

# THE CARIBBEAN WATCHMAN

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

Vol. 4—No. 5.]

Port-of-Spain, May, 1906.

[Price 3 Cents.

## At the Source

Singing, singing with joyous melody  
Murmuring softly here and there  
Crooning a cradle song in happiness,  
Wanders a brook thru' a valley fair.

Hither swiftly o'er dark grey stone,  
Yonder gently o'er moss grown bed,  
Under the oak roots at the bend,  
Far down the valley unhindered.



Hither swiftly o'er dark gray stone

Sitting beside this wandering stream,  
Crooned to sleep by its cradle song,  
I dreamt of its life, of the course it took  
Thru' the midst of the busy, hurrying throng.

Me thought how its life at its fountain head,  
Bright with youth was clear and true.  
There the weary soul could quench his thirst,  
And as safely drink as of crystal dear.

I followed that stream thru' its devious ways,  
Through sunny fields and the marts of men,  
I saw the streams that joined its flood  
And my thoughts went back to its source again.

It started from purity, health and peace  
From the quiet nook of the mountain vale  
It wandered afar through the haunts of trade  
Gained power but lost its beauty hale.

It gained in strength—but a turgid tide;  
It lost in sweetness, purity, peace.  
It gained the marts of the world full strong,  
But missed the strength of its early peace.

And man, is there naught for thee to learn  
From the wandering brook's contamination?  
Is there naught for thee to grasp of truth  
From nature's kindly revelation?

Methinks there's this we all may learn  
With profit to our sordid souls—  
Peace, joy and purity are found  
Only where nature's God controls.

Out and away from the haunts of men,  
Away from their jangle and their moil,  
Away from the struggle and distress,—  
In valleys cool with their virgin soil.

Would we seek for faith, for purity, love,  
For joy that is sweetest, nearest heaven?  
Away from trade, away from men,  
Away to the place where faith is given.

Out there alone with thy Maker take  
What He will willingly to thee give,—  
Life, purity, health, all shall be thine;  
Go,—but ask,—and thou shalt receive.

S. A. W.





PUBLISHED MONTHLY BY THE

**International Tract Society.**

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

S. A. Wellman .. .. Business Manager

**Terms of Subscription.**

Per Year, post-paid, . . . . . 48c ts  
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**The Caribbean Watchman**

is published at 31 Dundonald St., Port-of-Spain, Trinidad. All correspondence on business matters connected therewith should be addressed to the Caribbean Watchman, Port-of-Spain, Trinidad, B.W.I.  
Any Mistakes Occurring will be promptly rectified upon notice being sent this office

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Watchman Press                      International Tract Society,  
Port-of-Spain,                              Kingston,  
Trinidad.                                      Jamaica.

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The World is sick. For near six thousand years the curses of disease and their attendant consequences have been becoming more apparent and more pronounced. Everywhere, on every thing is written the hall mark of disease. In the earth itself, in the atmosphere which surrounds it, on land and sea, in the animal and vegetable worlds, in the vast human family, or in the depths beneath us are found posted up the notices of the foul contagion which has spread itself on every hand.

What are the causes of this diseased condition? Why is it that things are not as they were? Why is it so apparent that things, as many say, are in a bad way?

"In the beginning God created the heavens and the earth" and "behold they were very good." The record of the early days of earth gives us a story of perfectness, a condition of happiness known to none to-day except by the eye of faith. But tempted, man fell, (Gen. 3.) the earth was cursed of God, (same chapter) and year by year an insidious change has come over man, over nature, over the earth itself; and to-day we see the resulting condition of six thousand years of slow but sure retrogression.

The results of wrong steps taken in the lives of individuals, leading to the lowering of their moral tone and subsequent fall, are just as apparent in the history of the world, and are rapidly tending to the same end,—death. In the individual the results of sin are seen sometimes at once;—more often in after years: in the life of a nation the conditions are the same. In nature we find the same existing order and the neglected, overworked, or wrongly used soil is ruined, and demands time, in which it may in part, at least, wear off the effect of the wrong done by the human instrument, though it is never wholly effaced.

And so we might go on from one section of the world to another with the same principles at stake and the same results, where those principles are violated. Truly in whatever state, we search, "Whatsoever a man soweth that shall he also reap," and "the wages of sin is death." Because that diseased condition does not result in death *at once* does not do away with the fact that death will eventually come; nor again does the fact that things appear to "continue as they were since the world began" alter the truth that a change has taken place, and that we are rapidly taking our way on the diseased trail that leads to final dissolution. That this change is the work of a day or will come in a day we do not assert. But the record of six thousand years bears witness to a vast, material change, which has so affected the internal fabric of the earth and its inhabitants, that little but the shell and veneer of its surface elements remains.

That this condition of things is nearing its end, that soon death will be the fate of every one or everything uncured of this diseased condition (healed by the blood of Christ, by faith in him. See Rom. 3: 24, 25; Rev. 7: 14.) we most firmly believe. For this reason we desire to place before you in this and future numbers the conditions as they were and are, and our reasons for believing that the *Great Sick World* is an omen of a soon coming Lord and Master.

#### The Sickness of Nature

*The Earth* "Of old didst thou lay the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment." Psa. 102: 25, 26. Thus speaks the prophet of the earth and its changing conditions. How apparent are these changes to-day. The old earth that in early days was tranquil and peaceful, and whose surface was one

beautiful rolling plain is now seamed and scarred, weary and worn with its weight of years. Where once fair fields were, are the weeds and briars, and where the hills were crowned with glory now appear rough and unshapely crags. And from within, earth's smouldering fires are bursting through their barriers, and here and there making known to mankind the awful furnace upon which they live. Of the conditions as the world grows old and of the disasters which will then come, the inspired word says,—"The mountains quake at him, and the hills melt; and the earth is upheaved at His presence." "And there shall be great earthquakes." Luke 21: 11; Nahum 1: 5, 6.

The connection in which the above are found speaks in no uncertain tones of the coming of Jesus Christ, and the events which precede that time; and among the signs which proclaim his coming near are earthquakes, signs in the sun and moon, and the sea and waves roaring, (tidal waves, hurricanes, typhoons, etc.) Read Matt. 24: 6, 7; Mark 13: 8; Luke 21: 11 and Rev. 6: 12. This being so, the prevalence of such disasters in the earth will not only be a witness to the earth's diseased condition, but will also be a sign that the world is about to end.

These predictions have been and are still being fulfilled. During the past century there has been such a decided increase in the awakening of the smouldering fires below, such a continued shaking of the hidden parts of earth, that it has awakened the notice of every thinking man. The *Christian Statesman* of July 17, 1875, said, "The continual occurrence and great severity of earthquakes have distinguished the period in which we are now living above all others, since the records of such phenomena began to be generally perceived." Earthquakes and volcanic eruptions are growing more and more frequent as the earth's surface grows weak with age, and it cannot be long until that time shall come of which the Lord declares "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isa. 13: 6-13.

The reason such conditions prevail and are increasing in prevalence year by year is best told by the inspired word, "Behold, the Lord maketh the earth

empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath uttered this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed my laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left." "The earth shall reel to and fro like a drunkard and shall be removed like a cottage." The earth is nearing the last stages of an incurable disease, and its death throes are a matter of the days which are just at hand.

(To be continued.)

### Standing Alone

It is said that a noted naturalist had in his collection two pieces of oak wood. One of them, though gnarled and twisted, had taken on a polish so beautiful as to perfectly reflect the image of the beholder. The others, while straight and perfect in grain, gave no comparison to the first in beauty of polish. A friend, remarking upon their difference, asked what was the cause. The naturalist replied, "This beautifully polished piece came from an oak which stood in a bleak, open place where it battled with wind and storm for two hundred years. It was thus given a firmness of fiber which has enabled it to take on this polish. The other piece came from a forest where it grew with thousands of others, each of which protected the other from contact with storms. This is what causes their difference."

Patient heart, have you been discouraged because you had to struggle on alone without the joy of Christian fellowship? Have you felt that you are the loser by being alone? Bear up strongly against the storms that assail you, and know that God is trusting you where he could not trust another. He has marked your bleak and barren place, he sees the winds that beat against you, and he knows that under no other circumstances can you be so well prepared for the polish of Christ's righteousness. Only be strong in the Lord and in the power of his might, and when finally the Master has tried you he will see his own likeness in the beauty of your character. —Sel.

## Bible Biography

### Cain and Abel

Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall,—indulging the desire for self-exaltation, and questioning the divine justice and authority.

These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice. Besides this, the first-fruits of the earth were to be presented before the Lord as a thank-offering.

So far as birth and religious instruction were concerned, these brothers were equal. Both were sinners, and both acknowledged the claims of God to reverence and worship. To outward appearance their religion was the same up to a certain point; but beyond this the difference between the two was great.

But instead of acknowledging his sin, Cain continued to complain of the injustice of God, and to cherish jealousy and hatred of Abel. He angrily reproached his brother, and attempted to draw him into controversy concerning God's dealings with them. Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion, he slew his brother.

Cain the murderer was soon called to answer for his crime. "The Lord said

unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?" Cain had gone so far in sin that he had lost a sense of the continual presence of God and of his greatness and omniscience. So he resorted to falsehood to conceal his guilt.

