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Another equally good, if not better volume of stories for little people is "*Best Stories from the Best Book*." It is, of course as its name implies, a volume of Bible stories and they are well told. There never was a dissatisfied purchaser among the hundreds of thousands who have bought it. Illustrated with black and coloured plates in abundance. Obtain one for your little ones. Post-paid only fifty cents in board with cloth back.

The publishers in placing that unique little volume, "*Bible Text Book*" upon the market describe it as "a compendium of Bible subjects containing forty-nine tersely written Scripture readings on as many different themes." But this does not half describe it. Some of our friends who have bought it and studied it, tell us it is one of the best travelling companions they have and that they constantly refer to it and study the scriptures as outlined therein. They find it the "much in little" of Bible study books.

There has been some little controversy of late over the change (?) of the Sabbath from the seventh to the first day of the week. Some very erroneous views have been presented by those who were discussing the question as to what Seventh-day Adventists believe. If you would like to understand something concerning Seventh-day Adventists' views as they are, we would be glad to send you "*The Change of the Sabbath*" by Butler, at twenty-five cents in paper or fifty cents in cloth.

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THE CARIBBEAN WATCHMAN.

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

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—In the Cross of Christ ¶ Glory.—

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

John Bowring.

Remitting and Retaining Sins.

Whose soever sins ye remit," said Christ, "they are remitted; . . . and whose soever sins ye retain, they are retained." Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount He forbade this. It is the prerogative of God. But on the church, in its organized capacity, He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and, if possible, to restore. "Reprove, rebuke, exhort," the Lord says, "with all long-suffering and doctrine." 2 Tim. 4: 2. Deal faithfully with wrong-doing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath-breaking, stealing, idolatry, and every other evil. "They which do such things shall not inherit the kingdom of God." Gal. 5: 21. If they persist in sin, the judgment you have declared from God's Word, is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonours her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who

despises the authority of the church, despises the authority of Christ himself.

But there is a brighter side to the picture. "Whose soever sins ye remit, they are remitted." Let this thought be kept uppermost. In labour for the erring, let every eye be directed to Christ. Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Saviour. Let them encourage the sinner to repent, and believe in Him who can pardon. Let them declare, on the authority of God's Word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. All who repent have the assurance, "He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7: 19.

Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief, into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven.

Only in this sense has the church power to absolve the sinner. Remission of sins can be obtained only through the merits of Christ. To no man, to no body of men, is given power

to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations; but they themselves were not empowered to remove one stain of sin. The name of Jesus is the only "name under heaven given among men, whereby we must be saved." Acts 4: 12.—
"The Desire of Ages," pp. 805, 806.

"What Man Cannot Reverse"

When Balaam was called upon to curse Israel, instead of cursing he blessed them. He uttered a great truth to Balak when he said, "God hath blessed and I cannot reverse it." Num. 23: 20. And in 1 Chron. 17: 27 we read "For thou blessest O Lord, and it shall be blessed forever." So we see that God's blessings are as permanent as the ages; and man can neither reverse nor obliterate them.

We read in Gen. 2: 3, that "God blessed the seventh day." It was the day He blessed. "The seventh" is a definite statement. So after God blesses a thing, "it shall be forever," and He blessed the seventh day, therefore it will forever be His blessed day. And what He blesses man cannot reverse, therefore man can never change the blessing from the seventh day to a day God never blessed. No, not even the "man of sin," although he exalts himself above God, and thinks himself

able to change the times and God's law. The fact remains, "That what God has blessed man cannot reverse."

Again God says, "Blessed are they that do His commandments." Rev. 22: 14. Man cannot reverse this blessing. The faithful commandment-keepers of past ages, have been followed and persecuted by the "sleuthhounds" of the "man of sin," but they have never been able to reverse the blessing pronounced and enjoyed by those that keep the commandments of God. And what God blesses it shall be blessed forever, therefore, man will everlastingly enjoy a blessing by observing God's blessed Sabbath day. Therefore, "Remember the Sabbath day, to keep it holy." Ex. 20: 8.

God Hears and Answers Prayer

Mrs. Frank Leslie, who made such a marked success in the business world, paying off over three hundred thousand dollars of her husband's debts when he had died a bankrupt, said that there came a time when it seemed that she would certainly fail. She did not know what to do, or where to turn. She was forced to raise fifty thousand dollars at once, or everything would be lost. To meet it she did not have a dollar, and had no credit. The story is more interesting in her own language: "I went in my trouble to dear old Dr. Deems, and he prayed for me, and so did the congregation of the Church of the Strangers. I don't know, but it did seem as if their prayers were answered. When it appeared certain to me that everything would have to go, and I would be driven upon the street worse than penniless, a woman came to see me. She was a stranger. She said she had heard of my brave struggle and threatened ruin, and handed me a check for fifty thousand dollars. The name on the check was Eliza Jane Smith. God bless her! She did not want security, but wanted to make me a present of the money. I would not accept it, and gave her notes payable in instalments of five thousand dollars each. I paid the pressing debts, and with these out of the way I was able to boom the business. Six months later the first note came due, and I had met with such success that I was able to give my benefactress the entire fifty thousand dollars instead of five thousand." How many in narrower circles have found themselves against the same stone-wall of difficulty they could not scale until, in their helplessness, they cried out to God, and He opened a path before them in a way they knew not. —*Selected.*

The Hardest Heroism

It is harder to do our best in little things than in big things. Probably that is why most of us have little things to do most of the time,—so that we

shall not lack in the best of training. Steady going goodness in the common-places of life puts greater demand upon the fibre of character than the situation that calls for what is known as heroism. The soldier who serves his country faithfully in camp or garrison without ever being called into action against the enemy is put to a severer test than the soldier whose name is deservedly in the newspaper headlines for bravery and skill in the emergency of battle. Heroic action in an emergency is prepared for, to be sure, by this same steady-going faithfulness in little things, but the greatest heroes are those who never have a chance to seem heroic.—*S. S. Times.*

Keeping it to Ourselves

Those who have the heaviest burdens to bear, talk least about them. It is the younger ones—younger in years or experience—who think their load is a little heavier than any one's else. The real burden-carriers have not time or energy to waste in talking about their hardships. The presidents of the United States, of whatever party they may be, have hardships or burdens and burdens that perhaps equal those of the average man or woman; yet presidents say little about that phase of their work. The very dwelling on the hardships or unpleasant features of one's work increases those hardships. They thrive under the cultivation of talk. No one's burdens are too heavy. We are not bidden to add our burdens to our brother's; we are bidden to bear his, and by so doing we shall lighten our own.—*S. S. Times.*

Ebenezer

When our soul is much discouraged
By the roughness of the way,
And the cross we have to carry,
Seemeth heavier every day;
When some clouds that overshadow,
Hides our Father's face from view,
Oh, its well then, to remember
He hath blessed us hitherto.

Looking back the long years over,
What a varied path! and yet
All the way His hand hath led us,
Placed each hindrance we have met;
Given to us the pleasant places,
Cheered us all the journey through,
Passing through the deepest water:
He hath helped us hitherto.

Surely then our souls should trust,
Though the clouds be dark o'erhead,
We've a friend that draweth close,
When all other friends have fled.
When our pilgrimage is through
And the gates we're sweeping through
We shall see with clearer view
How He's blessed us hitherto.

Selected.

What the Face Told

Two young girls in the parlors of a celebrated photographer were waiting, somewhat impatiently, their turn for a sitting. When the studio door was opened and two middle-aged ladies

emerged, the eyes of the girls ran swiftly over the face and figure of the one who had evidently been before the camera.

"Dear me! All this time wasted on her?" whispered one pair of rosy lips. "When I get to be as old and homely as that, I'll not bother with having pictures taken, I can tell you."

But the artist was even then expressing to his friend his satisfaction with his sister. "I like to take that kind of picture—a face that is full of character," he said. "That patient steadfastness in the eyes; the strong lines about the mouth, will come out finely. Pretty faces are plentiful enough—they mean nothing except that care and time have not yet touched them—but strong, sweet faces have to be slowly chiseled out, year by year, by some workman within."

So the careless young girl is even now deciding what her face of the future shall be; and somewhere, whether she chooses or not, it will be plainly pictured.—*Well-spring.*

Universalism in a Nutshell.

"I am a Universalist," said C. G., boastfully, "and you orthodox are not fair in saying that our system is inconsistent with reason."

