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OR

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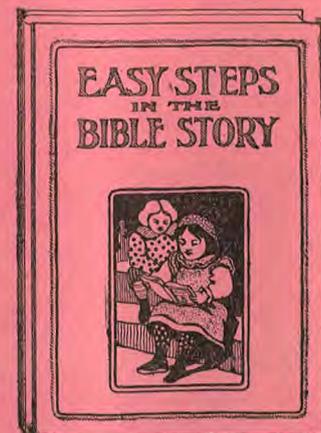
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"Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42: 12.

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No. 4

He is not Here, but is Risen

The hours of the Sabbath were past, and the disciples together with the relatives and friends of the lowly Nazarene were awaiting the dawn of the first day of the week, for the opportunity of visiting the tomb where late in the afternoon two days before they had laid their only apparent hope of the wonderful kingdom for which they had fondly looked. Forgotten were the many prophetic utterances of the days when on the roads of Judea and Galilee he taught them of his ignominious death upon Calvary. Lost to view or totally misunderstood were the words which told of the resurrection and ascension. The disciples' hearts were cast down, their hopes destroyed and in fear of the Jews they were gathered together, mourning the untimely loss of the one they had learned by close association to love and adore.

Little did the women who, healed of sin-sickness and bodily diseases, had followed the Master in his journeyings, sleep on the night after the Sabbath. With broken hearts they were mourning their departed Lord and were making preparation for anointing his body with spices when the day should dawn.

At the first faint streakings in the east they were off to the lonely tomb under the brow of the rocky hill. From the city walls they wended their way swiftly to the spot where, guarded by Roman soldiers, they had left the body of Jesus on the afternoon of the Friday before. As they came in sight of the sepulchre each with eager eyes sought the spot where was the tomb, but no soldier guard was to be seen. Anxiety took hold of their hearts, lent wings to their feet and they ran toward the entrance of the tomb. The stone at the entrance is rolled away, the seals broken; and trembling they enter the dim enclosure only to find the body gone. Astonished, grief-stricken they gaze about the deserted enclosure. Gone! The body even lost! With heavy hearts they turn, but their tear-dimmed eyes behold two men in white apparel, who, speaking, bring new hope to their despairing hearts. "Why seek ye the living among the dead? He is not here but is risen: remember ye not how he spake unto you while he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified and the third day rise again. And they remembered his words."

Spell bound, astonished they listened to the angel's revelation. Astonishment gave place

to joy as, recalling to them the words of the Master, the angel shed the peace of heaven upon their souls. Their hearts leaped at the angel's words and at his command to "go tell His disciples." With trembling but joyful hearts they hasten into the city bringing the word to His sorrowing followers of His having risen from the dead.

Having only in part understood His words previous to His death because their hearts were darkened by their own plans for a temporal kingdom, many still doubted till they had seen him face to face. Even then Thomas must needs put his hand in the wounded side. But the women's hearts were comforted, for the angel's lips had pronounced to them the cheering words "He is not here but is risen."

The Angel's Message—to Us

The same message which gave peace and joy to the women on that morning so long ago should be a message of peace and joy to us today. The message to them meant the renewal of hopes banished; the rekindling of fires in their souls made dull by misunderstanding his words and the intruding of their own human plans in those of the infinite. The message of the angel at the sacred tomb came as a light to their souls, revealing the erring of the human interpretation and opening in their splendour the plans of the divine.

Dear soul, in your life you have many times found the light of the Master's life going out. You see in yourself the power of his example dying and the influence which his daily witness has had ebbing to a close, while you by your human plans, your weak human living, your human way of doing are consigning the Christ-life to the tomb—your last hope of the bright future dead. It may even be you yourself have laid your Saviour, who would give his life for you, in the tomb.

But you loved him while yet he was with you. Your heart was daily joyful, your countenance lit up by a peace "that passeth understanding." Now that peace is gone. Those days of joy are lost because the light of their life is buried beneath the rocky hillside of your own forgetfulness.

But you realize your loss; the light of your pathway is gone. Jesus of Nazareth is no longer yours. Then go with me dear, sorrowing soul to the tomb outside Jerusalem. In the love you bear for the lost one go down that winding path to Joseph's new tomb.

