

IN REMEMBRANCE OF ME

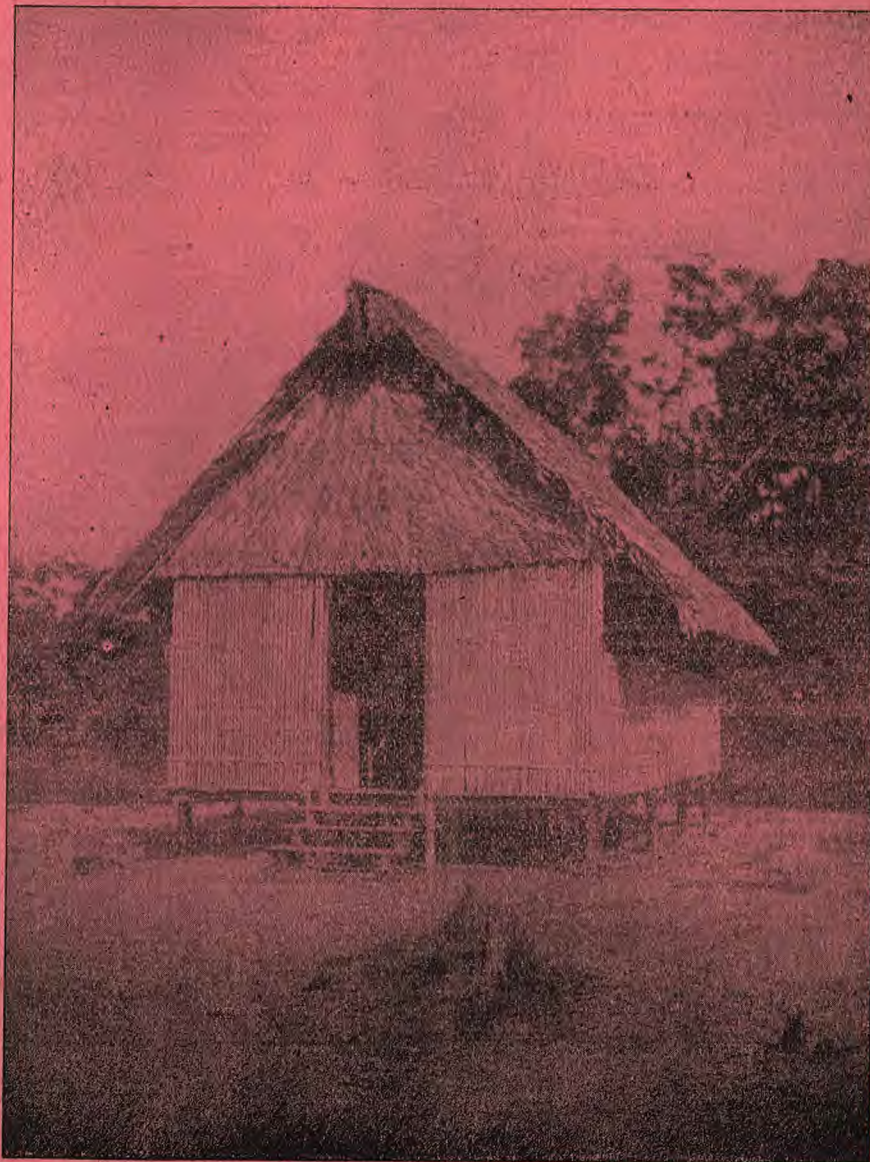
THE
CARIBBEAN WATCHMAN



Vol. 3—No. 11.]

Port-of-Spain, November, 1905.

[Price 3 Cents



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

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The Weird of To-Morrow.

You'll be sorry to-morrow, sorry
For the harsh words said to-day.
You will wish you had waited a little,
Till the ill mood passed away.
You will grieve for the friend you wounded,
But you'll grieve till your heart is sore
For the strife and sin that entered in
When anger set wide the door.

You'll be sorry to-morrow, sorry
That an old face quivered and broke,
As if a blow had struck it,
At the hasty words you spoke.
You'll be low in your mind to-morrow,
That a little child with dread
At the glance of your eye went hurrying by,
With downcast, drooping head.



You'll be sorry to-morrow, sorry
That you played the cowardly part,
That you hid in a mask of silence
And the hypocrite's hateful art;
For silence is sometimes shameful,
And born of the mean degree,
And it creeps away at the end of the day.
To lurk where the mean things be.

Sorry to-morrow? Truly
'Twere better to be content,
And have no guilt to atone for,
No willful sins to repent.
The word, the look, the action,
By the help of God may wear
That light of heaven, forever given
In the hush of the answered prayer.
—Margaret E. Sangster.

Time of Reward

The Scripture doctrine of future reward as the recompense resulting either from man's conformity or nonconformity to the divine standard of moral obligation is forcibly set forth by Paul in Rom. 2: 6, 8 11. Speaking of God he says—"Who will render to every man according to his deeds:" "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." "For we must all appear before the judgement seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. We need not multiply scripture upon this point, for it is not a question with believers as to whether man will be rewarded; that is conceded.

As to the point of time however when the reward will be meted out, there is a wide diversity of opinions. Inasmuch as these differences are of men only it will not become us to give place to human speculation. Let us go to the one

source of knowledge concerning future events and search for wisdom. Surely God has not left us in ignorance.

Every one who will familiarize himself with the clear teaching of the Master will not be confounded. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Reward comes as the result of divine judgment upon the acts, words, and deeds of the individual. As it is written: "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27.

"To give every man according as his work shall be." Rev. 22: 12. Matt. 16: 27." But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

The question relative to the time of reward will be materially affected by knowing the time of the judgment. Therefore the first point in our inquiry must be, to ascertain the time fixed by God for that momentous event. Here the believer finds solid ground for his faith. The judgment is associated with the end of the world, or in other words it is connected with the events clustering around the Second Coming of Christ and the establishment of his king-

dom. This takes place at a definite time. A few scriptures will make this clear. "Because he (God) hath appointed a day in the which he will judge the world in righteousness." Acts 17: 31. This "appointed time" was future in Paul's day. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24: 25. In 2 Tim. 4: 1, 2. Paul settles the question, he says, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick (living) and the dead at his appearing and kingdom, Preach the word." There is no uncertainty here. The living and the dead (there are no others) will be judged. When will this take place? "At his appearing and kingdom." This "Appearing" will be when he comes the second time "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. At his Second Coming he takes his kingdom. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Thus we find associated, three of the greatest events foretold in holy writ. Viz. The judgment, Christ's Second Coming, and the establishment of His Kingdom.

The time of reward is yet future

The doctrine of the resurrection teaches the same great truth. On this point let us first consider the words of Christ. "But when thou makest a feast, call the poor; the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 13-14. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear *his voice*, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28-29. Certainly this language sets forth clearly the time of reward. Those who have passed under the dominion of death will be recompensed at the resurrection.

These words show also, that it was a future event in the days of Christ. Let Paul tell us when the resurrection takes place. "But *I would not have you to be ignorant, brethren*, concerning them which are asleep, (dead) that we sorrow not, even as others which have no hope. For if we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the *Lord himself shall descend from heaven* with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the *Lord* in the air: and so shall we ever be with the *Lord*. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

We trust our readers have carefully followed the matter in hand. Certainly there is no truth more clearly stated. The Christian's hope centers in the coming of Christ at which time the dead are raised. Let us quote a few more texts bearing upon the question. "When, the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" Matt. 25: 31-34, 41.

The Saviour's language here reproduced, clearly enforces the great truth already found. The work of separation and assignment of men to their reward has not been performed during past

ages. That work follows the revelation of Christ in the clouds of heaven. Man's recompense is given at a future date. For further testimony read the following texts. "For the Son of Man shall come in the glory of his Father with his angels; and *then he shall reward every man* according to his work." Matt. 16: 27. "And *behold I come quickly*; and *my reward is with me*; to give every man according as his work shall be." Rev. 22: 12. Paul when about to seal his testimony with his blood, left behind a clear statement as to the hope that thrilled his soul.