"I will prove the irrationality of your system," said his friend. "You believe that Christ died to save *all* men?"

"Yes, I do."

"And you don't believe there is a hell?"

"No, I don't."

"You don't believe there is any punishment hereafter?"

"No, I do not; men are punished for their sins in this life."

"Well, now, let us put your *rational* system together. It amounts to just this—that Christ the Saviour died to save men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."—*Selected.*

Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and not infrequently the most beautiful flowers are seen growing out of the crevices of the rock. Thus it is with many of the neglected books of the Bible.—*William M. Taylor.*

Let it be written upon the conscience as with a pen of iron upon the rock, that real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right.

—*Mrs. E. G. White.*

RECEIVE YE THE HOLY SPIRIT

The Need—the Conditions

The greatest need of this sin-stricken world is a Spirit-filled church. And the greatest need of the church is to be filled with the Spirit.

"Receive ye the Holy Spirit," said Jesus to His disciples. And to the Ephesians Paul wrote, "Be filled with the Spirit." Eph. 5: 18. To the Romans he declared, "If any man have not the Spirit of Christ, he is none of His." Rom. 8: 9.

The question of a Spirit-filled church is one of primary—importance. It is fundamental. It vitally affects every professing Christian, and concerns every unsaved sinner. The continual presence of the Holy Spirit is as necessary to spiritual life as a constant supply of food is to physical life. Its abiding presence is of as much greater importance than bread, as the realm of the spiritual is greater than the realm of the physical.

The Conditions—What Are They?

Like all other proffered blessings of the Gospel, there are conditions to be complied with in order to receive and retain the Holy Spirit in all its fulness. These conditions are clearly expressed in the Scriptures. Note the following:

1. Obedience.—In his defense before the Jewish council, the apostle Peter said: "We are witnesses of these things; and so is the Holy Spirit, whom *God hath given to them that obey him.*" Acts 5: 32, R. V. Obedience is therefore a condition upon which the Holy Spirit is given. This is the first, the most comprehensive and all-inclusive, condition. Taken in its fullest and broadest sense, it might be said to be the only one, though the emphasis given to some of the varied phases of obedience seem to place them before us as separate and specific requisites.

There can be no baptism of the Holy Spirit, no Spirit-filled church, when obedience to known duty is refused. "Obedience is the great foundation law of the Christian life. If you turn to Scripture, you must read almost every page if you would get all the statements and illustrations of obedience and its opposite."

"If ye love Me, keep My commandments, "were the words, with which Christ prefaced the promise, "I will pray the Father, and He shall give you an-

other Comforter, that He may abide with you forever: even the Spirit of truth." John 14: 16, 17. Three times in this same conversation with His disciples about the promise to send the Spirit to the church, the Saviour directs their attention to the obedience that must be ren-

emptied of sin. It is the glory of the religion of Christ that it provides complete and continued victory over sin. Before there can be a Spirit-filled church, there must be a sin-cleansed church. The believer in Jesus must know that each day he is washed from his sins. One sin cherished will hinder the Holy Spirit in His operations, and ultimately exclude Him from the heart. Because Christ loved righteousness and hated iniquity as no one else did, He was anointed with the Holy Spirit above all his fellows. Heb. 1: 9. To him the Spirit was given without measure.

3- The Denial and Crucifixion of Self.

—Perhaps the most searching and testing of all the requisites to a Spirit-filled church is the denial and crucifixion of self. "If any man will come after Me, let him *deny himself*, and take up his cross, and follow Me." Matt. 16: 24. "They that are Christ's have *crucified the flesh with the affections and lusts.*" Gal. 5: 24. "Self is Satan's personal representative in every human heart." That which Christ calls "self" is described by Paul as the "flesh," the "carnal mind," the "old man," "the body of sin."

Self and the flesh are the same thing: As another has pointed out, the "flesh" is "self" spelled backward, with the letter "h" prefixed. Self must be denied, the flesh must be crucified, "that the body of sin might be done away, so that we should no longer be in bondage to sin (Rom. 6: 6, R. V.); and this "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). The fact that self, the flesh, the carnal mind, is at enmity with God, and can not be brought into subjection to His law, is the reason why it must be surrendered, denied, crucified. The "old man" must die.

Paul said: "I die daily." "I am crucified with Christ." 1 Cor. 15: 31; Gal. 2: 20. This must be the experience of every believer if there is to be a Spirit-filled church. "In every heart there is a cross and a throne, and each is occupied. If Jesus is on the throne, ruling, self is on the cross, dying. But if self is being obeyed, and so is ruling, then it is on the throne. And self on the throne means that Jesus has been put

The Church Triumphant

Methought I stood, one summer night,
Upon a hoary mountain side;
I'd journey'd far on wings of light,
A heavenly messenger my guide,
Like favoured seer whose mortal sense
Has gazed on mysteries sublime,
With Heaven-anointed eyes I looked
Adown the changing stream of time.

Methought I saw the church of Christ
Adrift upon the whelming flood,
The hosts of hell beset her path,
Her streaming banners dripped with blood,
And through the ages drear and long,
I heard her sad and mournful cry,
As 'mid the hosts of sin and wrong,
She bore her blood-stained banners high.

I looked again the scene had changed;
I saw the church of Christ once more;
A diadem was on her brow,
A robe of righteousness she wore,
Her cruel foes no longer proud,
Had fallen 'neath the conquering feet,
Fair as the sun, she stood arrayed,
Her triumph and her joy complete.

The din of war I heard no more,—
Instead, fair Zion's glorious notes,
The song of Moses and the Lamb,
Through heaven's arches sweetly floats.
Behold, the marriage feast was spread,
I saw the Bridegroom blest and fair,
His church, in royal dress arrayed,
An honoured guest, was seated there.

Then loud and long through endless space,
Angelic heralds bore the word,
Where suns and systems blaze and race,
Till vast infinity has heard:
"Lo! here are they who've spotless come
Through tribulation's crimson flood,
Who've washed their robes and made them
clean
And pure and white in Jesus' blood."
And through the ceaseless ages long,
They shout redemption's wondrous song.
MRS. L. D. AVERY-STUTTLE.

dered in order to receive the promise.

2. Righteousness.—That Spirit, which is holy, must have a holy dwelling-place. He can not, and will not, abide in a sin-polluted heart. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" "If any man defile the temple of God, him shall God destroy." 1 Cor. 6: 19; 3: 17. In order to be filled with the Spirit, the heart must be

on the cross," and is thus being crucified afresh.

Grieve Him not.—The holy Spirit does not come as a Sovereign, but in the humble form of a helper, to teach, guide, remind, prompt, and assist. The Spirit does not take His rightful place by force, but by hearty, cheerful invitation. If the Spirit is to be retained as a constant abiding helper, the blessed presence of that Spirit must be recognized and cherished constantly. Every day we must ask anew His presence in our heart. His divine teaching must be received, His safe guidance followed, His most tender promptings obeyed, and His proffered help made use of by earnest co-operation.

Unless this is done, to what purpose is His presence? Of what service can He be? Why should He remain? This is a vital consideration. It is just here that many professing Christians grieve the Holy Spirit, and lose His abiding presence. When the Spirit's kindly, gentle help in the way of teaching, guiding, prompting, and serving is either not appreciated, or is positively disregarded, He quietly departs. Then come blindness, confusion, a seared conscience, bondage of sin, and a Spiritless, instead of a Spirit-filled, church. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

Thirst, Drink, Believe.—If any man *thirst*, let him come unto Me, and *drink*. He that *believeth* on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." John 7:37-39. The church that would be Spirit-filled must be a thirsting, drinking believing church. To thirst is to desire intensely. Thirst for the Holy Spirit is created in the heart by communion with God through reading the Scriptures, by prayer, and by the operation of the Spirit upon the heart. To drink is to take, to appropriate. Those who thirst and come to the fountain of the water of life must *drink*. It is not enough to desire, nor to ask. There must be a conscious, definite reception. Jesus says, "Receive ye the Holy Spirit." John 20:22, R. V. To believe is to receive. Faith is active. It is the evidence of things not seen. It appropriates. When we truly thirst for the Spirit, and earnestly pray that the Lord will fill us, we must believe that He does. Then there will be a filling and flooding that will send forth rivers from us that will help and bless others.

6. Consecration to Service.—One of the highest and most important purposes of the church of Christ is service. "Follow me and I will make you fishers of men." "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of

God." 1 Pet. 4:10. *Saved to serve* is the divine arrangement. It is thus that the church is the "light of the world," "the salt of the earth."