Pass within that open portal which no Roman seal could keep and listen to the words of the angel messenger who sitting at the foot of the grave says, "Why seek ye the living among the dead? He is not here, but is risen." "And they remembered." Yes they then remembered the words he had spoken before his death. Do not you? Does there not well up within you the whole story of your first love anew?

Ah yes, you remember those low spoken words of forgiveness. Jno. 8: 11; 1 Jno. 1: 9. You remember that healing touch and its life-giving power. Jno. 1: 12; Matt. 28: 18-20; Phil 3: 10, 11. You remember too his prophetic utterances concerning the days of struggle before his children, Matt. 24: 12, 13, 21, 22; and you remember that he said "strait is the gate and narrow is the way that leadeth unto life and few there be that find it." Does it not put new desires into you. In your heart is not there renewed the hope of His resurrection. His resurrection for you—in you. New hope, new joy, new peace. You have a risen Saviour. Not in Joseph's tomb, but living, acting, gone above, but in your life resurrected, a life-giving power.

Dear heart-broken, sin-sick soul, in the days of sorrow; in your times of discouragement and despair; go back in your agony to the hillsides of Judea and visit Joseph's tomb; hear the angel's message; discover its meaning to you; and come forth to the realization that "*Jesus is risen.*" Risen, never more to be lost in your life but to give you power and courage to live for Him.

"Go tell his disciples." The message for your soul is not for you alone. You have found comfort for your fears: the angel says, "Go tell his disciples." There are others to be considered. Others whose hearts need cheering. Have you found the risen Jesus? Have you tasted the sweetness of His life—known the power of His resurrection. "Go tell his disciples." Go to those who have not been so highly favoured as yourself. Go let them know of the risen Saviour. Of your new found joy. Those truths which having "remembered" from the lessons taught of Jesus which you have found a refreshing to your soul, give to him that hath not heard. In the days when your joy is full find his disciples, and tell them of that power which you have found. It will give you joy in the telling, and send them like the disciples of old to see for themselves that the Saviour is indeed *risen.*

So live that your life may make manifest to others that you have "been with Jesus and learned of Him." The witness of a consecrated life is worth infinitely more to the cause of Christ than the most eloquent preaching.

THE CARIBBEAN WATCHMAN

A New Theology

Again the inventive mind of man has sought out a new theology, a new theory and propounded it before wondering audiences who take it entire as though it were built upon a sure foundation, without questioning its agreement with the Word of God or its reasonableness in the light of history, past or present. The Rev. R. J. Campbell of the City Temple, London, England has during past weeks been uttering some statements, which though represented as Christian, so completely destroy faith in the Word of God among those who accept them, and are being spread so widely, that it becomes necessary for us to consider them for the benefit of our readers.

The *New Theology* states, "We believe man to be the revelation of God. Believing this, we believe there is no real distinction between humanity and deity. . . . Every man is a potential Christ, or rather a manifestation of the eternal Christ, that side of the nature of God from which all humanity has come forth."

How pleasing this must sound to men! No real distinction between humanity and deity! Man the *Revelation of God!* We ask ourselves the question "If man is what the gentleman states, what kind of God have we? Have we nothing higher than to which we may look. No truer pattern of fidelity, of love, of truth to which we may aspire than that which is by nature inborn in ourselves. If this be so, then why recognize a God at all?"

"Every man is a potential Christ or rather a manifestation of the eternal Christ." Here he takes from his followers the Christ, the son of God, and puts in his place a vague, indefinite inner conscientiousness within man's own soul. The Christ that died on Calvary, the Son of God who died for our sins has no place in the new theology, but weak humanity is put on the level with Christ and with God.

There is no truth according to the *New Theology* in the death of Christ for our sin, for it says "we believe that the story of the fall, in a literal sense, is untrue." If no fall, no sin, and no sin, no need of a Saviour. Hence the story of Christ and his virgin birth, his suffering for us and his pleading in glory are all set aside. And so according to the *New Theology* we set aside the whole Bible story of the struggle between sin and righteousness; we no longer believe in our humanity and its

need of attaining the divine standard. We are divine; we are the manifestation of God.

As we read these statements from a so-called Christian minister, from the lips of one who professes to stand as a Christian shepherd of the sheep, we cannot but compare the statements with those of confessed infidels of the past and present, and we wonder how long it will be before Christianity (become infidelity) will stand on the same platform as in days of old and worship humanity as a God as it did during the first Republic in France.

