

BLESSING THE CHILDREN

THE CARIBBEAN WATCHMAN

"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 42:12.

Vol. 3—No. 9.]

Port-of-Spain, September, 1905.

[Price 3 Cents.

Are All the Children In

Are all the Children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter,
The bird hies to her nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone:
Are all the children in?

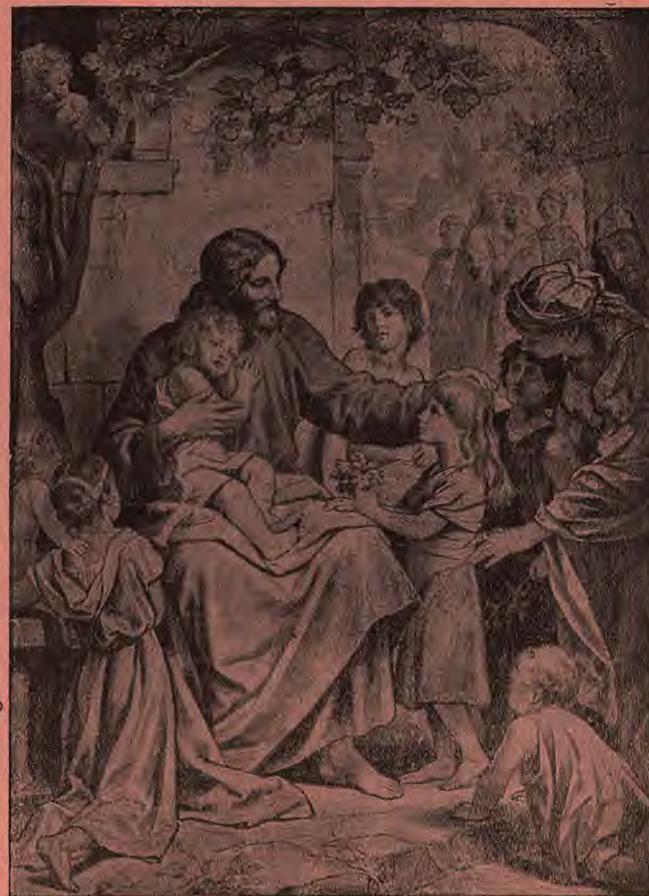
Are all the children in? The night is falling
When gilded sin doth walk about the streets.
O, "at the last it biteth like a serpent!"
Poisoned are stolen sweets.

O, mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace!
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."

And when he comes, the King in all his glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in.

—Selected.



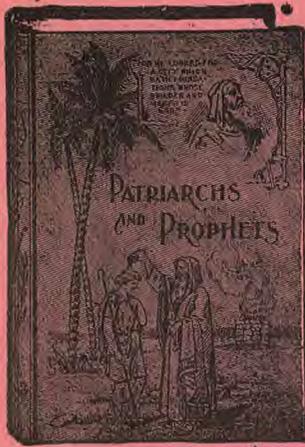
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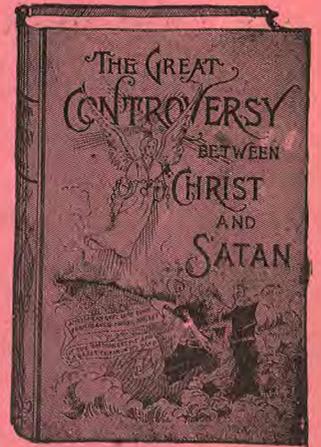
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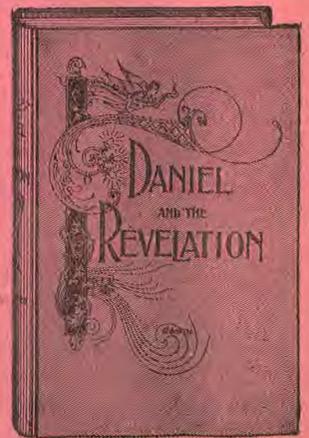
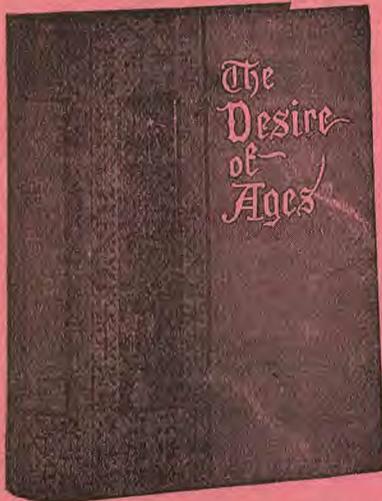
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"Were Half The Power"

Were half the power that fills the world
with terror,
Were half the wealth bestowed on camps
and courts,
Given to redeem the human mind from
error,
There were no need of arsenals or forts.

The warrior's name would be a name ab-
horred ;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long genera-
tions,
The echoing sounds grow fainter and
then cease ;
And, like a bell, with solemn, sweet vibra-
tions,
I hear once more the voice of Christ say,
"Peace!"

—Longfellow.

THE WORD OF GOD

"So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55: 11.

All human words, whether of power or affection, are bounded within brief periods. The mandate of authority may cause their subjects to tremble, but soon they are hushed in death. The words of father and mother charmed their children for a short time, but soon the matured offspring, scattered in the distance, only treasure those words in memory.

But the Word spoken of in our text, is that of Jehovah. Since the morning stars sang together, it has rolled down through all the ages, expressing infinite wisdom, almighty power, and eternal love for His works and creatures. It has enthroned kings, and hurled potentates from their seats of power. The

earth, and all its elements, and beings, exist, and continue in existence, solely at the behest of God's word. It is the word of Infinite wisdom, distinguishing between truth and error, offering light for darkness, peace for war, and life for death. It contains a sweet promise to the "pure in heart" and all the loyal of our race, offering them, through Christ, joy that has no sorrow, and life that has no end. It is a transcript of the divine Mind, the utterances of Deity. It is the grand prophetic announcement of earth's future history.

Among the beautiful trees and flowers of Eden the word of God warned against disobedience. Down through the dark and tragic scenes of the Antediluvian age, it communed with the faithful and laid upon Noah the responsibility of warning the world of strange

and unheard of judgments. Philosophy scoffed, and science ignored it, but, when "the windows of heaven were opened," and the ark rode upon a shoreless ocean, it was demonstrated that, "Thy word is truth." That Word promised Israel that the bands of their servitude should be broken, and that the Almighty, with a resistless hand, should lead them triumphantly to a land flowing with milk and honey, the ancient home of their fathers. After the object-lesson, teaching Christ, there came the foretold emancipation. According to appointment, the cloud appeared and moved, the tribes marched, the sea retired, and the song of victory sounded beyond the waves, all showing as the text reads, "It shall accomplish that which I please, and it

shall prosper in the thing whereto I sent it."

This word, from the world untrodden by mortal feet, sounded upon the listening ear of the holy prophets. It came to Daniel through the agency of an angel, and his inspired pen told us of earth's four universal monarchies. Beyond that, he opens to our vision a redeemed earth, where, "under the whole heavens," a loyal race should obey God.

Not only this, but it outlines moral perfection: "The law of the Lord is perfect, converting the soul." Ps. 16: 7. This law was spoken by the Word from the summit of the flaming mount. At the Creation that Word had crowned all the phalanx of coming weeks with a Sabbath at its close. In the center of that perfect law the Word repeated, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God;" and through this world and the world to come, each week is crowned with a diadem by the hand and word of her God.

Through the Holy Spirit that Word outlines the future. As time has rolled its ever varying tide of human experiences down through the centuries, the angel of history has stood upon his mountains, and shouted across the vale of the silent generations, to the angel of prophecy, saying, "Thy word has been clothed with almighty power commanding the earth, its elements, and creatures, wheeling nations into line, for fame or infamy." He says, "I have duplicated on my historic scroll every word that thou hast uttered in the sanctuary relating to the future. Thy word is that of a God in whose hand lies the destiny of the world, and of our race."

The thunders of that Word will send the forces of life to the ashes of the dead, scattered over the great cemetery of the world, thrilling them with the vital powers of a new life. Soon will come the final consummation of all things. The four empires can say, "We have filled our measure; our days are ended." The great harlot will say, "I mourn as a widow, and weep the loss of my children." The nations will say, "Peace and safety;" and the Word, which has been heard through all the centuries, will say, "It is finished." Human destiny is forever fixed. O my friend, my brother, where will that day find you?

L. D. SANTEE.

A Small Beginning

Fifty years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the Gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had

distributed 400,000 Bibles and 80,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would take only 160 such men to carry the Gospel to the whole world in twenty years.

—*Christian Standard.*

At one of Dr. Torrey's recent revival meetings in London, he related the following, which he heard from Mr. Charles Inglis. The latter was once asked by a stranger, "Have you peace with God?" "Oh," replied Mr. Inglis, "I have something better than that." "Indeed!" said his questioner, "what could be better than peace with God?" "The peace of God," said Mr. Inglis; and the other agreed that the peace of God was even better than the peace with God. "But," continued Mr. Inglis, "I have something better than that. I have *the God of peace.*" If you have Him you have everything; and if you "let the peace of God rule in your heart," the "God of love and peace shall be with you."