It is the Holy Spirit that enables Christ's followers to render effectual service. He first gives them victory over their sins. He then uses them as witnesses to those who have not experienced what they have. No phase of the Spirit's ministry in the church is made so prominent in the Word as this. In His parting instruction to the church, Jesus said, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses. Luke 24:47-49; Acts 1:8; R. V.

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world to finish His work. The church is the Spirit's visible medium through which He is to bear witness for Christ to all men to win them to Him. The church that does not understand this and consent to the plan cannot be a Spirit-filled church.

As the church of Christ includes all of the individual believers in Christ, all that pertains to the church as a whole affects each member personally. To have a Spirit-filled church there must be Spirit-filled pastors, church officers, and individual members. The conditions with which the church must comply in order to be filled with the Spirit, are precisely the conditions with which each individual believer must comply in order to be filled. This whole question, then, is intensely personal. It is of no special value as a theory. Nothing less than personal experience will answer.

A. G. DANIELS.

The Law and The Gospel

The Law is the Gospel called for; the Gospel is the Law answered; the one, the duty (Eccl. 12:13); the other, the power by which it is done. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

"Gospel. . . . power of God unto salvation." Salvation from what?—From sin. But what is sin?—"Transgression of the law." 1 John 3:4. Then the Gospel is that power that saves a man and keeps him saved from transgressing the Law; or put briefly: the Gospel keeps the Law.

There is a race of religionists who talk of salvation without defining it. "I am saved" they say. The sentence is really elliptical, though the sense is complete; for there is nothing

else to be saved from but sin: so that the sentence fully expressed would be: "I am saved from sin." But that a man could be saved from sin in sin is a contradiction of prepositions as well as position. And there are some of this sort who talk of righteousness but will not walk therein; who, as Bunyan puts it,—“chew the cud but part not the hoof.” They are still unclean. They are in their sin. They are not saved.

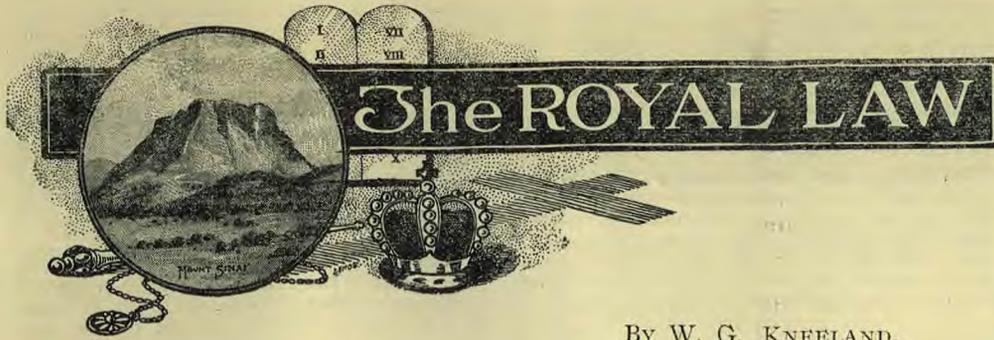
The drowning man saved is saved from water, taken out of it, and it from him. "He shall be called Jesus, for He shall save his people from their sins." But "sin is the transgression of the law." Reading that definition in Matt. 1:21, it would be: "thou shalt call his name Jesus; for he shall save his people from their transgressing the law." He saves from sins that are past and from sinning; that is, he heals soul's diseases that were and keeps it well by the continued application of the blood. He is sent to bless us, not to bless our sins nor us in sins, but "in turning away every one of you from his iniquities." Acts 3:26. The blessing then that Jesus came to confer on mankind is the separating him from sin.

I am aware that He commended his love to us while we were yet sinners; that the streams of his grace were poured on us even while in our filthiness and sins; but Ah! the purpose was not to *wet* the filth but *wash* it off. The streams of his grace were not to *moisten* sin but *move* it away. The light did shine upon our darkness to ever chase the dark away.

It would not be reason for the drowning man saved from drowning to say, "there is now no more water." True no more drowning so long as he keeps from under and out of it. But the water is there still. If it is possible for the man once saved to fall away and sin again, then it is evident that there was still a law to which he was responsible; that held him accountable; the which he should have kept; not keeping he sinned as he left the Save. To use a figure, he either purposely jumped or carelessly rolled overboard. Continuing that figure, we might take the Ocean as the law, the Boat as Christ in whom the abiding christian is a safe passenger. The christian then keeps the law so long as he abides in Christ for God's law is in Christ's heart (Ps 40:7, 8); and the christian's path, which like Christ he delights in, is "the path of thy commandments." Ps 119:35.

(to be continued.)

There may be living and habitual conversation in heaven, under the aspect of the most simple ordinary life. Let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—H. E. Manning.



BY W. G. KNEELAND.

"The Law is Holy Just and Good"

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

The first prohibition of the decalogue is against honouring any false god. The second commands us not to attempt the worship of the true God through images. While speaking the law from Mt. Sinai, God purposely concealed his person lest Israel should afterwards make an image of Him for worship. "And Jehovah spoke unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deut. 4: 12, 15, 16.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." Jno. 4: 24. Jehovah is infinitely Superior to the highest conception of the human mind respecting the Deity. For this reason every representation, image or likeness of God formed by erring, mortal man, fails to correctly represent Jehovah. Our thoughts cannot go beyond our highest ideal. Therefore the worship or adoration of an imperfect idea of God cannot assist us in gaining a perfect knowledge of God.

Mistakes are increased rather than diminished by observing and copying them. The mind requires new thoughts and ever improving ideas in order to properly expound and develop; for without constant improvement it gradually loses what it had already acquired. The cause of human blindness is briefly given in Rom 1: 21-23. "When they knew God they glorified him not as God neither were thankful, but became vain in their imagination and their foolish heart was hardened. Professing themselves to be wise they became fools and changed the glory of God into an image made like to corruptible man and to birds and four-footed beasts and creeping things."

By observing the creatures found in objects of superstitious veneration, we may gain an intelligent idea of the character of the men who made them for worship. An image must first be found in the mind of the artist before he can portray it upon material substances. The idol is simply a revelation of man's crude ideas of the Supreme Being which never rightly represents the Creator of all intelligences. Worshipping any kind of an idol, hinders rather than aids us in our efforts to find God. The image may be a supposed representation of heavenly beings, reputed saints, or of the lowest forms of animal life; as revealing the true God all are alike failures and as objects of worship equally dangerous.

When Israel forsook God and ate the sacrifices offered unto dead heroes, they honoured and served the devil instead of God. See Ps. 106: 28, 35-37. Idolatry is a part of Satan's scheme to gain the unlawful worship of man-

kind and "change the truth of God into a lie" and then charge God with folly in the creation of the universe.

We should not conclude this precept previous to our study of God as revealed in nature. Rightly understood, the wonders of nature reveal the true object of our worship—nature's God. Never has Divinity approved of the worship of any of the creatures of His wonderful works; yet at the same time use has been frequently made of the likeness of various objects in connection with the plan of redemption. Moses was instructed to build an earthly sanctuary, which was a "pattern" or likeness of the heavenly sanctuary. Figures of angels were skilfully embroidered on the tapestry of that building and two cherubims were made on the mercy seat of the ark of God. These were never placed there as objects of worship or adoration. They were intended to illustrate wonderful truths respecting the ministry of heaven in behalf of fallen mankind. When the ark became an object of worship or esteem contrary to the truth of God, the people thus transgressing were severely punished. See 1 Sam. 4: 3-11; 5: 1-12. A brazen serpent was once put up by Moses to illustrate the power of faith in God, and the manner of Christ's death for our sins. When Israel afterwards offered incense to it, and bestowed honour on the thing itself, king Hezekiah ordered it to be destroyed to prove that it was only a "piece of brass" and not an object of worship. Num. 21: 9; 2 Kings 18: 4; John 3: 14, 15. The use of any material object, or the centering of our affections upon anything which hinders or prevents our obtaining a true idea of God is idolatry, and therefore to be avoided by all true believers.

By His efforts to safeguard her interests and protect His bride (the church) from insult and shame, God proves His love for His people. "I the Lord thy God am a jealous God." Although we have often pained Him by wandering away in sin, He gently intreats us to return, "O backsliding children . . . for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3: 14. He who knows the end from the beginning is jealous of His people lest they go astray and perish because of their iniquities.