To such lengths have professed servants of Christ gone. No wonder Paul exclaimed to Timothy in his instructions to him with regard to his work in the ministry, "*Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears, and shall turn away their ears from the truth and shall be turned unto fables.*" Paul foresaw just such teachers in the christian church as we behold in the Rev. R. J. Campbell, and wrote these words above as an admonition to the true ministers of Jesus. This condition was predicted also by Peter, by Christ himself and by Isaiah chapter 56: 10 and to-day we see their predictions fulfilled before our eyes. "When the Son of man cometh will he find faith in the earth?"

There is need to-day that we "search the Scriptures," for 'all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness that the man of God may be thoroughly furnished unto all good works.'

It is no small wonder that this same false shepherd of the sheep is standing with those who favour the elimination of the Bible from religion for it condemns him in these words, "To the law and to the testimony if they speak not according to this word it is because there is no light in them."

We doubt if infidel Tom Paine could have stood out more squarely against the Holy Word than this so-called christian minister. And certain we are that he would not have clothed himself in hypocrisy and called it christian.

The man who would obey God needs to day to know his Bible. Know it thoroughly, know it well. We owe all that we are to it and its author. All our progress, our enlightenment and our ideas and principles of morality and religion. Let us stick to the standard: It is sure and steadfast, an anchor of the soul. Reader, search your Bible.

"The entrance of thy word giveth light." No man is in greater darkness of mind and soul than the one who knows not God's word. Many an infidel has on his deathbed witnessed to the darkness his soul faced; Many a christian at the same hour witnessed the wonderful light which pervaded his whole being and made his future bright. "The entrance of thy word, Lord, giveth light."

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My Home of Rest.

"I go to prepare a place for you."—JOHN 14: 2.

Elder L. D. SANTEE.

F. S. STANTON, MUS. BAC.

1. I have left my sins be-hind me, For the blest as-sur-ance giv'n,
2. In His strength I bear life's burden Thro' the win-ter-time of years,
3. I have read the sto-ry old-en, Of my Lord, His life of pain,

That each com-ing day shall find me One day's jour-ney near-er heav'n.
And I plead that He will par-don All my un-be-lief and fears.
Of the chaplets pure and gold-en That the faith-ful will ob-tain.

All life's heav-y loads grow lighter, As I think of mansions blest,
And the tho't grows ev-er dear-er As the sun sinks in the west,
Come, poor sinner, to the Sav-iour, Wea-ry soul with woes oppressed,

And each day my hope grows brighter, Of my home, my home of rest;
I this night am one day near-er To my home, my home of rest;
Leave thy sins, en-joy His fa-vor In that home, the home of rest;

And each day my hope grows brighter, Of my home, my home of rest.
I this night am one day near-er To my home, my home of rest.
Leave thy sins, en-joy His fa-vor In that home, the home of rest.

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Nor does the *New Theology* stop here but comes out squarely in opposition to the truth of the entire word of God. At a meeting in Essex Hall, presided over by the Rev. Campbell, the speaker, Mr. Bernard Shaw made the statement, "Till we can get rid of the Bible, religion in this country will be impossible." And the minister above referred to rose at the close stating that "they had heard in his own sermons the major part of the gospel they had heard that night."

The Word of God

W. G. KNEELAND.



THE words of the Lord are pure words; as silver tried in a furnace of earth purified seven times. Thou shalt keep them, O Lord, thou shalt preserve every one of them from this generation forever." Ps. 12: 6, 7. Amid the confusion of the conflicting creeds and dogmas of a perverted theology and the sad failure of mere human ideals, we need not be discouraged for we have the assurance that our heavenly Father has provided a reliable guide, a perfect standard, and a means of intelligent communication with Himself, for the direction of His children through the shadows that now darken our moral horizon.

In the beginning before disobedience and error had deafened our ears and blinded our vision, God delighted to personally walk and talk with man concerning the mysteries of the universe and the true object of life. The unnecessary and unfortunate introduction of sin compelled Him to veil the exceeding glory of his countenance from humanity, or sinful man would have been instantly consumed because of his transgressions. Through his trusted messengers, the angels, God gave to honest enquiring souls a knowledge of life everlasting. These precious words were oft repeated to their children and children's children and thus the knowledge of God was preserved among men for many generations.