With a spirit undaunted in the face of death, he penned the words that have, since that time, moved the hearts of thousands. His words leave no room for speculation. With the eye of faith fixed upon the "Blessed Hope," *Viz*: "The glorious appearing of the great God and our Saviour Jesus Christ," (Titus 2: 13.) this gospel warrior went to his quiet rest; now, listen to his words and drink deep of the same inspiration: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; *Henceforth there is laid up for me a crown of righteousness*, which the Lord, the righteous Judge, shall give me *at that day*: and not to me only, but unto *all them also that love his appearing.*" 2 Tim. 4: 7, 8. Is not the question answered? Is not your hope of reward fixed in the coming of Christ as set forth in these scriptures?

Should we not "Earnestly contend for the faith which was once delivered unto the saints?" Jude 3.

If not, why not?

D. E. WELLMAN.

Is it Right?

It is a very peculiar fact that whenever there is a worldly amusement about which we are in doubt, we invariably ask the question, "Is it wrong to do that?" "Is it wrong for Christians to dance?" "Is it wrong to go to the theater?" "Is it wrong to play cards?" Always, Is it wrong?

It is very much the same as in the matter of eating. When there is something that we desire, we always ask ourselves, "Will it hurt me?" If we can satisfy ourselves that it will not do any serious damage, that it will not bring on indigestion or dyspepsia, or sleeplessness, or cramps, we eat it. We never ask, "Will it help me?" Is it just what I need to build up body and brain, to make blood and strengthen the tissues, to increase my energy, and improve my general health?" Never. It is always, "Will it hurt me?"

So it is with worldly amusements. "Is it wrong?" we ask. "Does God forbid it?" "Is there anything in the Bible against it?" If we can satisfy

ourselves that it is not wrong, we engage in it. Is that all that should be? Why not occasionally reverse it, and ask, "Is it right?" Suppose it is not wrong, there is still the question, "Is it best?" "Is it what I need to be more effective in my influence for Christ?" "Is it going to make me nobler and truer, better able to fulfil my life work?" "No," must we say, "it will not do that." Then hands off. Life is too full of that which is uplifting, helpful, and character-forming, to spend our time on that which has at the best only a neutral influence.—*Baptist Commonwealth.*

They were All Busy

A Christian worker, who heard of a poor girl's death, was anxious to know whether she had died a Christian; so he went to her minister and asked: "Was Mary a Christian?" "I don't know," was the rejoinder. "Three weeks ago I felt that I should go and speak to Mary about her soul, but work of various kinds was pressing. Mary was in my congregation, and I satisfied myself that I could speak to her at any time; so I did not go, and now Mary is dead, and I don't know whether she was a Christian or not."

The man next went to Mary's Sunday-school teacher, and asked: "Was Mary a Christian?" "I don't know," was the answer. Two weeks ago I felt that I ought to speak to Mary about her soul; but I was busy and I said to myself, "I can see Mary at any time in my class," and I didn't go. And now Mary is dead, and I don't know whether she was a Christian or not."

Mary's mother was next asked: "Was Mary a Christian? She replied: "I don't know. A week ago I felt I ought to ask Mary whether she were a Christian; but I thought there was no need of being in a hurry. Mary was living with me, and I could see her every day. And now she is dead, and I don't know whether she was a Christian or not."

The three people most responsible for Mary's soul resisted the promptings of the Holy Spirit to speak to her, and now she was gone to her endless eternity, and the opportunity was forever lost.—*London Christian.*

Having a Purpose

It is a strange folly in multitudes of us to set ourselves no mark, to propound no end, in the hearing of the gospel. The merchant sails not merely that he may sail, but for raffic, and traffics that he may be rich. The husbandman ploughs not merely to keep himself busy, with no fruther end, but ploughsthat he may sow and sows that he may reap with advantage. And shall we do the more excellent and fruitful work fruitlessly—hear only to hear and look, no further?—*Sel.*

"In Remembrance of Me."

The Golden Side

There is many a rest in the road of life
If we would stop to take it;
And many a tone from the better land
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter storm prevailleth.

Better hope, though the clouds hang low,
And to keep the eyes still lifted,
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasurer;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a cheerful heart
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder,
And then blame Heaven for tangled ends,
And sit and grieve and wonder.

In Remembrance of Me

"The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin-offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.

The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children

should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds.

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

Judas, the betrayer, was present at the sacramental service. He received from Jesus the emblem of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts.

Though Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the sacrament. A longsuffering Saviour held out every inducement for the sinner to receive Him, to repent, and to be cleansed from the defilement of sin. This example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation, or drive him upon Satan's battle-ground. This is not Christ's method. It was because the disciples were erring and faulty that He washed their feet, and all but one of the twelve were thus brought to repentance.

Christ's example forbids exclusiveness

at the Lord's supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment, God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? "Let a man examine himself, and so let him eat of that bread, and drink of that cup." For, "whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. These unseen visitants are present on every such occasion. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.

Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, broken-hearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas, longs to wash every heart from the stain of sin.

The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in My Father's kingdom." In their tribulation they found comfort in the hope of their Lord's return. Un-speakably precious to them was the thought, "As often as ye eat this bread,

and drink this cup, ye do show the Lord's death till He come."

These are things we are never to forget. The love of Jesus, with its constraining power is to be kept fresh in memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with joy to His second coming. His sacrifice is the center of our hope. Upon this we must fix our faith.

The ordinances that point to our Lord's humiliation and suffering are regarded too much as a form. They were instituted for a purpose. Our senses need to be quickened to lay hold of the mystery of godliness. It is the privilege of all to comprehend, far more than we do, the expiatory sufferings of Christ. "As Moses lifted up the serpent in the wilderness," even so has the Son of man been lifted up, "that whosoever believeth in Him should not perish, but have eternal life." To the cross of Calvary, bearing a dying Saviour, we must look. Our eternal interests demand that we show faith in Christ.

As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

Looking upon the crucified Redeemer, we more comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.

He who beholds the Saviour's matchless love, will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

MRS E. G. WHITE.

Seeing, Yet Not Seen

Very delightful it is to children playing at hide-and-seek, to know that they are hiding in a place where the seeker cannot find them, and where, although not seen by him, they can see him searching for them. Between us and our Heavenly Father the same relationship of seeking and finding is sustained, with this exception: that He does not delight in our inability to find Him, but rejoices when He is found. "Verily thou art a God that hidest thyself" said the prophet Isaiah, but the Lord has told us how we can find him. Says He: "Ye shall seek me, and find me, when ye shall search for me with all your heart." During the time of our search, He is seeing but is not seen by us. How He rejoices when He sees our anxiety to find Him! The Holy Spirit is sent by Him to teach us the way of righteousness, and holy angels are permitted to hover around us, to whisper a word of peace and comfort in our ears. Everything that can be done is done so that we may find Him; and when found, the glad news is proclaimed throughout the courts of heaven, that a soul has found the Messiah. We, ourselves, rejoice and say: I have "found him whom my soul loveth."

Does God indeed see us? Yes, most surely He does. Hagar realized the fact when she expressed: "Thou God seest me." Joseph believed the same, when he said: "How can I do this great wickedness, and sin against God?" He knew that "all things are naked and opened unto the eyes of him with whom we have to do," therefore, he feared to offend his Creator, by participating in the sinful action, which he was induced to perform. There is not a sinful act so small that escapes the piercing eyes of the Almighty. Wherever we are, and whatever we are engaged in, the thought of our mind should be: "Thou God seest me." Whether it be light or darkness, we are seen just the same, for "the darkness and the light are both alike" to him. The Psalmist, having experienced this all-seeing attribute of Jehovah exclaimed: "O God, thou knowest my foolishness; and my sins are not hid from thee."

But finite man is so apt to think that he can hide from his Maker. He believes that God is such an one as himself, endowed with a limited degree of sight. The action of our first parents would lead us to believe that this idea filled their minds. We are told that after Adam and Eve had realized their nakedness, on hearing the voice of God they sought to hide themselves. Ah! did they really hide from their Father? Could they hide from him? Impossible. They had been in the sight of God from the time that they yielded to the temptation, until the very moment that He called for them. O, no! they could not hide, neither can their children hide

from the eyes of the Almighty; "for his eyes are upon the ways of man, and he seeth all his goings. There is no darkness nor shadow of death, where the workers of iniquity may hide themselves."

How many a secret sin is performed in the world, in the hope of its never being detected, the performers of which forgetting at the same time that there is nothing done in secret which shall not be brought to light. How many a man would shudder, when about to perpetrate a crime, if the fact that God's eyes were upon him as lamps of fire should be remembered. But, no; the "Seeing, yet not Seen" is forgotten, and thus man, before the very face of his Creator rebels against Him, and brings upon himself condemnation.