In justice and love for both the obedient and the disobedient God visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments." Notice that it is only those that "hate" God that will be cut off, and not the third and fourth generations of innocent children whose fathers had committed iniquity. Christ has saved the entire human family from the death caused by the sins of our ancestors. All who are finally lost will be destroyed because they have individually sinned. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. After the resurrection of the wicked, (at the end of the millennium) they are judged and "cast into the lake of fire which is the second death." Jer. 31: 29, 30; Rev. 20: 5, 6, 14.

Although God has seen fit to delay the exe-

cution of the true penalty on transgressors of His law until the end of the world, He has not exempted us from present sufferings caused by violation of the rules given by Him to preserve our health. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption." Gal. 6: 7. The sins of the parents bring on sickness and disease. The children inherit weakened constitutions from their parents and they in turn transmit to their posterity still worse conditions. In this way we are plainly shown that "the way of the transgressor is hard." The misery and woes of this brief life are the *interest* the devil is collecting on the original debt of sin. Six thousand years of sinning with its ever increasing interest of sickness, misery, and premature death ought to be sufficient to convince all of the wisdom of God in saying "thou shalt not" open the gate to the flood tide of sin and error.

Fearful will be the final reckoning with those who deliberately endanger the foundations of society by teaching the abolition of God's holy law against all transgression, iniquity and sin.

In this neglected commandment, so often misquoted to show God's anger and injustice towards offenders, we find the promise of ever abounding love and mercy for all penitents. "Shewing mercy unto a *thousand generations* of them that love me and keep my commandments." (R. V.) Eternity alone can reveal the breadth, length, depth, and height of the law of God which passeth knowledge. Eph. 3: 18. "Little children, keep yourselves from idols." 1 Jno. 5: 21.

The World's Madmen

It has been well said, "There never was any one who spoke out the truth who was not called a howling idiot for his pains at first." They said Jesus was crazy, and His own family tried to quietly get Him home. Paul was more than once adjudged insane. Luther was called a fool, a heretic, and a madman. The mission of William Carey to India was characterised as the "mission of a madman." The witty preacher, Sidney Smith, called the first batch of missionaries "a little detachment of maniacs." And when the brilliant Fanny Forrester turned her back upon the fame and fortune of literary distinction which were just opening before her to become the wife and helper of the missionary Judson, all America cried, "The woman is mad."

Nor does the truth apply alone to the religious world. Fulton's proposition to propel a boat by steam was met with jokes and sneers, and Stephenson was considered a fit subject for an insane asylum when he declared his purpose to run a railway train by steam.

If a man gives himself up to money-making, or the pushing of business plans, and drives at it year in and year out, he is a "very enterprising fellow." If he is carried away with political partisanship, he is a "wide-awake citizen." If he lives for pleasure and pursues it recklessly day and night, he may be called "a little fast." But if he is in dead earnest in his purpose to honour Christ and to save souls, then he is "a religious enthusiast," or a "fanatic."

H. Clay Trumbull.



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The Two Covenants

The relation that the Old and New Covenants bear to each other is clearly stated in Heb. 8. It is the summing up of all the truths of the gospel.

The two Sanctuaries are so intimately connected with the two covenants that the apostle begins by a statement concerning the ministry of our Saviour in heaven, of which the earthly was only a type.

From the sanctuary the apostle passes to the two covenants. In verse 6 he states that the New Covenant is a better covenant or testament (margin), because it was established upon better promises. The First Covenant was faulty, hence the Lord had to bring in the Second. But where was the fault? Verses 6 and 8 state clearly that the fault was in the promises. "On better promises." "Finling fault with them."

The First Covenant or Testament

There are many statements made by religious people to-day that clearly show they do not read carefully the words of the inspired apostle concerning the matter. In Hebrews 9: 18 Paul locates the First Covenant and the time and place of its giving. The marginal references of your Bible carry you back to Ex. 24. There you read the true story of the First Covenant. Moses had been up in the mountain with God who had given him commandments and judgments. He comes back to the people and tells them all the words of the Lord and all the judgments. "And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Verse 3.

Then Moses wrote the words in a book, called the "book of the covenant." He then performed the solemn ceremony of ratifying the covenant, by sacrifices. He gathers half the blood in basons and after reading again the words of God and the judgments, the people again respond, "All that the Lord hath said will we do, and be obedient." He then sprinkles the blood on the book and the people. This is the First or Old Covenant. Any attempt to make the ten commandments or anything else the Old Covenant simply betrays an ignorance of Holy Writ.

The New Covenant

Now the New Covenant is established on better promises. We have seen that the Old Covenant was established on the promises of the people. Those promises were but ropes of sand as their experience soon showed. Immediately following the solemn service, in the absence of Moses, the people erected the golden calf and drifted away into the apostasy as recorded in Exodus 32. Their promises had proved to be worthless. The covenant was broken.

But the New Covenant rests upon God's promise. "I will put my laws in their mind and write them in their hearts."

Many people think the New Covenant ignores or abolishes the law of God, but it is not so. In the New Covenant the law is not written on tables of stone but in the fleshy tables of the heart. The same law but in a different place.

An Allegory

Now this is an allegory or picture of the

two ways in which every Christian runs the Christian pathway. He either depends on his own promises, leans on his own strength, as did the children of Israel in the great object lesson referred to by Paul, and as miserably fails, or he casts all at the foot of the cross and says Lord save me or I perish, trusting wholly in God's promise for cleansing and keeping power. The same truth is illustrated in the experience of Abraham. When God promised him an heir, and Sarah was too old for child-bearing, his way out of the difficulty was to take Hagar to wife. He was in precisely the same position as the children of Israel when they agreed to do what God had commanded on the strength of their own promise.

In Galatians 4: 22-27 Paul says "Abraham had two sons, the one by a bondmaid the other by a free woman." One was born after the flesh, the other was by promise. The same as the Two Covenants. The one from the Mount Sinai, which gendereth to bondage which is Agar. The Old Covenant was made at Mount Sinai. Some have thought the mention of Mt. Sinai refers to the ten Commandments. But we have already seen that this is not so, but rather to the covenant made between Israel on that Mountain. This covenant answers to Jerusalem which is below which now is, and is in bondage with her children. The Jews trusted in their own promises, in the arm of flesh, and not in the Almighty, hence they rejected Jesus and are to-day in bondage.

But the soul that is trusting wholly in God's promises, leaning wholly on God's strength is free and answers to Jerusalem which is above which is the mother of us all.

Those struggling along in their own strength are under the condemnation of the law. They still ignore the plain experiences of Abraham and the children of Israel, and all those whose failures are recorded in the Word.

Then let us ever remember that the New Covenant does not free us from the obligation resting on all the race of being amenable to the moral law of God. God forbid. It writes that law in the heart and puts it in the mind; and what is in the heart must come out in the life. If the law is written in the heart, the life will in no wise transgress it. And praise the dear Saviour's name, by the power of the New Covenant he will do this for every soul who yields to Him.

E.

Why Wait Till

It may be you think it will be just as well to wait till to-morrow to stop in the evil course of your life. But will it? You may be convinced that the pleasures that you know are lowering the moral tone, can be easily dropped—to-morrow. It may be you have even in your mind decided to drop the things you know are fatal to your best interests and your future life—to-morrow. But why wait? Will waiting ease the burden, or make it more agreeable to change.

We are reminded of the young man who met a friend one day who plead with him to stop drinking even in moderation. "Oh," he exclaimed, "I can stop any time I desire." "Then," the friend replied, "Commence to-day and try it for just one week." The Young man tried. It was a week of conflicts. The struggle was a fierce one, but his christian manhood carried him through. At the end of the time he related his experience to his friend. "The work had convinced him of the necessity of stopping then and there a habit which later on would have become so firmly established as to ruin his whole life.

His experience is but an illustration of that which many a soul is having who desires to live a better life. Habit is binding them down. Some thing they long have been doing is presented to them as harmful, as separating them from the kingdom of God, and in their hearts they desire to change and do what is right. They see before them a hard path. A bitter time is to be evidently theirs if they change.

Outward conditions appear before them as unfavourable to making the change the more their hearts tell them it is a necessary and right. And in most cases they wait, wait, wait. To-morrow other similar circumstances arise and through other to-morrows the time for turning square about is put off. It gets harder each day and the old habit more firmly fixed.

