

THE COMING UNIVERSAL WAR

THE

# CARIBBEAN WATCHMAN

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

Vol. 3.—No. 1.]

Port-of-Spain, January, 1905.

[Price 3 Cents.



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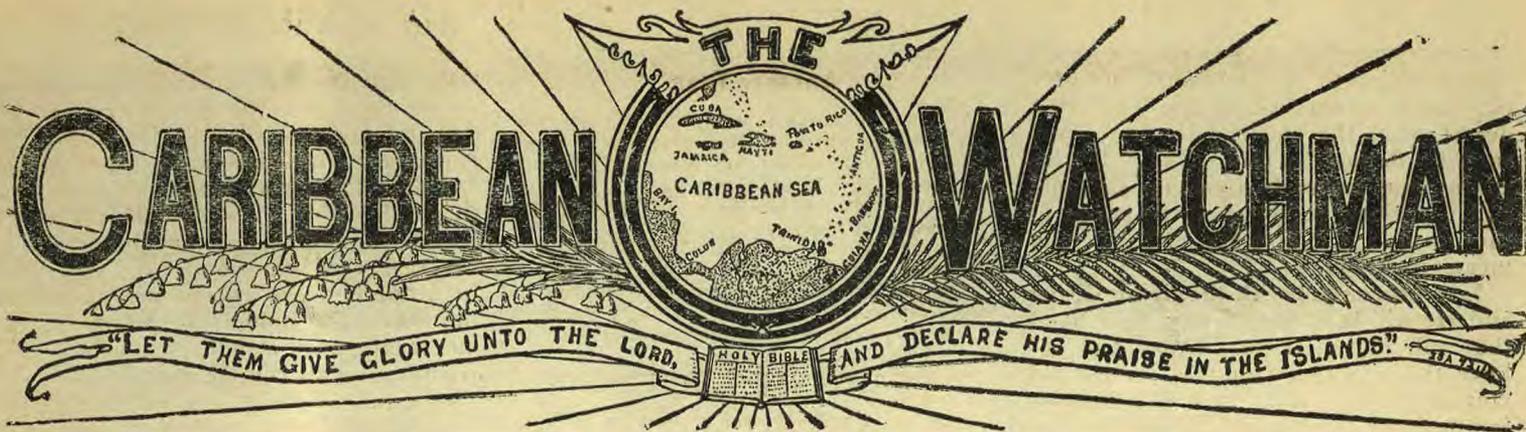
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## The Christian's Pathway.

Mrs. E. G. White.

WE are pilgrims and strangers in this earth looking for a city that hath foundations whose builder and maker is God. The path in which we travel is narrow and calls for self-denial and self-sacrifice but God has not left us without help. He has filled His Word with wonderful promises to strengthen and cheer his children. In these promises he draws back the veil from eternity and gives us glimpses of the far more and exceeding weight of glory that awaits the overcomer.

All along the pathway God places the fair flowers of promise to brighten our journey. But many refuse to gather these flowers, choosing instead the thorns and thistles. At every step they weep and mourn when they might rejoice in the Lord.

How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts, and into the hearts of others. God desires us to gather up his promises that we may be strengthened and refreshed. Let us take our eyes from the curse and fix them on the grace so abundantly provided.

This life will be much brighter for us if we will gather the flowers and leave the briars alone. Comfort, en-

couragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no

trial that he has not borne. He knows each one of us by name. When a burden is placed on us he stands by to lift the heaviest weight. He assures us that his grace is sufficient. Today we have his help. Tomorrow we may be placed in new circumstances of trial but the promise is "As thy days so shall thy strength be."

Let us rejoice in the Love of God. Let us praise him who has made promises so royal. Let these promises keep the heart in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the Peace that passeth all understanding even the Peace that Jesus gives.

The Saviour will never abandon a soul for whom He died. The soul may leave Him and be overwhelmed with temptation but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened we should see souls bowed under oppression and burdened with grief pressed as a cart beneath sheaves and ready to die in discouragement. We should see angels flying to these tempted ones who are standing on the brink of a precipice. The angels of heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation.

Thank God we are not left alone. He who "so loved the world that he gave his only begotten Son that who-

### Past and Present

1904-1905.

L. A. SMITH.

Swiftly tread the feet of time ;  
And in silent march sublime,  
Once again have crossed the boundary where  
the rolling cycles meet ;  
And we pause upon our way,  
While our eyes in brief survey,  
Turn toward the hastening future, toward the  
past in swift retreat.

Like that wondrous sight of old,  
When the ancient world beheld,  
In the stranded ark, retreating the mysterious  
caravan,  
And a hand unearthly bright,  
Girded with resistless night,  
First behind them closed the door upon the  
doomed race of man,—

And in shadows cold and drear,  
Onward rolls the fallen sphere,  
With its myriads all unmindful of the gospel's  
lingering sound,—  
Of the message they have heard,  
From the sure prophetic word,  
Burdened with the solemn warning to the na-  
tions judgment bound ;

All unconscious of the gloom  
Which the coming day of doom  
Throws in ever-deepening shadows on its broad  
and beaten path ;  
Of probation's moments ending,  
Of the dreadful programme pending  
In the unseen courts of Justice, in the arsenal  
of wrath.

So the future's transient screen  
Hides that last more dreadful scene,  
When the plague-swept earth must meet the  
final storm of treasured ire ;  
And a deluge, whose fierce waves  
Gather in no watery graves,  
Rolls in loftier, more tempestuous, billows of  
devouring fire.

And our souls within us burn  
As we see what few discern—  
Just a little hence the final hour of hu-  
man destiny ;  
On the dial of the years,  
Whose uplifted hand appears  
Pointing where Time's ending cycle merges  
in eternity.

Just a momentary space  
From that day of slighted grace,  
Saw the storm of hoarded wrath from hea-  
ven's blackened windows hurled,  
Saw from broken barriers leap  
All the fountains of the deep  
And the rising billows dark roll above a  
ruined world.

soever believeth on him should not perish but have everlasting life" will not desert us in the battle with the adversary. "Behold," He says, "I have given you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you."

Live in contact with the living Christ and He will hold you firmly by a hand that will never let go. Know and believe the love that God has for us and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan "The name of the Lord is a strong tower forever, the righteous runneth into it and is safe."

### Service

Be not an idler in this busy world,  
Fill every day with sweetness to the brim  
Keep all thy radiant flags of hope unfurled  
And lift along the way a joyous hymn,  
Strive valiantly since right must vanquish  
wrong  
But ever rush to battle with a song.

The Lord who came to save came lovingly  
To serve, and stooped to lower tasks than  
thine,  
By so much as he did, he asks of thee  
To hallow with a tenderness divine,  
Humility and patience, grace and peace—  
He giveth these until thy labours cease.

Serve thou in pain, in poverty, in grief,  
But never serve in fear since thou hast  
LOVE,  
And love can ever send for thy relief  
At need, the angel host from heaven above.  
Serve where he sends thee, serve the Lord  
with joy  
And know his service should thy love employ.

*Margaret E. Sangster.*

### Music of the Heart

True piety is the harmony of the soul with God. His will becomes the will of his loving and obedient child; and such a Christian finds his happiness in the chime of his own desires, with what God bids him to do. This is the fountain of genuine music in the heart. God's hand is in every string and chord of this wonderful instrument which the loyal believer carries in his or her heart; it is a harp of a thousand strings and yet they all resound to the same Divine touch. The great Apostle in writing to the early Christians, tells them that they must not merely sing but that they must make melody in their heart to the Lord. This signifies the music of the soul; if it be religious music, it must come from a religious heart; it must be the breathing of a sincere love and grateful adoration. The most marvelous of all instruments is the harp of the human heart.

—Sel.

"God puts each fresh morning, each new chance of life, into our hands as a gift, to see what we will do with it."

### Another Year

Another year is dawning! dear Master, let it be  
In working or in waiting, another year for thee!  
Another year of leaning upon thy loving  
breast,  
Of ever-deepening trustfulness, of quiet happy  
rest.  
Another year of mercies, of faithfulness and  
grace.  
Another year of gladness in the shining of  
thy face.  
Another year of progress, another year of  
praise.  
Another year of proving thy presence "all  
the days."  
Another year of service of witness for thy love.  
Another year of training for holier work above,  
Another year is dawning! dear Master, let it be  
Everywhere, anywhere, another year for thee.

*F. R. Havergall.*

### The Season of Good Resolutions

The sick-bed, the ocean in a storm, and the beginning of a new year are seasons when mental reformations are always very near the surface of our thoughts and purposes. The habit of making periodical reforms is not one to be decried, for these are steps in the upward path. The trouble with good resolutions is not in the habit of making them, but in the habitual failure to carry them out. One reason why people so often fail to live up to the good resolutions they adopt at the New Year season is that the resolutions are so indefinite. They are adopted under a vague sense that the life has not been just what it should have been, and no well-defined sense of what the defects are. The only way to make a reformation effective is to make it definite. We need to deal faithfully with ourselves. Has life been a struggle for selfish ends? Have our energies been consumed in the narrow purpose of getting what we could and trying to keep what we got? Then let us remember that "A man's life consisteth not in the abundance of the things he possesseth." Let us definitely determine in the strength of God that our hearts shall open to the wants of others, and our hands shall minister to the suffering around us. Let us resolve that not another year or day shall pass without someone being made happier and better for our influence, and the help we are waiting to bestow. Do not let us permit either the cares or pleasures of life, or the deceitfulness of riches to crowd out the better part of life, and so defeat it. Now it is high time to awake out of sleep; for the day is at hand.

—Sel.

### The Beans of the Devil

Rowland Hill began his sermon one morning by saying, "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so; and to my great surprise I saw them follow him to the slaughter house. I was anxious to know how this was brought about, and I said to the man,

"My friend how did you manage to induce those pigs to follow you here?" "O did you not see" said the man "I had a basket of beans under my arm and I dropped a few as I came along and so they followed." "Yes" said the preacher, "and I thought so it is that the devil has his basket of beans under his arm; and he drops it as he goes along and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil."

The devil is just as busy now with his basket of beans as he was when Rowland Hill preached that sermon, and he is just as successful in enticing silly men and women to the slaughter-house of souls.