Again the Lord said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." God had given Cain an opportunity to confess his sin. He had had time to reflect. He knew the enormity of the deed he had done, and of the falsehood he had uttered to conceal it; but he was rebellious still, and sentence was no longer deferred. The divine voice that had been heard in entreaty and admonition pronounced the terrible words: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth."

In sparing the life of the first murderer, God presented before the whole universe a lesson bearing upon the great controversy. The dark history of Cain, and his descendants was an illustration of what would have been the result of permitting the sinner to live on forever, to carry out his rebellion against God. The forbearance of God only rendered the wicked more bold and defiant in their iniquity. Fifteen centuries after the sentence pronounced upon Cain, the universe witnessed the fruition of his influence and example, in the crime and pollution that flooded the earth. It was made manifest that the sentence of death pronounced upon the fallen race for the transgression of God's law was both just and merciful. The divine sentence, cutting short a career of unbridled iniquity, and freeing the world from the influence of those who had become hardened in rebellion, was a blessing rather than a curse.

Notwithstanding that Cain had by his crimes merited the sentence of death, a merciful Creator still spared his life, and granted him opportunity for repentance. But Cain lived only to harden his heart, to encourage rebellion against the divine authority, and to become the head of a line of bold, abandoned sinners. This one apostate, led on by Satan, became a tempter to others, and his example and influence exerted their demoralising power, until the earth became so corrupt and filled with violence as to call for its destruction.

# The Coming Conflict

## Lo, He Comes!

Through the twilight, through the gloaming,  
Of the swiftly passing day,  
God is flashing to the nations  
Signals of the coming fray.  
Men may read it in the judgments  
That are falling on the world  
For the deeds that quench the Spirit  
Where Sin's banners are unfurled.

They may read it in the reckless  
Race for riches, place and fame,  
While the racers crush the helpless  
In their Mammon-maddened game.  
It is written in the records  
Of the strivings of the soul  
That has bartered all of heaven  
For a gilded, crumbling goal.

Weary wasting, wanton wooing  
Deep conspiracies of fraud,  
Cannot still the mighty chorus  
That is crying up to God.  
Faithful witness is not wanting—  
God's own angels testify  
Of the deeds the strong are doing,  
Who God's holy law defy.

And the nations, how they wrestle!  
How they strive for place and power!  
Greedy, hungry, full of venom,  
Armed, they wait the fearful hour  
That makes battle-fields of meadows;  
Dyes the river and the plain;  
Drenches hill and vale and forest;  
With its warn, red, rushing rain.

God is waiting, sternly waiting,  
Justly balancing the scale;  
And no power of man's devising  
'Gainst that justice can prevail.  
Sure as shines the sun above us;  
Sure as rivers seek the sea;  
God will soon declare, "'Tis finished—  
Time is now eternity."

Then the kingdom of Messiah  
Every throne will overthrow,  
Every power crush and scatter,  
Every battlement lay low.  
From the glory of His presence  
Wicked men and demons fly,  
Vainly seeking now for shelter  
From the Christ they did defy.

Heed, ye careless! Heed the warning  
God is flashing forth to-day!  
Earth and heaven are loudly telling  
That the Lord will not delay.  
He is coming, say the prophets—  
Shout it till the welkin rings!  
He is coming—earth declares it—  
Lord of lords and King of kings!

C. M. SNOW.

## Heaping up Treasures

Rev. H. W. Bowman, speaking upon this subject with reference to our time, says: "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase in poverty, was never witnessed before. Our age alone fits the prophetic mould."

Turning to James 5:1-4, we read; "Go to now, ye rich, weep and wail for your miseries that are coming upon you. Your riches are corrupted, and your gar-

ments are moth-eaten, your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth."

Here we have a description of a time and of a condition of affairs when the rich, impelled by greed, and afraid of what is coming, hoard their treasures in heaps, leaving them to canker; while, on the other hand there is a cry of the labourers against the rich, and a cry of real distress, because their wages are kept back by fraud; and while those thus defrauded are in distress, and are crying out because of it, these same rich ones are nourishing their hearts, and living in pleasure and wantonness.

And one can see plainly enough that this exactly describes the situation as it exists in the world to-day. And every one knows that this situation has been brought about by precisely the methods here described. All know that the strife between capital and labour has been brought on by the insatiable desire of those already rich to become still richer and to gather to themselves all that is possible. With annual incomes which in themselves are fortunes, they have refused to increase the wages of those labouring for them, and have even reduced their wages when they were already so low as to supply only the bare necessities of life. Had they been willing to share with the labouring men the profits accruing from their labours,—in short, had they loved their neighbours as themselves,—there would to-day be no conflict between capital and labour, no cry of the labourers against the rich.

Never before were men so ambitious to get rich as now. An almost insane desire is abroad to accumulate wealth, not by the old-fashioned method of industry and economy, but by the short roads of speculation, trusts, combines, cornering of markets, and oppression. By these means men are amassing fabulous fortunes, and literally heaping up their treasures.

### Hard Times

"This know also, that in the *last days* perilous times shall come." 2 Tim. 3:1. "But of this be taking note; that in the last days, there shall *set in* perilous seasons."—*Rotherham's Translation*. "In the last days *difficult* times will be present."—*Interlinear*. "In the last days, shall come on *dangerous* times."—*Douay*

*Bible*. In the last days *grievous* times shall come."—*Revised Versions*.

For years all over the world there has been a continuous and increasing cry of hard times, caused by the scarcity of money, while, as a matter of fact, there has been more money in the world than ever before. The trouble is not because money itself is scarce, but because what there is, is hoarded. It is this hoarding of it that makes it scarce. And this condition will wax worse and worse as we near the end.

### Extravagant Living

But while this hoarding of riches has brought about all these hard times and all this poverty and distress, the rich themselves have been lavish, and even vied with each other in building, furnishing, and decorating palatial mansions for themselves, and have lived in the most luxurious and extravagant manner. Receptions, balls, banquets, dinners, and suppers, costing from twenty thousand to half a million dollars each, have been no uncommon occurrence among the wealthy and elite of modern times, while India's millions have been starving, and within the sound of home could be heard the cries of hungry women and children famishing for bread. The richest and most costly dresses, after one using, have been laid aside, to give place to new ones for the next occasion.

The *Messiah's Herald* says: "One hundred and forty-four social autocrats, headed by an aristocrat, held a great ball. Royalty never eclipsed it. It was intensely exclusive. Wine flowed like water. Beauty lent her charms. Neither Mark Antony nor Cleopatra ever rolled in such gorgeousness.

While it was going on, says one journal, 100,000 starving miners in Pennsylvania were scouring the roads like cattle in search of forage, some of them living on cats, and not a few committed suicide to avoid seeing their children starve. Yet one necklace from the Metropolitan Ball would have rescued all these from hunger." What more fitting description of all this could be given than the words, "Your garments are moth-eaten; ye have lived in pleasure on the earth, and been wanton?"

Every one knows that the foregoing statements exactly describe the situation as it is to-day. This, then, being the situation as set forth in this scripture, what is said of the time when this shall be?—This same scripture answers plainly that this is to be the "last days." The Revised Version reads, "Ye have

laid up your treasure *in* the last days." Every person in this world has before his eyes the very things set forth in this scripture as positive proof that we are in the last days.

#### Admonition

Having spoken of the rich and poor, the scripture now speaks to a third class: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." They are not to strike, and seek to right their wrongs by force. This they never can do. The scripture points them to the coming of the Lord as the time when every yoke will be broken and every wrong righted, and bids them patiently wait.

Then the great meanings which all these things have to the people of the world to-day is that the Lord is coming. These are signs, evidences, clear and plain, of that momentous event. Whether men believe them to be such or not, is for them to decide. The Lord has said this condition of things would exist in the last days, and that it would be an evidence that His coming was near.

Just as the farmer, when he has planted his grain waits patiently for the harvest, so, under the trying scenes of the last days, the Lord would have his people wait patiently for His coming and the harvest of the world; and "the harvest is the *end* of the world." Matt. 13: 39. While others, both rich and poor, are seeking the things of the world, He would have His people living and looking for a better country, even an heavenly. While others, in bitter strife and anger, are wrangling over real or supposed grievances, He would have His people forgive those who wrong or defraud them, and hold no grudges. "Behold, the Judge standeth before the door." James 5: 9. At this very time the coming of the Lord is so near, and the Judge standing before the door is so nearly ready to open it and call all men to account, that it is too late now, at all times, to indulge grievances, complaints and grudges against others.

—Selected.

### England's Unemployed

It is a hideous picture that Agnes C. Laut gives in the January issue of the *Review of Reviews*, of the thousands of unemployed men, boys, and even women in London, the richest city on the globe to-day. At the late Christmas-tide there was a procession of "12,000 men and boys in line, under flags with inscriptions like the snarl of a beast at bay, 'Curse your charity!' 'Give us a chance!' 'We don't want charity; we want justice!' 'Give us work, not alms!'" marching through the streets of London. They are not paupers, they will not beg; they are able-bodied workmen, willing and anxious to work, desperate for a chance to be self-supporting.