Man Vs. Maker

(concluded.)

Could Peter? Nay, verily. Did he not try with the following result: "Then Peter took Him, and began to rebuke Him saying, Be it far from Thee Lord: this shall not be unto Thee. But He turned and said unto Peter, Get thee behind Me Satan: for thou art an offence unto Me; for thou savourest not the things that be of God, but those of men. Matt. 16: 16-19. This then annihilates the pretension some hold that Peter received power to change Christ's dicta. And as Prescient Inspiration would have it, the very chapter quoted to prove it disproves it! For just six verses from the one quoted to prove Peter's grant of Infallibility, Christ showed Peter still a fallible man whose unscriptural opinion was worthless, satanic, offensive, savouring of man rather than of God.

I cannot but believe these two things are brought together to teach, that Christ builds on no man except as that man builds on God's word—that it was not Peter but Peter's confession of faith; and true of Peter only and so long as Peter was true to the faith and identified with it. And "faith cometh by hearing, and hearing by the *word of God*" (Rom. 10: 17), and *not* by the word of Peter. To teach, that no ambassador of Christ has any more power than that *prescribed*;—beyond it, *transgression*; below it, *sin*; against it, *rebellion*. The censure comes so soon after the commendation as to teach that no ecclesiastical appointment warrants any man to differ from Christ's plan—"whatsoever I have commanded you"—and nothing else; nor will he escape condemnation whoever he be that dare.

"Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatso-

ever thou shalt loose on earth shall be loosed in heaven" only as God's will be done on earth as it is in heaven.

The Supreme Court sustains or binds the decision of the Lower Court when the decision of that Lower Court has been according to the law of the Statute Book. But if the decision of the Lower Court shall be contrary to that law, that decision will be loosed, set aside as worthless by the Supreme Court of Appeal.

Heaven is not governed by earth, but earth must be by Heaven. Have you not learnt the Maker's formula yet: Thy will be done on earth *As* it is in Heaven"? Man's is: Thy will be done in Heaven as it is on earth! As though Peter would say to Jesus, follow me instead of Jesus to Peter: Follow Me. This reversal will bring reverse to those that make it.

Nor is the last excuse successful to wit, that the Holy Ghost has said something else, He could'nt, for Christ had said "when the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear that shall He speak: and He will show you things to come. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew unto you." Jno. 16: 13-15. "But the Comforter which is the Holy Ghost whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Jno. 14: 26. That is repetitive. We can remember only what we were told before. The Spirit brings to our remembrance what Christ had said. So then, for illustration, if the Father and Son say the seventh day is the Sabbath, the Spirit can bring to our remembrance nothing else for Sabbath, and be "the Spirit of truth." And that commandment does begin with "Remember."

"Where are those that bear record in Heaven,—the Father, the Word, and the Holy Spirit: and these three are one." 1 Jno. 5: 7. They teach the same thing.

Therefore "ye shall not add unto the word which I commanded you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Deut. 4: 2. "Add thou not unto His words lest He reprove thee and thou be found a liar." Prov. 30: 6.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City, and from the things which are written in this book." Rev. 22: 18, 19.

P. GIDDINGS.

FORBID THEM NOT

Blessing the Children

Jesus was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in His ears, and refreshed His spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour went, the benignity of His countenance, and His gentle, kindly manner won the love and confidence of children.

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Saviour's disciples thought His work too important to be interrupted in this way. When the mothers came to Him with their little ones, the disciples looked on them with disfavour. They thought these children too young to be benefited by a visit to Jesus, and concluded that He would be displeased at their presence. But it was the disciples with whom He was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He Himself had drawn them in to His presence.

One mother with her child had left her home to find Jesus. On the way she told a neighbour her errand, and the neighbour wanted to have Jesus bless her children. Thus several mothers came together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But He waited to see how the disciples would treat them. When He saw them send the mothers away, thinking to do Him a favour, He showed them their error, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." He took the children in His arms, He laid

His hands upon them, and gave them the blessing for which they came.

The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children. The mothers of to-day are to receive His words with the same faith. Christ is as verily a personal Saviour to-day as when He lived a man among men. He is as verily the helper of mothers to-day as when He gathered the little ones to His arms in Judea. The children of

grief and every need He will give comfort and help.

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother.

It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lesson received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.

Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that

our hearths are as much the purchase of His blood as were the children of long ago.

Jesus knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labours. He who made a long journey in order to relieve the anxious heart of a Canaanite woman, will do as much for the mothers of to-day. He who gave back to the widow of Nain her only son, and who in His agony upon the cross remembered His own mother, is touched to-day by the mother's sorrow. In every

we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as under-teachers, while Christ Himself is the chief instructor.

In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to



Let the Little Ones Come Unto Me

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then.

I wish that his hands had been plac'd on my head,
That his arms had been thrown around me,
And that I might have seen his kind look when he said,
"Let the little ones come unto me."

Yet still to the Saviour in prayer I may go,
And ask for a share of his love,
And if I thus earnestly seek him below,
I shall see him and hear him above.

In that beautiful place he has gone to prepare
For all who are wash'd and forgiv'n,
Oh, may we at last find a glad welcome there,
Safe at home in the kingdom of heav'n.

F. E. Belden.

know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth.

As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother, are learning to trust and obey the Saviour.

Jesus was the pattern for children, and He was also the father's example. He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated.

MRS. E. G. WHITE.

Traces of Sabbath Observance in Olden Times

In Ancient Ireland

The most interesting memorial of the beginning of Christian work in Ireland is Slemish Mountain, looming up amid the Antrim Hills. Here it was that Patrick led his flocks in ancient days. Then Ireland was mostly a wild tangle of forest. Now the mountainsides slope down into well-cultivated valleys, beautiful in the bright green of the Emerald Isle.

The name of Patrick has come to stand for all that is intensely Roman Catholic. As a matter of fact he was never a Roman Catholic at all. It was long after his death that they made him a Catholic, and put him in the calendar of "saints."

Long before Catholic missionaries came down upon Britain, the gospel had been carried there. A portion of Britain was included in the Roman world of apostolic days. In that early time Paul could say that already the gospel had been carried into all the world. Col. 1:6.

In the year 208 Tertullian declared that there were Christian churches in the British Isles, even beyond the regions ruled by the Romans. The farther beyond the reach of Rome, the purer these churches were, to; for even within less than a century of apostolic times the mystery of iniquity had spread abroad like a plague, preparing to supplant God's truth and Sabbath by heathen philosophy and observances.

About the year 411 a band of Irish pirates swept down upon the Scottish coast, south of the Solway, pillaging, slaughtering and taking captives. Young Patrick, the son of Christian parents, was then carried away into slav-

ery. The lad was set to herding his pagan master's swine and cattle amid the hills of Antrim. Many a time from the top of Slemish he must have looked lovingly toward the sea that separated him from home and dear ones.

His sad lot was turned to his soul's profit, however. "I was sixteen years old," he wrote, "and I knew not the true God; but in a strange land the Lord brought me to the sense of my unbelief, so that, although late, I minded me of my sins, and turned with my whole heart to the Lord my God." After six years of slavery he escaped, and made his way to his own home. But the herdboys had already begun his missionary training on the slopes of Slemish. He could not forget the darkness and ignorance of the land of his captivity, where he himself had given his heart in loneliness to God. As he meditated over it; he imagined voices crying to him across the sea, as Paul in vision heard the call from the coast of Macedonia. The cry from the Irish coast rang in his ears, "We beseech thee, child of God, come and again walk among us."

Yielding to the missionary call in spite of the entreaties of his friends, Patrick entered upon his life-work in Ireland. He knew the language of the people. He preached the word and pleaded with souls to receive it. Converts began to gather round him. Druidism was the religion of the land. The chief seat of this nature-worship was the royal capital on the hill of Tara, in Meath. There Patrick appeared one day, on the great spring sun-festival of Easter, and preached the gospel before the king in his own halls. Arrayed about were the druid priests and ancient bards, who would gladly have put him to death, no doubt, had they not been restrained. There has survived a hymn, said to have been composed by Patrick as he prepared to face this great crisis in his early work. It is a prayer to God. "At Tara to-day in this awful hour," he pleads:—

Christ be beside me
On left hand and right!
Christ be before me, behind me, about me!
Christ this day be within and without me!
Christ, the lowly and meek,
Christ, the all-powerful, be
In the heart of each to whom I speak,
In the mouth of each who speaks to me!
In all who draw near me,
Or see me or hear me!

Salvation dwells with the Lord,
With Christ the Omnipotent word."

He was delivered in that day, and lived to see the power of the druid worship shattered in all Ireland. No doubt Patrick's view of truth was much obscured by tradition; but we are apt to do him injustice because of fables and inventions by which later Romish writers covered the real Patrick. All the evidence goes to show him a preacher of the word, holding no allegiance to Romish authority. He reduced the ancient Irish language to writing, and gave them

the Scriptures. He established schools, which became centers of missionary activity. Irish missionaries went out into Scotland and northern Europe, founding churches so free from tradition that Rome found them dangerous rivals, never ceasing until she had overcome and ruined them.