—Unknown.

### The New Year and the Sabbath

It is well known that according to Roman time the old year ends on December 31 and immediately the New Year is ushered in. It may not be quite so generally understood that it requires just twenty-four hours to establish the New Year all over the earth. Commencing at about the 180th Meridian at the Pacific Ocean at twelve o'clock midnight that time is carried westward around the earth to the starting point at the rate of fifteen degrees per hour. All points east of the moving line being Jan. 1, all west of it being Dec. 31, until it reaches 180 degrees west longitude where it will meet the midnight of Jan. 2. Notwithstanding the apparent difficulty involved in the case on account of the rotundity of the earth there is probably never any complaint made of any difficulty whatever in determining the time when the old year should end and the new year commence. The writer never knew a person to refuse to sit down to a dinner of roast turkey and plum pudding on New Year's day just because the earth was so round that the celebration could not be observed all over the world at the same moment of time.

But when the observance of Sabbath of the Fourth Commandment is urged upon the people as an obligation, professed ministers of the Gospel who are supposed to be the men of erudition and piety, will urge the rotundity of the earth as an insurmountable obstacle to the keeping of the day.

The only reason why the Sabbath of the Fourth Commandment can not be as easily observed on a round world as the feast of the New Year may be briefly expressed in the phrase "Don't want to."

When people will yield with evident interest to the custom of gratifying appetite on certain feast days, but oppose every possible argument to the signification of the Sabbath, is not their interest in the God whom they serve made apparent by the violation?

A. SMITH.

# The Day of the Lord is Near.

## Ho, Watchman, Ho!

Ho, watchman, ho! the night seems long;—  
The night of violence and wrong,—  
The night of sin and unbelief,—  
The night of pain, and woe, and grief!  
Pray look ye from the lofty tower,  
And tell lone pilgrims of the hour.

Ho, watchman, ho! war's clarion note  
Is blown from cannon's belching throat;  
Nations arise from angry strife,  
The assassin lurks for human life.  
Ho, watchman, ho! with voice and might  
Proclaim aloud the hour of the night.

Ho, watchman, ho! the solid earth  
Is rent by earthquake's sudden birth,  
While ocean's billows rise amain,  
And rush and roar o'er verdant plain,  
As if the surges of the deep  
Forget their ancient bounds to keep.

Ho, watchman, ho! raise high thine arm,  
And sound the tocsin's wild alarm.  
Dost thou not hear from near and far,  
The baying of the dogs of  
war?

Dost thou not hear the cock's  
shrill cry,  
Proclaiming that the day is  
nigh?

Cry, watchman, cry! the day  
is near;  
What mean these sights and  
sounds of fear?  
What gleams are these which  
swift arise—  
This glory in the eastern  
skies?  
Ah! 'tis the gleaming of the  
car  
Of Prince Emmanuel from  
afar.

Cry, watchman, cry! from far  
and near,  
The "Peace-and-Safety" cry  
I hear;  
Lift up thy voice above the  
din,  
And fire the Spirit's culverin.  
Shout, watchman, shout  
aloud and cry,  
For Armageddon's day is  
nigh!

L. D. A. STUTTLE.

## The Coming Universal War

In a lecture on the Wars of the Future at the Military Department of Yale, Sept. 30, 1890, according to the *New Haven Register*, Lieut. Totten, said;—

"If you have kept moderately posted upon the pulsations of society during the past year, you cannot have failed to notice the strange unrest which is growing rather than diminishing all over the earth.

"There seems to be an epidemic of deep excitement, and it is of the ill-defined religious order—so much the more ominous.

There is but one solution to this problem—war, and such a war as the

world has never seen; a war that cannot fail to influence the commerce and finance of the whole globe.

"Each year this conflict has become more imminent, and the strain is now almost at the limit of endurance. The nations are all alarmed, and are arming with all their might, and no one can tell what accident may be the occasion of the conflict."

Fourteen years have passed since the above words were uttered, and what are the conditions to-day? Do we see the Dove of Peace spreading her wings over the world heralding the good news that the time has come when every man will sit under his own vine and fig tree, and the nations shall not learn war any more? I would to God that it were so!

It is a sad fact that preparations for

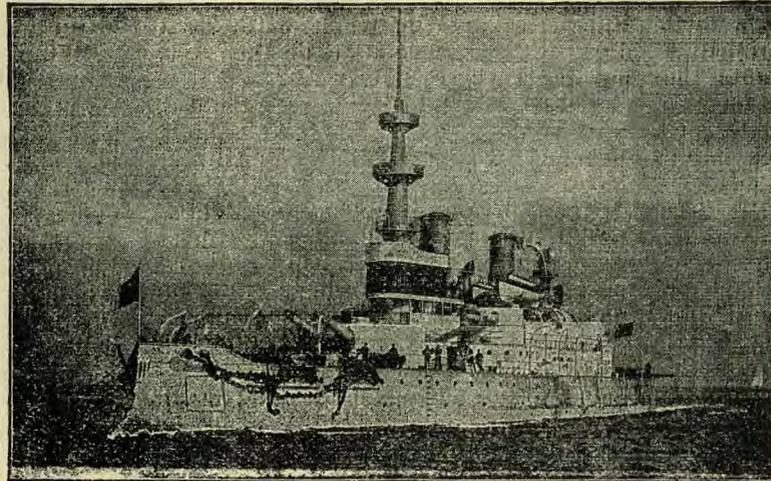
to take place just before the great and terrible day of the Lord.

That there will be a great decisive battle just before the second coming of Christ and of the end of the world, in which all nations will be engaged, is plainly foretold in the prophetic word; also the place where it will be fought. See Joel 3: 1, "for, behold, in those day, and in that time, when I shall bring again the captivity of Judah and Jerusalem, verse 2, I will also gather all nations, and will bring them down into the valley of Jehoshaphat and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and have parted my land. Verse 9. Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the

men of war draw near; let them come up: Beat your plowshares into swords and your pruning-hooks into spears: let the weak say I am strong. Verse 12. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Verse 13, 14. Put ye in the sickle for the harvest is ripe . . . , for the day of the Lord is near in the valley of decision."

Here it is plainly stated that the armies of all nations will be gathered at Jerusalem when the day of the Lord is near. The Russians will be one of the leading nations in the conflict. We read,—

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, . . . thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army . . . it shall be in the latter days and I will bring thee against my land, that the heathen may know me; when I shall be sanctified in thee, O God, before their eyes." Eze. 38: 14-16. And they (the Russians) are already making preparations for the mighty conflict. On the very summit of the Mount of Olives, this power has erected buildings, and an immense stone tower 220 feet in height, and enclosed the whole with a strong stone wall. It is called a convent; but a member of the Palestine Exploration Society, informed the writer that it was



A Modern Battleship

war among all the nations have made such mighty strides that it can almost be said—the world is one vast military camp. The war spirit seems to be in the very air; from the crowned head down to the beggar we hear the cry of war, war. Even ministers of the gospel are advocating the deadly conflict from their pulpits. Furnaces and machine shops are running day and night, and thousands of busy hands are fashioning the most murderous implements of warfare. The armies are chafing like fractious horses so eager are they to plunge into the awful fray.

Some are asking with deep concern, what do these things mean, and what is going to be the outcome of these conditions? The answer comes—It is the preparation for the final conflict that is

a fortress, and a very strong one too. It overlooks completely the valley of Jehosaphat, where, according to Joel, the mighty men and the heathen are to be gathered for the great battle of the day of the Lord. The tower has a twenty-ton bell which can be heard at Jaffa, Jericho, and Mount Lebanon. Above this is an electric chamber, from which wires can be run to all the convents and monasteries in Palestine, which are well provided with arms. It would be a most effective point from which to direct military operations on a large scale.

It will evidently be a holy war; for we read,—

"I saw three unclean spirits like frogs come out of the mouth of the dragon (Paganism) out of the mouth of the beast (the Papacy) and out of the mouth of the false prophet (Apostate Protestantism). For they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

From the above we learn that the various religious bodies having a form of godliness, but in reality controlled by the spirit of Satan, go forth unto the kings of the earth and influence them to send their armies against Palestine, to recover that coveted land—the burial place of the kings and the prophets.

The prophet also informs us that these various religious bodies will unite under the leadership of the papacy. Rev. 13:3, 8. "And all the world wondered after the beast. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world."

The world is rapidly falling into line under the leadership of the papacy. But says one, "If all the world is wondering after the beast, where will the opposing army come from at the great battle of Armageddon? It would seem that all the world in John's vision was the territory occupied by the dragon (Pagan Rome) the beast, (the Papacy) and the false prophet (Protestantism); Rev. 16:13. Then if we can find outside of that territory an opposing power, the prophecy would be complete. And we do find just such a power in the great Mohammedan world with the Sultan of Turkey at its head; and the following ominous words from a Turkish Editor in the *Vakit*, published in Constantinople, Turkey, are startling evidence that they understand and are already preparing for the mighty struggle."

"We shall do our utmost in order to keep England's support; but at last if we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then

we shall lay aside all the European customs which we have lately adopted, and shall enter on our old way; from the boy of thirteen years to the old man of seventy-five, every one of us will be armed, and we shall defend by the aid of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not limited to Turkey, then we will blend all the different Moslem races into one. The Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we adopted once for the conquest of Jerusalem. We shall send proclamations everywhere, and DECLARE A GENERAL WAR AGAINST THE WHOLE WORLD. . . . If the Moslems rise to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of the ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and will destroy the progress and civilization of an entire century."

Another writer says; "Is it not true to-day, that what all the nations of Europe, nay, of the whole earth most dread is the proclamation by this same horrible Turk of an Holy War.

"Sheik Abdul Hagk, of Bagdad, who is the head of a 'Holy Islamic League,' an organization embracing all Moslem nations in its scope, and designed to guard and foster Mohammedan interests in general, has issued a document addressed to the Christian people of the world, which is in the nature of a Mohammedan declaration of war on CHRISTIANITY. It bears the title, 'Islam's last word to Europe.' We quote a few characteristic statements from an English translation made for the Literary Digest:—

"Christian People! it is time we should be heard. The hatred entertained by the people of Islam for Christianity is irreconcilable. After centuries of hard work spent in the attempt to make us friendly toward you, the only result has been that we now despise you more than was ever the case in the annals of history. . . . The whole structure of the Mohammedan faith is based on the doctrine of the unity of the one God, who is absolute, without limitations or restrictions, eternal, who has never been begotten, and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Through this article the Christian dogma of a trinity becomes the sworn enemy of the god of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan. . . . To this we must add a second indisputable point; between our faith and yours there is an impassable and eternal gulf fixed, on

account of your conception of the divinity of Christ.