"You notice a ragged man running abreast

your cab, one, two, three, four miles, perhaps half the length of the city. To beg? No,—on the chance of getting twopenny by keeping your skirts from touching the wheel when you step from the cab. Or you hear singing outside your window. Organ-grinders? No; but able-bodied workmen in fluttering tatters, an old newspaper across the chest in place of shirt, boots that soak up the filth of the street like a sponge,—able-bodied workmen under the draggled flag, 'Unemployed,' singing some ballad of 'Merrie England' on the chance of pennies from the windows. Or your cab is caught in a jam at Charing Cross. What is the excitement that draws the crowd? 'No excitement,' your London friends assure you—'it's only a procession of the unemployed; and we're getting used to them.' Or you pick up the daily paper. Ten columns to politics; one column interview with some great man on the ways to alleviate distress; notice of a commission to investigate the poor laws,—a work, by the way, which will take years; report of the Queen's Fund for the Unemployed,—which, except for two small amounts, has not, at the time of writing, been distributed; and tucked away in obscure type such items as the death of a man on the Embankment from starvation, or the suicide of a woman because she could not bear the cry of her children for food.

What is being done for them? Something, yes, a little. "The Queen's Fund for the Unemployed has now reached half a million dollars." The Salvation Army is nightly feeding and housing; and the Rev. W. W. Carlisle's Church Army is doing the same work. And a wave of public sympathy is sweeping over England that must surely bring some help to the unemployed. But when? Committees of investigation, poor laws, may act, but it takes a long time. "Meanwhile," said a poor woman, staring round on her starving children in an attic bare of everything but pawn tickets—"Meanwhile, we starve!"

"Nightly, two thousand men, wan, shivering, faint with hunger, huddled together for warmth, clad only in tatters of clothing, line up on the Kingsway for the midnight meal given by the Salvation and Church armies. Where are the wives and sisters and children of these men? The last procession of the unemployed numbered some twelve thousand.

Deduct two thousand for the fakirs, who marched smoking pipes under flags of poverty. You need no proof that the other ten thousand are genuine unemployed. Hunger is written in their faces. Taking each marcher as representing three dependents where are the thirty thousand women and children for whom these ten thousand are unable to earn bread? Nightly, the Salvation Army shelters open to the long lines of waiting destitutes outside the door; but the shelters can accommodate only a few,—two or three hundred beds in each shelter. When the doors close there are still long lines outside, men and women, homeless, hungry, half-clad,—I saw one woman on a wet, cold night in White-chapel bare to her breast,—men and women who sleep on the wet pavements till the police give orders to 'move on.'

In answer to the question, "Out of those who *pretend* to be desperate for work, what proportion do you find as fakirs?" an officer of the Salvation Army gave this instance:—

"The other night a great crowd of men stood all night in the rain and cold on the docks. These were not the usual dock hands. They were men who had nowhere else to go. Without letting them know we were coming, our battalion went across just before daylight with breakfast for five hundred and took the address and story of each man. While they were still at breakfast, we sent off another battalion with the addresses to investigate each man's story before he had time to go home. Out of five hundred, only two were undeserving."

Piloted through the dark, foggy lanes by Salvation Army soldiers, I came to the women's shelter. About that I do not like to

let myself think. The day before I had been looking at the glorification of womanhood in pictures of the Virgin by old masters. And this was womanhood too,—womanhood in a Christian land,—this long line of ragged, emaciated, shivering humanity waiting for the army shelter to open and let them in. These were not paupers, mind you! They were women who work when work is to be got, and never beg, and pay twopenny for food and shelter in the lodgings. There was no loud talking, no flaunting of this destitution in your face. There was just a very terrible numb silence in front of the door. Inside a large waiting-room were some two hundred women resting before the supper. There were old and young, but all branded with the same terrible stamp of kinship—Want, Weariness, Hunger. These women do sixpenny and twopenny jobs, when they can, and by boarding at the shelter for twopenny manage to exist. I say 'exist.' It is not living; and if it were not for the different shelters they would be sleeping on the pavements. Even with all the multitudinous charities of London, hundreds of men and women are nightly shut out for lack of room.

As for the remedy, the present writer says—"The only help that *is* help must place the unemployed on the impregnable rock of self-support. It is absurd to say that as this, that, and the other condition improves, the thing will remedy itself. It is not remedying itself. It is growing worse; only we are getting used to it."

"There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered. *every one that shall be found written in the book.*"

—Selected.

### Christ, the Thief, and Paradise

WHILE they were hanging upon the cross, Christ promised the penitent thief that they would be in paradise together.

That paradise is in the third heaven is plainly seen from 2 Cor. 12: 2, 4. Paul says, "I knew a man in Christ above fourteen years ago. . . . such a one caught up to the *third heaven*." Verse 2. Again in verse 4 he says of the same man that "he was caught up *into paradise*." Thus we conclude that paradise is in the third heaven.

#### A Request and the Promise

The thief said to Christ, "Lord, remember me [when?] when thou *comest* [not when thou *goest*] into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23: 42, 43.

#### An Apparent Contradiction

What is the cause of the apparent contradiction? Christ said to the thief on the cross, "Today shalt thou be with me in paradise." But three days later he said to Mary, "Touch me not; for I am *not yet* ascended to my Father."

Again I ask, What is the matter? and I also answer, It is incorrect punctuation. That is the trouble, as will soon appear.

Marsh's Ecclesiastical History, page 264, as quoted in "Facts for the Times," page 295, says, "The Greek manuscripts were written in capital letters, and without any separation of words."

Again I quote: "'I say unto thee to-day, thou shalt be with me in *para-dise*.' Christ did not promise that the

thief should be with him in paradise that day. He himself did not go to paradise. He slept in the tomb, and on the morning of the resurrection he said, 'I am not yet ascended to my Father.' But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. 'To-day,' while dying upon the cross as a malefactor, Christ assures the poor sinner, 'Thou shalt be with me in paradise.'—*Desire of Ages*, p. 751.

"It is well known that the punctuation of the Bible is not the work of the inspired writers. Indeed punctuation is but a modern art, the comma in its present form having been invented in 1490 by a printer of Venice. We are therefore at liberty to change the punctuation of Scripture as the sense may require.

"In Luke 23: 43, place the comma after 'today,' and give the direct instead of the inverted form of the verb, and the text reads, 'Verily I say unto thee to-day, Thou shalt be with me in paradise.' There is now no lack of harmony between this text and Christ's later statement, that He had not yet ascended to His Father."—*Desire of Ages*, p. 842, note 4.

#### Two Men, or Characters

The following extract forcibly illustrates the necessity of proper punctuation, as is seen in the two different methods of punctuation of the same words. The first punctuation makes the man wicked, but the second makes him a good man:—

"He is an old and experienced man in vice and wickedness. He is never found opposing the works of iniquity. He takes delight in the downfall of his neighbours. He never rejoices in the prosperity of his fellow creatures. He is always ready to assist in destroying the peace of society. He takes no pleasure in serving the Lord. He is uncommonly diligent in sowing discord among his friends and acquaintances. He takes no pride in labouring to promote the cause of Christianity. He has not been negligent in endeavouring to stigmatize all public teachers. He makes no effort to subdue his evil passions. He strives hard to build up Satan's kingdom. He lends no aid to the support of the gospel among the heathen. He contributes largely to the evil adversary. He will never go to heaven. He must go where he will receive the just recompense of reward."

#### The Second Punctuation

"He is an old and experienced man. In vice and wickedness he is never found. In opposing the works of iniquity he takes delight. In the downfall of his neighbours, he never rejoices. In the prosperity of his fellow-creatures, he is always ready to assist. In destroying the peace of society he takes no pleasure. In serving the Lord he is uncommonly diligent. In sowing discord among his friends and acquaintances he

takes no pride. In labouring to promote the cause of Christianity he has not been negligent. In endeavouring to stigmatize all public teachers he makes no effort. To subdue his evil passions he strives hard. To build up Satan's kingdom he lends no aid. To the support of the gospel among the heathen he contributes largely. To the evil adversary he will never go. To heaven he must go, where he will receive the just recompense of reward."

Reader, do you think it makes any difference how or where you punctuate your letters?

ARTHUR L. MANOUS.

#### Jude's Doxology

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

With these words close the epistolary portions of the New Testament. What a sweep of present duties and dangers, present help and future glory, do they present! T. D. Bernard, D. D., in "The Bible Work," by J. Glentworth Butler, well says, "We may observe with admiration the singular fitness of the few words of Jude to close the series of writings through which the faith has been wrought out, and consigned to the church forever. It only remains for our last instructor to exhort us 'to contend earnestly for the faith which was once for all delivered unto the saints;' to warn us of the danger of relapse; to entreat us to build ourselves up on our holy faith, and 'praying in the Holy Ghost' to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life; and, finally, to commend us to him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."

We are commended to him that is able to keep us from falling, yes, even from "stumbling" (R. V.), to the dishonour of God. Thus a safeguard is made known to us, against our great and ever present danger, that of falling, or stumbling. And there is in this more than simply a declaration of power; for it is a *promise* that he will keep us from falling; for we are never called upon to praise God for possessing an *ability* which he will never *use*. The very fact that he is revealed as *possessing* it, is a *promise* that he will use it for the purpose for which it is adapted. Therefore our being commended to him who is able to keep us from falling, is a promise that he will keep us from falling. Our safety is in his ability and faithfulness; for John says that "if we confess our sins, he is faithful and just to forgive

us our sins and to cleanse us from all unrighteousness."

We need to be kept from falling(1) into errors of doctrine, which are prolific on every hand in this age; for we have reached the time pointed out by the apostle, when every wind of doctrine is blowing; (2) from falling into errors of spirit, as, for instance, a lack of love; or a lack of discernment, to discover the wiles of the enemy; or into unbelief, on the one hand, or credulity, on the other; to be saved from fanaticism or conceit; (3) we need to be kept from falling into open and outbreking sins. Alas! how low apparently the best of men sometimes fall in this respect!