The historian of the Celtic church, Skene, traces the Sabbath-keeping of later times in Scotland to this early Irish church, founded by Patrick. He says that the later generations in north Britain "seem to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours."

The history of those early times is obscure. It was written by those steeped in Romish tradition. But it is evident from Skene's testimony that as yet the primitive north British church had not lost the knowledge of the Sabbath, and Patrick, as he went over to Ireland from Britain, taught Sabbath rest by the fourth commandment to the people of Ireland as they forsook their native pagan worship. With his teaching, no doubt, were mingled elements of weakness, for the leaven of ecclesiasticism had early worked out into the remotest bounds.

Now again the Sabbath truth is being preached in Ireland, and with no admixture of tradition. Last summer I met with Elder Hutchins and others at Ballymena, where he was preaching the third angel's message, almost within the shadow of Slemish, where Patrick so long ago led his herd.

There is now a great statue of Patrick on the hill of Tara, where once the druid altars blazed. It shows him with crook and mitre and bishop's cape—a typical saint of Rome's creation. I prefer as his memorial the green hill of Slemish where a slave boy's troubled heart was, touched with a sense of God's mercy and forgiveness. That was the Patrick who preached the word of salvation through all Ireland so long ago. It is the same word that Erin needs to-day.

W. A. SPICER.

Preparation a Necessity

"Prepare to meet thy God."

Thus spake the prophet Amos; and although these words were spoken more than two thousand five hundred years ago, yet how joyfully thrilling they sound in the ears and hearts of the pilgrims, who are bound for that "City that hath foundation, whose maker and builder is God."

There was a time when God's people (literal Israel) was preparing to meet the Saviour at his first advent, whose advent they professed to have long been awaiting; the inspired record had told them the time of the Saviour's birth, and

the circumstances that would accompany that time; moreover, Jehovah placed in their temple Priests and Levites to instruct them "in all things out of the book of the Law," the center of which, was the birth of the Messiah.

But, alas! "when the fullness of time" did come, and the Messiah was born; how did it find them? Ah! sad, sad the awful truth; *unprepared*. Unprepared to meet the Saviour at his birth, made them also unprepared to receive his doctrines; and lastly, unprepared to own him their Saviour.

"He Will Come Again."

"Let not your hearts be troubled: ye believe in God, believe also in me. In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there you may be also." "Watch therefore; for ye know not what hour your Lord doth come."

Thus spake our blessed Lord to his disciples, before he left this earth.

As it was necessary for God's people of old to prepare themselves to meet the Saviour at his first advent, so is it necessary for God's people of to-day, to prepare themselves to meet the Saviour at his second advent, which is soon to be ushered in.

Brother pilgrim, we are living in most momentous times, we are standing on the threshold of eternity; soon our names will come in the judgment review before God; soon will go forth the sentence, "he that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Let us (in this our day of preparation) turn from all the allurements of this world, consecrate ourselves to God, daily more and more, and afflict our souls before him in this great day of atonement, as we by faith enter "within the veil, whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec."

Dear reader, are you among the number of God's people? If not; why not? "We shall all appear before the judgment seat of Christ." Slight it as you may, turn yourself from it as you may; God's word says so, and it is so, and will ever be so; and you, also must appear before that "Judgment Seat," prepared or unprepared. Are the words of the prophet Amos, prepare to meet thy God, sounding in your ears? Then "heed His Spirit's pleading, while for mercy" you "may call;" ere you be weighed in the balance and found wanting.

A. J. WRIGHT.

porated into the edifice, producing a temple in perfect harmony with every principle of God's perfect and eternal law. The builders of temples in this world often ignore the directions sent them from heaven, and build their costly structures contrary to the commandments of God. They make ample arrangement for creature comfort and carnal pride, permitting the pleasures of sin to be paraded before their very altars, often allowing and sometimes licensing shameful fleshly lusts in order to increase their power and put gold in their coffers. Morally misshapen and without that strength which Christ alone can supply, doctrinally disfigured and sadly lacking in spiritual symmetry having omitted "*faith and obedience*" the great essentials necessary to insure the approval and the presence of the divine Spirit, they cannot stand the test, but when the rule of God's righteousness is placed beside their proud professions and pernicious practices they will be found wanting, will be condemned and cast among those who are not of God. Each individual must likewise be measured, and every purpose of the heart and practice of the life is to be compared with the commandments, which is God's standard for measuring the temple and every worshiper therein.

The work of measuring the temple and its worshipers is now in progress. Does your spiritual stature meet the requirements of the rule? Eph. 4: 13. Are you walking even as Christ walked? 1 John 2: 6. Do you love God and keep all his commandments? 1 Jno. 2: 4. A few days of favourable opportunity yet remain for confession and conversion. All heaven's agencies are now offered to aid you in conforming to the will of God. Rom. 12: 1, 2. Satan is striving hard to seduce men into believing that they can spend their lives in selfishness and sin and still be saved. Multitudes are saying, "Away with the law of God; enjoy yourselves, make money and be popular in the world." A prominent business man said to me yesterday, "You resort to the Bible for authority in all matters, but my business interests are my first consideration. Sabbath or no Sabbath it matters not to me, I will keep any day, or every day, or no day, whichever is the prevailing practice in the community in which I live. For me to do business is more important in my estimation than following every teaching of the Bible, and I consider that for me to succeed in my line is serving God enough to get me into heaven." Poor man, how completely the god of this world has blinded his mind to the light of the gospel of Christ. 2 Cor. 4: 3, 4. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8: 36, 37.

Christ in answer to the question of the rich young man, said, "If thou wilt enter into life keep the commandments." Matt. 19: 17. Says the apostle Paul, "Not the hearers of the law are just before God, but the doers of the law are justified." Rom. 2: 13. James speaking by inspiration also, says, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Jas. 2: 10.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28: 16, 17. The work of purification and preparation is proceeding rapidly. The church is being sanctified and cleansed by the word of God: And soon Christ will present it to himself a glorious church, not having spot, or wrinkle or blemish, or any such thing, but it will be as perfect as the rule by which it was measured. Eph. 5: 26, 27. Dear reader, may God in his infinite mercy grant to you and me a place in that redeemed throng who shall come to the unity of the faith, and of the

(continued on page 12.)

THE BIBLE CLASS

Measuring the Temple

"And there was given unto me a reed like unto a rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." Rev. 11: 1, 2.

A scene of surpassing beauty, grandeur and glory is here presented to the wandering view of the prisoner of Patmos, and he is permitted to behold and to enter the great temple in heaven, and witness the significant ceremonies of its solemn service. The temple above is the antitype of the sanctuary on earth. After leaving Egypt, the Israelites were instructed by the Lord through Moses to build a sanctuary. Minute directions were given concerning its dimensions, the materials to be used in its construction, its furniture, ornaments and the ceremonies that were to be connected with its service. Ex. chapters 25-27. This sanctuary was to be for a dwelling place for God in their midst. Ex. 25: 8. It was to be a perfect pattern of the sanctuary in heaven. Ex. 25: 9, 40. Heb. 8: 5.

The annual round of sacrifices and ceremonies in the earthly sanctuary, set forth in type the services of the sanctuary above when Jesus our high priest ministers. Heb. 9: 24

In the most holy place of the sanctuary below was placed the ark of his covenant, containing God's "perfect law," the ten commandments, which was to be their rule of life in all moral duties. Eccl. 12: 13. So also in the temple above is the ark, and the eternal law,

that shall remain in force until heaven itself shall pass away. Rev. 11: 19. Matt. 5: 17, 18. "The temple that John was bidden to measure was the literal tabernacle in heaven, which the Lord pitched and not man," (Heb. 8: 5.) and the worshipers are the true church on earth. Rev. 7: 9-17.

The measuring is not to ascertain the cubic capacity of the heavenly structure, or to learn the literal dimensions in feet and inches of its worshippers. It is the spiritual significance of the temple service that we are to study, and the moral worth of the worshiper that is to be revealed. The measuring reed is God's great Rule of Righteousness, the ten commandments. Ps. 19: 7. Eccl. 12: 13. Isa. 8: 20. Ps. 119: 142, 172. Ezekiel saw in vision a temple which was measured with a reed in just the same way John was to do it.

"And behold a wall on the outside of the house, round about, and in the man's hand a measuring reed of six cubits long by the cubit and a hand breadth: so he measured the breadth of the building, one reed, and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits: and the threshold of the gate by the porch of the gate within was one reed. He measured also the porch of the gate within, one reed." Eze. 40: 5-8.

All parts of the temple were of equal proportions, each was as long and high and broad as the rule by which it was measured. All of the ten precepts of the divine rule had been incor-



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Divine Healing

"I am the Lord thy God that healeth thee."
Ex. 15: 26.

There are two forces operating in this world, the force of good and the force of evil. The one builds up, gives life, the other tears down and brings death. But before death comes and closes the story, there is a long record of selfishness, sin, pain and disease.