To the wicked, the knowledge of this fact produces fear; but to the elect of God it brings joy. The wicked fear, because they know that their evil course is seen and condemned; The righteous are glad, for they know that their ways please God, and that His "eyes run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." When severely tempted by the evil one, He sees, and sends help; When in trouble, He sees and rescues; and in every phase of life they are seen by Jehovah; so that He proves to them an ever true and faithful Friend.

Understanding then, this relationship between ourselves and our God, let us ever seek to do that which is right, and shun the evil, knowing that we have to do with one, who, though not seen is still seeing.

L. W. BROWNE.

Words for Doubters

Dr. Archibald Alexander had a large experience in dealing with doubters, and his counsel was marked by a thorough common sense and great familiarity with the ways of the Spirit. A theological student once called on him in great distress of mind, doubting whether he had ever been converted. The old doctor encouraged him to open his mind to him. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith is. You think you once repented and once believed. Now don't fight your doubts; go it all over again, repent now, believe in Christ now; that is the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ in a moment, and let your doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."—*Selected.*

THE BIBLE CLASS

The Gospel Church

Revelation the 12th Chapter

And I saw another wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. Verses 1-2.

A woman in symbolical scripture signifies a church. A corrupt woman represents a cold, formal, fallen church, while a pure woman is a symbol of the true church. The prophet Ezekiel speaks of two corrupt women, which he explains to mean Jerusalem and Samaria in an apostate condition. Eze. 23: 2-4. Throughout the Song of Solomon a chaste woman is used to represent the church. And the Apostle Paul uses the same symbol in several Scriptures. Eph. 5: 25-27. 2 Cor. 11: 2. The woman in this study is therefore, the true church of Christ. "The sun,—the light and glory of the gospel dispensation. The moon,—the Mosaic dispensation. As the moon shines with borrowed light derived from the sun, so the former dispensation shone with a light borrowed from the present. There they had the type and shadow: here we have the antitype and substance."—*Thoughts on Revelation*.

The Mosaic dispensation shone with a light borrowed from the Christian dispensation, just as the moon shines with a light borrowed from the sun.

Very appropriately is she represented as clothed with the sun, for she is a light bearer to this world of spiritual darkness. She and the dragon her adversary appear in the starry heavens above, for the conflict which follows is witnessed by the whole universe.

The crown of twelve stars is the twelve Apostles, and the great red dragon is the power of Satan as manifested in the deeds of Rome in her pagan days.

The woman was in the pains of travail and brought forth a son, the Man Christ Jesus. Isaiah also speaks of the, "Man child," and of Zion's travail in almost identical language. Isa. 66: 7. Again he says, "Unto us a child is born, unto us a son is given." Isa. 9: 6.

And his tail drew a third part of the stars of heaven and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Verses 4-6.

The Jewish nation to whom were entrusted the oracles of God, had three classes of rulers—Kings, Priests and the Sanhedrim. The rule of the kings, (constituted one third of the power) ceased when Rome conquered Palestine. The statement, "that the dragon drew a third part of the stars of heaven," doubtless refers to the abolishing of the Jewish dynasty, by the Roman power—which in symbol is the dragon. In a more general sense it may also mean, "the Angels that kept not their first estate, but rebelled with Lucifer. Jude 6.

Christ is to rule all nations, whether men desire his dominion or prefer their own ways and practices.

His Kingdom will come. He is to rule. To those who accept His rule and acknowledge and receive His righteousness, He "shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 2. But to those who say "We will not have this man to reign over us." Luke 19: 14; His rule will be with a rod of iron, for He will dash them to pieces like a potter's vessel. Ps. 2: 8.

Pitiful is the picture thus presented, and sorrowful is the heart of the child of God as he contemplates the awful catastrophe soon to come upon the sinner who cares nought for the commandments of God and scorns to be corrected by Christ. O, soul, if you are a wanderer from His ways and words, Come to Him now. For the plague of sin is advancing to a desperate stage, and will soon be incurable.

When Herod, the Roman governor, in a fiendish effort to destroy the infant Saviour, sent forth and slew all the children in Bethlehem from two years old and under, Matt. 2: 16; he fulfilled to the letter the scripture which says, the dragon stood before the woman to devour her child, as soon as it was born. But Herod could not destroy him; all the combined powers of earth and hell could not overcome him. His work in this world was a glorious success, he set us an example of how we may conquer sin: he opened a way of life for the race, and then ascended to the throne of God, where he will abide until the mansions are prepared, and then he will come again and receive his church unto himself. John 14: 1-3; Eph. 5: 25-27.

When the papacy was established in A. D. 508, because of its terrible war against the Bible and the commandments of God, the church of necessity had to flee into the wilderness; for twelve hundred and sixty years, during the bloody rule of Rome, it dwelt in mountain strongholds, in caves and in deserts, but it was nourished with the word of God, and was guarded by angels.

And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels. And prevailed not: neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him. Verses 7-9. In the dragon the Lord has given us a character picture of Satan. It was Satan who inspired the pagans of Rome to persecute the Apostolic Church; and it is the same Satan who has sought to overthrow God's work, and has persecuted the church of Christ in all ages.

He is still the prince of this world; and the dragon is seen and heard in all lands to-day. The angry attacks that are often made against the word and work of God, by men and nations, who in their blind apostasy declare that THE WAY AND THE DAY of this world, must prevail over THE WORD AND THE SABBATH of the Lord, simply shows how completely the dragon has deceived them. The controversy has not just commenced, it has been in progress for ages. When Christ, the "man child" was born of the woman, he came among us assisted by the holy angels (Matt. 26: 53) to cast out Satan and destroy his domain from the earth. In the starry heavens, John witnesses the war between Michael (Christ) and his angels, and the dragon and his angels. For scriptural proof that Michael is Christ see Jude 9: 1; 2 Thess. 4: 16; John 3: 28, 29. Satan hoped Christ's mis-

sion to this world would result in the overthrow of the plan of salvation: for that purpose he sought Christ in the wilderness to tempt him. Matt. 4: 1-12.

But Jesus would not fall down and worship him. Then the struggle began: Satan, assisted by evil angels, by priests, Pharisees and wicked men, made desperate efforts to destroy him during his ministry. When he finally succeeded in laying him in the tomb, he endeavoured in malignant triumph to hold him there. But Christ the Captain of our salvation, and the glorious head of the church (Heb. 2: 10; Eph. 5: 23; Col. 1: 18.) laid down his life, only to triumphantly take it up again. In every encounter with Satan he came out conqueror. To us, he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3: 21. This shows that Jesus waged a warfare and won the victory. Satan knows that his is a lost cause; but this very knowledge has aroused all his satanic rage. He failed in every attempt to destroy or overcome the "man child" and now he has turned in his final fury upon the woman, the church unto whom the child was born. The closing conflict is now on. It is a struggle to death between Satan and the church of Christ. The battle ground is the whole world. Satan is marshalling his millions from out of all nations: rich and poor, high and low mingle on an equal footing in the great army arrayed against God. Pride, poverty and disease prevail throughout their ranks, but still in their puny strength they boast that they will crush out that LITTLE FLOCK, that REMNANT who dare to keep the commandments of God and have the faith of Jesus.

Will the church be able to withstand this outburst of satanic strife? Yes, praise God the victory is hers. Look at her, the glorious gospel church, clothed with the Sun of Righteousness, she stands a queen of beauty protected by the power of Heaven. Cleansed from every stain, her pure white garments gleam in the sunlight of God's love. She is led by Him who never lost a battle: she is assisted by all the hosts of heaven. The gates of hell shall not prevail against her. She will walk free from every worldly pollution and ruin in the final warfare because she keeps the commandments of God and has the testimony of Jesus.

On which side are you standing? Are you keeping the commandments of God and trusting in Jesus with the faithful gospel church, or are you enlisted under the black banner of the dragon, arrayed against the Bible and Christ and the word of God? Choose you this day whom you will serve.

J. A. S.

A Noble Art School

Remember it is not so much in buying pictures, as in being pictures, that you can encourage a noble school. The best patronage of art is not that which seeks for the pleasure of sentiment in a vague ideality, nor for beauty of form in marble image; but that which educates your children into living heroes, and binds down the flight and the fondnesses of the heart into practical duty and faithful devotion.—*John Ruskin*.