Ye Christian conquerors, know well that no skill or science, no money or treasure, no miracles will ever reconcile us to such a godless supremacy. Know ye that the very sight of your flags flying in our land is a torment for the soul of a Moslem. . . . We know that we are three hundred million strong: we have needed organization and concentration, and you have forced us to take these steps. Islamic unity is now becoming a reality from one end of the earth to the other, and a HOLY ZEAL is uniting us, and driving us to our inevitable destiny. We do not fear your threats or your arms. What do we care for the things of this world! Victory or defeat are in the hands of God alone. It is our duty to die rightly, and the



Japanese Sailors In Battle.

world has learned during the past thirteen centuries that the Moslem knows how to die."

Dear reader, are not the foregoing evidences sufficient to convince any candid mind that the preparations for the battle of the great day of God Almighty are fast being completed, and that in a short time the clash of arms will be heard in the Holy Land. Soon these scenes will be upon us. Then Jesus will appear in the clouds followed by the armies of heaven.

F. I. RICHARDSON.

## THE TWO LAWS

The Bible mentions two laws, the one changeless and eternal; the other provisional and temporary. There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the scriptures. The distinction between the two systems is broad and clear.

The investigation of this matter will begin with Heb. 7:12. It reads as follows, "For the priesthood being changed, there is made of necessity a change also of the law." Here we are informed that some law is changed, and that it is changed of necessity. Many assert that this refers to the law known as "the ten commandments" or if not to this directly that it must at least include that law. Whether it does or not will be apparent to every reasonable, rational mind, as we proceed.

Great stress is laid on the word "necessity." This word shows that the change is not an optional one but one which, under the conditions there existing, must be inevitable,

And right here is the index finger which points out definitely, clearly, and forcefully the law under consideration, and forever separates the two systems to which reference has already been made.

Is it not self-evident truth that, the change of one thing makes necessary, or in other words, compels the change of another, and that the second thing, the one whose change is forced by the change of this first, must depend upon that first thing for its existence.

Therefore the law which was changed of necessity, when the Levitical priesthood was changed must have been a dependent law, one which was so interwoven with the priesthood that the change of the former could not take place without the change of the latter.

Now what is the only reason offered in the Scriptures and therefore the only reason that can be given, for the existence of a priest and therefore of the priesthood? The answer follows; "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. 5: 1.

It therefore must have been sin which made a priest or priesthood necessary. Sin had separated, alienated, estranged, all men from their Maker. Priests were then ordained by God to act for men in things pertaining to God, and were as a matter of consequence—their office plainly indicating the fact—mediators between God and man—their fellow-men. Sin caused the separation, which made the priesthood necessary. Therefore, sin must have entered our world before the priesthood under consideration was ordained among men.

Now, "sin is the transgression of the law." 1 John 3: 4. And "where no law is, there is no transgression." Rom. 4: 15. So also, "Sin is not imputed where there is no law." Rom. 5: 13. All are aware of the fact that by one man (Adam) sin entered into the world, and death by sin." Rom. 5: 12. So is it not plain and easy to be understood by any one who will read the above scriptures, and think as he reads that the law which was transgressed when sin entered our world must have existed before that calamity came. Law before sin, sin before priesthood. Therefore the law that existed before sin, the transgression of which was, and is sin, could not possibly depend on a priesthood which entered after sin, entered and because of sin, and therefore could not possibly be affected in any way by the change of the priesthood.

The important point now is, what law reveals sin? Let inspiration answer, "Is the law sin? God forbid. Nay I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7. "I had not known sin but by the law." In short there is no other way of knowing sin but by the law. "I had not known sin except the law had said, Thou shalt not covet." Now the law containing the command "Thou shalt not covet," being the only law by which Paul could know sin must be the only law by which any one can know sin. . . What law is that?

#### —THE TEN COMMANDMENTS.

Do the ten commandments contain a specific mention of every right deed which may be performed and do they name in detail every wrong act which it is possible to commit?—Oh, no. But they contain in principle every truth which may be found in the universe, and forbid every thought and act which is contrary to the character of their Divine Author.

There was also a law by which men are made priests. "For the law maketh men high priests which have infirmity." Heb. 7: 28. All their gifts and offerings were also prescribed and regulated by law. "Seeing that there are priests that offer gifts according to the law." Heb. 8: 4. Let us look at this law.—In the first five chapters of Leviticus we find mentioned respectively—(a) burnt-offerings, (b) meat-offerings, (c) peace-offerings, (d) sin-offerings, (e) trespass-offerings. In the sixth and seventh chapters there is a summary of the whole five, and definite mention of the law that

regulates them. We will notice the verses in which we find reference to each offering, and call attention to the introductory clause in each case.—

Lev. 6: 9—"This is the law of the burnt-offering."

Verse 14, "And this is the law of the meat-offering."

Verse 25, "This is the law of the sin-offering." Lev. 7: 1. "This is the trespass-offering."

Verse 11, "This is law of the sacrifice of peace-offering."

Then after following these introductory clauses with a clear statement of the law in reference to the several offerings, we come to a final summing up of the whole matter in Lev. 7: 37-38. One might suppose from the foregoing references that there were many independent laws prescribing and regulating these offerings; but in verses 37, 38 we find, "This is

the law (not these are the laws) of the burnt-offering, of the meat-offering, of the sin-offering, of the trespass-offering, of the consecration, of the sacrifice, and of the peace-offerings; which the Lord commanded Moses in Mount Sinai in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai." It was then but one law that regulated the whole system of offerings required during the existence of the Levitical priesthood.

We have now found two distinct laws,—one existing before sin entered the world, the transgression of which is sin; the other entering after sin had appeared, ordaining a priesthood and a system of offerings for sin. The first is the law of righteousness revealing sin; the second the law of sacrifices offering a remedy for sin. So the distinction between these two laws is broad and clear. E. J. HIBBARD.

## The Bible Class.

### Studies in the Revelation.

God's Word is vastly superior to the word of men. It is the highest and most important educational book in the world. We should therefore reverently read the Holy Scriptures, carefully and prayerfully searching its sacred pages from beginning to end. The prophecies

are just as needful and vital as any other portion of that Word, and of Prophecy should be assiduously studied, for they may be truly understood. To the diligent seeker, they will yield up their precious store, imparting, by little and little the truths which they hold. We comprehend present conditions, and profit by the lessons learned from the records of the past, to just the extent that we understand the future, and prepare for coming events. Therefore a knowledge of what is to be, is necessary to the child of God, and our heavenly Father who knoweth all our needs has graciously given us a disclosure of future events that is authentic, complete and clear. The apostle Peter testifies that the prophecies of the Bible are more to be depended upon, even than those things which we have seen with the natural eye. When speaking of the transfiguration of Christ which he witnessed, he adds, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The Saviour also calls the attention of his followers to the fact that there is no need for any event of the future to take them by surprise or find them unprepared, he says, "Behold I have told you before." Matt. 24: 25.

We know nothing of what shall come to pass in the future and of the end of this world, except as it is revealed to us by the Word of God. But if God has plainly spoken concerning these things, then this knowledge belongs to us, and we may, and indeed should know it. Every word coming to us from God is most precious, and we should receive it joyfully. Indeed it is highly censurable to be indifferent and careless. When He speaks let heaven and earth be silent and attentive to the word.

THE BOOK OF REVELATION is prophecy, or rather it contains a series of prophecies. It is called Revelation, from the Greek Apocalypse, meaning UNCOVERED, A DISCLOSURE, A REVELATION. It presents as in a panorama the trials and triumphs of the church of Jesus Christ, from its inception at Pentecost until it is safely housed in the mansions He has gone to prepare. In sublime language it

describes scenes of awful grandeur, when Christ shall be enthroned in glory, and shall take the scepter of power to rule all people, nations and languages in that dominion, which shall be "an everlasting dominion and shall never pass away." Dan. 7: 14.

The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John. Rev. 1: 1. To call it the Revelation of St. John the Divine, is to

contradict the first words of the book itself. John is but a weak mortal, incapable of revealing the secrets of God to man. Christ the Revelator employs him as the penman to write the Revelation for the benefit of his church.

Heavenly wonders and the deep things of eternity are revealed. Soul-thrilling words are spoken, and scenes of sublime grandeur are described. All these revealed wonders are for the church, for his servants, for us. The secret things belong unto the Lord, but those things that are revealed belong to us and to our children forever." Deut. 29: 29.

John had been banished by the Roman Emperor Domitian, to Patmos, a small barren island off the west coast of Asia Minor about the year A. D. 94. But he was not exiled from God, nor from Christ, nor from the Holy Spirit, nor from Angels. Though he was a convict, confined to cruel labour in the mines that were in that dreary place, still he had communion with his divine Lord, and was privileged to hear the enrapturing music of angelic choirs, and witness the most magnificent visions of heavenly glory.

"I was in the Spirit on the Lord's day." Ver. 10. By the term *Lord's Day*, is meant, the Sabbath of the Lord. The Lord claims only one day as peculiarly *His own*, and that one is the *seventh day or Sabbath*. In the beginning God gave to man *six days for labour*, but he expressly reserved the Seventh Day unto himself, placed his blessing upon it and thereby claimed it as *his holy day*. Gen. 2: 2, 3. Moses recognized it as such, when on the sixth day of the week he said, "Tomorrow is the rest of the holy Sabbath unto the Lord." Ex. 16: 22, 23. The Lord himself declares upon mount Sinai, "The seventh day is the Sabbath of the Lord." Ex. 20: 8-11. Again the inspired word says, "If thou turn away thy foot from the Sabbath from doing thy pleasure on MY HOLY DAY." Isa. 58: 13, 14. Jesus says, "For the Son of man is Lord even of the Sabbath day." Matt. 12: 8. Mark 2: 28. The

(continued on page 7)



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January 1, 1905.