No place nor association nor relationship can offer a guarantee from falling. We may have a name on the church book with true Christians; we may have godly parents, earnest and devoted brothers and sisters; we may enter the closet of prayer; we may come to the table of the Lord; but temptations can assail us there. No set rules nor regulations can secure us from the danger of stumbling; and stereotyped habits may be only a cloak for deadly sins. Nothing but the power of God can eradicate evil from our hearts, and guard us against falling into grievous sins; but the Lord can do it. He can change our hearts, and make us new creatures in him.

And he is able to carry out his work to its glorious results, and present us faultless before the presence of his glory. John gives some of the characteristics that accompany. He says, "In their mouth was found no guile; for they are without fault before the throne of God." Rev. 14: 5. And Paul says that Christ will present to himself "a glorious church not having spot, or wrinkle, or any such thing." Eph. 5: 27. And he further says that in Christ "dwelleth all the fullness of the Godhead bodily;" and that we are "complete in him." Col 2: 10; 4: 12.

"Faultless before the presence of his glory." No fault can be tolerated there. And no one but Christ can deliver us from the faults of the past, and keep us from falling in the present, and in the future. He is called "the only wise God our Saviour;" and when we are presented without fault before the presence of his glory, it will be both to him and to us an occasion of "exceeding joy." It will be to him, the joy that was set before him. Heb. 12: 2. It will be when the Saviour's words are fulfilled, as recorded in his prayer (John 17: 24): "Father I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

We can join with Jude in ascribing to this redeeming Saviour "glory and majesty, dominion and power, both now [as in the past; for he was "before all time," R. V.] and ever. Amen."

—U. Smith.

## EDITORIAL

GEO. F. ENOCH ... .. Editor.  
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W. G. KNEELAND. J. A. STRICKLAND.

### Walking in the Light

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

The world has wandered away from the light and is lost in the darkness. The long night of sin has settled down over the earth. Yet no soul need perish in the darkness, for Jesus is the light of the world, and only those who refuse to walk in the light shall perish.

But in order to not walk in darkness we must follow Jesus. He who follows Jesus has the light of life. There are small lights, sparks of men's own kindling, flashing here and there, but they have not the light of life; those who follow them may be certain that death awaits them at the end of the pathway. It is much more pleasant to the flesh to follow these dim sparks of men's own kindling, because the light is so dim, or of such a quality that the evil practices or habits are not condemned as they should be. The great Search-light of God's Word lightens the darkest portions of the heart, and those who walk in the light thereof must keep clear of every evil thing.

#### "Yet a Little While"

"Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be children of light." John 12: 35, 36.

These words of Jesus bring home to our hearts the solemn fact that light is with us but "a little while." By that we understand that light will not continue always to shine, where it is not heeded or appreciated. God has but one purpose in giving us light, and that is that we might walk in it.

The soul to whom God reveals duties is required to perform them at once. It may be the light has brought new duties, more responsibilities. Perhaps it leads us contrary to our former practices or customs, or it may be away from friends and associates who have been dear to us. But all this makes no difference. At all cost, whatever the sacrifice, we have but one thing to do and have peace in our souls, and that is to walk in the light.

There is only one reason why any one should refuse to walk in light. "Men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds be reprov'd." John 3: 19, 20.

#### Children of Light

How blessed the experience of those who walk in the light. The sunshine of the Saviour's face is ever with them, his smile rests continually upon them; they are children of light, and they follow the pathway of light until it leads into the city of light in the beautiful beyond.

#### "Lest Darkness Come Upon you"

But those who refuse to be reprov'd and to bring their life into harmony with the Word of God will surely find themselves plunged in darkness. And the path of darkness leads to death.

Every lost soul will find himself in perdition simply because he refused to follow the light. He cannot blame God. God's name will be vindicated. Loving darkness, hating light, his feet move on towards the one goal—eternal death.

#### To Know God

The light of life brings the proper understanding of God and his holy character, and this is eternal life. "And this is life eternal

that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3.

Men are lost because they misunderstand God's character. In the darkness nothing can be clearly discerned. Everything takes on fantastic shapes. Even so in the darkness of sin men misunderstand God, fail to discern his character of love, and so drift further and further from him until the great black gulf of endless destruction yawns before them. But then it is too late.

But "Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." 1 Peter 3: 18.

Nothing has been left undone that Omnipotence could do, to convince man of the holiness of his character, and yet that he loved man even in his fallen condition with an everlasting love, "that he might bring us to God." But we must follow the light. That is the Royal Road.

"Repent and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed. . . . for, Why will ye die, O House of Israel? For I have no pleasure in the death of him that dieth: Wherefore turn yourselves and live." Eze. 18: 30, 32.

God is love. His royal promise never changes, if we follow the light He will lead us aright.

It was never more difficult to follow the light than at this time. The discordant cries of the Babel of Creeds will confuse every soul who refuses to walk in the light. Yet there was never more blessedness in this experience than now, as God is gathering from Babylon a people for his name.

Dear reader, let us walk in the light. "Whatever doth make manifest is light." Eph. 5: 13.

E.

### "Behold I Stand at the Door"

"Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him, and he with me." Rev. 3: 20.

What more can the Saviour do? He stands outside knocking, knocking. Why will we not let him in? It seems to the writer that the door of the heart is faith. Paul told in Acts 14: 27, "how that God had opened the door of faith unto the Gentiles." Here faith is called the door. In Eph. 3: 17 we read "that Christ may dwell in your heart by faith." So faith is not only a door, but it is by faith that Christ dwells in the heart. Therefore the door at which our Saviour stands knocking is the door of faith.

Whenever unbelief enters the heart Christ is barred out. The door of faith must never be shut, for the moment it is shut Christ is barred out and we are left to our own strength and devices.

But when we keep the door of faith open all the time, then Jesus dwells within and we have overcoming power.

"But to as many as received him to them gave he power to, become the sons of God even to them that believe on his name." John 1: 12.

But "faith cometh by hearing and hearing by the word of God." Rev. 10: 17. And as spiritual things are spiritually discerned, and the Spirit is given only to those who thirst sufficient to ask for it (Luke 11: 9-13,) prayer must accompany the study of the Word or no spiritual good will result. Therefore the saint who neglects the daily study of God's Word with earnest fervent prayer, is neglecting that which keeps the door open, and is thereby shutting Jesus out. The Blessed Presence of the Master with his healing, keeping power is what every one needs, and every one may have him. But let us remember that money can't purchase him, nor zeal nor outward profession bring him within. Nought but the prayerful

study of the Word carrying its instruction out conscientiously into the life will keep open the Door and give Jesus full control.

Any duty we read in the Word which we fail to DO is a bar at once to the door and Jesus is shut out. Too many times such souls stumble on in their own strength and live a life of doubt and bondage, and all because they are fighting the Spirit which is trying to reform the life.

Let us, dear readers, by all means covenant with God that we will be true to His Word. "But be ye doers of the Word and not hearers only, deceiving your own selves."

E.

### Wresting Scriptures

"And account that the longsuffering of our Lord is salvation. Even as our beloved brother Paul, according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures, UNTO THEIR OWN DESTRUCTION." 2 Peter 3: 16, 17.

In spite of this solemn warning, men will, in their anxiety to uphold their unscriptural practices, take verses of scripture and so wrest or twist them, as to make them teach contrary to their otherwise obvious meaning. We propose to note a few such texts in this column.

"Old things Passed away—All things made new" (1) "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." 2 Cor. 5: 17.

Many zealous but misguided Christians, in their anxiety to uphold an institution not commanded in God's word, quote this text, "wresting" it in such a transparent manner that their condemnation as foretold in the above verse is certain.

Now this chapter is speaking of individuals not dispensations. "If any man" is the words of the inspired Apostle. This verse is speaking of conversion of the New Birth. "If any man be in Christ he is a new creature. When a man is converted and gives his heart to God, the Holy Spirit enters and "works." It kills the old man, its lusts, its evil desires, and they pass away. That company we used to like to keep, the sins we used to indulge, the evil deeds in which we found pleasure, all pass away. The places of sport and amusement that once had our presence and time and attention see us no more. The love of sin and iniquity has been transformed by the Spirit's power into hatred of all that is evil, and it has been replaced by the love of righteousness.

He who is a new creature has come out from them and is separate. Continuing the same theme in the next chapter Paul says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." 2 Cor 6: 14-18; 7: 1.

The old things are passed away, Praise the dear Saviour's Name, and all things have become new. New hopes, new desires, a new purpose in life. The day before our conversion the shadow of death rested everywhere. "Who through fear of death were all their

(continued on page 12.)



# Health and Temperance



## Doing Something

If you're sick with something chronic,  
And you think you need a tonic,  
Do something.  
There is life and health in doing,  
There is pleasure in pursuing:  
Doing, then, is health accruing;  
Do something.

If you are fidgety and nervous,  
Think you need the doctor's service,  
Do something.

Doing something will relieve you  
Of the symptoms that deceive you:  
Therefore, if these troubles grieve you:  
Do something.

If you do not like the weather,  
Don't condemn it altogether,  
Do something.

It will make the weather clearer,  
Life will sweeter be and dearer,  
And the joys of heaven nearer:  
Do something.