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If the Lord be God Follow Him

How long halt ye between two opinions? if the Lord be God follow him: but if Baal follow him." 1 Kings 18: 21.

Thus in the time of Ancient Israel spoke the prophet of God. The question was a needed one; needed to awaken in their hearts their sense of right. To set them to thinking concerning the two masters mentioned. To draw a final decision from them as to whom they would serve. And the record says, they answered him (Elijah) not a word. Was it that they knew not, that they did not comprehend what he was asking? They did understand, they did know; but the question brought condemnation, for they had been following Baal, yet knowing the power and might of God. And the question pierced home and left them silent, and their silence was their condemnation.

Nor are they alone in this condemnation. The things written in the Word are for our admonition, for our learning, for the instruction of all mankind since. And to us is the question pertinent. To the professed Christian world to-day does the question come, "How long halt ye between two opinions?" It is just as needed to-day as then. Just as piercing. Many a follower of Christ has forgotten Him. Many another has lost sight of His teachings. And the vast majority have so far departed from Him to the serving of gods of gold, and silver, and other of earth's fair things, themselves included, that the question is a needed one to them. It is one that must bring condemnation, however, and it will, unless you are on God's side, or as one already decided you pass by, unheeding the prophet's call.

Israel had been worshipping Baal. She had departed far from God. But it was not too late to turn back. God therefore gave them the opportunity, and the question came to them; How long? So to us to-day, when God's message for this time comes to us, when we see it is the clear cut "thus saith the Lord," and it demands our obedience, we are meeting the question "How long halt ye between two opinions."

"No man can serve two masters." It is impossible when God raises the question of obedience, for us to expect to go on as we have, and still enter heaven. We cannot be in harmony with him and at the same time in harmony with the thing he condemns. He will allow no divided allegiance. The call has come and it is God or Babel. You have the choosing. On your decision depends your eternal welfare.

It may be that what you were doing, and God condemned, was what your father, or your father's father did, but it does not make it right; it does not change the situation. "If the Lord be God follow him." The teaching which you have followed may have the sanction of the church from time immemorial but if God's word condemns that teaching, the call comes, how long are you going to halt between two opinions? "If the Lord be God follow him."

The God of heaven, whose word is in our hands, has given abundant evidence of his

Godship. He has displayed his power, made known his wonders and filled the earth with the tokens of His authority. Is it not enough? So now, when that authority cuts open some old custom and shows you the right way will you halt? Will you put it off? "If the Lord be God, follow Him."

Do not think that half way service will do. Do not be deceived into thinking that you can compromise the matter. There is no sacrifice you can make, no offering you can bring that will meet the need, but the one offering, Obedience. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

God's messages are being proclaimed throughout the earth. Your duty is evident. First of all be sure they are Bible messages, God's own messages. That decided, the way is clear. You have come to the time of decision. Who is your God? Whom will you serve? Shall it be the old way though a mistaken one, or God's way and life eternal? Shall it be the Master of heaven and earth, or the gods of this world? "If the Lord be God follow him."

w.

Keep Them from the Evil

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

It is not best for our own characters, for our upholding, for our life's growth as Christians for us to be taken away from this world and its ways without first having been tested, tried and made perfect.

In the beginning, when the race was first created, that state of things did exist, in the which man, perfect, true to his Maker and the principles of heaven, was separated from sin and sinners and in true relationship to God. But he chose another way. He desired to be like God and know good and evil. He sinned and fell from his first estate and we find him as he is to-day.

For man's own good God ordered that he should, by a consistent walk here on earth, prepare for heaven. That by a life that witnessed his regard for the principles of heaven he should make ready to obey the laws of heaven from love of those laws; from an inward desire to obey made part of himself by his learning to love God here.

And so Christ prayed not that his followers, God's children, should be taken out of the world, but that here with the world around them, with its temptations and its troubles within their daily view, they should learn to desire better things. In sorrow He wished them to lean upon Him. In temptation to find Him their strength. In disappointment to look to Him for comfort.

Satan had ever claimed that this could not be done. That it was impossible to meet God's requirements. That humanity could not live a perfect life before God. But Christ came to earth to disprove that assertion, and by a life of truth and uprightness, in sole dependence upon His father, God, he made known to the world what such a life could be. And of his followers he desires just such a life, just such a true representation of Him, and he desires it here, where he lived that life. And why? That the great world looking on may know our witness of Him and know its truth. And also that we may learn to appreciate the justice of heaven's appointed laws and the love that is their foundation principle.

And so the Master prayed not that we should be taken from the world, but that daily, hourly, momentarily we should be kept, at our own desire, upon our own request, from the evil of the world. Thus we would be constant witnesses of God's justice, a standing testimony to those out of Christ of His power to save from sin, and we at the same time receiving of that power, beholding that justice, experiencing His loving tenderness, would be fitted and prepared for heaven.

Christian, does the lot seem hard? Christ trod the road. Does the way seem long? He went before thee. Does the path appear bestrewn with rocks of trial and temptation and deep blackness of despair? He went through Gethsemane and Calvary. And all the way the plea was, "Father, not my will but thine be done."

Our lot here, whatever it is, is for the best if we are striving Christians. Our Master went before us and though he plead for us to remain here, (because for our good and for the good of others) he further pleads, and to-day stands before the Father pleading, "that we may be kept from the evil." With that assurance of help let all tread life's journey, and the further end will be well worth all we may have to endure; and we, with our leader, can meet in the glad day when the conflict is over, with crowns of life and glad hearts.

w.

Man's Littleness Amid the Universe

The following testimony of one whom the scientific world deems great, is interesting but for the sad note at its end. We quote it as found in the *Pathfinder* of the 30th September.

"Man is but a microscopic being relatively to astronomical space, and he lives on a puny planet circling a star of inferior rank. Does it not, then, seem as futile to imagine that he can discover the origin and tendency of the universe as to expect a housefly to instruct us to the theory of the motions of the planet?"

"And yet, so long as he shall last, he will pursue his search, and will no doubt discover many wonderful things which are still hidden. Our children's children will still be gazing and marveling at the starry heavens, but the riddle will never be read."

We are glad that this last statement does not find a place in the Christian's belief, that there is a hope, and a bright one of a day coming when, once more in full harmony with the universe, we shall be taught of God and comprehend the great myteries of the now unknown.

The writings of prophet and apostle abound in such a hope, the hope of a full and complete understanding of the mystery of God. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what the Lord hath prepared for them that love him." And here "we see thru a glass darkly; but then face to face," "now I know in part, but then shall I know even as I am known." In that blessed day, so soon to come, the Christian rests a living hope. How much more substantial it is, after all, than the guess work and indefinite, and soon overthrown conclusions of science.

w.

It is not that we may expect to find it easier when we become christians that should make us anxious to be such. It is not that we will find life smoother in this way. But there is one thing that makes it better, more to be desired than anything else in the world, and that is that if we take up the journey whole-heartedly we have a consciousness of doing right, a conscience void of offense toward God and man, that causes the hardship of the journey to be overlooked. And when the Father himself deems it best for us to be rebuked and chastened we know it is because of his loving desire to see us perfect. He doth not "afflict any willingly," but "as many as I love," he says, "I rebuke and chasten." The christian bearing the affliction may know that even this is the thing best to fit him for the kingdom because it is done in love. And "to him that overcometh will I grant to sit with me in my throne;" the result of running the race truly.

Health and Temperance

Give us a Call

Give us a call, we keep good beer,
Wine, brandy, gin, and whiskey here;
Our doors are open to boys and men,
And even women now and then.
We lighten their purses, we taint their
breaths.
We swell up the column of awful deaths;
All kinds of crimes we sell for dimes
In our sugared poison so sweet to taste.
If you've money, position, or time to waste,
Give us a call.

Give us a call! In a pint of gin
We sell more wickedness, shame, and sin,
Than a score of clergymen, preaching all
day,
From dawn to darkness, could plead away.
And in our beer (though it may take longer
To get a man drunk than drinks that are
stronger)
We sell our poverty, shame, and woe.
Who wants to purchase? Our prices are low.
Give us a call!

—The New Crusade.