We hold that the only power that can undo the work that sin is doing is the power of God. Satan or sin can never restore or heal. Therefore we are devout believers in *divine* healing. In short we believe there is no other healing but divine healing.

We are aware that this blessed Bible truth has been brought into disrepute the same as many other precious truths by zealous but misguided souls who in their narrow view of the case have been led to take fanatical, foolish positions.

We trust a careful consideration of the subject will well repay the reader.

The mistaken idea that the only thing to be called divine healing is the dispensing with all treatments and remedies, and being restored instantly in answer to prayer, is doubtless responsible for the above mentioned fanaticism.

Now we hold that all healing is divine healing. Whether the healing occupies one year or one second, still the one is precisely as much divine healing as the other. In other words it takes precisely the same power to take the poor emaciated body (only skin and bones, as we say) with the strength about all gone and the breath almost ready to leave the body, hovering on the edge of the grave, and restore it back to health, strength, and vigor in one year as it does to restore it in one second. At first thought this may sound strange to some of our readers, yet a few moments of careful consideration will, we are sure, demonstrate its truthfulness. Every doctor knows that his medicines do not heal, but that there is in man a power which is fighting disease, and continually carrying on the restoring, healing process which they call *nature*. Their medicines are only supposed to assist in this matter. Yet sad to say, they sometimes are more of a hindrance than a help.

Now this power called by scientific men, *nature*, is none other than the healing power of our God. "I am the Lord thy God that healeth thee."

This healing process was done instantly while Jesus was upon earth, was continued by his disciples and is still manifested in a small degree but always for a *sign*, not as the usual or ordinary way.

It seems to us that we should regard this instant healing process the same as all the other miracles of our Lord.

Take for instance the changing of the water to wine at Cana of Galilee. The water was brought from the well, poured into the jars, and drawn out as wine. This was a wonderful miracle. And yet it was only the shortening of the usual or natural process. The same miracle had been performed each year since. The rain has fallen from heaven, the sun has shone forth, the earth has responded and the wine has drawn the moisture up and changed it first into bud, then into blossom, and fruit,

Man then takes the fruit and presses from it the wine. But had no water fallen from heaven, there would have been no wine. Thus Jesus at Cana demonstrated himself to be the God of nature.

It is the same with the miracle of the multiplying of the loaves. Year by year the miracle of the harvest repeats the miracle of the multiplying of the loaves. We plant one grain of wheat and get in return some fifty, some sixty, some an hundredfold. We then make the wheat into bread. Jesus on the Eastern shore of Galilee shortened the process and multiplied the loaves dispensing with the ordinary manifestations of Nature thus demonstrating that He is the Lord of nature.

In the same way God ever since the advent of sin and the introduction of the seeds of sin, disease and death has been constantly at work with the healing process otherwise this earth would have been depopulated even now. While here upon earth Jesus shortened the process, healing by a word and by a touch of his hand.

But all these miracles performed out of the ordinary course of Nature were given to convince the world that he was the Son of man and that he was able also to forgive sins.

In the same way now Jesus when it pleases him restores instantly in answer to prayer. But always as a *sign*. We know this, for we have seen it manifested. But for us to argue that this is the only way that Jesus works now, and therefore drive the doctor from the door and cast the remedies out the window, is just as fanatical as it would be for us to place a loaf of bread on the table before us and fold our arms saying, that since Jesus when on earth multiplied the loaves dispensing with the ordinary natural process, therefore we shall eat no more bread unless multiplied in the same way.

Prayer Does Not Dispense with all Remedies

We live in a realm of cause and effect. The Word tells us that the curse causeless shall not come. Prov. 26: 2. "Whatsoever a man soweth that shall he reap" is true in the flesh as in the spirit. So when we find sickness and disease we can depend that some law of nature has been transgressed. Shall we then look to God for healing that we may continue to transgress nature's laws. Nay, verily, Confession and forsaking of sin must precede healing power. See James 5: 16.

A Bible Example of Divine Healing where Remedies are used

In 2 Kings 20 we have on record a case of Divine Healing which endorses the use of remedies along with prayer. Hezekiah was sick unto death. He did not wish to die and prayed earnestly that God would heal him. The Lord sent his minister with the word "have heard thy prayer, I have seen thy tears; behold *I will heal thee*." Vs. 5. So Isaiah returned and, (notice carefully) ordered a fig poultice to be made and applied to the boil. Now this would be considered a denial of the faith by some modern fanatics well known to all of us. But it is pure Bible doctrine, in harmony with reason and sound, intelligent faith.

James 5: 13-20

In the fifth chapter of James we have the Bible rule in this matter so far as church members are concerned. A careful study of this chapter is necessary in connection with this subject.

We note at first that the instruction is *to pray*; next to call for the elders of the church. Here gospel order is recognized. The anointing oil is to be applied only by those ordained for that purpose. The elder is to apply the anointing oil "in the name of the Lord." Now this sacred anointing oil is not to be applied carelessly. The cause of the sickness must be investigated. If wilful transgression of nature's laws has laid the sufferer low, the elder is guilty of gross negligence if he apply the holy oil before confession and repentance, else the healing process will only put a premium on sin.

Next, verse 15 promises three things definitely.

(1) The prayer of faith shall save the sick.
(2) The Lord shall raise him up (as sickness precedes death, and to die without Christ is to perish, this is a promise of a part in the first resurrection.)

(3) If he have committed sins they shall be forgiven him.

Blessed promise, salvation, a part in the resurrection morning, and forgiveness of sins. With such a promise the suffering saint is not afraid to die.

In verse 16 after these promises are appropriated, then we are exhorted to confess our faults one to another and pray for healing power. We are encouraged to pray for healing power by the example of Elijah, and by the blessed promise that "the fervent effectual prayer of a righteous man availeth much." But the promise of healing is not definitely promised as are the three items of verse 15. We must say "If it be thy will." Better would it have been for Israel, and better for Hezekiah had he died when the Lord signified. Even so when our life work is finished it is better for us to lay down the armour and rest till the Lifegiver comes. So our prayer for healing must always be accompanied by "thy will be done."

Nor does it necessarily mean that healing will come instantly. The writer has known of cases where James 5 has been carefully followed and instant healing has come. Praise His Name again the carrying out of this instruction has witnessed the turning point in the disease and healing has come slowly and gradually, the restoration covering many weeks. It is still divine healing and we give glory to His Name. Again, after carrying out this instruction verse 15 has seemed so precious to the afflicted saint, but evidence was given that it was not the Lord's will to heal, and that soul has closed his eyes in death, to sleep sweetly until the last trump shall sound and this mortal shall put on immortality. It is still Praise His Holy Name.

In closing, the following Bible instruction will be of value to those who wish to pursue this study further.

- (1) Pray intelligently. 1 Cor. 14: 15.
- (2) Listen to God, if you expect Him to listen to you. Prov. 28: 9; 1: 24-33.
- (3) Must regard cry of needy. Prov. 21: 13.
- (4) Look with no favour upon sin. Ps. 66: 18; Prov. 21: 13; Jas. 3: 1-4.
- (5) Pray according to Divine Will. 1 Jno. 5: 14, 15.
- (6) Pray with clear conscience and sincere heart. Prov. 15: 8.
- (7) We must abide in Christ. Jno. 15: 17.
- (8) We must search out cause of trouble. Ps. 139: 23, 24.
- (9) Confession and repentance precede healing. Jas. 5: 16.
- (10) Healing is then dependent upon the divine will. Lam. 3: 32, 33; Luke 22: 42; 1 Pet. 4: 19.

E.

Practical Christianity

It is one thing to preach, to profess, to say; another thing to act, to possess, to do. This is as essentially true of christian religion as it is of business, of government, or of pleasure.

One of the first principles of success in anything is to practice what we preach, to show people that what we say we can do, we can accomplish, and what we say we have, we possess.

How long could a business stand in the commercial community which did not apply the rules of its establishment, did not possess the capital that its prospectus claimed it to hold; which failed in the doing or accomplishing of that for which it was established. It would not stand for a day. Its foundations would crumble away and eventually fall and "great would be the fall of it."

And the same is essentially true of Christianity. It must be placed upon a firm foundation, it must have the necessary capital, it must follow the rules of its establishment, it must

accomplish that which it set out to do. If this be done, then Christianity will meet the success it should have, will obtain that which is the reward of well doing, but if it fail in the doing, if it follow not the principles of its organization, it must fail.

But can Christianity fail? Is it possible for true Christianity not to accomplish that whereunto it was sent. No. But there is a profession of Christianity which spells failure; there are religions which lack foundation, lack capital, do not stick to the principles which they enunciate. If failure has not already overtaken such it is nigh at hand and will come, must come, at no distant date. Such have "a form of godliness but deny the power thereof."

Nor because a church is apparently successful, having large numbers of communicants, having a following who are rich; having as this world goes all that it could desire, is it successful?

SUCCESS means *standing by principle*.

SUCCESS means having the *faith of Christ for capital*.