And if you're seeking pleasure  
Or enjoyment in full measure,  
Do something.

Idleness! There's nothing in it,  
If you're busy, don't begin it,  
'Twill not pay you for a minute:  
Do something.

—Character Building.

## Physical Degeneracy

The present generation is departing from the simple habits of life which our ancestors followed. This has gradually led the race into the state of debility and disorder which we see everywhere.

The preservation of health is a religious duty. We need to understand not only the Bible, but also well-written works on dietetics and physiology.

Natural surroundings, frugal habits, simple diet, and plenty of exercise in the open air will give one a good appetite, a clear mind, and an active body.

What is the cause of our rheumatic bodies and neuralgic limbs, with the nervous system at such a pitch of disorder that we cannot eat or sleep? There is only one answer, and that is, You are violating nature's law. When we look around us and see suffering and death, we cannot help but say that it is an antagonistic power, and Satan is back of it. Disease does not come by chance; it is the result of transgressing the law of God. "Sin no more, lest a worst thing come unto thee."

What we need to understand is that every practice or habit which destroys body or mind is sin. Every drunkard, every maniac, and all licentious persons are Satan's sign-boards.

Sin, as it has swept down the valley of time, is everywhere. The sons of men are saturated in impurity and degradation. The secret chambers of the home

are visited by vice, woe and poverty. The human machinery of thought is so weakened that it cannot guard the temple of God in the paths of temperance, which is the doorway of health. Why are some wearing crowns of health, and others living in the valley of pain? There is only one answer: You are reaping what you have sown. In the morning of youth we should learn that habits of temperance are worth more than wealth; by temperance the young may win laurels of health and pleasure in this world, and by and by a crown of life in heaven.

Wealth may furnish all the quantity and variety from which the palate may extract its pleasures, but it will not furnish a license to practise health and debauchery at the same time. When we destroy our senses by drunkenness, gluttony, and licentiousness, we cannot drink of the sweetness of health and happiness.

O, that we could see that the way of the transgressor is hard, and that we must pay hard for it!

Few realize that in their youth they are laying the foundation for a life of happiness or for a life of pain and an early death. The Lord took the children of Israel and said: "My children, if you will follow my statutes, I will give you life; if you will not, you must suffer."

M. M. MARTINSON. M. D.

## Nicotine

The following testimonies from medical men show the deadliness of nicotine, and how it gets into the system:—

"It is a deadly poison, and one-fifteenth of a grain has been known to produce death in a human being."—*Dr. Hamilton.*

"I cannot be credited with saying anything too strong in condemnation of cigarette smoking. To my mind nothing will make a weakling out of a man so quickly as the cigarette. The danger is in the inhalation of the smoke, because of the enormously increased absorbing surface (of which there is said to be one thousand four hundred square feet), with which the smoke comes in contact, and from the direct irritating effects upon the bronchial tubes."—*Dr. John, H. Chew.*

"The smoke first passes through the larynx into the bronchial tubes, then into the small bronchi, into the air cells—about 725,000,000 of them. All this surface absorbs the nicotine from the smoke, and it is carried into the blood, where it is distributed to the brain and heart. Now nicotine paralyzes mus-

cular fiber, and the heart is especially affected, because it receives and distributes all the blood in the body. In fact, the better the tobacco, the more nicotine it contains, and the poisoning effects. If something is not done to prevent children and young men from smoking the cigarette, we shall have to depend on a weak-hearted army, with disastrous results."—*Dr. E. M. Hale.*

## The Cigarette as a Mathematician

"I am not much of a mathematician," said a cigarette; "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, and I can divide his mental forces; I can take interest from his work, and discount his chances of success."

—*Pluck.*

## Talk Health

"Give the body the nourishment, the exercise, the fresh air, the sunlight, it requires; keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

"We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind."

—*Selected.*

I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, only to render it more irritable and feeble ultimately. I have had large experience in brain diseases, and I am satisfied that smoking is a most noxious habit. I know of no other cause or agent that so much tends to bring on functional disease, and through this in the end to lead to organic disease of the brain.—*Lr. Sally, Surgeon of St. Thomas' Hospital.*

# Our Young Folk

## When Baby Prays

The sun has gone to rest beneath the hills,  
The crickets chirp their cheerful evening lay,  
And close by mother's knee, in robe of white,  
Our baby kneels to pray.

The golden head is reverently bowed,  
The hands clasp'd in a humble, suppliant  
way,  
And all the household gather round to hear  
The baby pray.

"Our Father," now the sweet lips whisper low,  
"Who art in heaven, give to us this day  
Our daily bread." The angel hosts draw near  
When baby prays.

O Father, we, thy erring children, come,  
Touched by the prayer of childhood, and  
would plead  
That thou, who carest for the tender lambs,  
Wouldst ever lead

And guide our weak, uncertain steps aright,  
And when shall dawn the everlasting day,  
That we may all have learned to trust and  
pray  
As baby prays.

L. F. AYERS.

## The Story of one Backward Boy

His name in full was that of his uncle, a Justice of the Supreme Bench at that time—a man of brilliant mind and high character. The boy was seventeen, and in a class where the average age was twelve. So, you see, he really was backward; or so he thought. Each day he came slouching into the class-room with a look on his face in which utter recklessness and defiance were mingled. He never had his lesson; he never even pretended to have studied it. Meantime I studied him. By-and-by the day came when we had a talk. After some preliminary skirmishes he began:—

"There's no use in you talking to me, Mrs. Ward, I'm no good. I hate studying, and I never could learn anything, and I don't want to. My father always said I was a fool, and my mother says I'm no good anyhow, and I know it, and I don't care."

He tried to be big, and bluster this out with a great deal of bravado. But the uneasy shifting of his body, his quick, furtive look at my face, all betrayed him. He did care.

"Do you know," I asked with the utmost concern, "I've often wondered how it would feel to be of no good, not to care, not really care one bit? Honestly between ourselves, how *does* it feel? Is it fun?"

He shuffled uneasily as he said, "I dunno."

How he was Finally Awakened

I went on as if talking out loud to

myself; "You see, it's the caring that hurts. There are such a lot of hard things one might like to get out of, if one didn't really care to amount to anything. Then one would be having all the fun and not paying the piper. Are you really having a good time? I want to know because I have wondered so often."

The boy turned to me with one look—the look of a dumb, wounded animal who begs for mercy, and in that glance I saw all the tragedy of that child's starved, miserable, hounded life. Not care, indeed! Not care! He was just one great bruise in soul and mind for caring. And nobody understood.

"Suppose," I said, after a pause—"Suppose a man thinks he has a disease that is going to kill him, then after long worry he learns from the doctor's examination that he is just as healthy as anybody need be, wouldn't he be a pretty happy man?"

"Well, now, teachers, you know, sometimes know things about people's minds just as doctors do about people's bodies. Suppose I were to tell you about your mind what the doctor told that man about his body—that it is a good mind, a very good one, only you don't know it, and you don't know yet how to use it aright—suppose I should tell you that honest and true, what you would say?"

"Dunno," he muttered, his eyes still down.

"Now look up at me, my boy—look me square in the eyes and believe what I am going to tell you, because it's true," I said.

And for the first time in all the months I had taught the boy, I looked into his eyes. Then with all the force of conviction there was in me, I said slowly; "Your mind is just as good as any boy's in this class. You can be just as good a scholar and just as great a man as your uncle, if you want to. All you have to do is to learn how to work, and then work. I'll teach you how, if you'll agree to do the work. Just think of the difference—on the one hand a lazy, shiftless, defiant man whom nobody respects, and who pretends not to care, but who really does care and hates himself and everybody else in consequence, and on the other hand a big, useful, honoured man whom everybody admires. You can have whichever you like. It's only a matter of work—nothing else. I'm telling you the truth. It is for you to say which it shall be."

To cut the story short, we began again, and six months afterward, at the

annual commencement time, the boy's father and mother came to me and said, "Mrs. Ward, we really don't know what has happened to our boy. He is quite another person. We begin to have hopes of him. At one time we thought his case was hopeless."

"So did he," I said. "That was the trouble." "And I talked to him so much," said the mother with self-approval.

I wanted to say again, "That was the trouble," but forebore.

All that was twenty years ago. The man of thirty-seven is now one of the leading younger lawyers in his State, and his mother's picture appears frequently in periodicals that will set forth the achievements of women's clubs. —*Faust M. Ward, in the Ladies' Home Journal.*

## Heroic Deed of an Elephant

Jeanne E. Hicks tells in *Good Housekeeping* this touching story of an elephant and a little English girl:—

In the island of Ceylon, India, lived little Fannie, daughter of Sergeant Smith, an officer of the British army stationed there. In that land much of the drudgery, which is here done by horses, oxen, and mules, falls to the lot of elephants, which are brought from their native jungles and tamed into service. Once in a while the huge creatures, though long-enduring and long suffering, will break away from their fetters and make a great stampede for liberty.

Old Pete was the leader of a herd of elephants employed about Sergeant Smith's new home. He was very gentle and intelligent, and was often employed in bringing back rebellious elephants to the fold. He would round them up as a sheep dog drives the sheep, and keep them at their duty.

A great intimacy had sprung up between Pete and little Fannie, the bright eyed darling of the English sergeant. Every morning Pete knew that Fannie would be sure to bring him out some coveted dainty, and he would come ambling up to the little maid, in a sociable way, and stretch forth his gigantic trunk to pick the morsels from her tiny hand, as daintily and as carefully as a connoisseur would handle a bit of fragile, costly china.