The Distiller and His Son

In the first year of my ministry there occurred an incident within the bounds of my congregation which a half-century has failed to efface from my memory. At that early day the cause of temperance was gradually spreading its influence through our country, and we thought it well to organize a temperance society in our community. In my congregation there was a gentleman thirty-one years of age, of more than ordinary intelligence and business activity. It was desirable that he should join our new society, and I did my best to bring him to that point but without success. On one occasion, when trying to persuade him to connect himself with the temperance movement, he said to me, "I never expect to be a member of a temperance society, and yet I rejoice at their existence. Not on my own account, but for the sake of that boy," pointing to his little son of four years. "When he has grown to manhood he will be under better influences than those which have surrounded his father. He will have *temperance men* for his companions—drinking usages will then have ceased."

I replied in most serious tones, "Mr. S.—, whatever effect temperance societies may have on the community at large, one thing is certain, which is that the destiny of *your little son* is in *your hands*, more than with all others; that such is your influence on that boy that it may be well expected that his future will be shaped by *you*, more than by the whole outside world."

I regret that my words were too prophetic! In about two years after the above mentioned interview I was called to bury that dear boy. He was burned

to death! His father had a small distillery on his farm. One evening, while engaged in removing some apple-brandy from the "receiver" into a cask, the boy standing by with lighted candle, the liquor was ignited, an explosion followed, and both father and son were covered with flames! The father was taken to his bed, and slowly recovered after weeks of suffering. But where was the son, who was to live and grow up under the happy influence of a temperance community! where was *he*? On the day of the funeral, as I entered the chamber of the suffering father, he turned his face to the wall, and raising his wounded hand as if to shun my sad look, exclaimed in agony, "*Oh, I know what you are going to say!*"—Selected.

Phthisis in Monkeys Cured

Four consumptive monkeys, left out in the open in Lincoln Park, Chicago, during the winter to recover or die, have nearly recovered. Three of the colony not afflicted with the disease, but kept in warm quarters, have died. These are the results of an experiment Dr. De Vry conducted at the suggestion of Dr. William Evans, a tuberculosis expert. The doctor had seen the monkeys and knew they were in consumption. Their death was the question of only a few weeks at most, and they had been segregated.

"Why don't you leave them out this winter?" the doctor said to De Vry.

"They would freeze to death," De Vry answered.

"Well, they will die anyway, and you might try it."

Dr. De Vry did. They were given quarters where they could be in the open air, and were provided with a bundle of straw in which to huddle. The alleged consumptives are now hale and hearty and frisk about their cages the livelong day. The animal keeper argues from the experiment that the more freedom monkeys are given in the open air the greater their chance of combating disease.

In this case what is good for monkeys is good for men.—Selected.

The Foot-Bath

The foot-bath is often a source of great relief and comfort to a sick person, and everyone who is likely to have charge of the sick at any time should learn how to give this bath in bed with the least tax and worry to the patient.

Here is a good way: Cover over the lower half of the bed with a large piece

of oilcloth (and the said piece of oilcloth no housewife should allow herself to be found without); then place a foot-tub with a small amount of water of medium temperature in the bed. Have the patient lie on the back, and flexing the knees place the feet in the tub; the knees can be supported if necessary by an attendant; cover the tub and knees with an old blanket, having placed a board over the tub to keep the blanket out of the water.

The patient can now lie there and thoroughly enjoy his bath. The water can be heated from time to time by adding more hot water. At the close of the bath, cool water to one hundred degrees; lift the feet out into towels and dry them.—Selected.

A Warning to Drug Users

One of the saddest cases we ever saw came to our notice a few days ago. A woman of wealth, who had for years moved in the world's highest circles, was found on the street by one of the workers in a state of intoxication. She brought her to the home, and we befriended her, and for a time had considerable hope of her reformation, but she finally fell, and came in one day a most loathsome sight, filthy, unkempt, and bedraggled in her finery—beastly drunk! She was taken to the police station, and from there sentenced to the insane hospital, a poor, degraded, disgusting wreck, lost to all sense of modesty and womanliness.

The beginning of this sad story was the treatment of a sore throat with cocaine administered by a regular physician, until an uncontrollable drug habit was formed. This led to the use of morphine, whisky, menthol, and kindred stimulants, until her ruin was complete.—Pentecost Herald.

A TWO DOLLAR bill came into the hands of a relative of mine, writes a lady in Boston, "which speaks volumes on the horror of strong drink or the traffic in it." There was written in red ink on the back of it the following: "Wife, children, over \$40,000, all gone. I am alone responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not thirty-five years old. I have killed my beautiful wife, who died with a broken heart, have murdered my children with neglect. When this bill is gone, I do not know how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hand of any man who drinks, let him take warning of my life's ruin."—Michigan Christian Advocate.

OUR YOUNG FOLK

A Young Crusader's Address

I'm mamma's little darling,
I'm auntie's little joy;
I'm sisters' little torment,
And papa's cunning boy.
I don't drink beer or whisky,
Some folks there are who do;
I'd rather have cold water,
I think it's best, don't you?
I do not use tobacco,
Cigars, or even snuff;
I don't intend to, either,
I do not like such stuff.
I think that I can travel
Life's journey all way through,
As well without as with them.
And if I can, can't you?
I am a Young Crusader,
I've signed the pledge for life
And when in years I'm older,
Please count me in the strife
The good, the true, the noble,
Through life I would pursue:
I'd live to aid the erring,
And restore them, would not you?
National Temperance Society.

His Eyes were Opened

Dr. C. G. Wills records in "The Land of the Lion and the Sun" an amusing instance of Persian duplicity and would be smartness. The doctor had successfully treated a prosperous baker for cataract in both eyes, for which he received the sum of four pounds. It was his opinion that the baker was the obliged party. The man, however, regreted the four pounds.

A few days later, he says, a melancholy procession came to the dispensary. The baker, with a rag of a different colour over each eye and a huge white bandage around his head, was led into the apartment. His relatives informed me that through my treatment he had gone totally blind, and he had come to get back his four pounds.

"Ah, sahib, I am now stone-blind," he said.

I had some difficulty in getting him to remove the bandages, but that done I saw that his eyes were all right. I was angry; for aside from the man's ingratitude, I did not like to be robbed of the credit of a cure in so public a manner. The room was full of patients. My course was quickly decided upon.



"Of course," I said, "if I have deprived you of sight, it is but fair that I should remunerate you and return you the four pounds."

"Ah, yes, doctor sahib," he said, "if you will give me back the four pounds, and, say, forty pounds, besides, I should pray for you, I and my family; we should all pray for you."

His family supporters all chimed in with, "Yes, yes, he has spoken well!"

"Very good, if you spokethe truth," I said. "But (turning to the bystanders) what ought to be done to a man who comes here with a lie in his mouth? This man is a liar. He sees perfectly."

The baker grasped the table and turned pale.

"Ah," I shouted, "you dog! I will enlighten your eyes, "saying which I opened an old amputating case and seizing a glittering knife of large size, I brandished it in his face. He flinched, and nimble turned, ran out of the door and down the stairs, pursued by my servants and as many others as could run.

"Stop thief!" I shouted from the open window. The cry resounded along the crowded bazaar. Every idler took it up, every hand and every stick were turned on the flying man. He was caught and his clothing torn to rags by the seething mob.

I shouted to him and asked him if he could see.

"O sahib," he replied, "through your kindness I see! Indeed, I do!"

—Selected.

How Birds Use Their Bills

The birds do not have hands but they have something that answers just as well. Their bills are as useful to them as your hands are to you.

They are not all made alike, or used in the same way. The duck has a very queer bill. It is made so because this bird has to find its food under water. It cannot see what it gets, and feels instead.

So this bill is filled with nerves for the purpose. It has a row of little points, too, all around the edge, something like teeth. But how does the duck use it? Let us see.

When searching for food, it thrusts this bill down, and brings it up full of mud. Now in the mud are the very things the bird lives upon.

These little nerves tell just what is good to eat. What is not good is sent out through these queer points, just as if it were a sifter. The nerves in this funny sieve take very good care that nothing shall be lost that is worth eating.

You know all about the little birds that build nests with their bills, and what wonderful things they are. Some can sew very well with their beaks; of course they use their feet, too.—Selected.

