the third Angel's message by the printed page, in Jamaica and throughout the West Indies. It successfully leads the van of all our denominational publications in supplying the especial needs of this field. Let us rally to its support brethren and sisters, and by earnest, systematic effort build up a patronage for it that will acquaint our entire population with the closing Message of our soon coming Lord.

From May 1st to September 1st, Elder J. B. Beckner, President of the Jamaican Conference, baptized thirty-nine persons; he had to ride 837 miles on his bicycle to fill his appointments.

On Wednesday, August 31st, two more of our promising young people left for the States. Miss Johnston goes to Melrose Sanitarium to be trained as a Medical Missionary nurse. Mr. Williamson will be a student at South Lancaster Academy.

Two tent efforts are now being conducted and the third one will soon be commenced.

J. A. S.



Interest in the war situation in the Far East has centered mostly in the battles around Laio-Yang, one of the Russian strategical centers in southern Manchuria. Here during later August and early September was fought one of the fiercest battles of modern, if not all times. For nearly ten days the conflict was waged; regiment after regiment and division followed by division of the Japanese army being hurled upon the Russian defenses in the city which had been well fortified and was most courageously held by the Russian army under General Kurapatkin. Day by day the Japanese army repeated the attacks, using flanking and turning movements upon the Russian wings while striking their sledge hammer blows upon the defences themselves. At length after the sacrifice of, it is estimated, twenty-five thousand men in killed and wounded on either side, and when it was apparent that delay meant capture the Russians withdrew in excellent order, tho' greatly disheartened upon Mukden.

Since this battle the horrors of war have been depicted by the newspapers in the descriptions of the scenes following it, the stench from the decaying corpses and the pillaging of the city. Tales of cruelty and of the use of weapons forbidden by International Law have circulated only to be denied by the perpetrators. But such it was. If all the forces of evil were abroad they could work in no more fiendish way than by war and slaughter. "War is," as General Sherman says, "Hell."

Since the battle the Japanese have been rapidly, considering the fierceness of the last conflict, following the Russians upon Mukden. The summer will soon be over but the Japanese are, it is reported, preparing to carry on

a winter campaign, thus destroying Russian hopes of a cessation of hostilities for the winter in which they would be able to reinforce ready for the spring's campaign.

Port Arthur has not yet fallen but the Japanese feel confident of its fall before the close of September.

Mother, "where is your wandering boy to-night?" Ah, where is he? Have you followed him out into the great busy world, full of temptations and discouragements, with your prayer and counsel. Do you still with loving heart, seek God, praying that he may be kept from falling into temptation. He needs that prayer. He is in the greatest need "that you should plead earnestly for him because of the many temptations, and because humanity is so frail and prone to err. Make home as pleasant as you can. Keep him with you during the night vigils for the devil works best in the darkness."

We were particularly impressed of this necessity of the demand upon fathers and mothers for eternal vigilance and continued prayer by a recent article in an American daily paper describing a haunt of sin in an American city and its frequenters. They were boys. Ah, fathers, mothers, not alone in the place, but in every city, every community, in a greater or less degree, the same condition exists. Boys and young men, from fourteen to twenty-three throwing away their lives in vice and its allurements. Where are the mothers; the fathers. Not a few, hundreds of boys within one busy hour seen in such surroundings.

And the source of the sin lies in the facts as presented by the same paper. "You have in this section of the city the legitimate fruit, the inevitable and always certain results of the ball-room, private dance, dancing school, and saloon. You cannot gather grapes of thorns, and whatsoever a man, a family, a city or a nation soweth, that shall they also reap."

Fathers and mothers, what are the lessons you are teaching your children? What are the surroundings and amusements you are placing within their reach. Remember, the future depends upon to-day. The reaping time will come, and the sowed grain will be harvested. Are you sowing for eternal good? Or are you letting that brilliant son or daughter sow the seed that will bring sorrow and tears in future days when they begin to go forth for themselves. Where are you sending your boys, mothers? Make home pleasant. The remembrance of it in after days and the knowledge that a mother there pleads with God for her boy will keep many a son from falling.

w.

(Continued from page 5.)

in the beginning is still the holy day and it shall ever remain so throughout the ceaseless ages of eternity.

But says one our Saviour transferred the Sabbath from the seventh to the first in honour of his resurrection. That statement is a common one but it cannot be proven. The Bible nowhere makes any such statement. On the contrary the New Testament distinctly states that no change was made. Our Saviour said "it is easier for heaven and earth to pass than for one tittle of the law to fail." Luke xvi, 17. "Think not that I am come to destroy the law or the prophets."

The Apostles and Paul and all the Christians of the New Testament continually call the seventh day the Sabbath and so observed it.