Daily association with the people who desired to forget God gradually perverted the ideas of God's professed people so that there was grave danger that the doctrines of Christianity would become mixed with the errors and superstitions of heathenism. To guard against this evil God himself spoke the moral law from Mt. Sinai and then with his own hand wrote in tables of stone the ten commandments which were ever to be the infallible guide in deciding between right and wrong. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isa. 8: 20.

Moses and other chosen men of God have from time to time been authorized to record such events of the world's history and their relation to the plan of salvation, as would be useful to those of succeeding ages. "Write the things which thou hast seen and the things which are and the things which shall be hereafter." "And these are written that ye might believe that Jesus is the

Christ, the Son of God and that believing ye might have life through his name." For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Rev. 1: 19. Jno. 20: 31. Rom. 15: 5. 2 Tim. 3: 16, 17.

From these plain Statements of Holy Writ, it is evident that the written Word of God, the Bible is a divinely appointed agency for unmasking the various forms of error now cursing the earth. It is a revelator of the true and only means of salvation from sin, and it is the hope and comfort of all weary, sinsick souls who are longing for deliverance from the bondage of iniquity that they may enjoy peace and everlasting happiness through our Lord Jesus Christ.

The Bible has been wonderfully preserved from every effort of Satan and ungodly men to pervert and destroy it. The ashes of every copy of the scriptures burnt to gratify the rage of men and demons against its holy precepts have proved to be prolific seeds that have multiplied a thousand fold the opportunities for the enlightenment of erring mortals through the printed page. Men of great intellectual ability have frequently done all in their power to bring ridicule and contempt upon the Bible by exposing its supposed errors and defects. Long after these names have gone down in shame and obscurity the beauty and harmony of the blessed Bible has been more apparent by their misguided efforts to overthrow it. See Ps. 76: 10.

From the standpoint of literary excellence the Bible undoubtedly holds the first place in the English language. No other volume contains such an array of historical facts, gems of poetry, sublime orations, and civil and moral regulations adapted to all classes and conditions of men. Ought it not to occupy therefore a higher place in our system of education?

A great many people recognize the Bible as their spiritual guide in things pertaining to our future life, yet how few professed Christians study the word of God as diligently as they do other authors.

Men who dedicated their lives to teaching and explaining its requirements often cover up its plain meaning with the theories of men instead of al-

lowing the Bible to be its own expositor by the aid of the Holy Spirit. Failure to carefully study, teach, and preach the Word of God as He has given it are doubtless potent factors in the growing disbelief in the authenticity and divine inspiration of the Bible. This sad condition was foreseen by the Apostle Paul and the present tendency to speak lightly of certain portions of the Bible indicates that the perils of the last days are upon us and therefore we should give more attention to our chart and compass, the Bible, lest we be wrecked on rocks of scepticism and error. See 2 Tim. 4: 1-5.

The best way to know just what the Bible should be to you is to give it a fair test. Take one of its precious promises of salvation from sin or the assurance of power to do what you already know you should do. Reverently, honestly present them to God in just the way He has told you to approach Him and you will have no cause to doubt the truthfulness of the Bible. Because you are not able to grasp the significance of certain passages do not imagine that in your life is comprehended the needs of humanity. What you may not be able to grasp to-day, your neighbour may need now for his peculiar trials. In due time all things necessary for salvation will be revealed to those who are willing to do the will of God. "Consider what I say and the Lord will give thee understanding in all things," "If any man will do his will, he shall know of the doctrine." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand." 2 Tim. 5: 7; Jno. 7: 17; Rev. 1: 3.

Statement Concerning the Law of God

"The Old Testament is not contrary to the New; for in both the Old and the New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof, of necessity, to be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."—*Protestant Episcopal Book of Common Prayer*, Art. 7.

The Resurrection and the Life

BY P. GIDDINGS.

The *post*-resurrection depends on the *ante*-resurrection. The resurrection at the last day is conditional on the resurrection to day, now. Hereafter is *here* after, which is after here, with an identity that duplicates. The reaping bears *as . . . so* relation to the sowing. Gal. 6: 7-8. Our conduct now is the sowing time of the kind of resurrection seed we must reap of; for mark you, "to every seed his own body." 1 Cor. 15: 38. Wheat seed shall produce its own personal wheat body, and tare seed here shall rise from the sod with kindred tare-body—to every seed its own distinct peculiar body. Whatsoever a man sows that shall he also reap.