SUCCESS means *accomplishing by means of steadfastness to principle*, by the *capital of faith*, that which it started in its beginning to do *even the salvation of souls*.

If a church, professing to be Christian is not doing this, it is a failure, not a success in Christ, even though its domes or its minarets point to the heavens in countless thousands, and shine replendent with gold and costly ornamentation. Even though its worshippers number millions.

What are the PRINCIPLES of the true religion of Christ?

"To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. 8: 20. "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man."

THE CAPITAL, which sustains and upholds the organization; "I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20. "And this is the victory that overcometh the world, even our faith." 1 John 5: 4.

THE WORK:—that which this practical christian organization is to accomplish:—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. Matt. 28: 19, 20. And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14.

Gospel of Christ:—"Power of God unto salvation to every one that believeth." Rom. 1: 16.

That alone, we have already learned is successful Christianity, or in other words true Christianity, which does these three things, holds to its principles; carries within itself its true capital; accomplishes that whereunto it was sent.

Remember the principles are contained in THE LAW and in the TESTIMONY; the capital, faith, upholds, strengthens, keeps on a firm foundation, carries safely through danger; the work to be accomplished is the salvation of souls by the preaching of the Gospel of Christ into all the world as a witness.

If you know of such a Church, a church which is

"Standing by principle,"

"Holding fast the Faith of Jesus Christ,"

"Bearing this Gospel of the Kingdom into all the world," and you desire to be among practical Christians, working Christians, and live a practical Christian life with them.

"Go ye with them and they will do thee good."

W.

Modern Miracles

The case of Mrs. S.M.I. Henry, healed by faith while at the Battle Creek Sanitarium, U. S. A., as told by herself will, we are sure, be of interest to all. She was at the time suffering from enlarged heart and there were serious dropsical indications. For two years she had been unable to move about except in a wheel chair.

Under these circumstances a young lady in the Sanitarium asked Mrs. Henry to join with others in prayer for her recovery, as her case had been pronounced incurable. Mrs. Henry says:—

"The thought flashed into my mind, How inconsistent! but immediately I replied to it, saying to myself, It is not inconsistent; I am doing the best that I can do, and that is always consistent. So I promised, and at the appointed time was taken to the chapel.

"Several of the physicians and the elders of the church, with another patient besides my young friend and myself, were present. The scripture was read, the instructions given by James for the healing of the sick were observed, and prayer offered. I did not feel like voicing a prayer; my heart was almost too heavy. After several had prayed, I bethought me of my promise, and at once began to pray for my young friend. Almost immediately the suggestion was

forced into my mind that it was my privilege to *pray for myself*.

"In all the prayers I had not been mentioned. I was there as one of the helpers. I realized how peculiar was my position,—neither a subject of prayer, nor apparently in a condition which made it seem consistent that I should pray for others. But I had been assured that it was my privilege to pray for myself. What should I pray for? I had given up asking to be healed. However, I began, but instead of prayer, it was only earnest questioning of the Lord. Could it be possible? Was it according to his Word, or was it presumption for me to think of being healed? This was my burden.

"As soon as I began my questioning, the others began earnestly to plead my case before the Lord. My questioning became desperate in its earnestness. I supposed I had given it up forever; but now all my soul was aroused to know if deliverance was possible for me; and at last the answer came clear and positive that it was God's will that I should be made well, that he intended to heal me, but that it must be done *then and there, if ever*. I must step out on this assurance, regardless of anything that had been said to me.

(Continued on page 12.)

Health and Temperance

Stepping in Father's Tracks

All through night's weary darkness, snowy flakes

In eddying whirls had filled the air;
As noiselessly as Time our blossom takes,
They drifted here and there.

And when the glowing rosy-hearted morn
Awoke earth's sleeping denizens anew,
Behold! the snow upon the night-wind borne,
Had buried streets and lanes from view.

But yonder farm-house, like a ship at sea,
Becalmed with all sails set awoke to hear
The low of kine, flocks bleating to be free,
The while the day draws near.

The farmer, anxious for his troubled herd,
With sturdy stride the trackless snow-drifts
passed;

By their great need to strong exertion
spurred,
He reached the fold at last.

His gladsome son exulting darted on,
Swift as an arrow from an arched bow:
"I'll go," he shouted, "where my father's
gone!

"I care not for the snow!"

He stumbled, struggled, fell; yet still he
tried;

For pride or courage stayed his turning back,
Until a new thought dawned, "I'll go," he
cried;

"I'll step in father's track."

How many glorious victories have been won,
How many from temptation have turned
back,

Defying evil, just because a son
Would step in Father's track.

How should you walk, O Fathers! all too late
You strive to call some erring wanderer
back!

For precepts best on the example wait,
That leave the brightest track.

So live that when the deepening snows of
age

Shall hold your failing strength in bondage
back,

Your children's best and noblest heritage
Shall be your shining track.

And when the household and the hearth are
gone,

And tender tones and looks may not come
back,

Your mantle may long rest upon the son,
Who steps in father's track.

Selected.

Health Hints

"Before we can fight consumption with any chance of success, we have to get rid of the *night-air* superstition."

The only objection to a draft through a defective window is that the draft is generally not strong enough.—*Oswald*.

"As long as people live and sleep in egg-box tenements with all the windows shut tightly against the air that feeds them, there are no doctors, and no writers, and no medicines that can cure them." And if they live in the open air and get cured, it will not be the doctors, or the writers, or the medicines that cure them.

The Human Skin

The importance of keeping the pores open, and the skin in a clean and healthy condition cannot be too highly estimated. The skin does a work similar to that of the lungs, and by perspiration carries off from the body much that would prove injurious if suffered to remain. Ordinarily, the quantity of sweat given out in a day by a man is about one pound and a half. Inattention to these points will give rise to many disorders of the system. The surface of the body is covered with scales like those of a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores, through which the sweat oozes like water through a sieve. —*Selected.*

Tobacco and Breathing

A few weeks ago, while conversing with one of the trainers connected with an athletic club, a stalwart young man, observing that the gentleman smoked, remarked, he thought smoking was hardly consistent with the highest degree of physical development. Said the athlete, "You are certainly right. I am aware of this fact, and I do not believe in smoking. I gave up smoking three years ago, have noticed its injurious effects, and I have only recently returned to the habit. I am going to relinquish it." Wishing to obtain information from a practical observer respecting the influence of tobacco upon physical endurance, he asked, "What evidence have you that tobacco injures you?" The prompt reply was,—

"Tobacco at once impairs the wind."

"Do you find that after smoking a single cigar your breathing capacity is diminished?"

"Certainly. After having smoked a cigar I can not run or engage in violent exercise without getting out of breath.

I learned long ago that I must never smoke before engaging in a boxing or fencing bout or any other vigorous exercise."

"Have you noticed the same effect in others?"

"Oh, yes, it is universally the case. I have always noticed that men who smoke before they go on the running track in the gymnasium are out of breath after they have made two or three laps, while the same men, if they abstain from smoking before exercising, have good wind."

The fact that tobacco weakens a man's wind and lessens his endurance, affords the best positive proof that it must shorten his life; for the power to live long means simply the power to endure the long physical strain and emergencies to which the body must be continually subjected during life.

No man who cares to live long and well, can afford to smoke or use tobacco in any form.—*Selected.*

OUR YOUNG FOLK

True Sympathy

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it—do not let the singer
Wait deserved praises long.
Why should one that thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it—do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them—and thus by the sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?
—*New York Tribune.*

Marjory's Confession

I suspected my brother Bobbie of a dreadful thing the other day, and I have been sorry ever since. It wasn't true at all, and I am not going to suspect people any more until I am sure it is true. This is the way it happened.

Mamma gave Bobbie and me a panful of nuts. She never divides them up for us, for Bobbie is just as generous as he can be, and I hope I am not a greedy girl.

So we sat down, and were picking them out and eating them.

Just when we had begun, mamma called, "Marjory, come here, and let me comb your hair."

Of course, I had to go right away. It takes a long time to brush and curl my hair, and I thought Bobbie would set the nuts aside, and wait till I came back; but he didn't. I was just in the next room, and I could see through the door. There he sat, picking them out as fast as he could, and he seemed to be looking through the pan for the best ones. I could hardly believe it, even if I did see it myself. I felt bad because I wasn't to have my nuts, but I felt worse to think that Bobbie could be so mean.

When mother had my hair all curled, I walked in very slowly. I wasn't going to say a word to him about it; I was going to leave it to his own conscience. Mother does that way sometimes and it makes me feel worse than anything else.

Then Bobbie said; "Look here Marjie. I picked these all out for you." And there he had them laid on a paper—a whole lot of nice kernels!

I felt so glad and so ashamed that I pretty nearly cried; but I didn't. I said, "Let's have a little tea-party with them."

Bobbie said, "All right." So I got out my tea-set, and arranged the table. I managed to give Bobbie more than half "and he never noticed. I didn't feel as if I deserved any at all.—*Sunday School Times.*

Useless Treasure

A rich nobleman was once showing a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country which had been gathered by their possessor with the greatest labour and expense. "And yet," he remarked, they yield me no income." His friend replied that he had two stones which cost him about ten florins each, yet they yielded him an income of two hundred florins a year.