While we meet many men who are positive in their statements that the Sabbath was changed by Christ, yet there are many even among first day Observers who are candid enough to acknowledge the truth. As an example, William Smith in his dictionary of the

Bible after quoting the usual texts where the first day is mentioned says "that separately, perhaps, and even together these passages seems scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice." If any of us will look at the texts squarely and candidly we will be led to the same conclusion. How then has the change been wrought? The answer is found in the Word.

The Change. In Dan. vii, a power is introduced that is known as the little horn. It was the most wonderful power, unlike all that existed before it. It was to pluck up three kingdoms, speak great words against the Most High, wear out the saints of the Most High, and think to change times and laws. This power was to be allowed to do these things until a time, times, and the dividing of time, or three and a half years or 1260 days. See Rev. xii, 6 and 14.

We only have space to say in this article that all protestant commentators agree that the power spoken of here is the Papacy. We will learn more later when studying the Message of the Third Angel.

Suffice it to say at this time that the prophet here plainly declares that this power is one that would think to change times and laws. The criminal is pointed out. For us to argue that our Saviour changed the day is to argue that he is the blasphemous power spoken of here, which, is wholly out of the question.

For this reason the message is now sounding in the world, *Fear God and give glory to Him.* "The crooked trail of tradition marked out by the Little Horn has been followed long enough. We were born walking in it, but it is still a crooked path and God will not excuse us now as he did our fathers for we have the light.

Give Glory to Him. When we wilfully keep a day instituted by another power and thus by that act set aside the day God has given we need the Message *give glory to Him.* Are you dear reader giving glory to God or to the Papacy?

The Hour of His Judgment Is Come. In this series of studies we have proven that the work of investigative judgment began in 1844, thus from this year that message is due; there is only one people in the world proclaiming such a message and that people is represented by the publishers of this paper.

Worship Him as Creator. The preachers shall also say "and worship him that made heaven and earth and the sea and the fountains of waters." God has given us the Sabbath by the observance of which we are to worship him as Creator. The words put into the mouth of these preachers are the words of the fourth commandment.

The people who carry this three-fold message to the world are Sabbath keepers; this is further proven by the statement in verse 12. Here the people who have heeded the Message are described as follows." Here is the patience of the saints; here are they who keep the commandments of God and the Faith of Jesus.

Thus, dear reader, the Word of God has foretold the work of the Great three-fold Message. It shall be carried by preachers and the very words of the preachers are foretold so that you may recognize them when they come to you.

Will you not accept the warning Message, yield your hearts to its pleadings, step out by faith upon His Promises and prepare to meet the Lord?

E.

Smith Brothers & Co. have just received \$5,000.00 worth of Boots and Shoes for men, women and children, Manufacturer's Surplus Stock—these were bought cheap and will be sold cheap, \$4.00 for \$2.00—\$2.00 for \$1.00—2s. for 1s. etc, etc.

Good Reading.

ALL of the books listed below are good reading. You will gain mentally and spiritually by perusing them. In fact every one of them will bear reading again and again.

Our Paradise Home.

THIS volume treats in a masterly manner the important subjects of "The Saints' Inheritance," "The Future Kingdom," and "The Restitution of all Things." Nicely Illustrated with new and original illustrations prepared especially for the book. Size 5½ x 8 in. Bound in two bindings,

Cloth 50c.; Board, Cloth Back 25c.

Daniel and the Revelation.

THE RESPONSE OF HISTORY TO THE VOICE OF PROPHECY.

A PROPHECY fulfilled is a powerful argument against skepticism. Many fulfilled prophecies are noted in this book. Prophecy is still fulfilling. Scenes of a most startling nature are just before us. Read "Daniel and the Revelation" and understand.

Cloth—2 Vols. \$1.00; Paper—2 Vols. 50c.

The Story of Daniel the Prophet.

By S. N. Haskell.

THIS book is written in simple, story form and is intensely interesting. It gives a full narration of the events which have transpired in fulfilment of the prophecies of Daniel. The Scriptures telling the story are printed in the margin together with 4,048 other Bible References. There are also given over 2,200 questions covering the entire contents, chapter by chapter. Indexed. Illustrated in half tone. 369 pages.

Price, post-paid \$1.00.

Steps to Christ.

A GOOD BOOK to put in the hands of an unconverted friend as well as into the hands of a doubting church member. God's Love for Man; The Sinner's Need of Christ; Repentance; Confession, Faith, and Acceptance; The Test of Discipleship; Growing up Unto Christ, etc. These are the topics and they are well treated.—*The Western Recorder.*

163 pp., Cloth 50c.; Paper 25c.

Last Day Tokens.

A NEW BOOK. Describing and illustrating with coloured cuts, twenty-four in number, the phenomena that have taken place in these days when the Lord says there shall be signs in the heavens and in the earth. You should surely read it.