## The Christian's Rest A Study in Hebrews 3 and 4.

This is a world of weariness and toil. The entire human family longs for rest. All are seeking it in one way or the other, yet there is only one way to secure real rest, and strange to say the children of men exhaust every resource in a vain attempt to get it in every way but the right way.

Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11: 28.

This is a personal message from Jesus himself to the individual soul. No priest or prelate is to intrude their personality, or the rest will be hindered. They can point the way, but the individual must come to Jesus and accept him as a personal Saviour or no rest will be obtained.

In Hebrews three and four the Apostle Paul gives us an inspired explanation concerning the way to obtain this rest, which every soul who is sincerely seeking it should study carefully.

Paul cites the case of the children of Israel at the time of their deliverance from Egyptian bondage, Heb. 3: 10, 11. Rest was pledged to them by the oath of Jehovah but on condition, "If ye will hear his voice." The children of men have ever tried to obtain rest and peace while disobedient. It is hard for those who dwell in the midst of an evil world that is in rebellion against Jehovah to listen to his voice, yet it is the only way.

But there is associated with rest the inheritance. Deut. 12: 8-16. Eph. 1: 10-14.

The land of eternal rest is placed at the end of the long, toilsome journey through this vale of tears. Yet before we enter into that inheritance it is necessary for us to enter into God's rest here. For the word of the Lord was, "If they shall enter into my rest." So Jehovah has a test by which it will be proven whether we are qualified to enter the land of rest.

### What is the Test?

"If they shall enter into my rest." What then is the rest into which the Christian must enter, failure in which will shut the gates of Paradise and bar the way into the land of rest? "For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the SEVENTH DAY on this wise, and God did rest the seventh day from all his works." Chap. 4: 3, 4.

Thus we see that no new Sabbath was introduced with the Christian economy but the same seventh day that was given in the beginning is still the rest day and here the Christian must come if he wishes the fulness of rest and peace.

### Without Dying

But Paul has another thought. Some will enter the inheritance, the land of rest without dying. "We shall not all sleep" says the Apostle.

The case of Enoch who was translated shows clearly that those who pass to glory without first resting in the silent tomb, must come up higher in daily experience. "Enoch walked with God and was not for God took him."

From some generation God has sworn that he will translate a whole people as he translated Enoch. Israel of old was a type of this people.

### That Day

In their day or age or generation he proposed to take them from bondage to the land of rest without dying. *If they would enter into his rest on the seventh day.* But they failed; they kept not the seventh day so they entered not into the land of rest.

Yet, "Seeing therefore it remaineth that some must enter therein and they to whom it was first preached entered not in because of unbelief, again he limiteth a certain day, (age or generation) saying in David, To-day, after so long a time, as it is said, To-day if ye will hear his voice *harden not your hearts.* For if Jesus (margin Joshua) had given them rest then would he not afterward have spoken of another day."

### Another Generation

So we see that some generation must pass from bondage to the land of rest without dying. That age or generation in whose day the offer was first made, failed, yet God has spoken of another day, age, or generation in which the same offer shall again be made on precisely the same conditions and a people from this other day or age will not fail as Israel failed but will enter into God's rest, in the seventh day here and pass as a result without dying into the land of rest.

### After so long a Time

"There remaineth therefore the keeping of a Sabbath to the people of God." (margin) Yes, dear reader, the Sabbath rest remains. It passed from the other dispensation into this without a change. It still *remains.* Do you enter into it?

### Our day

The *other* day spoken of is our day. To this generation to which you and I belong God is again swearing that, if we enter into his rest on the seventh day he will take us into the land of rest without dying.

"For he that is entered into his rest, he has also ceased from his own works as *God did from his.* Let us labour therefore to enter into THAT REST lest any man fall after the same example of unbelief." Into what rest must we enter? Verse 1 tells us that, "that rest" is the seventh day. And it must be so, for he that works the seventh day, and rests on the first does not cease from his labours as God did from his and cannot enter into *that rest.* But some will enter therein and be translated. Bless his name. The Lord Jesus is even now gathering out a people who are entering into that rest. Oh, Blessed experience!

### Salvation by Faith

But, says one, that is salvation by works. Did you ever stop to think how foolish it is to say that the keeping of the Sabbath is works? Such a position is absurd. Sabbath keeping which remains to the people of God is rest not works. He who keeps it is not working but resting. But more, Sabbath keeping is not merely resting from physical toil. The children of Israel did no physical labour on the Sabbath for he who even picked up sticks was stoned yet they did not keep the Sabbath, enter into his rest. The entering into that rest is by faith. "They entered not in because of unbelief." "Remember the Sabbath day" is the word of commandment. The sixth day is the preparation day. Not only our homes but our hearts are to be made ready for that day. No true Sabbath-keeper will allow any seventh day to come upon him with sin in his heart or with feelings of ill-will against his fellowmen. On the preparation day, if any such thing has knocked at his heart's door, he will see that all is made right and that he is at peace with God and man. This can only be done by faith in Jesus. He is then prepared to enter into His rest on the very day on which God has put his very presence. This is the Lord's day. He claims no other. Into it must the Christian still enter. The presence of the Lord Jesus *still remains* there. "Let us therefore fear lest

a promise being left us of entering into His rest any of you should seem to come short of it. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. 4: 1-4.

Thus we see that there is an entire chapter in the New Testament teaching us that the seventh day is the Christian Sabbath and that it is still binding on Christians.

"Let us labour therefore to enter into that rest lest any fall after the same example of unbelief." Vs. 11. E.

## The Deliverance of the Saints

"And there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. That we are rapidly nearing this time of national trouble is evident from the anger and jealousy of the leading nations, and the awakening of the heathen to act their part in the contest for supremacy. The facts presented on another page of this issue clearly indicate not only the possibility, but the probability of a universal war that will conclude the history of this sin-cursed earth.

While the dangers and perplexities of the present and future storm-clouded horizon cause worldly men's hearts to fail them for fear as they look on the things coming on the earth, these very conditions are to the Christian signs of the dawning of the day of everlasting joy and peace. "When these things begin to come to pass *then* look up and lift up your heads for your redemption draweth nigh." Luke 21: 26, 28.

The prophet Jeremiah compares the experience of those permitted to witness the signs of Christ's second advent to the time of Jacob's trouble, "but he shall be delivered out of it." ch. 30: 7. Jacob first did all in his power to appease the wrath of his injured brother and then sought God for pardon for the past and needed strength for the future. So those who would be delivered from the perils of the last days, must cling by faith to the arm of the Lord. Every effort must be made to correct our mistakes and nothing must prevent our trust in God for deliverance, for He has said, "I also will keep thee from the hour of temptation which shall come on all the world to try them that dwell upon the earth." Rev. 3: 10.

The hope of deliverance from the impending ruin of things earthly is only given to the righteous. "Thy people shall be delivered." The saints in heaven must first be saints on earth. No other will be sheltered in that awful time of danger. "Because thou hast made the Lord which is my refuge, even the most High thy habitation; there shall no evil befall thee neither shall any plague come nigh thy dwelling." Ps. 91: 9, 10.

Instead of spending every effort to inscribe our names in the temple of earthly fame. Let us seek to have them not only written but retained in the Lamb's book of Life. It is no time now for discouragement but for pressing forward to sure victory under the leadership of Christ the Captain of our salvation. W.G.K.

"My son, give me thine heart and let thine eyes observe my ways." Prov. 23: 26.

"My son give me thine heart." We have all been convinced of the fickleness of our own hearts, their waywardness, their love of sin. Says God, "Give me thine heart." If we make the gift, what then. God, the Almighty, will control the heart with his power. He can make it what it should be, strong, abiding, loving righteousness. Try giving, it will make you a new man. "And let thine eyes observe my ways." The heart given, the eyes observing, indeed a new man will be living in you. It will not be eye service either, for the heart is already God's. He does all things perfectly, lovingly. The heart his, the eyes fixed upon His ways, the ways of eternity; we cannot be far from eternal life ourselves.

## Health and Temperance

### Satan's Want Advertisement

Johnson, the drunkard, is dying to-day  
With traces of sin on his face;  
He'll be missed at the club, at the bar, at the  
play;  
Wanted— a boy for his place.

Simons the gambler, was killed in a fight;  
He died without pardon or grace,  
Some one must train for his burden and  
blight,  
Wanted— a boy for his place.

The scoffer, the idler, the convict, the thief,  
Are lost; and without any noise,  
Make it known that there come to my instant  
relief  
Some thousands or more of the boys.

Boys from the fireside, boys from the farm,  
Boys from the home and the school,  
Come leave your misgivings; there can be no  
harm  
Where "drink and be merry's" the rule.

Wanted for every lost servant of mine,  
Some one to live without grace;  
Some one to die without pardon divine.  
Will you be the boy for the place?

P. S.— Replies to this "ad." received, by  
Devil & Co. at any rumshop, gambling or  
tobacco stores.

—Selected.

### The Business of Alcohol

In the minds of all earnest, thoughtful  
people there is an abhorrence of the  
manufacture of Alcohol, because from  
the time it issues from the coiled and  
poisonous worm in the distillery until it  
empties itself into the grave it demoralizes  
everyone with whom it comes in con-  
tact.

Can one stand by and calmly contem-  
plate this thing unmoved? Look on the  
stream of death banked on either hand  
by dishonour and crime and thronged

with the wrecks of humanity! Behold  
the ignorance, the insanity, the destitu-  
tion, the suicides! See the wee babes  
who turn with a piteous, unsatisfied wail  
from faded and withered breasts, the  
weeping and despairing mothers and  
wives asking for bread. See the man of  
genius it has wrecked now struggling  
with imaginary serpents produced by  
this vile thing.

Think of the jails, the almshouses, the  
asylums, the prisons, and the scaffolds  
built upon the banks of this river of  
Lethe, and do you wonder that every  
thinking man and woman turns shud-  
deringly away from this vile stuff  
—Alcohol!