One bright morning Fannie was out for an early stroll to gather flowers while the dew was yet on them. Not far from Fannie's home, at the foot of the hill, ran a stream over which was a narrow rustic bridge. Here, it was Fannie's delight to linger, looking down upon the great water-lilies just opening wide their eyes to greet the sun, and to watch the warm reflection of her own sweet English face down in the water.

For a long time that morning Fannie had been looking down at the lilies, and wishing she could reach the great white blossoms to gather them, when all at once a low, ominous rumble attracted her attention. The noise rapidly grew louder and louder; there was the sound of flying, gigantic feet, and the mighty roar of elephants burst like a flood of terror upon the morning air. The child sud-

(continued on page 12.)



### Wait a Wee

Wait a wee, and do not weary,  
Clouds will pass away,  
God is watching o'er us ever,  
He will send a brighter day.

Patience have, and never falter  
In thy faith; God knoweth best.  
Bear the cross He sends thee bravely,  
Leaving in His hands the rest.

Never river, howe'er weary,  
But winds to the sea;  
Never night so dark and dreary,  
But the morn broke cheerily.

Behind dark clouds the sun is shining,  
For the river waits the sea,  
After darkness comes the sunshine,  
If we only "wait a wee."

—Ida Hibbard.

### How to Teach Children to Be Quiet in Church

There are few things more annoying than to try to speak to a company where some child is making a noise and bringing in confusion. Some parents will sit apparently unconscious of surroundings, while their child is making noise enough to rob half the people in the room of any benefit of the discourse.

About fifteen years ago I was connected with a church where a good brother and sister had a family of five or six children that were proverbial for their disorderly conduct in church. The parents wished to be gone from home for several months, and engaged a good sister to stay in the house and look after the family during their absence. The first Sabbath after the parents went away, we were all surprised to see all the children quiet during service, with the sister in charge of them. We supposed that they felt strange at first, and thought of course that they would be noisy next Sabbath; but no, to the surprise of every one, Sabbath after Sabbath passed, and those children that had been such a trial to us all continued to be models of propriety during service.

My curiosity was aroused; I went to the sister and asked her how she managed to keep all those active children quiet during service. "O," she replied, "from the first we required them to be quiet during morning and evening worship, at home. *Children that are kept quiet during family worship at home will be quiet in church.*" She had brought up a family of children of her own, and knew what she was talking about.

Since that time I have visited in

many homes, and met with many companies; and I have found that the good sister's rule always holds true.

I once knew a man and his wife who had one child. They said it was nervous, and nearly every Sabbath one of the parents or grandparents stayed at home with the child. They were all earnest Christians, and I never knew the secret of the child's nervousness in church, until I chanced to meet one morning with the family around the family altar. While the Word of God was being read, no attention was paid to the child; it was playing and making as much noise as it liked. When we knelt to pray, the grandfather led in prayer; and while he was praying, the little child climbed upon his back, and sprang up and down, making believe that he was a hobby-horse. When we rose from prayer, instead of reproving the child, both the parents and grandparents laughed heartily at what they thought the child's cuteness. I did not wonder that the child had little respect for the worship of the Lord in His house, when it was encouraged in showing such disrespect for the worship of God at the family altar.

I remember in one family where I often called, there was an especially active child; he never seemed quiet for one minute during the day, and yet on the Sabbath during service he was always quiet. I was invited to spend a few days with the family, and as we gathered around the family altar, I discovered the secret of the active child's quietness in church. When the family assembled for worship, a footstool was placed by the mother's chair, and the little man seated upon it. As an older child distributed the Bibles to the older members of the family, a book (not a Bible) was given to the smallest child. He took the book and quietly amused himself with it; occasionally he would start from the footstool, but the mother's hand, laid firmly upon him, soon quieted him. One morning he did not heed her gentle admonition, and insisted upon moving about. The mother quietly took him from the room, and settled the question with him alone; and when they returned, he was well content to sit quietly. He was taught that reading the Bible was God talking to us, and praying was talking to the Lord, and that it was disrespectful to God to be noisy during worship.

I have never found children trouble-

some in church that were required to respect the daily worship of God at the family altar. *"Children that are kept quiet during family worship at home will be quiet in church."*

MRS. S. N. HASKELL.

### The Girl Worth Marrying

"ONCE I was young, but now I am old, and I have never seen a girl that was unfaithful to her mother that ever came to be worth a one-eyed button to her husband. It is the law of God; it isn't exactly written in the Bible, but it is written large and awful in the many miserable lives of many misfit homes.

"I'm speaking for the boys now. If one of you chaps comes across a girl that, with a face full of roses, says to you as she comes to the door: "I can't go for thirty minutes yet, for the dishes are not washed," you wait for that girl. You sit right down and wait for her, because if you don't some other fellow may come along and carry her off, and right there you lose an angel." —*Sel.*

### What Do You See?

A German allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran to her mother full of disappointment.

"The garden's a sad place, mother."

"Why, my child?" asked her mother.

"I've been all around, and every rose-tree has cruel thorns upon it."

Then the second child came in, breathless.

"O, mother, the garden's a beautiful place."

"How so, my child?"

"Why, I've been all around, and every thorn-bush has lovely roses growing on it!"

And the mother wondered at the difference in the two children.

—*Zion's Outlook.*

### The Cure of Care

"One hot summer day," the Rev. Mark Guy Pearse says, "I was driving along, when I overtook a woman who carried a heavy basket. She gladly accepted my offer of a ride, but sat with the heavy basket still on her arm.

"My good woman," I said, "your basket will ride just as well in the bottom of the carriage, and you would be much more comfortable."

"So it would, sir, thank you," said she. "I never thought of that."

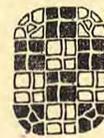
"That is what I do very often, too," I said.

"The woman looked up inquiringly.

"Yes, I do the same thing. The Lord Jesus has taken me up in his chariot, and I rejoice to ride in it. But very often I carry a burden of care on my back that would ride just as well if I put it down. If the Lord is willing to carry me, he is willing to carry my cares." —*Selected.*



# Missions



## Our Furlough

Let me go back! I am homesick  
For the land of my love and toil,  
Though I thrill at sight of my native hills,  
The touch of my native soil.  
Thank God for the dear home country,  
Unconquered and free and grand!  
But the far-off shores of the East, for me,  
Are the shores of the Promised Land.

No longer young—I know it—  
And battered and worn and gray,  
I bear in my body the marks that tell  
Of many a toil-filled day.  
But, 'tis long to the end of a life time,  
And the hour for the sun to set;  
My heart is eager for years to come;  
Let me work for the master yet!

My brain is dazed and wearied  
With the New World's stress and strife,  
With the race for money and place and power,  
And the whirl of the nation's life.  
Let me go back! Such pleasures  
And pains are not for me;  
But O! for a share in the Harvest Home  
Of the fields beyond the sea!

For *there* are my chosen people,  
And *that* is my place to fill;  
To spend the last of my life and strength  
In doing my Master's will.  
Let me go back! 'Tis nothing  
To suffer and do and dare;  
For the Lord has faithfully kept his word,  
He is with me always there!

—Selected.

## The Work in India

In the great city of Bombay we have represented nearly all classes of society. It is a great manufacturing center, having one hundred large factories. It is also the seaport of nearly all India. Here are the wealthy Parsees; there are about fifty thousand of them. They are the descendants of the ancient Persians, and are fire-worshippers. Among this influential class we have not at present one Sabbath-keeper. There are only six Parsee Christians in Bombay, and we are giving studies to one of them, who is much interested. Unfortunately, he is deaf, and it is with difficulty that that he takes part in our meetings. When I give him studies, he reads the Scripture, and I write the explanation; on the whole this is not so difficult a task as one might think. When the Spirit of God is present, there is liberty. The Parsees make it very hard for any one who leaves their belief (it does not deserve the name of religion). I talked with another Parsee, who has had no work for fourteen months because he is a Christian. He seemed very glad to see me, and I gave him some tracts. He said he had been thinking about the second coming of Christ a great deal.

One poor Hindu who was taking read-

ings from us was threatened with imprisonment by his own people when they learned of his reading the Christian Bible—all because he owed a few rupees, and was not ready just then to pay. He comes regularly seven miles to get his studies: last week he was very down hearted, and when I opened the Bible, he said; "O, I can't study to-day; I have just come to bid you good-by. The police will wait for me till I return." So after we took in the situation, we told him that God could reverse things if he saw it was for his good, and after prayer for his deliverance he arose, saying his load seemed only one half as heavy; and when he returned home, he found that he was released. Thus we see how Satan hates to have the name of Christ spoken in this land of superstition, darkness, and suffering. Our hearts yearn for the time when we shall have hundreds of missionaries among this Indian people. What is needed is means to carry on this work of love for those who are so unfortunate as to have been rocked in an Indian cradle and dedicated to gods of fire in place of to our Saviour.

We are glad for an opportunity of planting in Bombay the banner of the third angel's message, remembering that a long eternity will well repay any sacrifice for the cause of God.

C. A. HANSEN.

## The Bible in the Empire of the Tsar

"In England people do not realise what colportage is," said Dr. Kean, agent of the British and Foreign Bible Society in St. Petersburg, when recently at the Bible House in London.