But why not change NOW? Why put it off till to-morrow? "Men think they can stop in time, but they do not realize that it is always easier to stop to-day than to-morrow." It is easier to-day. The chain of habit link by link is forming. On your life is being riveted a condition which will be harder to change with each new day. Why do you put off the decision?

"To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17. That moment, when we find we are wrong, is the moment for a facing about. Sin cherished grows with a rapidity incalculable. It, like weeds in the soil, finds quick root and springs up rapidly spreading throughout the better soil of the heart. It will be harder to change to-morrow. Then now, to-day, in this accepted time, why not surrender the old ways and do the right not counting the cost? God give you courage, dear reader, as the truths of God's word convicts you of sin, to then and there accept the gift of salvation in a surrender of sin.

w.

The Sabbath after Christ

It will be of interest to many of our readers to read the following quotations with regard to the observance of the Seventh-day after Christ and during the early days of the Christian church.

The learned Mr. Morer, of the Church of England says:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but that they derived this practice from the apostles themselves, as appears by several scriptures to that purpose."—*Dialogues on the Lord's day, p. 189.*

Geisler, another learned writer states the facts as follows,—

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the pass-over, with reference to the last scenes of Jesus' life, but without Jewish superstition."—*Eccles. Hist., Vol. I, chap. 2, sec. 30.*

Bishop Jeremy Taylor, of the Church of England, a man of great learning bears testimony to the same fact. He says,—

"It [the Lord's day] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium, part 1, book 2, chap 2, rule 6, sec. 51.*

Also Edward Brerewood, Professor of Gresham College, London, and a member of the Church of England says,—

"The ancient Sabbath did remain and was observed, together with the celebration of the Lord's day, by the Christians of the East Church, above three hundred years after our Saviour's death; and besides that, no other day for hundreds of years than I spake of before, was known in the church by the name of the Sabbath but that."—*Learned Treatise on the Sabbath, p. 77, Oxford, 1631.*

The above quotations are sufficient to convince a candid reader of the real conditions for three hundred years or more after Christ. These men were not surely ignorant of history. They were to the contrary men of learning and reputed leaders of thought. Surely if the church, as some glibly say, observed the first day as the Sabbath during these years, at the command of Christ, these learned men who were defenders of First-day observance would have been able to ascertain the fact.

w

HEALTH AND TEMPERANCE

The Weak Brother.

Deacon Wilder drove leisurely along; that is to say, he let the old white horse jog along much as it suited him, while the deacon was lost in thought of a soberly pleasant kind.

He was thinking of the sermon of the day before. "A good sermon—a fine, good sermon, full of good sense and Christian doctrine," said the deacon to himself, after the manner of those who think aloud.

"The weak brother," he called it. It was a searching discourse, sure enough, and I think I wasn't the only one who was set to thinking whether I'd always seen and done my duty by them as are not so well in the faith as I am. I don't know—there's so many things to look out for, and keep in mind—I'm afraid I've mostly looked out to keep myself in the straight and narrow way, and looked to others to do the same for themselves. I've been in fault there, I'm free to confess; now I've had my eyes opened to my duties. But I don't just know whom I've neglected, either. I'll have to keep on the watch now, though, and see if I—h'm," and the good old deacon's meditations were brought abruptly to an end by something his keen old eyes had espied down the road ahead of him.

It was the figure of a man, not young nor yet old, shabbily dressed, walking with ambitionless, slouching footsteps, and carrying in his hand a small basket.

"Ben Loomis," said the deacon to himself, "going to the shop. Or that's where he's headed for just now, to judge by the basket. But I wouldn't be afraid to venture that he will stop at the tavern this side of the store; and, by the time his errand is done there, he won't have any money or brains left for the shop part. He's about the most worthless man about here, I do think. With his brains and good education—better than ever I could get—he might be rich and respected to-day, instead of a drunken-loafer half the time."

Had not he, Deacon Wilder, as much interest in this poor, outcast, weak brother as others? Had he ever taken pity upon the man, and tried to help him help himself in any of his times of repentance and attempts to reform?

Then the old white horse was startled out of his lazy ramble by a smart gathering up of the lax lines and a decisive "Get up, there—get up. We've taken it easy, and jogged along comfortably enough, you and I. Get up," and the old horse increased his speed obediently. It was but a moment or two before the

slouching figure was overtaken. The deacon pulled up with a hospitable salutation: "Hullo, Loomis! Going to the shop? So am I. Get in; plenty of room; might as well ride as walk;" and his cordial words and hearty laugh were not to be resisted.

Loomis looked up at him with grey eyes which had once been called "fine," and their first sullen resentment was covered up by surprise and something else, something softened and almost grateful.

The deacon did not miss that expression, but he did not betray the fact. He only started in to talk in a neighbourly, friendly way, as he would have talked to almost any man but Ben Loomis before to-day.

And then he found himself talking of the subject that had filled his mind a few minutes before—the sermon. The deacon was a good talker, and the man beside him listened in silence, yet showed by his expression that he was interested. It was a long time since he had heard a sermon at first hand.

The deacon paused at length, and then ended by saying, reflectively, "I'm an erring mortal myself, I know, but I tell you, a talk like that makes a man feel that it is not enough to be looking after one's self alone, but that he must get up, and be about the business of looking after the weaker brother, 'for whom Christ died,'" and he looked thoughtfully off between the old white horse's ears.

"And so one man takes it upon himself to see that one of these weak brothers is got safely past the tavern," and the grey eyes were fine with feeling now.

The deacon flushed at the other's easy application of the sermon to the case at hand. "Well, I—you see, Loomis," and he turned to look squarely into the other's face, "I haven't done my duty by you, or anyone else tempted more than I am. I'm sorry I have not seen it more clearly before, but if you will let me now, and in the future you will look to me, and come to me when you need help—"

"I will, Deacon Wilder. And I thank God, and you, whom I believe He sent after me to-day, for your help and your offer. You did not know—how could you?—that I had just given up the last shred of hope. I am weak, oh, so weak! But I have tried—nobody knows how hard—to reform. I have been sober for a week. To-day I felt that I must drink or go mad. I started out with this basket, making an errand to the shop an excuse to get

away from the house. But I was going to the tavern, and felt that I did not care what became of me, if only I might drink, and drink. You don't know that feeling, deacon; and under it all was the thought that no one cared—"

The deacon interrupted him: "I care, and Christ cares, my brother; never say or feel that. I am the one to blame; help me to make it right by letting me help you."

"I will. I won't give up the fight. I've been trying in my own strength. Now I'll look to the Lord to help me—through you, if that is to be the way," and the two clasped hands over the compact.

And Deacon Wilder was not to be disappointed. In after years the weak brother to whom he had first held out a helping hand, stood an honoured man among men once more, a living testimony to the power of God and the fellowship of man.—*Selected.*

Astounding Facts

Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experience the following astounding facts:—

Between the ages of fifteen and twenty, where ten total abstainers die eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:—

A total abstainer, twenty years old, has the chance of living forty-four years longer, or until sixty-four years old.

A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

A total abstainer, forty years old, has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old.

A moderate drinker, forty years old, has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.—*Selected.*

How to Extract a Splinter

Here is something worth knowing. When a splinter has been driven deep into the hand, it can be extracted without pain by steam. Nearly fill a wide-mouthed bottle with hot water, place the injured part over the mouth of the bottle and press lightly. The suction will draw the flesh down, and in a minute or two the steam will extricate the splinter and inflammation together.—*Selected.*

Our Young Folk

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

Do You S'pose

Do you s'pose little flies, with their thousands
of eyes,

When their mamma is busy with tea,
Ever climb on the chairs, and get in her way,
And cry, "Lemme see, Lemme see?"

Do you s'pose little fish, when their mammas
wish

To take a short nap—just a wink—
Ever pound on the door with their soft little
fins,
And whimper, "Please gimme a d'ink?"

Do you s'pose little bees as they hum in the
trees,

And find where the honey-sweets lurk,
Ever ask of their papa, who's busy near by,
"I know—but what for must I work?"

Do you s'pose, do you s'pose that any one
knows

Of a small boy who might think awhile
Of all this and more? You do? So I thought,
And now let us see if he'll smile!

—Babyland.

A Church Blessing

"But, mother, a fellow doesn't get much good from going to church when the whole business bores him."

"My son," and Mr. Stevens laid down his fork, "I have something to tell you."

Mr. Stevens was a man of few words, often sitting silent through an entire meal, and at his earnest voice we all stopped eating.