200 pages, paper cover, 25c. post-paid.

INTERNATIONAL TRACT SOCIETY

PORT-OF-SPAIN, TRINIDAD. BRIDGETOWN, BARBADOS.
KINGSTON, JAMAICA.

PRINTING.

THE WATCHMAN PRESS OF THE INTERNATIONAL TRACT SOCIETY is now prepared to receive commercial job work and execute same quickly and acceptably. If you have such work to be done it would be well to obtain our prices before placing your order.

We have issued a tasty little booklet which will interest you. It is entitled "Good Printing." Send for a copy. Sent free to all who write us on their business stationery.

WATCHMAN PRESS

31, Dundonald Street - - - - - Port-of-Spain, Trinidad.



PUBLISHED MONTHLY BY THE

International Tract Society,

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

S. A. Wellman Business Manager

Terms of Subscription:

Per year, post paid 48c
Six Months 24c

To Our Patrons.

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

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

Orders and Drafts should be made payable to S. A. Wellman.

When subscriptions expire no more papers are sent to the party except by special arrangement.

Address all manuscript or correspondence for the editor to Geo. F. Enoch, Bridgetown, Barbados.

The 'Caribbean Watchman' is published at 31, Dundonald Street, Port-of-Spain, Trinidad. All correspondence on business matters connected therewith should be addressed to The Caribbean Watchman, Port-of-Spain, Trinidad, B.W.I.

Any mistakes occurring will be promptly rectified upon notice being sent this office.

To Advertisers.

The fact, that an advertisement appears in this paper indicates that, as far as its managers can ascertain, it is reliable. No matter of an objectionable nature is received, the aim being to make the advertising columns come into strict accord with the principles advocated by the paper.

Offices and Agencies of

International Tract Society.

OFFICES.

Port-of-Spain, Trinidad,
Bridgetown, Barbados,
Kingston, Jamaica.

AGENCIES.

Mrs. A. Sampson, Lamaha St., Georgetown, Demerara.
D. E. Wellman, 24, Church St., St. John's, Antigua.
W. G. Kneeland, St. George's, Grenada.
I. G. Knight, Bocas-del-Toro, R. de Panama, South America.
H. C. Goodrich, Belize, Br. Honduras, Central America.
J. A. Morrow, Hamilton, Bermuda.

ISLAND AGENTS.

(In addition to the above).

J. J. Smith, St. Thomas; Mrs. A. Roskrige, Roseau, Dominica; J. C. E. Sweney, Nevis; Miss E. Z. Simmons, Castries, St. Lucia; A. A. Clarke, Kingstown, St. Vincent; J. H. Matthews, Scarborough, Tobago; J. A. Wright, Port Limon, Costa Rica; David Muir, Colon; R. de Panama.

FOR SALE.

SUN STANDARD TYPEWRITER No. 2. A standard keyboard, visible writing machine doing the very best of work. Absolutely new. No ribbon to soil the bands and perfect in manufacture.—S. A. Wellman, Agent for Trinidad, 31 Dundonald Street, Port-of-Spain.

Big Store, No. 1

Dry Goods.

Ladies and Gent's

Complete Outfits,
Electro-Plate and
Presentation Goods.

Watches and
Sewing Machines.

Best Value in the West
Indies.

Smith Bros.
and Co.,

Port-of-Spain, Trinidad.

Big Store, No. 2

Hardware.

Paints, Oils and Varnishes,
Ship Chandlery,
Galvanized Iron Roofing
and Estates' Supplies.

Best Value in the West Indies.

Smith Bros. & Co.,

Port-of-Spain, Trinidad.

Big Store, No. 3

Shoe Store.

Ladies and Gent's
High-Class

Footwear,

Musical Instruments and

Toys and Dolls.

BICYCLES.

Best Value in the West
Indies.

Smith Bros.
and Co.,

Port-of-Spain, Trinidad.

Big Store, No. 4

Furniture.

Iron and Brass

Bedsteads.

Straw, Fibre, Hair and
Woven Wire

Mattresses.

All sizes kept in stock.

Best Value in the West
Indies.

Smith Bros.
and Co.,

Port-of-Spain, Trinidad.

Big Store, No. 5

Ready-Made
Clothing Dept.

Hats and caps, Waterprofs
and Travelling Requisites,
Hammocks and Blankets.

Best Value in the West Indies.

Smith Bros. & Co.,

Port-of-Spain, Trinidad.

Big Store, No. 6

Produce Dept.

Cocoa, Coffee,
Sugar, Balata,
Hides, Skins, Starch

AND

All Colonial Produce

Bought at Highest Market
Prices.

Best Value in the West
Indies.

Smith Bros.
and Co.,

Port-of-Spain, Trinidad.