In surprise the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two toiling, grey millstones. They were laboriously crushing the grain into snowy flour, for the use of hundreds who depended on this work for their daily bread. Those two dull, ugly stones did more good in the world, and yielded a larger income than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. It is right to be prudent and saving of our money when it is for a good, fixed purpose, but to hoard it up for its own sake is more than folly—it is a sin.—*Selected.*

A Bad Character

Can you tell who it is?

Accuser of the Brethren	Rev. 12 : 10.
A Liar	John 8 : 44.
Full of self	Isa. 14 : 13, 14.
Proud because of his beauty	Ezek. 28 : 17.
Is like a lion	1 Peter 5 : 8.
Yet the biggest coward	James : 4 7.
A deceiver	Rev. 20 : 10.
A murderer	John 8 : 44.
Full of wrath	Rev. 12 : 12.
An anarchist	Isa. 14 : 13, 14.
Principal work or traffick	Ezek. 28 : 18.

If you know who this is, beware of him.
LINTON RASHFORD.

If a man studies Genesis, he has a key to the whole Bible. It is the beginning of everything, and then the other parts of the Bible will unfold themselves.—*Moody.*



Good-Night Kiss

You mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things go amiss—
But, mothers, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often
Perhaps from the pathway of right;
The dear little hands find mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
As thanks for your infinite blessing,
Send the children to bed with a kiss.

O, some day their noise will not vex you;
Their silence will hurt you far more;
You will long for the sweet childish voices,
For a sweet childish face at the door;
And to press a child's face to your bosom,—
You'd give all the world for just this;
For the comfort 'twill give you in sorrow,
Send the children to bed with a kiss.

—D. P. Johnson.

The Co-operative Society.

The woodbox is empty!" called mamma, suggestively.

"Oh, bother! There's always something to do!" and Willie treffully laid down his knife with which he was making a Jack-o-lantern out of a round, yellow pumpkin. "Nobody has so much to do as I—its work, work, work, the whole time!"

"And no play at all?" asked grandma, quietly, from her sunshiny corner by the window.

"Sometimes," assented Willie, "but it's wood, water, chips, and—and everything, mostly!"

"Let me see," and grandma laid down her knitting within the bright-coloured Indian basket. "Yesterday, a little boy I know spent the afternoon with Harold Bent, fishing. After the errands were done, this same little boy rode to the village with his grandpa to hear a band concert. This morning he was allowed to run over to his Uncle Sam's to get two golden pumpkins—not to be made into delicious pies, but—"

Just then Willie remembered the empty wood-box, and so grandma didn't finish her sentence.

When he came back, in better spirits, grandma had gone. Presently she returned with a small, brown-covered note-book.

"I have a plan, dear," said grandma, as she drew her chintz-covered rocker up to the table, where Willie was operating on the Jack-o-lantern's eyes.

Willie laid down his knife and looked up curiously.

"Now," resumed grandma, "I want you and mama to form a Co-operative Society."

"O grandma, I?" interrupted Willie, amazed at the long names.

"Yes; a Co-operative Society, of which mama will be president and you the secretary. I'll be the auditor."

"What shall I do?" asked Willie.

"Your duty will be to keep the records."

"And mine?" laughed mama.

"Oh, to be overseer," replied grandma, smiling. "As the name implies, you will work together—that is, you will work for each other to advance a common interest—a cheerful, happy home."

"I'm ready!" exclaimed Willie, thoroughly interested. "And you, mama?"

"Certainly; 'tis a delightful plan," said she.

"Of course you will do what is necessary for each other's comfort," continued grandma, "and Willie will keep the record of each day's doings. At night we will balance accounts. Devote one page to what mama does for you," explained grandma, "and the opposite page to what you do for her. Do you see?"

Willie nodded and took the book, while grandma went back to her knitting.

Soon Willie needed a candle for his lantern.

"This will do for both if you divide it," said mamma, giving Willie an extra fine taper.

"Thank you. One item for mamma's account," he added.

'Twas long after dinner before he had one single entry on his own page—while mamma's was half full!

"I didn't think she did so much for me," said Willie, rather soberly, to himself.

"When the sitting-room lamp was lighted, grandma thought it would be a good time to examine the accounts of the Co-operative Society.

Willie produced the account-book. Then he and the president drew up their chairs on either side of the auditor.

The secretary coloured a little as grandma (rather the auditor) turned to the first page. She read it just as it was recorded:—

CO-OPERATIVE SOCIETY RECORD.

President's account

President's furnished me, no, the secretary,

with two candles for Jack-lanterns.

Made secretary's bed.

Got dinner and boiled an extra egg for said secretary.

Mended stocking for secretary.

Patched pants for same.

Helped him write a letter to papa.

Ironed secretary's collars.

Cleaned secretary's best coat.

Took splinter out of secretary's finger.

Secretary's Account.

Got president one pail of water. (Used for secretary's dinner!)

Got wood. P.S. Don't suppose secretary's collars could have been ironed without fire!

Helped carry away the dishes.

WILLIE CONANT, Sec't'y.

The next page showed a like result.

"I declare, the president seems to have the most credit!" said grandma.

"The secretary may have omitted to make entries on his own page," suggested mamma.

"No, mamma," said Willie, honestly, forgetting her official title, "you do *ten times* more for me every day than do for you, but I shouldn't have known it if it hadn't been for grandma!"—*Youth's Companion*.

A Wise Blacksmith

"Set your pride
In its proper place, and never be ashamed
Of any honest calling."

Where do you suppose I saw those words for the first time? I saw them in a place that gave them a special significance, and that place was the shop of a blacksmith. The words were crudely painted in black letters on a bit of board nailed above the door of his shop. I was visiting in the neighbourhood, and I said to the farmer friend with whom I was staying; "That man is a good blacksmith, isn't he?"

"The best we ever had in this town. When he sets a shoe or a waggon tyre it stays. I know farmers who go right by two or three blacksmith shops and pay a little higher price here, because they know that Simon Taft does the very best work. He takes pride in his work."

"I am sure of that."

"What makes you think so?"

"Because of that fine sentiment over his door. If he has that same sentiment in his heart, his work will always be of the best. He honours his occupation."

"Well, he certainly does, if being thorough and honest in it counts for anything."

"It counts for everything. And the man or the boy who is ashamed of an honest calling, dishonours that calling, and will never do good work in it."

All pride is out of place when it makes one ashamed of an honest occupation. It is a far worse form of pride to vaunt one's self because of success in a calling that is not honourable.

"Set your pride

In its proper place, and never be ashamed
Of any honest calling."

—Selected.



Missions



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 lowlier tasks
 than thine;
 By so much as he did, he asks of thee
 To halo toil with 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 realms above.
 Serve where he sends thee; serve the Lord
 with joy,
 And know his service should thy life em-
 ploy.
 —Margaret E. Sangster.

Among the Country Folk of Korea

A trip through the country districts of Korea furnishes the traveller an opportunity to become acquainted with the people, and familiar with their manner of life. The most common mode of travel is on foot, and nearly all the so-called roads are mere paths through the fields. The dwellings of the people are grouped into small villages. As we near these, our approach is announced by the barking of numerous dogs, every household seeming to possess at least one noisy cur. Groups of children run out to watch the strangers, and the older people pause in their work while we pass.

We notice that there is no regular arrangement of the houses into streets, but narrow paths lead from house to house. In front of nearly every house is a cleared place where the grain is threshed. This threshing-floor lies just outside a small dooryard, usually enclosed by a fence or stone wall. These garden walls sometimes form three sides of a kind of shed which is roofed with thatch the same as the house. The side next the house is generally left open. This shed is used as a sort of store-room; here also the family pig is often tied, and the donkey or pony stalled. Some part of this shed may even be enclosed to form a guest-room.

After a long tramp across country, we are glad to accept the hospitality offered us. We leave our shoes at the door with the slipper-like sandals worn by the natives, and find seats upon the mats which cover the floor. The Koreans sit with their feet crossed tailor fashion, and never with the feet folded under the body, as the Japanese do.

At meal-time the food is served on tiny tables about a foot high, and as large as a common tray. A generous bowl of rice and beans cooked together forms the principal dish. Dried fish, a kind of egg omelet generously salted, and a salad of coarse vegetables and red pepper, are common side dishes. The only form of bread I observed was griddle-cakes made of bean meal. The principal meals are eaten in the morning and at evening, only a light lunch being eaten at midday. The people eat heartily and hastily of this soft, poorly cooked food, and as a result indigestion and dyspepsia are very common.

At night the mats upon the floor form the beds, and smooth blocks of wood do service as pillows; but some families have quilted mattresses, and pillows of rice chaff. We thought ourselves fortunate to secure such a mattress, thick as an ordinary comforter. Then, spreading over this a woollen deck robe and a pair of blankets, we slept to dream of anything but woven-wire springs, hair mattresses, and feather pillows. Yet who could complain when the people freely provide the best they have to offer?