"Blessed and holy is he that hath part in the first resurrection." Rev. 20: 6. But such a one must have resurrection first in this life; for this side the grave, this side death, is but the counterpart of that other side of it, and on either side of the river is the tree of life, whose fruit on the left bank is the same kind on the right. And if you notice the divine grammar, you will observe the tenses are the prospective enfolded in the present: Not blessed and holy he *will be* that *shall have* etc.; but blessed and holy *is* he that *hath* etc.; because he "is passed from death unto life." Jno 5: 24.

"I am the resurrection." But these words were uttered before He hung on Calvary and rose from Joseph's tomb. That is the guarantee to you and me that there is the resurrection in this life which prepares for that to come. Before He gave up the ghost on Calvary, He had given up everything long ago. He was the Lamb slain from the foundation of the world. Calvary's height was but the execution of that writ prearranged in the heights above in "the counsel of peace between them both." Zech 6: 13.

Giving up His royal dignity, abdicating for man's sake, He made himself of no reputation, took man's form and servant's place, humbling himself even unto the death of the cross.

"Let this mind be in you which was also in Christ Jesus;"—that mind that dies to self.

It was that proposition He put to the Grecians who called on Him the day before His tragedy: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me. . . . Jno. 12: 24-26. The

only way to live with Him is to first die with him. "If ye suffer with Me, ye shall also reign with Me." It is the universal and unvarying statement to all candidates: "If any will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9: 23. "Whosoever doth not bear his cross, and come after Me, cannot be my disciple." Luke 14: 27.

"We preach Christ," but Christ *crucified*." 1 Cor. 1: 23. You don't get Christ without the cross. And what is the cross but for crucifixion? and what is crucifixion but naturally undesirable death?

"I am crucified with Christ" says Paul. Gal. 2: 20. "I am crucified unto the world." Gal. 6: 14. The liberal formation of the cross suggests its meaning: that transverse horizontal beam—is our natural way and waywardness; the perpendicular | across is God's way. To follow Him, we must go across self with all its selfish aims and ambitions merely earthwise. We must cross the world, and the world us; or as Paul puts it: "The world is crucified unto me, and I unto the world." "I die daily." 1 Cor. 15: 31. Die to pride and prestige. Giving up all those things, however dear they be which God forbids. Phil. 3: 7, 8. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. "Our old man is crucified with him." Rom. 6: 6. "Now if we be dead with Christ, we shall also live with Him." Vs. 8.

Here is an experience this side the grave known as *death* and *burial*—the being dead to sin (which is the crucifixion of the old man), marked by repentance and the turning away from those wrongs; followed by *baptism* the *burial* (Rom. 6: 6), followed by an experience called the "newness of life" which is the resurrection life here; "for if we have been planted in the likeness of his death we shall also be raised in the likeness of his resurrection." Vs. 5. But there must be a planting before a reaping. Don't expect the *blessed sweet* before or without the *bloody sweat*. Luke 22: 44; Heb. 12: 4. The path of glory lies through Gethsemane. Jno. 12: 23. Night is the womb of the morning. Pain gives birth to joy. Weeping must be endured for the night if joy be secured for the morning. The bloody evening sky is promise for fair morrow. Mat. 16: 2. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jno. 12: 24.

It is interesting to note that from the ascension of Christ, the chief theme of the Apostles' preaching was the Resurrection. At the very re-commencement of the work, to fill the vacancy made by Judas, it was to ordain one to be a witness of His Resurrection. Acts 1: 22.

The prophet-patriarch David had spoken of the Resurrection eleven hundred years ago, which Peter at the other end endorsed. Ps. 16: 10; Acts 2: 29-32.

It was the preaching of the Resurrection that angered those priests and stubborn Israelites. It told of their defeat, and a power, against which earth and hell combine in vain. Ps. 2: 1; Acts 4: 25-33. It was the Resurrection on which Paul spoke to "certain philosophers of the Epicureans and Stoics." Acts 17: 18. That was his hope; for that he was ready to be questioned. Acts 24: 15, 21; also 1 Pet. 1: 3. Nor do I mean they simply talked of the Resurrection. Themselves were its exponents. They too had risen, setting their affection on and seeking those things above, they had risen with Christ. Col. 3: 1, 2. The how "with great power gave the apostles witness of the resurrection of the Lord" was the manifestation of that no-self principle: the multitude of them that believe were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own. . . ." Acts 4: 32. The manifested life was manifested again. 1 Jno. 1: 1-3.