One Little Word

A gentleman, having three sons, sent them to the city for their education; but like many other boys, they were apt to forget their "p's and q's." When summer came round they returned home for their vacation. The father noticed little or no improvement in their manners, but did not care to "lecture" them, so resolved to reprove them in a practical way when opportunity arose.

The boys had an uncle living near who promised them a drive. When a fine day came round Uncle Sam called, and the boys, who were very much delighted, each asked for himself if he might go. Willie asked first—

"Father, may I go to drive with Uncle Sam?"

"No, my son."

"Father," said Charlie, "May I go with Uncle Sam for a drive?"

"No my son."

"Father," said Josie, "Please may I go with Uncle Sam for a drive?"

Yes, my son, you may."

A second lesson, you may depend, was never needed.

Do you know why the father allowed Josie to go?

—Selected.

"Catch it, catch it."

"Catch what?" said Paul.

"That ugly word you let out."

But Paul could not catch it. It had gone its way and given a cruel hurt to the heart of his little sister.

Keep the cross words in. Once out, you cannot stop the hurt.—Selected.



Why Do We Wait ?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard ?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace ?

Why do we wait till eyes are sealed
To light and in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance ?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers ?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last !

O, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise.

—British Weekly.

Abraham Lincoln's Two Text's

Among those who might fairly claim to have known Abraham Lincoln were the pupils in a primary and intermediate school located near the White House in Washington, the yard of which was separated by a fence from the rear end of the White House grounds. Most of the reminiscences of the president, which the boys carried away with them were small events not easy to relate, but such, nevertheless, as gave to them a growing love for the great man who sometimes found recreation in watching and applauding their sports, and who more than once visited the school and addressed the children. One incident, however, stood out distinctly, and is described by a witness, one of the boys then attending the school.

One day the teacher gave a lesson on neatness, and asked each boy to come to school next day with his boots blacked. They all obeyed; but one of them, John S., a poor one-armed lad, brought down upon himself no end of ridicule, for he had used stove-blackening, the only kind of polish which his home afforded.

Boys are sometimes merciless in their ridicule. The poor child, only nine years old, and doubly sensitive because of his lost arm, tried to be brave, but his lips were quivering, and the tears were in his eyes, when the jeering suddenly stopped; for there, leaning

upon the fence and listening, stood the President.

Mr. Lincoln uttered no word of reproof, but entered the schoolhouse and made inquiry of the teacher. He learned that John was the son of a dead soldier, and that his mother, who had other children, was a washerwoman. Then he went away, and it was many days before he came back again.

The next morning John was at school in a new suit, and with new shoes radiant with the best blacking. The change was so great the boys hardly recognized their companion, whom they plied with question? John replied that the afternoon before, the President and Mrs. Lincoln and another lady had called at his home in their carriage; that the President had taken him to a clothing store and bought him two suits and that while he was doing this, the ladies made inquiries of his mother, which later were followed by clothing for the two little girls, and a supply of coal and groceries. In addition to this information, the lad brought to his teacher a scrap of paper containing a verse of Scripture, which Mr. Lincoln had requested to have written on the blackboard:—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Some weeks afterward, when Mr. Lincoln visited the school again, the verse was still there, and the teacher called his attention to it. Mr. Lincoln adjusted his spectacles and read it, then removed his glasses and wiped them, and the boys thought there were tears in his eyes. But he replaced his glasses, and taking a crayon said, "Boys, I have another quotation from the Bible, and I hope you will learn it, and come to know its truth as I have known and felt it." Then below the other verse he wrote:—

"It is more blessed to give than to receive."

A. LINCOLN.

One boy, at least, never forgot it. He is now himself a teacher in the public schools, and often tells the boys he teaches of the two texts which President Lincoln taught to him and his school-mates.—*Selected.*

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4 : 7.

Guard the Child

"If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form." Something similar takes place after wounds which touch the tender germ of the human heart. Therefore you must keep holy the being of the child; protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's nature is more tender than the finest or tenderest plant."

The Sunshine Man

"There's the dearest little old gentleman," says James Buckham, "who goes into town every morning on the half-past-eight train. I don't know his name, and yet I know him better than anybody else in town. He just radiates cheerfulness as far as you can see him. There is always a smile on his face, and I never heard him open his mouth except to say something kind, courteous, or good natured to everybody, yet never with the slightest hint of presumption or familiarity. If the weather is fine, his jolly compliments make it seem finer; and if it is raining, the merry way in which he speaks of it is as good as a rainbow. Everybody who goes in on the eight-thirty train, knows the 'sunshine man'; it's his train. You just hurry up a little, and I'll show you the sunshine man this morning. It's foggy and cold, but if one look at him doesn't cheer you up so that you'll want to whistle, then I'm no judge of human nature."

The Parrot and the Dog

Mr. Brown had a dog called a pointer. That name is given to dogs because, when they see a bird, they stand still and point at it with their nose; then the hunter sees where the bird is, and can shoot at it.

Well, the bird and the dog of which I am telling you were owned by Mr. Brown, for there was a parrot in the house that came there as a gift. When the dog came into the room, he saw the bird. He stooped and slowly pointed at it.

What do you think the parrot did then? It came slowly across the room, stood in front of the dog, looked him in the eye, and then called out loud: "You're a rascal!"

The dog was so surprised to hear a bird talk that he put his tail between his legs and ran away; and from that day he was never known to point at a bird.—

The Picture World.



Missions



The Ninety and Nine

Po' lil' brack sheep that strayed away,
 Done los' in de wind an' de rain,
 An' de Shepherd He say, "O hirelin'
 Go fin' My sheep again."
 An' the hirelin' say, "O Shepherd,
 Dat sheep am brack and bad."
 But de Shepherd He smile, like dat lil'
 brack sheep
 Wuz de onliest lamb He had.
 An' He say, "O hirelin', hasten,
 For de win' an' de rain am cold,
 An' that lil' brack sheep am lonesome
 Out dere, so far f'um de fol'."
 But de hirelin' frown, "O Shepherd,
 Dat sheep am ol' an' gray;"
 But de Shepherd He smile, like dat lil'
 brack sheep
 Wuz fair as Je break oh day
 An' He say, "O hirelin', hasten,
 Lo, here is de ninty an' nine,
 But dere way off f'um de sheepfol',
 Is dat lil' brack sheep of Mine!"
 An' de hirelin' frown, "O Shepherd,
 De res' oh de sheep am here!"
 But de Shepherd He smile, like dat lil'
 brack sheep
 He hol' it the mostes' dear.
 An' de Shepherd go out in de darkness
 Where de night was col' and bleak,
 An' dat lil' brack sheep He fin' it,
 An' lay it agains' His cheek.
 An' de hirelin' frown, "O Shepherd,
 Don' bring dat sheep to me!"
 But de Shepherd He smile, an' He hol' it
 close,
 An' dat lil' brack sheep—wuz—me!
Paul Dunbar.

The Aboriginal Indians of Demerara.

Listening at one of the services held at Georgetown, Demerara, to the reports from various of the islands of the progress of the cause of God's truth therein, one was forceably reminded that the moving providence of the Almighty was pursuing a steady advance. And that though the outward evidences of great progress were few, yet the steady undercurrent had set in and that the deep movings of God's Spirit meant much to the future of our work.

While engrossed in the consideration of these reports, there rose one to most of us of little known, a brother from the interior, an Indian from the Arrawak tribe, on the Essequibo River. In the simple language of one unacquainted with the English he placed before us the situation of his people, the hungering in their souls for the better way and plead with earnest tone that some one might be selected to go forth into the forest lands and seeking the lost and wandering children of the forest, bring them to the fold of the Redeemer. and still another of these brethren rose and plead in like manner amid the wrapt and deeply moved audience.

The shaft went home. The call came to us with irresistible power and not a soul was present but must have said in his heart, God helping, they shall have a teacher, they shall be taught the way everlasting. And here, three months afterward, as the writer sits and ponders over the subject, he is moved with the same spirit and before you, dear readers, lays the conditions, makes known the call of the forest children, and ask the question, Shall they not have a teacher?

Our interest was kindled in these peoples of the vast interior and having made the necessary arrangements with them, we determind to make a visit to

and again showing against the horizon, never hill in sight; and the rolling billows meeting the coast's, muddy-shores.