"When I went to college," he continued, "I promised mother to attend church every Sunday morning, and I did. For several months it was a trial and a bore, but it brought me one of the greatest blessings of my life. A young man can gain nothing but good from regular attendance at church, and I expect it from you as long as you have respect for my authority and wishes, whether you like it or not."

This sounded stern, but Mary touched her father's arm. "Won't you tell us about it?" she said.

"There's not much to tell. I went to church when it rained, and when it snowed; when the boys were amazed,

and when they ridiculed. I suppose it did seem queer to them, for I was not a Christian."

"You were a lover of your mother," said Mrs. Stevens.

Her husband flashed her a grateful look. "I was," he said briefly.

"But, father," persisted Mary, "you have not told us about the blessing it brought you."

"I had a room-mate after Christmas, and he went to church with me," he continued. "I don't know why I went alone that first term; I could have found some one to accompany me, I'm sure."

"When you don't like to attend church," he continued, "take some one with you. It helps matters wonderfully."

his voice trembled; his face was all aglow. "Think of it! I was not even a Christian, and yet that young man who had fallen among wild companions and sought help was sent to me; and I knew nothing of it. I thank God and my mother that I lived straight and steady those days."

"And your room-mate reformed?" asked Mary.

"He did, and he and I joined the church together the following Easter. That's what came of church attendance, even though I took no pleasure in it. That Y. M. C. A. secretary told me that all he knew of me was that for three months I had attended the same church every Sunday morning, with no one to urge it, not even any one to accompany me."

Mr. Stevens arose and pushed back his chair. "My son," he said, "stick to the church. Some day it will surely bring you a heart blessing that will sweeten the hard places of your life."

—Selected.



There was silence for a minute.

"But about the blessing," said Mary.

Mr. Stevens smiled. "You'd call it a very commonplace blessing," he said, "but it made me over again, and gave me a new purpose in life. My son, do you know of one instance in your life where your influence has made a man better, drawn him from evil ways?"

"No, father," said the young man, in a low tone.

"Then don't quit churchgoing yet a while. You haven't got your eyes open."

"But how about the blessing?" insisted Mary. "H'm. I found out that I had been recommended by the secretary of the Y. M. C. A. to my room-mate as a companion who would help him overcome his evil ways." Mr. Stevens was transformed. His eye flashed, and

The Ladder of Success

Will crown.
Your work
At last
Success

With fret and frown,
Though oft you'll meet
Walk in the light.
Keep honor bright

The day of little things.
Despise not, nor neglect
Is traveling with wings.
Remember that old Time

And love your work with all your heart.
Strive hard to do an honest part,
To do more perfect work you'll try;
And day by day, as time slips by,

To do with your might what your hands may find.
The very first step is to have a firm mind
If in this small ditty you'd find any sense.

At the foot of the ladder be pleased to commence,
Elizabeth Rosser.



Lend a Hand

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won!

—Selected.

The Best Version

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellencies. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James' Version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James' Version for my part," said he, "though, of course, the Revised is more scholarly."

His friend smiled.

"I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Her everyday life is a translation of God's word that a child can read, and that St. Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

Happy the boy or girl whose mother's

life is such a transcript—a "living epistle known and read of all men."

—Selected.

Timely Advice to Women

If there is one thing more than another upon which women think a man incapable of giving them advice, it is dress. Dress enters so largely into the sphere of womanhood that she feels she can safely follow her own ideas on this question without the intervention of the masculine branch of the family. Unfortunately, however, she is quite willing to be unconsciously led into the adoption of foolish and extravagant methods of adornment by skilled fashion artists of the male sex, who are employed for that purpose. Custom, with almost irresistible power, commands obedience to the dictates of the fashion designer. Commonsense, like a still small voice, whispers to her, Study your health and convenience in preference to the fashion plate. Yet how few there are who resist the forceful demands of custom, and follow the suggestions of common sense. From an editorial in a daily newspaper we extract the following good advice:—

"Won't you try to realize that the great Power which created you knows a great deal better than the man milliner what you ought to look like?"

"Get small hats that fit your skull, not huge things with a crown the size of a thimble, that make you walk stiffnecked for fear they will blow off.

"Wear loose, comfortable waists that will give you a chance to breathe.

"Have short skirts and good, broad shoes with low heels in which you can walk or jump comfortably. If you think a man wants to marry two deformed feet, you are mistaken—China is the market for such goods.

"Wear your gloves one size too large, not two sizes too small. Your heart uses up its energy trying to pump blood to the extremities, your hands and feet, and you use all your infantile ingenuity to squeeze those extremities so that the blood can not go there.

"Wear sensible things, simple things, clean things—and you will be much more popular than the poor, foolish female who makes herself the victim of every foolish fancy.

—*Australian Signs.*

Outdoor Life for Children

Outdoors and children belong together, and the children know it. Witness the joyous flutter of the little hands and feet, the shine in the eyes, when the baby sees his cap and cioak which means going "ta-ta." Note how quickly the irritable child becomes

good-natured, and the restless one goes to sleep when taken out of doors. In truth, outdoors seems to be the baby's normal sleeping room, and he never sleeps so sweetly or so soundly as "under the shady greenwood tree." Even the advent of winter does not necessitate a change of habit in this respect, for children have been known to sleep out of doors every day during an entire winter.

—*Mary Wood-Allen, M. D.*

Ruskin's Analysis of Mud

"What dirty, dreadful, disgusting stuff!" exclaimed a man, regarding that peculiarly unpleasant compound, the mud of London streets.

"Hold, my friend," said Ruskin, "not so dreadful after all. What are the elements of this mud? First there is sand; but when its particles are crystallized according to the law of nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to the still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallised perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law in its nature, forms the dewdrop resting exquisite perfection in the heart of the rose.

"So in the muddy lost soul of man is hidden the image of his Creator; and God will do His best to find His opals, His sapphires, His diamonds, and dewdrops."

Sunshine and Sleep

No sirup of poppies, no tincture of opium, no powders of morphine, can compare in sleep-inducing power with sunshine. Let sleepless people court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few in the shade, as possible. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get roses and colour in your pale cheeks, strength in your backs, and courage in your timid souls? Women are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.

Dr. Hall.

Missions

Pass it On

"Have you found the heavenly light,
Pass it on;
Souls are groping in the night,
Daylight gone.
Hold thy lighted lamp on high,
Be a star in someone's sky;
He may live who else would die;
Pass it on.

Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self, you live in vain;
Live for Christ, you live again;
Live for Him, with Him you reign.
Pass it on."

Burma

The Burmese, of course, form the large portion of the population of Burma, but there are also several other tribes to be found here; namely, Shans, Karens, Talanigs, Chins, and Kachins. I shall not attempt to describe, even briefly, all of these tribes, but the history of one, the Karens, has proved most interesting to me.

During the days of Burman supremacy, the Karen fared badly, indeed. The Burman scorned him because he had no written language, and because he was a spirit worshipper. The proud and haughty Burman considered him fit only for a slave; he had no rights which the government recognised. If by chance he cultivated land in the fertile plains, his crops were confiscated, and if he resisted, his life was forfeited. This constant oppression drove the Karens into the hill country, where kindly nature provided some protection. Here among the friendly hills, they eked out a precarious existence, not caring to accumulate any store to tempt the avarice of the Burman, and thus invite an invasion into their retreat.

The Karen cleared and burned a side hill, planted his rice, and as soon as he had harvested his crop, moved to other quarters. The next year the same field was not tilled again, but another one was cleared. But, as it often happens, God had looked with great compassion upon this despised, mistreated people. Although wandering far from God in the dark night of demon worship, these Karens had retained in their hearts a knowledge of, and a belief in, the Supreme Being. They hold many traditions so akin to the Biblical account of creation, the fall, the flood, etc., that no one can doubt that at some remote time they knew Jehovah.

They further believed that, although they were under God's disapproval, He would remember them kindly, and send to them messengers with His whole truth. When the missionaries came, they found fruitful soil in the hearts of these simple unsophisticated folk. While the pharisaical Burman clung tightly to his own righteousness, the Karens embraced Christ gladly. So general was the acceptance of Christianity by the Karens, that many writers have spoken of it as a "nation in a day." Thus, again, "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

Insein.

H. H. VOTAW.

The Influence Wielded in Rome by the Catholic Church.