Intemperance cuts down youth in its  
vigor, manhood in its strength, old age  
in its weakness; it breaks the father's  
heart, bereaves the doting mother, extin-  
guishes natural affections, erases conju-  
gal love, blots out filial attachment,  
blights hope and brings down mourning  
age in sorrow to the grave! It produces  
weakness not strength, sickness not  
health, death not life! It makes wives  
widows; children orphans; fathers  
fiends; and all of them paupers and  
beggars!

It feeds rheumatism, invites cholera,  
imports pestilence, and embraces con-  
sumption. It fills the land with idleness  
misery, and crime. It fills the alms-  
houses, and demands the asylums, popu-  
lates penitentiaries, and furnishes victims  
for the scaffold! It engenders contro-  
versies, fosters quarrels, and cherishes  
riots!

Alcohol is the life-blood of the gam-  
bler, the element of the thief, the prop  
of the highwayman, and the support of  
the midnight incendiary. It invites the

father to butcher his helpless children,  
helps the husband to massacre his wife,  
and the child to grind the paracidal ax.  
It burns up men, consumes women,  
detests life, and curses God, and despises  
heaven!

Intemperance suborns witnesses, nurses  
perjury, defiles the jury-box, and stains  
judicial ermine. It degrades the citi-  
zen, debases legislatures, dishonours the  
statesman, disarms the patriot. It  
brings shame not honour; misery not  
happiness; despair not hope; danger  
not safety; and with the malevolence  
of a fiend it calmly surveys its frightful  
and insatiated havoc!

It poisons felicity, kills peace, ruins  
morals, blights confidence, slays repu-  
tation, wipes out national honour, then  
curses the world and laughs at its ruin!  
It does all this and more, it murders the  
soul, blotting out that divine image in  
which man was created, imprinting in  
its stead the diabolical likeness of "that  
old serpent, the devil."

All this and more is the business of  
Alcohol. Knowing this, can we harbour  
it in our homes? Can we deal it out to  
our friends, neighbours, and loved ones?  
Can we assist it in its devastating work  
by helping to make it legal or respect-  
able? He who compromises with it in  
any way yields to it and in that yielding  
encourages the baleful business.

JUSTUS ALBOR.

"CALISTHENICS may be very genteel,  
and romping very ungenteel, but one  
is the shadow and the other the sub-  
stance of healthful exercise."

"GIRLS need health as much—nay,  
more—than boys. They can only ob-  
tain it as boys do,—by running, tum-  
bling, and by all sorts of innocent va-  
grancy. At least once a day girls  
should have their halters taken off, the  
bars let down, and be turned loose like  
young colts."

## THE BIBLE CLASS

(continued)

Saviour has emphatically stated that he is  
*Lord of the Sabbath day*. In the face of that  
divine declaration, who can deny that the *Sab-  
bath day is the Lord's day*? Whether it be the  
Father or the Son whose title is involved, no  
other day can be called *the Lord's day*, but the  
Sabbath of the creator.

The Scriptures plainly tell us that  
*Christ the Creator* is the creator. John 1: 3.  
Col. 1: 16. 1 Cor. 8: 6. Eph. 3: 9.  
Heb. 1: 2. Therefore the Sabbath of the crea-  
tor is *the day of Christ our Lord*. Many have  
overlooked these important facts and are  
blindly trampling under their feet the day  
upon which the creator rested and the day  
that he blessed, sanctified, and commanded  
man to keep holy. Multitudes have turned  
away from the truth and departed from the way  
of his law. 2 Tim. 4: 4; Mal. 2: 8; Jer. 18: 15.  
The lamp of God's word that should have been  
kept burning brightly in the body temples has

been allowed to grow dim or completely go  
out. "Darkness covers the earth and gross  
darkness the people." Isa. 60: 2. But God  
will send light to every soul that is sincerely  
seeking for truth. The Sun of Righteousness  
will arise for all who desire his beams.

"Wherefore he saith, awake thou  
that sleepest and the Lord shall  
give thee light." Eph. 5: 14. Reader, how is  
it with your soul? What do you think of  
Christ and his Revelation? Do you love his  
words and are you keeping his sayings? Or  
are you trampling upon his holy precepts?  
Soon you must meet him face to face, for his  
Revelation says, "Behold he cometh with  
clouds, and every eye shall see him, and they  
also which pierced him." Rev. 1: 7. Men  
may doubt his prophecy and deny the word  
that proclaims his second advent, but, "This  
same Jesus will come again." Acts 1: 11.  
Many will continue to mock and scorn the

thought of his coming, until his shout of vic-  
tory is heard and the blast of the last trumpet  
rends the skies. Then when it is eternally too  
late, to believe and obey him, their mockings  
will turn to wails, and they will cry to the  
rocks and mountains to fall upon them. But  
there are others, a remnant, who "keep the  
commandments of God and have the faith of  
Jesus." Rev. 14: 12. They will be glad at his  
presence, and will say, "Lo, this is our God, we  
have waited for him, and he will save us." Isa.  
25: 9. Thanks be to God, because a crown of  
righteousness is laid up for all who love his  
appearing. 2 Timothy 4: 8. "When Christ  
who is our life shall appear we shall appear  
with him in glory." Col. 3: 4. "He that tes-  
tifieth these things, saith, Surely I come  
quickly. Amen. Even so, come Lord Jesus."  
Rev. 22: 20.

J. A. S.

# Our Young Folk.

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

## Not Broken, but Cracked.

"Twas a set of resolutions.

As fine as fine could be,  
And signed in good old fashion  
By Nettie and Joe and Bee;  
And last in the list was written,  
In letters broad and dark  
(To look as grand as the others),  
"Miss Baby Grace, her mark!"

"We'll try all ways to help mother,  
We won't be selfish to each other;  
We'll say kind words to everyone;  
We won't tie pussy's feet for fun;  
We won't be cross and snarly too;  
And all the good we can, we'll do."

"Its just as easy to keep them,"  
The children gaily cried;  
But mamma, with a smile, made answer,  
"Wait, darlings, till you've tried."  
And truly, the glad, bright New Year  
Wasn't his birthday old,  
When the little sorrowful faces  
A sorrowful story told.

"And how are your resolutions?"  
We asked of the Baby Grace,  
Who stood with a smile of wonder  
On her dear little dimpled face;  
Quick came the merry answer—  
She never an instant lacked—  
"I don't fink much of 'ems broken,  
But I dess 'ems about all cracked."

—Sel.

## Honour Father and Mother.

There is a touching story told of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father Michael Johnson was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to the village of Ottexeter and sell them from a stall in the market-place. One day the bookseller was sick and asked his son to go and sell the books in his place. Samuel from a silly pride refused to obey.

Fifty years after, Johnson became the celebrated author, the compiler of the English Dictionary, and one of the most distinguished scholars in England; but he never forgot the act of unkindness to his poor hard-toiling father; so when he visited Ottexeter he determined to show sorrow and repentance.

He went to the market-place at the time of business, uncovered his head and stood for an hour in the pouring rain on the very spot where the book store used to stand.

"This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm to atone for the wrong done by him fifty

years before is a grand and touching one. There is a representation of it in marble on the Doctor's monument.

Many a man has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their grave.

Dr. John Todd of Pittsfield, the eminent writer, never forgot how when his old father was very sick and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie that the druggist had not got any such medicine.

The old man was just dying when little Johnny came in and he said to him "my boy your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine but it was too late. The father on his return was almost gone, he could only say to the weeping boy "Love God and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had an heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honour thy father and thy mother" mean four things,—Always do what they bid you, always tell the truth, always treat them lovingly, and care for them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a willful boy.

When Washington was sixteen years old he determined to leave home and become a midshipman in the Colonial Navy. After he had sent off his trunk he went to bid his mother goodbye. She wept so bitterly because he was going away that he said to the negro servant "Bring back my trunk. I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming surveyor and afterwards a soldier. His glorious career in life turned on that simple fact of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honour thy father and thy mother."

—Theodore L. Cuyler.

## A New Year's Enigma

New hopes, new promises, new blessings  
cheer  
Our hearts, while entering on the opening  
year;

Come, search out all the Holy Scriptures say  
About new things, this happy New Year's  
Day.

At Pentecost the pious Hebrew brings  
A new meat-offering to the King of Kings;  
New wines, in bottles new, for safety stored,  
Furnish a parable for Christ the Lord;  
And none, says He, will put new cloth to old  
(Find where St. Matthew has the story told.)  
The Lord's compassions every day are new:  
"A new commandment give I unto you:"  
From a new cruse a holy prophet's hand  
Took salt, which healed a waste and barren  
land:

A giant wore a new and mighty sword:  
The tomb was new wherein they laid the  
Lord:

New tongues were promised for the  
preacher's aid:

A new and living way has Jesus made:  
"This cup shall be a covenant ever new,  
My blood," said Jesus, "which is shed for  
you;"

From Samson's arms new ropes were snapped  
like thread;

"They chose new gods," the mighty  
Deborah said;

There rose a new king over Egypt's land  
That knew not Joseph; heathen priests com-  
mand

The Philistines the ark of God to take  
On a new cart, which they were told to  
make;

Solomon writes of fruits both new and old;  
New heaven and earth did captive John  
behold;

New things to Israel doth Isaiah show,  
Things which were hidden "which thou  
didst not know."

"Purge out old leaven, let the lump be  
new,"

Writes Paul, "for Christ is sacrificed for  
you,"

John saw a New Jerusalem come down;  
Jesus' new doctrine gained a wide renown;  
Who dwell in Christ, and all His words obey,  
New creatures are, "old things are passed  
away;"

Put off the old man, and put on the new,  
A nature which is righteous, pure and true;  
A new name, written on a pure white stone,  
May we receive from Jesus as our own;  
And join in heaven's new song, with holy  
mirth,

Which those may learn who are redeemed  
from earth.

Find out each reference now, till, one by one,  
The twenty-four are all correctly done;  
Set in a long and nicely even row,

Each chapter, book and verse must clearly  
show;

And if this strange enigma has perplexed,  
Then add up all the *chapter* numbers next;  
Subtract fourteen, and then divide by eight,  
And now the figures left behind will state  
In which long chapter you must closely look,  
Among the pages of Ezekiel's book.

For two *new* things for which we all should  
pray,

That God will give us on this New Year's  
Day.