"The larger proportions of our Russian colporteurs are themselves peasants, like the people among whom they work. As they travel from place to place, they live on the food of the working classes—black bread chiefly, with sour milk, and perhaps a bowl of cabbage-soup once a day.

The winter is the colporteur's opportunity in Russia. Then he finds all the people at home with nothing to do, and glad of anything to break the monotony of existence.

"We will suppose that the colporteur is travelling to Archangel from St. Petersburg. His method would be somewhat as follows. He will travel by train, where he is granted a free ticket, carrying with him about a dozen cases of books. Our books are exempt from various taxes and duties, and are carried

for the most part free of charge, so long as they are on Russian lines.

"The colporteur often breaks the journey to go by sledge to villages that are off the railway line, or to travel by boat to some of the smaller places. He sells the scriptures as he goes along.

"The first thing he does on entering a village is to find out the priest, whose treatment of the colporteur will much depend on the man himself. Sometimes he is kind and gracious, at other times he may be less cordial. In all probability the priest will announce in the church at the next service that the colporteur, from whom they can obtain the scriptures, is in the village. Very often the priest himself will purchase, and will earnestly encourage the people to do the same. Sometimes the colporteur stays with the priest while he is in the village, and sometimes he puts up at an inn.

"Few people out of Russia realise how curious is the language problem of that empire. In the present day, one tribe in the Caucasus hardly understands another's language. *There are no less than forty different tongues there, but only a small handful of people speaking each.* We have translated portions into Georgian, the chief language in that district. One or two other experiments have been made, but it is probable that Georgian will ultimately become the language of the Caucasians.

"The attitude of the churchman toward the Bible is one of superstitious reverence. He reverences the gospels, but is apt to regard them as he regards a book of the lives of the saints, and it must be remembered that in the Russian language a book of biographies of the saints would be called Holy Scripture, though in England the term is applied to the Bible alone.

"The Russian temperament is a religious temperament, but the priests do not preach or teach as do the clergy in our own land: We therefore can only put God's Word into the hands of the people, and leave it with them to do its own work."—*The Bible in the World.*

## Our Work and Workers

Pastor Geo. F. Enoch reports the baptism of seven individuals at Bridgetown, Barbados, before he started for Jamaica.

In writing from Colon he gives us a short but interesting description of his visits at that place and Savanilla, Columbia, and some of his experiences with the depreciated paper money of that country. A peso (\$1.) accompanied his letter but it is worth only 10 English gold. He is now in Jamaica working among the

churches with J. B. Beckner, their conference president.

Reports from Demerara state that the General meetings held in that colony by Pastors D. E. Wellman and W. G. Kneeland are sources of encouragement and help to the churches. At last writing, Georgetown, and the Berbice and Demerara districts had been visited and appointments were out for Essequibo. Pastor D. E. Wellman expects to be back in Trinidad near the end of April.

### Panama Mission Field

A few words from this part of the field regarding its prospect and prosperity will not be amiss in the columns of the much esteemed religious journal "CARIBBEAN WATCHMAN." The Panama Mission Field is larger than its name would seem to signify as it includes Nicaragua, Costa Rica, Panama, Colon. We have six organized churches with a constituency of about 200 members beside isolated and small companies of Sabbath keepers scattered from Dan to Beersheba, with only one ordained Minister to look after this large field with its growing interest, Elder Peckover having recently withdrawn from the field on account of failing health. Mrs Knight also at this writing is in the U. S. recuperating. Yet we are not discouraged as we can see the good hand of our God upon us. We just received word from the Foreign Mission Board that in their last council it was decided to send suitable help as soon as it could be arranged for.

There was a tent effort made in Colon which we feel sure did much to strengthen and build up the little company and to, it had the tendency to command greater respect for our work. These meetings continued over three weeks without missing a single night; at times the tent not beginning to hold the crowd. Many were convinced and convicted. A few took their stand for the message for these times, not as many however as we hoped to see. Six were baptized and four others united with the church, making a total of thirty-seven members of the Colon church and leaving a good interest for the believers to work upon watering the seed to which we trust God will add the increase. Nothing has stirred Colon, they say, as the gospel tent services. There are about fifty Sabbath Keepers on the Canal Zone. Costa Rica reports new Sabbath Keepers. St. Andres and Old Providence Islands are increasing. Bro. Stuyvesant (local elder) baptized four on Old Providence, one of them the former deacon of the Baptist Church there, and this made quite a big stir among them.

In the vicinity of Bocas there have been two Sabbath Schools organized the past year, made up almost entirely of new believers. And so the work moves on in spite of the small staff of workers. But we never expect to reach a stage of popularity as this would be out of harmony of the true sign of Christianity. There are in this world two sides, the popular and unpopular, obedient and disobedient: for example, in Eze. 22: 26, notice the points, 1st, "Violated my law" 2nd, "Profaned mine Holy things and put no difference between Holy and profane and showed no difference between clean and the unclean." 3rd, and have I hid their eyes from my Sabbaths." The other side is exactly the opposite. Eze. 44: 23, 24, 1st, "And they shall teach my people the difference between the Holy and profane and cause them to discern between the unclean." 2nd, "And they shall keep my Laws." 3rd, "And they shall hallow my Sabbaths."

When Paul finally reached Rome he called the chief of the Jews together in order to set before them his true position. Acts 28., They said, 21st verse, we neither received letters . . . neither any of the brethren that came showed or spake any harm of thee." 22 ver. "But we desire to hear what thou thinkest; for as concerning *this sect* we know that *everywhere* it is spoken *against*." That was so then, and it is

so now. That sect that obeys Christ is even today everywhere spoken against.

Beware of those that make changes in the Holy Scriptures. Prov. 24; 21, says 'and

meddle not with them that are given to change." Also them that mock at the Sabbath Lam. 17: 7.

Yours for the Truth,  
I G. KNIGHT.

## March of Events

### Germany

The official returns of the census taken Dec. 1, 1905, show a total population of 60,605,183 in Germany. or a gain of 7½ per cent in 5 years.

### France

One of the most terrible mining disasters in history occurred at Courrierie, in northern France, March 10, when gas exploded in a coal level nearly a thousand feet below ground, imprisoning from 1000 to 1200 men, who were doomed to slow death by suffocation or starvation.

### England

The education act is again to the front in the English Parliament. The present liberal government has taken the side of the nonconformist body, in planning for a complete reversal of the present educational programme, and placing the schools in almost the same position as previous to the passing of the "Education Act." Strong opposition is promised before the final reading of the bill.

### Moro Outlaws Killed

A band of 600 Moro outlaws, which had occupied and fortified a high mountain near the city of Jolo, in the Sulu Islands, and had made frequent raids upon peaceful natives, was attacked, March 6th, by an American force composed of troops, a naval detachment and native constabulary. After two days' fighting, the Moro position was taken. All the Moros were killed. Of the attacking force, 18 were killed and 82 wounded.

### Spain

Some people put their religion on and off like a glove, to suit the conditions; this is often required of those who engage in royal matches. Princess Ena of Battenberg, who is soon to marry King Alfonso of Spain, has just been made into a Catholic for that purpose, the ceremony taking place at the palace of Miramar, at San Sebastian, Spain, King Edward of England being present. The betrothal of the pair was then officially announced.

### The Anthracite Coal Situation

At the conference of anthracite miners and operators in New York City, the representatives of the United Mine Workers demanded, among other things, an eight-hour day and a uniform scale of wages with an increase of 10 per cent. The recognition of the union in the adjustment of differences, and the aid of the companies in, collecting from their employes such amounts as might be levied upon them by the union. The operators refused all the demands, and suggested, as a counter proposal, that the awards made by the Anthracite Coal Strike Commission three years ago, the principles upon which they were established, and the methods provided for carrying out the findings and awards be continued for a further period of three years, from April 1, 1906. As a consequence of the refusal of their demands the miners went on strike April 1st.

### Russia

"March 6 a final ukase was issued outlining definitely the powers of the *douma* or national

assembly which is hereafter to share in the government. The czar is not making any concessions that he is not forced to, and there are many restrictions placed round the new parliament. Members must swear fidelity to the czar, the autocracy and "holy Russia"; this would exclude most of the radicals; they will receive \$12.50 a day as pay for the sessions, which will be held annually, at the call of the czar. The upper chamber or council of the empire will be half appointed by the emperor, and half elected by the nobility and clergy, so it will be a conservative body. An act that has passed both houses must still receive the imperial sanction before it will have any effect. Certain classes of legislation are wholly withheld from the assembly, and during recesses the czar can promulgate "temporary" laws of his own making. The cabinet or ministry will follow the German system and not be subject to a majority of the parliament, as it is in England and France."

### Italy

Nations often indulge in the same little slights and digs that sometimes are witnessed between jealous neighbours. King Victor Emmanuel of Italy recently presented his father-in-law, Prince Nicholas of Montenegro, with 12 mountain guns. Presumably these were to be used against the Montenegrins' traditional enemies the Turks, but Austria's dominions also border Montenegro, and the Austrian government resented the gift—construing it to be a slap at Austrian interests. Austria and Italy have for generations been picking at each other and feeling is always hostile along their mutual boundaries. To punish Italy now Emperor Francis Joseph of Austria has given a mountain battery, with ammunition, to Emperor Menelik of Abyssinia. The reason for this is that Italy's African possessions border Abyssinia, and the Austrians wanted to return Italy's compliment. It is just such little meannesses as these that keep affairs in Europe always in such an inharmonious condition.