Several months ago we decided to enlarge our work at Rome by renting a larger and more centrally located hall. And with this object in view we began to search for a suitable location. It was several months, however, before we were able to find a person that was willing to let his building for church purposes. After many days of diligent searching to find a building that was suitable for meeting purposes, if we were fortunate enough to find such a place, we were generally met with an out and out refusal on the part of the proprietor when he learned for what purpose we wished to rent the building.

Shortly after commencing our search we found a very favourable location, and it seemed quite certain that we would obtain the place. But when the proprietor, a widow, learned that it was for a Protestant church, nothing could induce her to grant us the hall. She said that for her own part she was not so strongly opposed to granting us the store, although her husband had been an official in the Vatican, but she was afraid on account of her neighbours, for on the one side of them was a convent of friars and on the other a convent of monks. Her mother, who lived with her, told us that she was afraid that the monks might break through the wall and do them some bodily harm if they should do anything to displease them. And the lady herself said that they would take advantage of her when she was out to injure her if she did not con-

cede to their wishes. Then they both said that we could not imagine the terrible things that they had suffered at the hands of the priests. Now these were intelligent people and strong Catholics, and yet they were held in this bondage of fear, and subjected to such abuses. This only illustrates the bitter persecuting spirit that permeates the Catholic Church within and without.

Some idea of the number of convents there are in Rome may be gathered from the fact that within the space of the block where this lady lives there are five of them.

After considerable looking around we again found a favourable location for our meetings, only to discover that it belonged to a nephew of Cardinal Antonelli, the famous papal secretary of state under Pius IX. Sister Chiollini called upon Count Antonelli, the Cardinal's nephew, to see if she could induce him to let us have the place. But a life-sized painting of the Cardinal in the richly adorned parlour did not inspire her with much hope, and, as might be expected, the Count refused to let us have the hall.

The next place we found seemed well adapted in so many ways for giving the message, and we had great hopes of obtaining it. But when we came to inquire about the proprietor of the house, we found that it belonged to a Colonel of the Swiss Guard. Now the Swiss Guard is the private bodyguard of the Pope, and consequently, we could not expect to rent a hall from almost the Holy See itself.

We might mention many more experiences that we had in searching for a hall, but this will suffice to show how thoroughly impregnated Rome is with clericalism.

The great majority of the people are bound to the church of Rome by the strongest of ties. Some have relatives in the priesthood, others are employed in the Vatican, still others are pensioned by the papal power, and a great many more are bound to the church by commercial ties.

We finally succeeded in obtaining a splendid hall, large and well located, near one of the most memorable spots in Rome. Every night on our way to meeting we have a view of the mighty Colosseum where so many thousands of Christians were cast to the wild beasts and tormented during the days of pagan Rome. And so the last great message of mercy is being proclaimed on the very ground where Christianity, in its infancy, won so many mighty victories by the sacrifice of an army of martyrs. —CHAS. T. EVERSON, ROME.

Our Work and Workers

January 13th, and 14th, there was held in Bridgetown Barbados, a Sabbath School Convention attended by believers from the five companies in the island. We had crowded houses, and the blessing of the Lord was powerfully felt. The Sabbath School children

rendered an excellent missionary programme Sunday afternoon, and to overflowing use. Four candidates were buried with their Lord in baptism during the services.

The children of the Georgetown British Guiana Sabbath School rendered a very interesting missionary programme, Jan. 13 to a large audience. By their own effort selling CARIBBEAN WATCHMAN, and in missionary gardens during the past few weeks, they had collected \$1.45 for mission work in China. The Sabbath School aided with a collection of \$1.82, making \$3.22 for the needy fields. We can only say "go thou and do likewise."

From Italy Brother C. T. Everson writes that the professor who accepted the truth and resigned his position in the college because they refused to give him the Sabbath, obtained other employment within a few days in the home of one of the leading Members of Parliament as family tutor. The young military

officer who was also interested has decided to unite with the church.

The cry of Africa is constantly coming up for the Gospel. The appeal in pleading tones for the message of love as witness a letter from one of her sons to his teacher we was on furlough in America.

"Now, my dear teacher, is my cry to all teachers (brethren and sisters in America) Jesus is coming, coming soon, but my people in Africa, they shall perish in their sin. What shall I do for my people? I know the work will soon be finished. O, my people, my people! Did you, my dear teachers (brethren and sisters) in America, read your Bibles in Daniel and Revelation? Do you see Jesus coming in these two books? Why not leave your homes, and go out telling Jesus is coming soon? O, my people, my people! they shall perish in their sin, if you do not leave your home. I tell you my heart is sick, because I have not seen people going over Africa to tell people Jesus is coming soon."

that the recent disturbances throughout the Empire have been so wide-spread that it will be many years before Russia will recover herself fully.

Birds

It has long been recognized that birds were an essential to the happiness of man from a mental view point, and many have contended that this was equally true with reference to the natural world and its preservation. The following from *Rapid Review* with reference to the impossibility of human life without them will be found interesting.

"Worms, of course, form an important part of the food of many birds. Thrushes and woodcocks are particularly fond of them:

A favourite morsel of the curious apteryx of New Zealand is a gigantic species of worm twelve to twenty inches in length, which is highly phosphorescent. The apteryx seeks its food by night, and when devouring one of these worms, the whole bird is lighted up, and after its meal the bird's bill is illumined by the mucus which adheres to it.

"Star-fish, sea-urchins, and a myriad shrimps and prawns also contribute to the nourishment of birds.

Without birds the earth would become uninhabitable by man in ten years. Noxious insects would increase so rapidly that life would become intolerable. There is hardly a single class of insect that does not make food for some bird."

"Many birds when in captivity will eat food that in a natural state they would not touch. For greatest variety the burrowing owl takes a high place:

This bird will not disdain vegetable food, and in its underground dining chambers have been found remains of ducklings, sparrows, mice, and many small birds and rodents; besides snakes and frogs, spiders, beetles, and apparently all small forms of life which these little birds are able to catch and kill."

The United States Canal Commission is doing yeoman Service clearing out the old produces malarial and yellow fever conditions in the Canal Zone. All swamps are being filled in, the cisterns and rain water receptacle destroyed and water reservoirs built to provide a water supply.

The Equilibrium of Europe

In an editorial on this subject, the *Springfield Republican* says that Peace in Asia has brought conditions which are favourable to endless rumours and even alarms in the field of diplomacy. It is not the same Europe that we knew prior to the Russo-Japanese war, or even to the battle of Mukden. The old order that prevailed for some fifteen years after the triple and dual alliance had been formed has lost its equilibrium, and Europe, in a diplomatic sense, has not found itself again.

And after reviewing the present condition, the growing friendliness between France and England, the growing distance between Russia and France, and the strained relations between Germany and Great Britain, also the grave situation in Austria-Hungary, it says:

What, then, is to be the exact basis of the new balance of power in Europe? The uncertainty that now obscures the question is the real cause of the continued liveliness of European discussion and the occasional alarmist nature of prevalent speculation. The most important query to be raised is the one that nobody likes even to hint at—that is, Can a new and permanent adjustment be found without another war? All observers must agree that no more important task now confronts European statesmen than the steadying of the international equilibrium by the methods of peace and friendship.

Surely these are troublous times, and the old earth will never know peace again until that time shall come when Christ the Lord shall reign, and all self-seeking wickedness forever be destroyed.

March of Events

Capital Punishment

The State of Mississippi, U. S. A., is said to have adopted a law making house-breaking a capital offense. This is said to be the only instance in modern history.

The Chinese Army

According to present plans China is expecting to have an army of 1,250,000 trained soldiers in 20 years. It would not be surprising if future days would convince her of the necessity of shortening the term of years above mentioned.

Belgium

This little European kingdom celebrated its 75th anniversary as an independent kingdom last year. She several weeks back dedicated a beautiful triumphal arch 140 feet high and 185 feet wide, spanning a broad promenade of Brussels as a permanent memorial.

Mexico

Mexico, unlike many of her sister Latin-American republics, is prospering financially as well as otherwise. She is a good example to the others, soberly pursuing her course in a way to win the respect and confidence of other nations. Her treasuries show a surplus of \$10,000,000 for the past year.

Venezuela and France

The trouble which has grown out of the French Cable Coy's difficulty with President Castro is to be settled it seems, after months of negotiations, by a resort to force. The French fleet is now in the Gulf of Paria awaiting orders to make a demonstration against Venezuelan ports. It is said that the French are awaiting American co-operation in their difficulties.