*Bible Society Gleanings.*

The Editor of this magazine will be glad to receive solutions to the above. The correct answer will appear in the March Number.



### Hugo Grotius and his Book-Chest

When Prince Maurice of Nassau, son of the great Prince of Orange was Stadtholder, that is to say, governor of Holland, two men stood in the way of his rise to arbitrary power. One of them was the advocate, Olden Barneveld; the other, his young friend and adviser, Hugo Grotius. Hugo de Groot, generally known as Grotius was born in Delft, April 10, 1583. This man Prince Maurice sought to sweep from his path, along with Olden Barneveld. He succeeded in procuring their arrest and trial. Barneveld was beheaded in the Hague, and Grotius was condemned to imprisonment for life in the gloomy castle of Loevestien. Through thirteen doors; each secured with heavy bolts and locks, the prisoner was conducted to the narrow rooms designed for his living tomb. The commandant of the fortress was Lieutenant Prounix generally known as Deventor, a bitter enemy of Grotius, so that the only consolations the prisoner had were granted by the States General. Chief of these was the daily visit of his wife and his little daughter Cornelia."

Madam de Groot was allowed to purchase food for her husband's table in the little town of Gorkum just across the Waal, and to cook in the kitchen of the prison, assisted by her maid Elsie, a comely lass of twenty. It was through her efforts also that books, the chief joy of his captivity, were conveyed to Grotius in the prison. These were loaned to him by his friends. His own library having been confiscated along with the rest of his property. The sister of one of those good friends was the wife of a tradesman named Daatsalaer, living in the town of Gorkum, and was frequently visited by Madam de Groot. To her house the books were sent and were carried from it to the prison in a large chest; for the great black-letter folios of that day were excessively bulky and heavy. After the books were read, they were returned to the person again to be exchanged for others, so the weight of the prisoner's book-chest became a frequent subject of grumbling among the soldiers entrusted with its carriage to and from the ferry.

One day a Committee of States General visited the prisoner in his two little rooms, where they found him writing at the table, while his wife sat beside him patching the sleeve of an old velvet doublet. Information had been lodged

that Grotius had been planning escape. It was said that Madam de Groot had been seen buying some strong rope at Gorkum, and the Committee had come to enquire into the matter. Accordingly they ransacked everywhere; turning over manuscript books and clothing, but finding nothing.

"Take special heed to this chest Master Lieutenant," said Mius van Holy peering suspiciously into the chest. "Methinks that here is space for much contraband goods besides all this learned lumber.

But nothing was there save the great folios, and the Committee was obliged to withdraw. Grotius stooped to replace one of the books; but his wife stayed his hand, and stood looking at the empty box as if a new thought had struck her. "'Space for much contraband goods,' said that knave van Holy," said she at last. "Hugo it might be that he spoke more wisely than he knew; it might be space for a man."

The eyes of Grotius brightened for a moment; he presently shook his head. "Enough for his coffin mayhap" he said, "but not his living carriage. The chest is but four feet in length—small space for a long-limbed man."

"It may be done," cried Madam de Groot, vehemently. "Under these ornaments are air-holes. Lay by your doublet, Hugo, and make the attempt at least."

So the attempt was made; and Grotius found that by coiling up his limbs he could really manage to lie in the chest with the lid closed.

"Let us try it for an hour," said Madam de Groot. "There I have turned the hour glass; knock on the lid if you cannot endure the next turning."

Strengthened by the hope of escape, Grotius patiently endured the cramped position for an hour. The next day there was another trial; and this time the hour-glass was turned for the second time. The vision of escape began to grow brighter. Still the hazard was so great and the risks were so terrible, that the attempt was put off from day to day until there was no knowing how long they might have hesitated had not little Cornelia innocently given the signal for action.

It was Sunday the 31st. of March 1631. A wild equinoctial storm was raging, with sheets of rain dashing against the windows, and wind howling around the fortress. In a temporary

lull in the storm the bells of Gorkum could be heard ringing.

"What mean those merry peals?" asked Grotius looking up from the pictured pages of the Testament he was showing to his little daughter.

"They must be ringing for the opening of the great Fair," said Madam de Groot.

"And tomorrow would be the right time for my Papa to go to Gorkum," said little Cornelia; for Madam Daatsalaer says that all exiles and outlaws may come to Gorkum on the fair-days and none dare harm until they are past."

Grotius softly set the child from off his knee, and passed into the bedroom, making signs to his wife to follow him.

"Wife," said he, taking her by the hand, and speaking in a low tone "it may be the Lord himself speaks by the mouth of the innocent child, what think you?"

"Hugo, I well believe the time has come," answered Madam de Groot, breathing quickly, "Let us put it by no longer!"

The next day was still wet and stormy and the waters of the Waal were swollen and turbid. Dressed only in his linen underclothing, Grotius curled himself up in the chest with his head resting on a large pictured Testament for a pillow. The clothes Grotius had taken off were thrown over the back of a chair beside the bed, the bed curtains were carefully drawn and the soldiers were summoned to carry the chest to the boat that waited for it.

"Heavier than ever," grumbled the men, as they lumbered after Elsie down the stairs. "The prisoner himself must be in here today beside his ponderous books." At this Elsie laughed in the most free-hearted way possible.

The court of the prison was reached, and now came the first great danger. Should the commandant's wife, who was now in charge of the prison inspect the books ere leaving the fortress all would be lost. She might have done so had the weather been fair; but at the sight of the wet court-yard where the chest stood in the driving rain she had no will to venture into it; so the box with its precious load safely passed through the gates of Loevestien. Two sailors lifted the chest on board the boat talking as the soldiers had about the heaviness of the load and the second time jestingly accusing Elsie of carrying off the prisoner as well as the books.

Seated beside the chest on the wind-swept deck of the little boat Elsie covered her face with a white handkerchief, the ends of which she allowed to flutter in the wind.

"Your kerchief will hardly keep your pretty head dry, mistress," said one of the sailors.

"I wear it as a signal to a fellow ser-

*(Continued on page 12.)*



# MISSIONS.



## God Willing

"God willing;" from my weak tongue keep  
The empty term that meaningless may be,  
And in my life, my every act make read  
"Resigned to thy will;" the world may see  
Thy message there fulfilled; and seeing know  
What thou would'st have me be.

w.

## The Macedonian Call

From a Province in China

CANTON, CHINA, Sept. 19, 1904.

DEAR BRETHREN:—As you are doubtless aware, Brother Munson's Chinese helper, Timothy Tay, was sent in the month of March to Amoy to study the Fukim dialect, in order to carry on work among the Chinese in Sumatra, who are immigrants from Fukim Province. Through his influence the message has taken root in Amoy. In August Brother Timothy returned to make us a visit, bringing with him an ordained minister of the English Presbyterian Mission, who had begun the observance of the Sabbath, and in this trip was taking advantage of his summer vacation to study the truth further, and to become acquainted with our company here in Canton as its representatives. Brother Timothy is not familiar with school and official phrasing, but described him as the leading native teacher in the English Presbyterian Theological Seminary at that place, and the chief of their consistory of seventy ministers. He could not explain to us their plan of organization, nor make us understand just what rank his position gives him; but it is quite evident that he is a man of very unusual ability and consecration. It was his zeal to reclaim Brother Timothy from Sunday desecration that led him to investigate the Sabbath question. It appears he made a hard fight, with all the scripture he could command, but when once he saw the light, the question of his position or reputation with the mission was nothing.—After several days of Bible study, I baptized him, understanding that he would return to his former position in the school, where, under the guidance of the Spirit, which he testified he had received in new measure, he would endeavour to make the most of his influence to bring the truth to his fellow workers, and the students of his school; that when the mission should indicate a desire for him to resign, he would comply with their request, and consider himself free to disseminate the light he had received, in the name of the Seventh-day Adventist Mission,

He is receiving a salary much above what he knows we could give, with the use of parsonage free, but the question of salary was never raised by him, although he has four or five children of his own, and is rearing and educating two orphans, and supporting his wife's mother in his home. The Chinese as a class are not apt to forget the financial part of their arrangements, but he expressed to Brother Timothy his belief that God could provide for his support wherever he should lead. He was born of Christian parents, who were among the early converts of that place; has apparently had the most careful training and the best education; and there can be no doubt that if he gets the right start, and continues faithful to the light as he receives it, he will be able to do a grand work among his fellow countrymen.

A few days ago a letter received from them at Amoy, states that both he and Brother Timothy are out of the school, that another native preacher has accepted the truth and begun the observance of the Sabbath, and that a young preacher in the seminary had expressed himself as determined to be obedient.

J. N. ANDERSON.

## Burma

There are many things about the work in Burma to encourage us. The Burmese are a very interesting people. They have more independence than the natives of India, and when they see what is right, are liable to take a stronger stand. Already there are six or eight Burmese brethren, who are keeping the Sabbath. One brother lost a very good position about two years ago for the sake of the Sabbath, and since that time he has been doing all he could to enlighten others, and explain the different points of truth to his fellow countrymen. In fact, he has given his whole time without pay. As I sat and talked with him, and saw how earnest he was, and how faithfully he was studying the Word of God, I was moved to tears by his appeal for help. When I told him that I would do all I could to get a man to work among his people, his countenance lighted up with joy. He has written a tract in the Burmese language. The subject is, "The Law of God Written in the Heart." On the outside of the tract is a picture of the heart, with a hand writing on it, "The Law of God." We can do very much by getting our literature published in that language; for all Burmese can read. The children are taught by their *poon-*

*ghees*, or priests, to read when very young. In this particular they are far ahead of the people of India; for, in the latter country, only a limited number can read, compared with the large number who scarcely know their right hand from their left.

The Burmese work appealed to me very much both times I was in Burma. There is a real need that a young minister go to that field at once to take up the study of the language, and work with Brother Mong Mong, whom I have mentioned before. He is continually holding meetings, and native Christians are being stirred by what he is saying concerning the law of God and the Sabbath question. If we could get a man to connect with him, Brother Mong Mong would teach him the language, and he, in turn, could further instruct Brother Mong Mong in points of truth. We are glad for the help that is coming, and it may be possible that one can go to Burma.

J. L. SHAW.

## The Light Spreading in Korea

CHINAMPO, KOREA, Sept. 14, 1904.