These country villiages are without stores or shops of any description. All purchases must be made at the large cities and towns; In these same towns are the only post-offices; letters addressed to country places are delivered by private messengers in a very irregular and uncertain manner.

Because of their isolated condition and the inconvenience of travel, the country people live almost independently of the outside world. They eat the produce of their farms; cotton is grown, spun, and woven into the coarse fabrics which form their every-day garments; shoes are braided from straw, marsh grass, and a few strips of old cloth. A few kitchen and household utensils, and the material for their better clothes are the principal purchases made in town.

In the work of the farm all have a part; the women as well as the men and boys may be seen working in the field. The harvested crops have all to be carried over the narrow paths to the village. The men and boys carry heavy loads on their backs, the women place their burdens on their heads. The cattle are used as beasts of burden rather than as producers of milk and butter. Ponies and donkeys are also common. One may travel day after day and not see any sort of wheeled vehicle.

The village well or spring is a very busy place. Here the women do the

family washing; vegetables and fish are brought here to be prepared for cooking. Water is carried in large earthen vessels upon the heads of the women in true Oriental style, and with an ease not unbecoming.

A Korean village forms a picturesque part of the landscape; the thatched cottages do not obtrude themselves upon the eye as our modern dwellings do. But upon closer inspection, the beauty of the scene is marred by much disgusting filth. These people are greatly in need of instruction in the science and art of cleanliness. Here is a great field for missionary effort. The observance of a few simple sanitary rules would do much to improve the health and to increase the comfort and self-respect of these easy-going, unambitious villagers.

F. W. FIELD.

East Caribbean Conference Sessions, British Guiana

The third annual session of the East Caribbean Conference of Seventh-day Adventists opened on Thursday, July 20th in the Georgetown, British Guiana S. D. A. Church. Delegates were present from nearly every field in the Conference, from St. Thomas to Demerara, and a hearty feeling of good fellowship was manifest from beginning to end of the meetings.

Reports of the work done during the past year in the different islands showed an excellent increase in the denominational membership and a spirit of progress throughout the islands in all branches of the work. One hundred and forty-one souls were added to the fold during the year and one new church added to the Conference roll; Arima, Trinidad.

Following the Conference Sessions day by day were held conventional meetings in which papers were read or short talks given upon such subjects as "The Requirements for Church Membership," "The Conference; Its Organization and Purpose," "The Ministry; Its Work and Qualifications," "Tithing," "The Sabbath School Work," "Young People's Work," etc. These conventional meetings were quite fully attended and much good resulted from them.

At the session of July 25th, the work of the WATCHMAN PRESS was considered and a very enthusiastic congregation occupied the time for nearly two hours in expressing their appreciation of the way the WATCHMAN was printed, its good influence in their locality, and the hope for its future prosperity in its work for God. A vote of thanks was unanimously passed in behalf of the WATCHMAN family for their self-sacrificing work. A collection of \$4.31 cents toward the balance due on the WATCHMAN PRESS debt was voluntarily given during the service.

In the early morning of each day, the congregation met for prayer and social service. Some precious seasons were enjoyed, and all expressed their happiness in thus communing together.

At the same time as these meetings were being conducted, the Conference workers met for a like service in which some good heart to

heart talks were enjoyed and the burdens of the work discussed. All go to their respective fields with new determination to succeed by the grace of Christ in their future labours.

The resolutions passed by the Conference were such as expressed our thankfulness to Almighty God for his manifest love and care for his work in this field and plans were laid for a greater and more complete work for the future. The Great Missionary campaign received special attention, together with the Medical Missionary, and Young People's Work, to which was added a plan of home study which is designed to help our Young People in fitting themselves for usefulness in this message.

Resolutions Number four and five, eight and nine of 1904 were this year added to the bye-laws of the Conference.

The officers elected for the year 1905-6 were as follows:—

President, D. E. Wellman; Vice-President, W. G. Kneeland; Secy. and Treas. Geo. F. Enoch; Secy. Sabbath School Work, Mrs. D. E. Wellman; Secy. Young People's Work, S. A. Wellman.

Conference Committee, D. E. Wellman; W. G. Kneeland; W. A. Sweany, Geo. F. Enoch, P. Giddings, T. L. M. Spencer, L. E. Wellman. Editor CARIBBEAN WATCHMAN, Geo. F. Enoch; Associate Editor, and Business Manager WATCHMAN PRESS, S. A. Wellman, Editorial Contributor, E. C. C., W. G. Kneeland.

Our Work and Workers

Pastor J. A. Morrow, Bermuda, reports that five were baptized in those islands on Sabbath July 8th 1905. Others were expecting to go forward shortly.

The company at San Fernando, Trinidad, is reported as growing in numbers and several await baptism, which is expected to take place Sabbath September 2nd.

The work in Porto Rico is progressing slowly but surely and the interest is keeping in the truth for this time. Already a number of native converts are reported, some of whom have enlisted to do active work for these fellow-countrymen.

The dedication of the church building at Port-of-Spain, Trinidad, is appointed for Sunday, September 10th. This building, the lar-

gest of our churches in the East Caribbean Conference, is now entirely free from debt, and is ready to be placed in God's hands for complete service.

At Indian-Walk, Trinidad, Sunday, August 27th, the brethren, who had finished their church building, dedicated it to the service of Jehovah. Pastor D. E. Wellman officiated and a large and enthusiastic audience was reported. On Sabbath the 26th, five souls followed their Lord in baptism at the same place.

Pastor W. J. Tanner of Jamaica is now in America preparing to enter, after a short rest, upon his new duties in Hayti. This field, represented as it has been in past years by one faithful brother at Cape Haytian, is giving promise of a rich harvest and Pastor Tanner will take charge of the growing work.

Pastor Geo. F. Enoch, who has for the past seven years laboured faithfully in the West Indian field is at present enjoying a well earned rest in America. While there he will be keeping our field represented among the churches of his home Conference. He expects to visit Washington, D. C. both going and returning.

During the month of August, Pastor D. E. Wellman has been superintending the erection of our office in this city. We have now a neat two story building 16x36 ft the lower portion of which is used as the printing office of the WATCHMAN and the second floor as the Book Depository for the East Caribbean Conference, and business and editorial offices of the WATCHMAN. This gives the Watchman Office much more room and our future work can be very much more quickly and comfortably done.

The calls come louder and louder for a greater work among the East Indian population of these colonies. Of this nationality there are 300,000 in our midst. We now have two East Indian and one creole labourer among them but one is needed to learn the tongue and take the direction of the work. In the East Caribbean Conference it is hoped to utilize one of our American labourers for this purpose as soon as finances will permit. Help is needed to this end. If you are interested and desire to aid the good work, send all donations to this office and they will be gratefully acknowledged and placed in the proper hands.

MARCH OF EVENTS

Anglo-Japanese Alliance

It is announced that a New Anglo-Japanese alliance was signed before Parliament adjourned. The terms of alliance recognize Japan's protectorate over Korea and release her from obligation to assist England against any combination of the Powers except where Great Britain's Eastern and Pacific colonies are concerned.

Submarines

President Roosevelt dived in a submarine off Oyster Bay, U. S. A. on Aug. 25th, being submerged therein for one hour in a depth of 40 feet. The test was made during a heavy storm and the President himself used every part of the apparatus in making the maneuvers. The family and public were uninformed until the event was over.

Lord Curzon Resigns

Owing to the unpleasant relations which have existed for some months past between Lord Curzon, viceroy of India and Lord Kitchener, commander-in-chief of the Indian Army, Lord Curzon has tendered his resigna-

tion to the Colonial office. India has found Lord Curzon a brilliant and in many ways a successful ruler.

Crime

Several aggravated cases of poisoning have occurred in Trinidad during the past few weeks. Four or five deaths have resulted and several are still dangerously ill. It is no wonder that in these days of uncertainty men's hearts fail them for fear. The record of crime is daily increasing as God's spirit is withdrawn from the hearts of disobedient men.

Yellow Fever

An epidemic of yellow fever is raging in New Orleans and throughout Louisiana U. S. A. The fever is said to have been communicated to the city of New Orleans through the fruit steamers from Br. Honduras and Costa Rica, where owing to unsanitary conditions it is prevalent. Fifty-seven deaths are reported to date.

The fever is also said to be troubling the workers in the Panama Canal Zone where many West Indian labourers are working.

The Peace Conference

The Plenipotentiaries appointed by their respective governments to conclude a treaty, terminating hostilities in the Far East, commenced its sittings at Portsmouth, New Hampshire, U. S. A. in the early part of August. To the present writing no definite news is obtainable but as near as can be ascertained the Japanese terms include a re-imbursment for the expenses of the war. This is a bitter pill for Russia. Feeling is still very pessimistic as to the treaty ever being satisfactorily concluded.