—Pathfinder.

Advices from Naples, Italy, informs us of the intense activity of the volcano Vesuvius. It is stated that the present eruption is the worst since the days of Pompeii and Herculaneum. The fatalities number six hundred. The people have evacuated the country parts around Naples, and one hundred and fifty thousand are said to have arrived in the city. A similar number are camped out. Many of the fatalities are due to the people crowding into the churches to supplicate the saints, the churches being thrown down in the earthquake shocks. The entire cone of the mountain has been lowered six hundred feet and many new craters formed. This becomes one more evidence of earth's waxing old as a garment. The past two or three years since St. Pierre have been full of such disasters, and advices from volcanic districts give but little hope of better days for the near future.

### Samoa

The volcanic eruption on the island of Savaii continues. Steamers report that a lava stream 20 feet deep and over half a mile wide is pouring into the sea at the rate of 20 feet an hour.



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

May 1, 1906

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We find in life exactly what we put into it.

A man's own good breeding is the best security against other people's ill manners.

The test of enjoyment is the remembrance which it leaves behind.

When in the mid-day march we meet  
The outstretched shadows of the night,  
The promise, how divinely sweet,  
"At eventide it shall be light."

Whether in large or small affairs, there must be perpetual adjustment. Neither men nor women, more than our finely strung musical instruments can escape the need of constant tuning.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

I ought not to pronounce judgment on a fellow creature till I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another.

The cause of temperance cannot expect to gain much help from the clergy when those who are included in the ranks are following the lines marked out by the following pithy paragraph. It says:—

"According to statistics quoted the other day by Dr. Henry, there are nearly 1,700 clergymen and ministers who hold brewery shares and stock in public-house property to the

amount of about £2,000,000. This is one strong reason why the cause of Temperance reform does not make greater headway. When ministers invest their means in such a business, their congregations will not be easily persuaded that there is anything wrong in supporting the business."

But it is not enough for the clergy to avoid connection with such enterprises. It is a fearful truth, but none the less a fact that many of the clergy take part in a social glass with their friends and parishioners, when that very custom is not only degrading them, but setting an example which presently leads to the everlasting ruin of their fellowmen. That such conditions are contrary to the principles of the Bible every Bible student knows. There is great danger, with such an example, of the rapid loss in the churches of the true spirit and power of Christianity.

## For June

In our June issue will be continued the same leading subjects as in this number. *The Coming Conflict* will enter more fully into the details of the great struggle that is just before the industrial armies of the world. That this struggle is right upon us is recognized by every statesman, and even the man upon the street knows. What its final outcome will be is known and realized by only those who have carefully studied the inspired word.

*The Great Sick World* will contain a consideration of the conditions in the Animal and Vegetable World;—the contaminated and diseased conditions which prevail in everything upon which the human family must live. There will be interesting statistics concerning the increase of disease in these sections of our world. You should follow carefully the thoughts presented.

The usual general articles, Young Folk, Health and Temperance, Home, and Missions will, as in the past, be full of good, interesting topics.

Our Editorial department will also be full of timely subjects for your earnest perusal.

When the agent calls, be ready for the June WATCHMAN.

The words which we copy below from *The Times*, London, written by Mr. Michael J. F. Mc Carthy, himself a Catholic, tell a pitiable tale of the growth and the resulting conditions of Catholic predominance in Ireland. If the picture is one-half as bad as represented, it is indeed bad. It indicates what is the outcome of following the teachings of men rather than "the Bible and the Bible only."

"It is not so much in numbers as in wealth and solidarity that the priestly caste have grown, yet their increase in numbers is sufficiently striking. In 1861, when the Catholic population was 4,505,265, there were only 5,955 priests, monks, and nuns; but in 1901, when the number of Catholics had fallen to 3,308,661, a decrease of 27 per cent., the number of priests, monks, and nuns had risen to 14,145, an increase of 137 per cent.

It was not religious conversion which aroused my hostility to the priests, but the awful truths which forced themselves on my attention in collecting materials for my first book. I found my countrymen, under the domination of the priests, sinking lower in the intellectual scale, instead of rising to take advantage of their enlarged opportunities. I found that Irishmen were capable of burning a young woman to

death by slow torture under the impression that she was possessed by a witch. I found religious insanity prevalent, while superstition and religiosity were universal. I ascertained that the Bishops and priests were directly responsible for this calamitous state of affairs, although they profess to deprecate superstition.

(continued from page 8.)

denly realized that there was a stampede of elephants, and that the herd was coming directly toward the bridge to cross the river. Nothing, in that event, could save her. There was no time for flight, and besides, could she cross the bridge, there was for some distance only a narrow path, with steep banks on either side, which led down to the deep gorge below. Her heart stood still in her breast, and her blood congealed with fear, as the full truth of her danger, in all its awfulness, flashed through her mind. She could not open her lips to scream, she was powerless to move. And of what use, for who could come to her rescue in time to save her? No human being, in truth.

She could now see the elephants dashing wildly forward, almost upon the bridge, a mighty terrible host and in that awful moment, she closed her blue eyes to shut out the fearful sight, and to meet death with as little knowledge as possible.

Then, in a moment's flash, she felt herself swung high in the air by an elephant's trunk, and flung over his back, while the great creature galloped on, at the head of the maddened herd. She could feel his mighty strides beneath her, as the elephants thundered over the bridge with their deafening roar. She did not open her eyes; she scarcely drew breath again until she felt herself put gently down upon the grass, safe within the precincts of her own home, on the brow of the hill.

Beside her stood Pete! Her own beloved Pete, who, with his small, twinkling eyes and his great heart, had perceived his little friend's danger, and, without a second's loss of time, had rushed to her rescue.

From that day old Pete was not only the pet of the officer's household, but was known as a valiant hero, worthy of all respect and admiration throughout the island of Ceylon.

—Selected.

(continued from page 6.)

lifetime subject to bondage." Heb. 2: 15. We saw our fellow men moving on in an endless procession towards the grave. We knew the sword was suspended over our head to fall when we knew not. We sent ourselves heart and soul into pleasure perhaps, or into business, trying to forget, but death, death was written everywhere.

But the time when we were buried by baptism into Jesus' death, we rose to walk in newness of life. Then the birds, the trees, yea earth and sea and sky all were changed for we had passed out from under the sentence of death, and now had the bright hope of a happy future. Yes, the old things were no more, all things are now new.

\* Such people forget that the same experience came to individuals in the years before our Saviour came. Ezekiel says "A new heart also will I give you, and a new spirit will I put within you! and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36: 26. When Jesus explained the mystery of the New Birth to Nicodemus he reproached him by saying, "Art thou a master of Israel, and knowest not these things?" Jno. 3: 10. Nicodemus should have understood it.

Let us praise the Lord that men in all dispensations have tasted and learned the blessed truth, "If any man be in Christ he is a new creature; old things are passed away, behold all things are become new." E.



**In Ocean's Depths**

The idea that has prevailed up to a very recent date that organic life does not exist at great depths in the ocean has been exploded by late scientific investigation, says the *Chicago Inter Ocean*. As a matter of fact, the pressure of water is so great that ordinary articles of wood are compressed to half their size if lowered to a depth of 3,000 feet. If a human being were suddenly exposed to the pressure of water at that depth, he would be compressed to the thinness of paper. A diver at the depth of 10,000 feet would have weight upon him equal to several hundreds of the greatest and heaviest locomotives. There are depressions very much deeper, however, and soundings have been made establishing depths, of more than 22,000 feet near the island of St. Thomas, in the Atlantic, and of almost 27,000 feet near the Japanese coast.

Great forests of seaweed cover the bottom of the ocean, and reach from the greatest depths to the surface. In these forests there is life more diversified than in the primeval forests of the tropics. Spiders and other worm-like animals of enormous size, infusoriae, crabs, sea urchins, shells, crustaceans, star-fish, turtle, and millions of other living things of all kinds find their food in the equally varied plant life of the deep sea.

Deep-sea fish have been brought up in the deep-sea dragnet invented by Prince Albert of Monaco. A curious circumstance connected with deep sea fish is that none of these have ever been brought up alive. Recent explorations reveal the fact that the ocean still contains immeasurable treasures which await development and utilization by human invention. The most fertile acre of cultivated land is a sterile desert compared with one acre of the surface of the deep-sea bottom. —Selected.

"Three years ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst, on the Gambia River. Some one gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eight or ten Bibles for friends who wanted the book. Now, the British and Foreign Bible Society is arranging to open a Bible depot in Timbuktu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism." —Selected.

Poor little monkeys! They get hungry and tired and sleepy, just like children. Here is a story of one who lives in Buffalo. He belongs to an organ-grinder, who stopped in front of a veranda where a kind-hearted gentleman sat. When he came up and held out his little cap for a bit of money, the gentleman, who is very fond of animals, gave him a red-cheeked apple. The monkey jumped upon his lap and ate the apple, and between every bite he fixed his bright eyes on the face of his new friend. He must have made up his mind that he could trust him; for as he finished the apple, he laid his head against the gentleman's arm and fell asleep. The kind friend of animals paid the organ-grinder to play a long time, so that the tired little monkey could have his nap. When he awoke, his master pulled the chain, and he followed the organ again, much brighter and happier for the kindness shown to him.

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