The work in Korea continues to develop in a wonderful manner. Brother Kuniya sailed for Korea, reaching Chinampo, August 10. Four days later he wrote me concerning conditions as he found them; so I decided to join him in the work, and see the needs for myself. I arrived last evening after a very pleasant voyage of over a week from Kobe. The distance is not so great, but considerable time is required to discharge and receive cargo at intervening ports.

During the five weeks that Brother Kuniya has been here, two of the brethren first interested have been with him almost constantly; and together they have gone from village to village, presenting present truth to the people. In all, sixteen places have been visited, the farthest being about fifteen miles from here. As results thus far, forty-nine have received baptism, four are to be baptized here to-day, and twenty-three more request baptism. These believers live in thirteen of the localities visited. This brief statement will give a general idea of the present state of the work. Others are enquiring, and we are planning to start to-morrow for Ping Yang, an important city a day's journey up the Tadong River. Here reside most of the foreign missionaries in these parts. Our brethren have friends here, who desire to hear. To present the truth to these and other inquirers, to prepare over twenty believers for baptism, to

further instruct and organize the whole body of believers, is the work before us; so we expect to be very busy during the fortnight we are planning to remain.

It certainly seems that the time has come for the third angel's message to be presented to this people. The Koreans are a noble race in many respects; but centuries of oppression and misrule have well-nigh broken their spirit. Dishonest officials rob the people of their possessions, often leaving barely enough for a meager living. Under such conditions the people have lost heart, and make but feeble efforts to better their affairs, knowing that their extra grains would be extorted from them. So, being generally poor in this world's goods, and having little hope of earthly enjoyment, they gladly receive the good news of salvation, and the hope of eternal life.

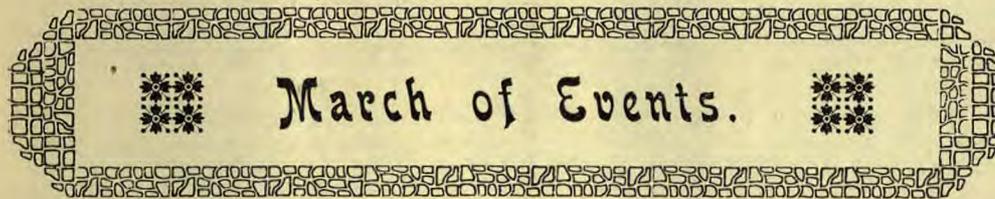
## Work and Workers

From the *Review and Herald* we learn that Brother C. E. Peckover and wife of Kansas have sailed from New Orleans, U. S. A., to join Bro. I. G. Knight at Bocas-del-Toro, Panama. This gives much needed and long delayed help to that field.

Elder H. C. Goodrich writing from Belize, Br. Honduras reports that the work in that field is making encouraging progress, souls being added to the church and many interested.

The Polynesian Mission has located three missionaries at Singapore, that most important centre of the East, where all nations gather. This gives us one more entering wedge in the world-wide missionary campaign. It will not be long till all lands hear the message of God for this generation. What are you doing to shorten the work?

From the mission columns of our exchanges we glean the news that church buildings have been or are being erected at Padang, Sumatra; Kobe, Japan; and Kangdemuro, and Rondon Corea: A new station is opened in interior China by Bro. Pilquist of the China Mission; and a training school in the Fiji Islands, where our young people are being trained for work in the Savage islands of Melanesia.



## American Notes.

### Peace Congress

Considerable comment has been aroused by the speech of Secretary of State, Hay, at the International Peace Congress held at Boston, early in October. Mr. Hay sets forth the United States as the foremost example of a peace-loving and peace-preserving nation. While this may be true, comparatively speaking, the history of the last ten years shows that there has been a lamentable lack on the part of all nations to seek peace when the other party in the quarrel was weaker or unprepared. The greater part of the talk for peace has been but idle words, and such evident insincerity, must hinder, rather than help the cause it favours.

President Roosevelt has promised to call another Peace Conference at The Hague. It is to be hoped that this effort will really result in preserving peace among the nations rather than simply lulling men's minds to a feeling of false security. The student of prophecy knows, that the great world-tempest can be only temporarily quelled by the best efforts that men can make, in this direction, and he will throw himself into his work with renewed energy, "for the night cometh when no man can work."

### "Graft"

The evidences of almost universal corruption which have been brought to the attention of the American people through articles in several of the leading magazines and newspapers are well-nigh astounding. People have become accustomed through long acquaintance with political life to expect that fraud and bribery, will exist in various branches of the government, but it is now seen that like leaven, this demon of corruption is permeating almost every branch of human industry.

A prominent manufacturer writing recently in *The Independent*, has given several instances of different ways by which these so-called "commissions"—are extorted. But what else can be expected, so long as the great goal of ambition is financial "success"? Business competition is so keen, and so inexorable is the

rule that every employee must be a money-getter, that many are forced to obtain business by corrupt means or be turned down as commercial failures.

### Loaded Life Preservers.

Following close upon the heels of the dreadful *General Slocum* disaster, in which many women and children were drowned on account of the rotten condition of the life-preservers, comes the indictment of officers of a Camden, N. J., firm on a charge of putting iron bars inside the blocks used in making life-preservers; to thus render almost useless appliances upon which the lives of human beings may depend, that a few dollars may be added to a corporation's dividends, is a most despicable crime and merits severe punishment. Yet this is only one of many shams and adulterations. We would not, however, expect to find any man deliberately putting iron weights into a life-preserver which he expected would be buckled about his own waist in such a wreck as occurred in New York Harbour. But how many to whom have been given the eternal life preserver of faith, go on weighting it down with pride, selfishness, greed, and unbelief, till like a millstone, it will drag them down to ruin. And what shall be said of those professed soul-savers, who throw to perishing souls lifebuoys, in which Christ has been displaced by creed, politics and doctrines of men?

### Capital and Labour.

Much has been said of late, of the benefits of a mutual understanding and cooperation between employers and employed. This problem seems to be largely solved, at least in such cities as New York and Chicago. This is illustrated by the New York Building Trades which was really a quarrel between partners. Now the combination of employees, called the Labour Union, joins hands with the Employers, Association, and each gets all it wants. But, strange to say, the real-estate owners who are thus forced to pay an outrageous price for improvements on their properties, are still unsatisfied. And the question of right and wrong seems as unsettled as ever.

B. T. KNEELAND,

Grand Rapids, Mich., U. S. A.

## The Russo-Japanese War

Since our last number was issued events in the war zone have moved but slowly. At the front in Manchuria the two armies have kept to their intrenchments facing one another with little or no fighting, awaiting either an opportune moment or the passing of the winter.

At Port Arthur the Japanese have been persistently pressing the attack and have managed to put every ship in the harbour out of action beside capturing and holding 203 meter and Keekwan Hills. These latter command the harbour almost completely as well as being points of advantage in the further besieging of the citadel.

It is reported that the Japanese fleet has left the blockading of Port Arthur, it being no longer necessary to keep more than armed merchantmen and smaller vessels to guard against the entrance of blockade runners with contraband goods for the garrison.

The Russian Baltic Fleet has proceeded as far as Madagascar, the two divisions rendezvousing on the coast of that island. It is to meet this fleet that the Japanese squadrons have left Port Arthur at the present moment.

Both countries seem determined to hold out to the end and both have put in large estimates for the building of new fleets for the future proficiency of their navies. Financially, thus far both nations appear to fare well, their bonds finding good markets both at home and abroad.

## Naval Estimates

The naval budgets of the several great nations show very substantial increase for the coming year. Germany, England, the United States, France, Russia, and Japan are all placing orders for new ships of war, mostly of the battle-ship class. This increasing expenditure must inevitably, at no distant date, either involve the nations in internal struggles because of oppressive taxation, or a great war, both of which are very probable occurrences even from the viewpoint of the political student. To the student of prophecy it is even more apparent.

## The Reform Movement in Russia

The Russian government has had during the past month considerable more than a war to bring her worry. Her internal troubles have increased until some weeks back the Zemstvos of the Empire, a body of representatives of the people, of high standing in the country's insular affairs, met at St. Petersburg and formed a memorial to the Emperor, petitioning him for constitutional government, stating as a reason for the request that the condition of the people demanded it and that it would be that or revolution.

The Government, tho' considering the matter, has made no definite promises and it is rumoured that any action that it may take will mean delaying the issue until the war is over, with little or no reform in the end. On the other hand certain reports give grounds for the belief that something will be done to better the prevailing conditions.

Meanwhile revolutionary demonstrations are disturbing the country, and all sections are in an unsettled state. In the Nevski Prospect and several other sections riots have taken place with considerable loss of life.

In Poland, in drafting the reservists for service in the Far East, considerable difficulty has been experienced, many committing suicide rather than take their places in the ranks and some even destroying their families. One Colonel shot himself rather than carry out the merciless orders of his superiors.

The War and autocratic government are very unpopular and the end of the present difficulties is far away.

## Distress in Ireland

Owing to the failure of the potato crop in Ireland it is anticipated that great distress will prevail before another season brings prosperity.

Measures are being taken to alleviate the difficulty by the local Government, and it is not thought that outside aid will be required.



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

January 1, 1905.

*A happy New Year to all Watchman Readers.*

We would express our desire for a happy New Year to our readers, not for the day only but from first to last. May it be happy from the fact that it brings you nearer God's Kingdom.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments."

"All these blessings shall come on thee and overtake thee."

"Blessed shalt thou be in the city, and blessed shalt thou be in the field."

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep."

"Blessed shall be thy basket and thy store."

"Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out." Deut. 28: 1-6.

We are preparing for our Watchman Agents a beautiful two colour (green and brown) calendar for 1905, having the sunsets for each Friday and Sabbath on each monthly tear off, the Sabbaths in green, and a reminder of the Watchman Agent's duty in bold type at the top of each sheet. It is the prettiest little calendar possible and we shall be glad to forward same to every WATCHMAN agent who will write us sending us a two cent stamp of his or her island or country. Only a limited number were printed so write at once as the edition will not last long. State of whom you obtain your WATCHMAN; how many you sell monthly, and how you enjoy your work.