The War

The war itself which has been dragging wearily on, is though slowly pushed, constantly showing the superior prowess and intelligence of the Japanese. They have occupied Saghalien island to the North of Japan, also the Kamchatka Peninsula and in Manchuria are making it extremely harassing for General Linievitch, the Russian commander. Unless the peace plenipotentiaries conclude peace at an early date it is anticipated that the Japanese will make battle, the issue of which would be disastrous to the Russian cause.

Anglo-French Felicitation

For several days during the second week of August the French Fleet has been anchored off Portsmouth, England, and the sailors of both nations have been making friendly company with one another. The officers of the visiting French Fleet have been entertained by English Royalty, the Houses of Parliament and many other notables, so glowing a reception having perhaps never been given any foreign squadron in English waters.

The drawing together of the French and English nations is significant of the present condition of European politics as France and England have for centuries been sworn enemies.

Royal Mail Changes

The Royal Mail Steam Packet Co., which has for years served the colonies under contract, having lost the subsidy it having been discontinued altogether, are continuing the former service with altered itinerary. Trinidad is made head-quarters, with Barbados on the main line as first and last Port-of-Call. The intercolonial boats will be two in number, one running to the north and one south to Demerara. On the northern route are Grenada, St. Vincent, St. Lucia, Dominica, Antigua, Montserrat and St. Kitts; St. Thomas and Tobago are left off the intercolonial route. The main line steamer ceases to call at Savanilla, Columbia.

Who's Word

Some few months back, one calling himself, Capt. Cullen, landed in the island of Trinidad and subsequently at other Ports, and by the use of a glib tongue managed to pass upon the public a note of exchange upon a Canadian bank which when presented in Canada was declared worthless and rejected. Thus men will trust the word of some passing stranger. Yet many times the same ones who are thus deceived, daily refuse to listen to the plain word of Jehovah. Refuse even to reason with him; (Isa. 1: 18). Refuse even to have presented to them a plan which will save them from eternal peril. What are you doing? Trusting man or God? To whose word are you listening? Are you believing man? Are you taking man's assertion, man's fiat, or God's declaration, and God's law of truth? "Chose ye this day whom ye will serve." "I know whom I have believed," and "His faithfulness endureth for all generations."

Commander R. E. Peary has sailed again for the North Polar regions in search of the pole. His steamer, The Roosevelt, was built especially for Arctic work of this kind, and the explorer declares his complete confidence in the success of the undertaking.



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

September 1, 1905.

Simply saying that a thing is so, does not make it so. Simply asserting a doctrine as true does not make it true. The true faith cometh by hearing the Word of God.

If God's word has come to you, accept it; in it is faith. If it cross former practices and condemn them, follow its leading, surrender your old way. God's way is the way of faith, it can not lead you wrong.

Found your faith on God's faith. God's faith cometh by hearing, hearkening to, obeying his word. God's faith is illustrated in the life of Christ. "I came not to do mine own will, but the will of him that sent me." "Even as the father said unto me, so I speak." "The words that I have spoken, the same shall judge him in the last day."

When you find you are transgressing any known requirement of God, confess it, turn from it, be forgiven. Do not wait until tomorrow, do it to-day.

The Watchman Press Fund

At the recent sessions of the East Caribbean Conference at Georgetown, British Guiana, in the meeting of Tuesday, July 25, the question of the liquidation of the present indebtedness upon the Watchman Press was thoroughly discussed and from every side came a hearty response to the call for means. Some gave cash at the time and others pledges for the future. All were thoroughly in earnest about the funds being raised at once.

We are glad to report this month this amount, the cash raised, as well as some other donations and we hope and trust that all the pledges there given, with the donations of our people throughout the field may come in so rapidly as to soon pay off every cent owed by the Watchman Press on its present outfit.

Let us remember that a small lift by all, lifting together will quickly liquidate all. Two shillings each among our people will set us free at once. Will you not be one to help us?

Previously reported.....	\$607 96
Conference donations.....	4 31
Mrs. Jones, Georgetown.....	1 00
T. T. Ramsey.....	50
Young Men's Asso. of P. O. S.....	98

\$614 75

Our New Office

At the recent sessions of the East Caribbean Conference, it was voted to remove our book depository from Barbados to Trinidad. The Royal Mail headquarters have been removed to this island and it will for the future be a much more convenient location from which to do our shipping. More, it will enable us to join the Tract Society and Watchman Work thus making less office labour and office expense and eliminating many of the difficulties hitherto experienced.

In order to accomodate the extra office furnishings, etc., it was necessary to enlarge our

building which has all along been too small for our work to be done conveniently. In making the changes and erecting the new building some delay has been experienced, and the Watchman has been much held back, making it necessary to rush it through at the last moment, so that little attention could be given as desired to its design and make up.

We are sure our friends will excuse these shortcomings in view of the circumstances. Some correspondence has also been unanswered for a few days, but we assure our friends that they will receive replies at an early date.

Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbi spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus

October Issue

Among the many articles of merit anticipated for our October issue, we are pleased to bring to our reader's notice the following.

A Servant of Servants, by Mrs. E. G. White. *The Two Witnesses*, an exposition of Rev. 11 3-13. *Satan's Counterfeit to Divine Healing, Examples of Satan's Counterfeits; The East Indians of the West Indies, a missionary proposition*. Several interesting short stories and pithy aelections for the Young Folk's, Home, and Health and Temperance departments will be presented.

If you are not a regular subscriber, write us, sending yearly subscription and obtain these important and timely articles.

taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.

Yet He was earnest' rather than vehement. He spoke as one who had a definite purpose to fulfil. He was bringing to view the realities of the eternal world. In every theme, God was revealed. Jesus sought to break the spell of infatuation which keeps men absorbed in earthly things. He placed the things of this life in their true relation, as subordinate to those of eternal interest. But He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares men better to perform the duties of every-day life. He spoke as one familiar with heaven, conscious of His relationship to God, yet recognizing His unity with every member of the human family.

Modern Miracles, Continued

"Dr. Kress was kneeling at my side. I remembered her anxiety, and reaching over, I took hold of her hand, and said, 'Dr. Kress, will you release me? will you give me up? will

you let me go?' She returned my clasp with a strong pressure, and, after a moment, answered, 'I will; I will.' I immediately felt that I was cut loose. I can describe it in no other way. A tide of strength rushed in upon me. I knew that the work was done. I think that every person in the room recognized that the Spirit of healing had come upon me. I leaped from my chair, saying, 'Dr. Kress, I will never go back into that chair again,' and started to walk from the chapel.

On the next Sabbath morning I spoke in the Tabernacle, which is capable of containing an audience of from twentyfive hundred to three thousand people. The house was well filled. I stood and spoke for nearly an hour, with perfect freedom as to thought and strength. And from that day to this I have been doing the work which would naturally be expected of me when well and vigorous, going up-and-down-stairs as easily as a young woman.

Mr. Bramswell's biographer writes:—

"I was once attacked by a violent pleuritic fever, when all around me despaired of my life. Many of our kind friends visited me in my affliction and almost unceasing supplication was offered up to God for my recovery. But all payers appeared to be without effect till Mr. Bramwell came home out of the circuit. He immediately came to see me, and on entering the room, was quite astonished at beholding such a woeful change in my appearance. He thought I had all the marks of a speedy dissolution upon me; and giving me a look of the greatest sympathy he raised my head a little higher by means of a pillow. He then went to the foot of the bed, and began to pray to God in my behalf. His faith seemed to gain ground as he proceeded. He continued his intercessions with the greatest fervency; and in agony asked, in submission to the will of God, that I might be restored. The Lord heard and answered his servant's prayers; for I immediately experienced such a sweet tranquillity and melting of soul as I am unable to describe. From that moment my recovery commenced, and I was soon strong enough to resume my ordinary occupations."—*Memoir*, p. 163.

Under date of Dec. 20, 1742, Wesley says:—

"When I came home, they told me the physician said he did not expect Mr. Meyrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer (I relate the naked fact); before we had done, his sense and his speech returned. Now he that will account for this by natural causes, has my free leave; but I choose to say, This is the power of God.

"Saturday, 25.—The physician told me he could do no more; Mr. Meyrick could not live over the night. I went up, and found them all crying about him; his legs beings cold, and as it seemed, dead already. We all kneeled down and called upon God with strong cries and tears. He opened his eyes, and called for me; and from that hour he continued to recover his strength till he was restored to perfect health. I wait to hear who will either disprove this fact, or philosophically account for it."—*Journal*, Vol. 111, p. 275.

Bible Class, Continued

knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

"But the court which is without the temple leave out." The court is the place where the blood was shed and the sacrifices offered. The world is the antitypical court, and it was in this world that Christ the antitypical sacrifice shed his blood and died for our sins.

The word Gentile means "unbeliever," the forty-two months that they would tread down the holy city refers to the Gentile apostasy as manifested in the period of papal persecution, a subject that will be taken up in a future study.

J. A. S.

YOUR SPARE MOMENTS.

WHAT ARE YOU DOING WITH THEM ?



If you are interested in your own education and are willing to spend a few hours a week in diligent study, especially along the line of missionary training.

If you desire to better understand

YOUR BIBLE ;---or

If you wish to become thoroughly acquainted with

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