Sir George Williams

Sir George Williams the founder of Y. M. C. A. died recently in London. He was held in high esteem by many thousands throughout the world. He started the Y. M. C. A. in a small way sixty-four years ago and it has grown into a world-wide Association with branches in every land. He was never a champion of its social side but his heart was ever in the religious power of the Association.

The Peruvian Railway

One of the most interesting railway trips in the world is over the Oroya railway, which runs from Callao to the gold fields of Cerro de

Paeco. It is certainly one of the greatest feats of railway engineering in either hemisphere. Beginning in Callao it ascends the narrow valley of the Rimao, rising nearly 5000 feet in the first 46 miles. Thence it goes through the intricate gorges of the Sierras till it tunnels the Andes at an altitude of 15,645 feet, the highest point in the world where a piston rod is moved by steam. This astonishing elevation is reached in 78 miles—*Pathfinder*.

Fortifying Against Religion

The modern, high-grade flat in New York, with its only entrance an elevator, and with clerks to receive cards and admit callers, is proving, in many instances, an inaccessible fort against clergymen and the parish workers. It is affirmed that many remove to such for their seclusion, and the irreligious to escape the annoyance of that class of workers. In one of these great flats, housing forty families, it is said that not one acknowledges connection with any church. "Going after the masses," even, is hardly equal to solving this part of the problem in the great metropolis.—*World's Crisis*.

The English Election

January has been an exciting month throughout Great Britain. The change of government on the resignation of Mr. Balfour and the subsequent election campaigns throughout the country has caused intense party spirit. The Liberal Party under the leadership of Sir Henry Campbell Bannerman, the present Premier, has obtained an overwhelming victory. Of the members of the House of Commons there are now, according to indications, to be 510 Ministerialists and 154 Conservatives. This will give a large majority to the present government and enable the party to carry out much of the programme as outlined before the elections by its leaders.

Russia

The Russian situation has slightly improved, if we may rely upon the reports from that country now being received. The Government has put down the rioting with a strong hand in many places and at the same time has shown its desire for a more liberal course by purging the Military bureaucracy of nineteen Generals. Schusselburg fortress, the well known political prison, has also been emptied and closed. Little news comes out of the country of a reliable character but it is evident



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

February 1, 1906.

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article on page six, entitled, THE SABBATH AFTER CHRIST. Note the statements made by reliable Church of England historians. Then compare with the statement in the "Diocesan Magazine" above referred to. The candid reader will easily see where the truth lies.

It is of no benefit to you to misrepresent the position of those who differ from you. If you cannot overthrow what seems to you their erroneous views, without representing them as things they never believed, or without causing your hearers to think your opponents teach things they do not teach, you had better keep quiet. Such conduct is a sign of a weak cause. It is a boomerang that can only return on the heads of those who belittle themselves by doing thus.

The attorney with a weak brief abuses the other side. In rough parlance, the two men who are fighting on the streets will use solid rocks if they can be found. Mud is the last resort when all other means have failed; even so in the mental arena, men resort to mud throwing only when they have run out of solid rocks of argument.

How sad it is when we find men who should be defenders of the word of God, engaging in such belittling work against the word of Jehovah. The wise man truly says: "Every word of God, is pure: he is a shield unto them who put their trust in him. Add thou not unto his words lest he reprove thee, and thou be found a liar." Prov. 30: 56. Men may change but God is ever the same. Yet men think Jehovah to be such an one as themselves. Listen again to the wise man. "I know that whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been: and God requireth that which is past." Eccl. 3: 14, 15.

We know of men who, standing as ambassadors, in the altar of God's house will read the fourth commandment just as Jehovah spoke it, teaching the people to kneel before God and breathe the humble prayer: "Lord have mercy upon us and incline our hearts to keep this law," and in the same service repeat the substance of the words of the wise man saying, "as it was in the beginning, is now and ever shall be world without end," and then turn around and vilify that sacred holy day, calling it "Jewish" and even going so far as to say it is the devil's day! How sad is such a scene! With what pain must not the Saviour's heart be wrung as he beholds the way that the day on which he rested and which he blessed and sanctified at Creation is treated by those who should uphold it. Surely the Saviour is again wounded in the house of his friends.

"The churches in the United States are organising themselves into a National Federation. More than thirty of the largest denominations are banding themselves together to secure, among other things,—

"A larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

It is obvious that the larger influence is expected to be exercised principally in the domain of politics. The "application of the law of Christ" is to be "promoted" by force. The early church was very anxious to secure political power in the interests of the people, but when it attained its object, its zeal for the people largely disappeared. Its own maintenance in the place of power was the mainspring of its policy, and while the church strove for

pre-eminence with earthly powers the sheep went unfed. Rather, the sheep themselves suffered most severely by the greed of their "spiritual lords."

When the church reaches out for political power and organises to secure it, the work committed to it is left undone. Aims and methods that are alien to the spirit of Christ enter in. It is right that the church should be of one mind but only on the basis of God's Word and under the control of the Holy Spirit, not by worldly methods for the sake of gaining worldly power. That has ever been a curse to the church and ever will be. The weapons of its warfare, although not carnal, are yet mighty through God, to the abasement of the enemy. When carnal weapons are used it is the church that suffers, not the foe."

"In 1859 there were 36,762 certified lunatics in England and Wales. At the beginning of this year there were 119,829. Last year above 2630 people living in England and Wales "went mad." In their Annual Report the Commissioners announce that "alcohol is a brain poison," and to drink, a very large proportion of the recent cases of insanity is attributed. Contrary to general belief, lunacy is more prevalent in rural districts than in towns."

"Three causes outstand in great disproportion to the remainder—hereditary influence, "other bodily diseases and disorders," and intemperance. The propagation of their species by the insane is one of the most serious problems of insanity, and it is the most difficult to remedy. Of the yearly average of males admitted to asylums, 57.9 per cent. are, or have been, married; of females, 61.6 Thus is insanity transmitted. Under the second of these three causes come the many vices with which it is not suitable for us to deal. Of all three, intemperance is the most fruitful case.

"It should be borne in mind, says the Report, that such intemperance is frequently as much an effect of brain weakness as a cause, and the intermingling of these renders it impossible to arrive at precise conclusions. In any case it cannot be denied that alcohol is a brain fever.

The counties in which crimes associated with drunkenness are most prevalent are the counties which supply the most cases of insanity due to intemperance to the asylums. One may safely call this cause and effect."

We are in receipt of a neat little volume, *Addresses for Young People*, from the author C. C. Lewis of Union College, College View, Nebraska, U. S. A. It is a neatly printed book of nearly 300 pages dwelling upon those attributes which go toward the making of a well-developed man or woman.

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In view of the misrepresentations of the views of Seventh-day Adventists now being published in certain religious journals in the West Indies, we ask our readers to note the articles bearing on this subject that shall appear from month to month on the editorial page. This month we ask a careful reading of the

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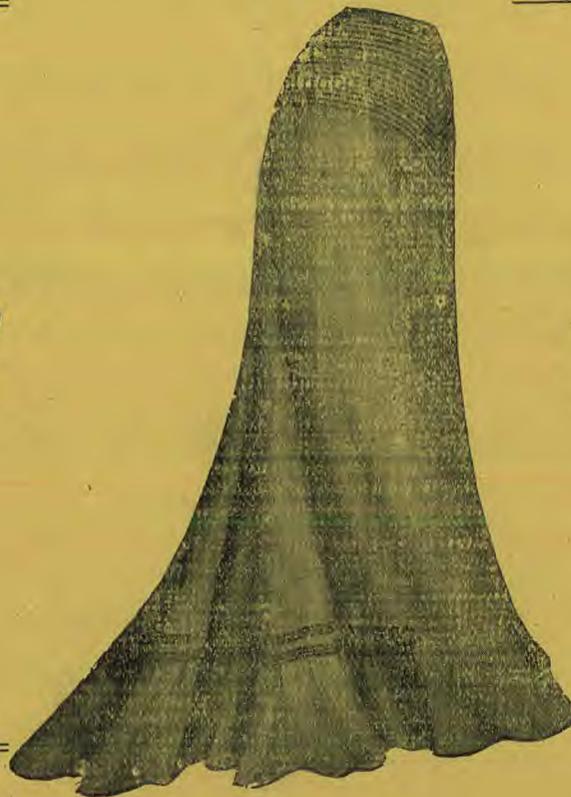
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