In the distance yet fairly distinct ahead could be seen the low islands at the Essequibo's mouth, and toward this portion our stanch little craft turned its prow. After a couple of hours we turned into one of the mighty mouths of the river and up the stream to the wharves of Leguan, the largest of the islands in the estuary. After a few moments stay we left, ascending the river and turning hither and thither in a course best known to the vessel's captain, through narrow passages, here close along bush covered shores, there



ABORIGINAL INDIANS AND CHURCH ESSEQUIBO.

their village far up in the woods of the Essequibo. So at the close of the Conference sessions which we are attending, it was decided to take the steamer up the Demerara West Coast to the Essequibo, there to meet these newly-made friends, and with them journey up the rivers and creeks to their home, holding service in their little chapel while there.

Leaving the docks of Georgetown, at an early hour the Thursday morning, our little side wheeled steamer, running with the tide, brought us quickly to the open sea where we turned to the westward along a low lying coast, covered with bush, here and there a plantation appearing, with estate chimneys now

in mid channel, again into the great river itself and still again through tortuous channels between the islands with a stop at Wakanaam, a large islet to the West of Leguan and finally emerging at the most westerly river's mouth we ran across the mud coloured waters to the wharf at Aurora on the mainland of the Essequibo's west coast.

Here true to appointment, as we came within sight, we saw our faithful Indian friends awaiting us and in a short time, with a favourable tide we were in their little bateau speeding up the river to the mouth of the Supenaan Creek, where we were to leave the Essequibo and by paddle make our way

through the virgin forests to their homes.

The trip up the river passed uneventfully, as did the remainder of the journey. But as we entered the Supenaam from the mighty river, (and the Supenaam Creek is several hundred feet wide and very deep,) we could not but be struck with the quietness, the peace and the repose in the still air, with never a note but an occasional one from a passing bird or the gentle splash of the Indian paddles in the waters. And some way our spirits took in the beauty, the grandeur of it all as we stood face to face with nature, God's great out-of-doors, untrammelled by the ways or works of man. A calm pervaded the scene and a like quietness seemed to grasp our inmost souls.

From the Supenaam, we turned into a small creek, just large enough for us to pass comfortably, the Tappercrooma, up which we paddled for several miles, through forests whose overhanging branches admitted scarcely a ray of sunlight, but from whose silence came the sound of birds, calling to their mates. Suddenly out of the forest our bateau shot into the open, glorious sunlight of a great savannah, grass covered, with here and there a palm tree growing. And beyond the savannah at its further rim, we came to the landing place of the Indian village, situated on a low sand hill at the forest's edge.

We landed amid hearty greetings and were soon comfortably situated in their village. But to us the scene was new, the call of the wild was upon us and we went forth with our new-found friends to view God's handiwork. Suffice it to say we learned some lessons to us new, but none the less valuable, from God's great and glorious creations.

And then the night drew nigh. And with it, from a neighbouring village, came more of the forest children; and with these friends of nature, we gathered in the little chapel, amid dim, flickering lights, and studied with them of the great God, the Father of us all, who had brought us among them, whose care was over the world, over them, over us. We spoke of the Saviour's coming to earth, of His coming again, and as we talked and communed together, tears of joy found their way to our eyes, for all felt that it was good to be there.

And again came the thought, "They wish a teacher." Ours is but a passing visit. We have touched but for a moment with our finger-tips one of hundreds of villages, and the question arose, "Who will go?" And the question still rings in the ear "Who?" Is there not one who will answer, "Here am I, Lord, send me."

The night was spent in hammock in the forest style, and before the first faint streakings of dawn had appeared, we were down through the star-lit

savannah, into the dark woods, through the tangled bush toward home. And as the faint light of day came through the trees, as old Sol pierced the dark night and brought the light of morning to our vision, the forest became alive. The birds were gaily flitting here and there, their forms resplendent in many colours, and awakening the slumbering forests with their song. From the far distance came the roar of baboons and the monkey's shrill call. Parrots and macaws added their cry to the joy songs of the morning, till we with them felt the joy infusing our breasts, and bidding our hearts be glad.

So we left the forest children in their homes; we bade them a last good-bye on the wharf at Aurora and took us back to what is called civilization. But there comes from the forest still the persistent cry of a longing people for a teacher. Does it not reach your heart, dear reader, does not the call demand your answer? You, it may be, cannot

go. Whom shall we send, you and I? And who will go? From out of the depth beyond, somewhere, somehow, we can but believe that someone, whose heart is open will respond, "Here am I, Lord, send me."

W.

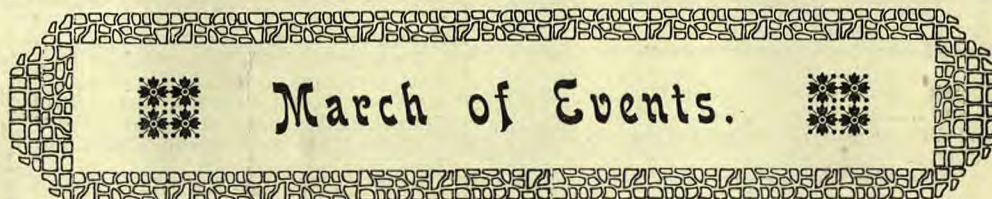
Our Work and Workers

* We note in the *Signs of the Times* of recent date that Bro. G. F. Enoch of the East Caribbean Conference represented the work in this field at the Northern California Camp Meeting.

The *Review and Herald* of Oct. 5th; that Pastor W. J. Tanner and family sailed from New York to Hayti on the 27th September.

Bro. and Sister L. J. Burgess who for years were labourers in India and were compelled to leave on account of Bro. Burgess' failing health, are expecting to go again to their chosen field in October, Bro. Burgess having recovered his health. They open work among the native Hindustani peoples.

Jamaica Conference is sending Bro. Frank Hall and wife to the Cayman Islands this fall, thus opening another of the unentered portions of the West Indian Fields.



It is anticipated that on account of the destruction of the oil wells of the Baku district of Russia, oil prices will be raised the world over.

What is said to be the highest price ever paid for land is the amount paid by the London common council for a strip of private property on Picadilly, the rate being about \$7,500,000 per acre.

The great bridge over the Zambesi river at Victoria Falls on the Cape to Cairo railroad was recently completed. It is 420 feet above the river and of Cantilever Construction.

The Japanese battle-ship Mikasa, flagship of Admiral Togo, was destroyed at Sasebo, Japan, on September 11, by fire and explosion of at least one of her magazines. The first reports indicated that a great many lives had been lost, but later reports seem to minimize the extent of the disaster in this regard.

Greece and Roumania have recalled their ministers, owing to the state of feeling between the two countries over the question of indemnity for outrages committed on Greeks in Roumania and the desecration of the Greek flag.

The existence of the Samoan Island of Savii is said to be threatened by the simultaneous activity of three volcanoes. Great boulders and much lava are being thrown out of the craters.

England—Japan

The visit of the British Asiatic squadron to Japan has been a season of rejoicing and fraternizing for both nations. The British Admiral has been personally received by the Mikado and the sailors and officers of the fleet of both nationalities have been on friendliest terms. The occasion has done much to show the true meaning of the Anglo-Japanese Alliance to the Japanese people.

The Norwegian Throne

Prince Charles of Denmark, with the concurrence of the Danish ministry has accepted the offer of the Norwegian throne and will ascend it as King Haagon the VII.

The Russian Revolutionary Movement

This movement met a severe check in the recent peace treaty which came upon them unexpectedly. Disorders fostered by them are still in evidence in distant portions of the Empire such as the Caucasus, but on the whole the leaders are counseling quietness, realizing that the present moment is inopportune for a general rising, because of the return of the army and the release of the strain upon the government consequent on peace being declared.

It is thought that now the government of Russia is released from anxiety in the East, the promised reforms will not be carried out, or if so only half-heartedly.

M. de Witte has been created a Baron for his part in the peace negotiations.—Russia has removed the discriminating tariff against American goods imposed above all other nations, owing to the American part in the recent negotiations.

China

For many years the only coin in China was a small brass cash—with a square hole in the center. It was worth about one-twentieth of a cent. Recently, however, the government has put into circulation a coin called a "cent" worth about one farthing, or half-cent.

A New Island

By the eruption beneath the sea a new island has been created in the volcanic group, lying about 25 degrees north latitude, and 14 degrees east longitude, half way between the island of Guam and Japan. It has been claimed by Japanese fishermen in the name of Japan and the Japanese flag hoisted.