During the month and year just closing there has been apparently great strides made in favour of peace. Peace Congresses have been held and the nations have been arranging numerous treaties of arbitration. How far these arrangements will go toward terminating the wars of civilization, however, is better judged from the increasing war expenditures than by the empty verbal and written treaties and promises. The old saying that, "Actions speak louder than words," applies to nations as well as men. The Scripture ascription is especially applicable for men are crying, "Peace, peace, when there is no peace."

The North Sea Commission is at this writing sitting in Paris. No information as to the case is yet given out. Public opinion in England however seems to give the impression that nothing material will result from its findings, the excuses and trickery of Russia making it improbable that a just decision can be reached.

The Northern Mails, just as we go to press, bring the good news from Pastor J. A. Morrow in Bermuda that fourteen souls have accepted the gospel message in those islands within the last month. Others are reported deeply interested. Remember to carry these new believers and interested ones in prayer before God. Surely the Lord is blessing and we have need to praise His name.

"Some people never seek the salvation of the perishing, unless they are pressed into service; like wheelbarrows, they move out into the highways and hedges, only when they are pushed forward."

"Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the sceptre of its power. High intellectual greatness distinguished him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—"Patriarchs and Prophets."

### For February

Our February number will be replete with good things. Next to our Christmas number, perhaps it will be the best yet issued. The following reference to its contents will give all an idea of what will be forthcoming. A new heading also is being made which will add to the general attractiveness.

*Cover*.—Design embodying a rendering of the Lord's prayer. Particularly interesting as it was arranged and written by a wounded soldier on a battlefield. Under the heading,

*Searching for Pearls*, page 3, will have a fitting poem and article on the "Pearl of Price" followed by an article entitled, "What is the Difference?"

The Bible Class will contain the second article on The Revelation, dealing with the Seven Churches of Revelation two and three.

The Health and Temperance department will give an excellent poem "The Converted Rum-seller" with other interesting matter.

Our Young Folk will find excellent instruction in the article entitled "The Teens." We recommend not only our young people but their parents as well to read it.

In the Home "Good Night, My Baby," a poem, heads the page, followed by an excellent story of slavery days in America, entitled, "Jack's Fidelity."

The Editorial, Missions, March of Events, and other departments will be as full as ever of good things. Don't let your "Watchman Agent" miss you.

"The R. C. Bishop of Metz was recently severely rebuked by the Kaiser. The Bishop had declared that a Roman Catholic cemetery was desecrated by the burial of a Protestant within its enclosure. The Kaiser declared, 'It is a Bishop's duty to bless, and the moment you begin to curse, you cease to be fit for your high position.' As our contemporary remarks, 'unfortunately the Kaiser showed that he was dominated by the same spirit of intolerance.' Force and intolerance are Rome's methods and the moment Protestants fight with the same weapons they must expect defeat. Only in Christ with the Spirit he carried in His life, can Protestants expect victory in contending with the doctrine of force and coercion.

### The Press Fund

Previously Reported	...	...	516.30
Pledge Paid—M. Perry	...	...	1.06
do. A Friend	...	...	1.00
Y. P. Society, Port-of-Spain	...	...	3.03
West Washington Conf. U. S. A.	...	...	3.25
S. A. Crichtlow	...	...	2.00

\$526.64

We are pleased to report so much progress as above in our "Press" Fund. However we believe there should be a still larger effort on the part of our people for the liquidating of the debt upon the "Watchman Press." We have prepared collection cards for the purpose of soliciting funds for this enterprise which will be sent to any of our agents upon application. With these you will be able to collect for the Press Fund and materially aid in increasing it so that it will meet the expense of installing our plant.

Send at once and help us raise the \$850 necessary.

### Hugo Grotius and his Book-Chest

(Continued from page 9.)

vant with wits not so thick as your own," said saucy Elsie.

It was a signal in truth to let Madam de Groot know that all was well, and Elsie knew that at that moment the eyes of her mistress were straining at the window to see whether she wore the white handkerchief or sat with her face buried in her hands as a token of failure.

The swollen waters of the Vaal were passed, the town of Gorkum reached, and the precious chest was safely carried to the house of Daatsalaer. The shop of the mercer was thronged with customers, and Elsie ordered the men to carry the chest to the room beyond and there quietly paid and dismissed them. Then beckoning Madam Daatsalaer aside, she said, "Madam I have brought my master; he is in the room within there."

"Master, master!" cried Elsie, rapping on the lid of the chest.

There was no answer.

"Oh, my master!" cried the girl, wringing her hands. "He is dead! Surely he is dead!"

But at that moment there was a rap within the box, the lock was turned, the lid turned back, and Grotius arose in his linen garments, looking through exhaustion, almost as white as they.

"Why are you so pale Madam?" said he, looking at good dame Daatsalaer who was white and trembling.

"Alas! I am sorely frightened," she said, breaking into tears. "My lord the whole town is talking of you, and there will be no keeping this hid."

Daatsalaer spoke to a friend of his, a master-mason named Petersen, who consented to take Grotius to Antwerp disguised as a journeyman bricklayer. Clad in a doublet and trunk-hose carrying a trowel and a measuring rod, Grotius travelled to Antwerp in the Spanish Netherlands and so came into the world again, and to the honour and fame that belonged to him.

Meanwhile at Loevestien all was confusion and tumult; a messenger was despatched to Heusden to carry the news of escape to Captain Deventer who returned in hot haste and rushed in rage to the rooms of Grotius. "Here is your cage" said Madam de Groot with a smile, "but your bird is flown."

The Stadtholder was not so angry as was expected; he even used his influence to have Madam de Groot released from the prison, where she was for a short time held. She and Cornelia joined Grotius in France, where they found him honoured as he deserved. Such is the story and the true story of Hugo Grotius and his famous Book-chest.

*Harper's Young People.*

Franklin, Press Work.

# Read Farther

## History of the Sabbath and the First Day of the Week

Many of our readers will, we are certain, be anxious to read farther with regard to the Sabbath question as presented in our editorial columns this month. To such we would recommend the *History of the Sabbath and of the First day of the Week*. It deals with the question from an historical and biblical standpoint and will be found dependable authority.

Price, Cloth Binding, \$1.50. Post-paid.



## Uncle Ben's Cobblestones

*A New Instructive Book for Boys and Girls, Young and Old.*

*To all those boys and girls who wish to "gather out the stones" and build up good strong "walls of knowledge."*

*If the walls thus built prove to be as useful in the coming years as my old cobblestone wall has been to me, my stories will not have been told in vain.*

UNCLE BEN.

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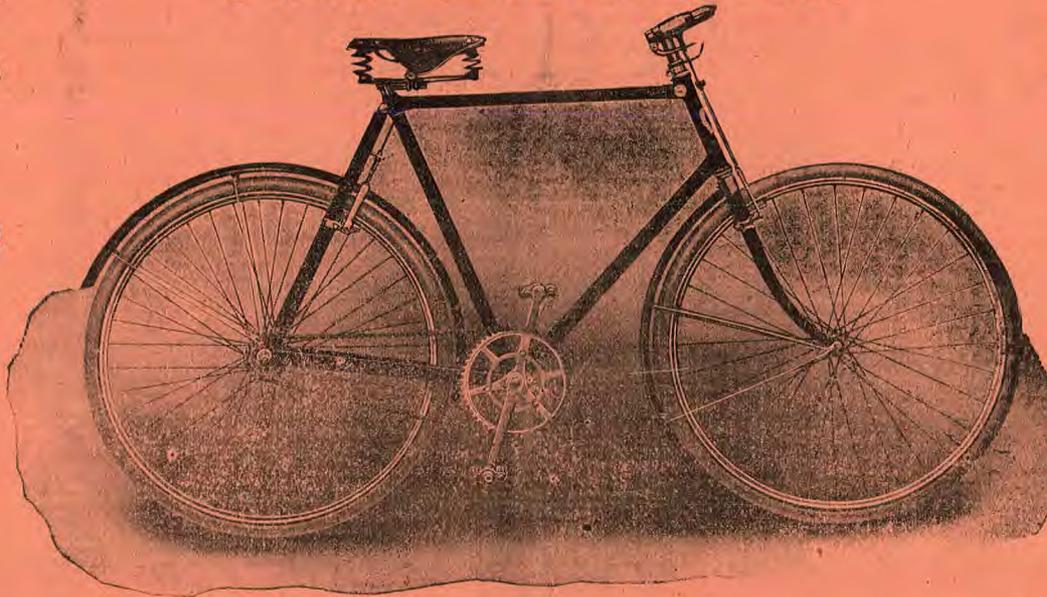
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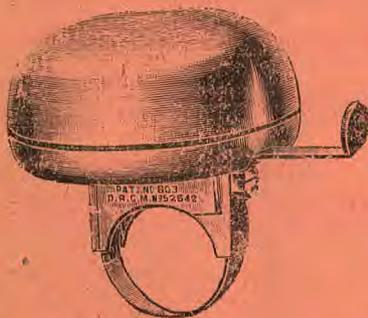
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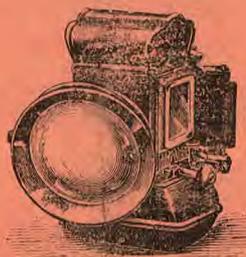
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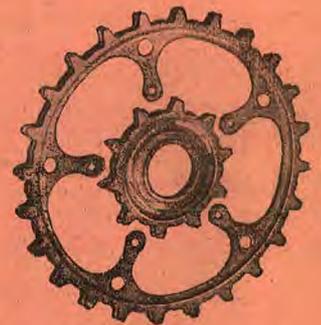
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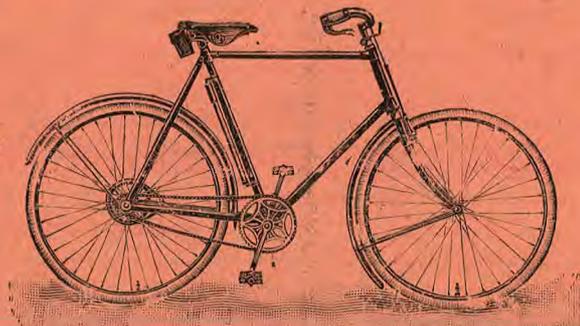


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