Great Strike expected in 1906

It is confidently expected in all quarters that there will be a great coal strike throughout the anthracite and bituminous coal regions of the United States during 1906. Both operators and miners are making huge preparations for the conflict, and telegrams state that it will be beyond anything yet attempted. The consumers are looking forward to high prices and consequent suffering to result.



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

November 1, 1905.

"The curse cannot get beyond Calvary."

"Silence is golden chiefly because it is rare."

"It is never hard to hold the people if you are really helping them."

"No Judas ever betrayed his Lord without first betraying himself."

"You cannot warm your heart on the Bible and refuse its light on your way."

"The things which we prize most may be our greatest encumbrances."

"It is not the mentioning of mercies but the improvement of them to piety, which expresses our thankfulness to God."

"The cure of a feeble faith is alone to be found in the invigoration of our whole spiritual life by intercourse with God."—*Andrew Murray.*

Owing to the delays in the mails, the manuscript on "The Prophetic Gift," from the pen of the editor, Pastor G. F. Enoch, who is on furlough in America, did not arrive in time for this issue of the WATCHMAN. It will appear later however, and we are sure will be more appreciated because of our earnest anticipations.

The Great Advent Movement

Just as we are about to go to press we are in receipt of the first copies of that new book advertised on page two of the cover: "The Great Second Advent Movement". We are more than pleased with its appearance and contents. Author and publisher have done all possible to make it interesting, readable and instructive. If you are interested in knowing more about the rise and progress of the greatest movement known to the religious world, send for a copy. Nearly five hundred pages devoted to the early history, the conflicts and the present status of this movement, together with a survey of its future are in the volume. Price, cloth bound, illustrated, \$1.50 postpaid.

The War in a Nutshell

Began Feb. 1904. Peace agreed to on Aug. 29, 1905. Duration, 570 days.

Cost in Life and Money

Russian casualties in battle420,000
 Japanese casualties200,000
 Prisoners—Russians in Japan, 72,000; Japanese in Russia, 7,000,
 Cost in money—Russia (treasury funds), \$615,000,000; Japan, \$5,000,000 a week, or \$410,000,000.

Cost in Ships and Territory

Russia lost 73 ships, worth \$150,000,000;
 Japan lost 12, worth \$15,000,000.
 Russia's loss of material at Port Arthur, Dalny, and of the Manchurian railway is to be added, making at least \$100,000,000.

Territory Gained and Lost

Territory gained by Japan in Korea, Sakhalin, and Liao-Tung Peninsula, 196,000 square miles, with a population of 20,000,000.
 Territory lost by Russia, half island of Sakhalin.

Treaty Provisions

The treaty will provide that:—
 Russia recognizes Japanese preponderating influence in Korea.

Russia agrees to respect the administrative entity of Manchuria.

Both nations agree to evacuate Manchuria. Japan ratifies Russia's lease of the trunk line railway across Manchuria to Vladivostok.

Russia surrenders the Chinese Eastern railway from Kwan-cheng-tse pass to Port Arthur to Japan.

Russia acknowledges Japan's title to Port Arthur and Dalny.

Russia acknowledges Japan's title to that portion of Sakhalin south of the fiftieth parallel of latitude.

Each belligerent shall reimburse the other for the care of her imprisoned soldiers, sailors, and citizens.—*Washington Evening Star.*

For the Holidays we are preparing a special issue of the CARIBBEAN WATCHMAN. For the past two years this has been our custom and this year we are planning to carry it out in a more generous way than ever before. The cover will be in two colours, with a beautiful illustration, on magenta paper. The inside pages will be made especially attractive; and more important than all else, the contents will be both instructive and pleasing.

Among the many interesting articles to be presented are the following:—
 "UNTO YOU A SAVIOUR; the Babe of Bethlehem."
 "The King of Glory; Christ our Lord."
 "When He Comes." A Christmas story.
 "The Message of Preparation."

Appropriate poetry will be found in every department and many interesting short incidents and stories in addition to the above.

Should you be unable to obtain this special number from our agents or should you desire copies sent to your friends we will post them for you on receipt of four cents per copy. If ten or more are ordered at one time to different addresses, three cents per copy, or to the same address for two cents and a half per copy. Order now. Do not wait till the edition is exhausted.

The next Reformation will be headed by the pope, according to Prof. C. A. Briggs, and the reform is to consist in a restoration of Jesus Christ to the central position. This sounds well, but it is easy to see in the movement that the Christ who is to be thus exalted will not be the Christ of the Bible, but the Christ of modern thought. Prof. Briggs writes thus of the attitude of the papacy toward this movement. "It is of great importance to understand the fundamental principles of reform in the words of the pope himself, namely, 'Restaurare ogni cosa in Cristo,' to make Jesus Christ himself the center and mainspring of all reform. This is exactly what the most enlightened Protestants desire for their own churches; what more can they ask for the Church of Rome? The Christological movement has been, and still is, one of the strongest impulses of the past fifty years. It is of immense significance that the Roman Catholic Church, under the headship of the pope, deliberately enters into and takes part in this world-wide movement."

It is certainly significant when the system of Anti-Christ engages in such a movement, and still more significant when Christian teachers see nothing startling or suspicious in the phenomenon. The Saviour has warned us that the last days will see false Christs and false prophets, so that it will not be surprising if they also witness a false reformation, with

the pope as the chief reformer. Prof. Briggs says: "The more advanced Protestant scholars have been working for half a century and more to lead Christians back to Jesus Christ, and have only partially succeeded. If now the pope, as the head of the Roman Catholic Church, owing to the reverence and obedience given him by that whole church as the successor of St. Peter and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the protestant churches will have to bestir themselves to keep up with it."

Watchman Press Fund

For one or two months this fund has not appeared in our columns, but we are glad to see a revived interest in it and to report progress. We really hope that our people will come to our assistance at this time so that we can clear off our present small indebtedness.

Steps are being taken whereby it is hoped in the near future to be able to do our press work on the Watchman in our own office; and help now to clear off the old debt will enable us to go forward in this purpose. Shall we not hear from many with their donations, however small?

Previously reported.....\$614 75
 Couva Church..... 2 88
 A Friend, California, U. S. A..... 2 00
 Friends, Demerara..... 2 50
 C. H. Grimshaw..... 2 00

\$624 13

Japanese Teaching Russian to Russians

One of the most unexpected things that has ever occurred in connection with any war is now being successfully done at Himeji, Japan. At this town are confined the seventy thousand Russian prisoners of war, mostly from Port Arthur, nine tenths of whom are illiterate. With a desire to improve their minds, the Japanese government has established in the prison a school to teach the illiterate Russians their own language. The Japan Daily Times says: "Thanks to the teaching, those soldiers who were totally illiterate are now able to write letters to their homes. It is stated that the authorities of the quarters are receiving inquiries from Russia asking if the letters were really written by the senders."

This certainly is one of the most unusual events ever produced by any war, and is as creditable to the Japanese as it is valuable to the Russians. The Kobe Daily News now issues an illustrated weekly called *Japan and Russia* for the prisoners. "The magazine is to keep the seventy thousand Russian prisoners now in this country informed about the general situation at the front, and the attitude of the various powers in connection with the war, as well as to acquaint the prisoners with the characteristics of our people, thus preparing the way for mutual friendship and confidence between the two nations after the restoration of peace. The first number contains nearly twenty beautiful illustrations in half-tone.

No wonder the Russians are not over anxious about being released.—*Selected.*

In Behalf of the East Indians

We are glad to find that numerous of our readers are becoming interested in the East Indian work. From several sources we have received words of cheer and encouragement, and we are happy to report a donation of \$2.00 from a friend at Couva, Trinidad. If there are others who are willing to help this needy work we shall be glad to receive their donations and acknowledge same in our columns.
 Mrs. Miriam Bunting..... \$2.00

GOOD HEALTH



How we wish we could impress upon our readers the necessity of studying carefully how to preserve their Health. It is such an important thing. So much depends upon it. Good Health is better than a Life Insurance Policy.

September *Good Health* [West Indian Edition] has these excellent articles on Health Subjects.

"The Physical Improvement of the Nation."

The Simple Life as lived in the Orient.

Motherhood as a Profession.

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To Advertisers.

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

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