The Resurrection is the gospel. 1 Cor. 15: 12-21. It is the power of God "according to the Spirit of holiness." Rom. 1: 4. The Christian is a resurrectionist. He walks in the resurrected life—the newness of life. So to summarize: there's a death, a burial, and a resurrection now in this life. Paul's hope of attaining unto the resurrection of the dead Hereafter was founded on his knowing Here the power of Christ's resurrection, being made conformable unto His death. Phil. 3: 10-11.

The Christian commemorates the resurrection. "Ah!" says one, "that's why we keep Sunday." Stop! That's a *pretext* rather than a *text*. Here is a fit case. The theme is Resurrection, and Paul the Resurrectionist is preaching. Mark well—not on one chance occasion, but three special times designedly, while at that place: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen from the dead; and that this Jesus, whom I preach unto you is Christ." Acts 17: 2-3.

You see then, his *matter* was the Resurrection and his *manner*, the Sabbath. Thus you further see, in the days of Paul the Apostle to the Gentiles, the Resurrection had not changed the Sabbath. Nor will it do to say, "he preached to Jews." He preached to

both Jews and Gentiles. In another place, on another Sabbath day after Paul had preached the Resurrection to his mixed congregation, "the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 42. And so according to Gentile request on the Resurrection "the next sabbath day came almost the whole city together to hear the word of God." Vs. 44. Here is a clear case that Grace, Resurrection, Jew, Gentile, and Sabbath are fellow passengers in the one boat for the one haven. Verses 42-44.

But some were filled with envy in seeing this multitude of Gentiles on the Sabbath. Vs. 45. Some are to-day. Are you one? God forbid!

The Resurrection and Its Commemoration: Not a day, but a life. It is the daily keeping power of Christ in the life that breathes the sentence: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20. That is the resurrected, sanctified life—for that is the will of God, even your Sanctification; and the Sabbath is a sign between Me and them that they might know that I am the Lord that sanctify them." Eze. 20: 12.

What We Owe to the Knowledge of God's Word

This subject is so broad and so deep and so high that it would take too much time, were we to study its truths exhaustively. So we can touch upon only a few points.

What as a nation do we owe to the knowledge of God's word? You are all acquainted with the story of our country's pioneer life. How the founders, for the purpose of being able to worship God according to the dictates of their own conscience, braved the wilds of domain, and finding here a pilgrim-home laid the corner-stone of our free American nation.

This would never have come to pass but for their earnest faith and knowledge of God's word.

Looking at others of the world's nations we see the traces of our christian educators in the most truly cultured and highly civilized regions of the earth's surface.

Their guide-book, the Bible, is everywhere, by the greatest and best minds, proclaimed as the Book of all books, and their laws are founded on its statutes.

We will next consider, what as individuals we owe to this knowledge.

Morally — what do we owe and what would we be without the influences coming from the knowledge of God's truth?

For answer, we have but to look at our brothers and sisters of the human race, who live in darkest heathendom. Do we owe anything in temporal affairs?

David explains in the eighty-fourth Psalm, "The Lord God is a sun and shield, the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly."

No better rules for business and social life can be found than the apostle Paul gives in that wonderful twelfth chapter of Romans; and nowhere are better directions for hygienic and temperate living than we find in Solomon's proverbs.

What do we owe mentally? Do you desire to be conversant with good pure diction—The phrases of the Bible contain a larger percentage of pure anglo-saxon words than those of any other volume.

Do you enjoy history? The Bible is full of the most intensely interesting historical narratives. Are you studying to become a teacher. Christ's methods of teaching—The story of the life of Jesus—is the best treatise on pedagogy.

We might carry this on, almost endlessly.

But to consider the last and most important question—What do we owe spiritually?

We owe life—*Spiritual-Eternal-life*, and all its powers* of soul enlargement and its deepening of sympathies and its increase of love to God and to humanity.

Without this knowledge we are *spiritually* and *eternally* dead,—with *no hope* of the resurrection, *no hope* of heaven beyond.

Then why do we not study His word more.

How criminally ungrateful we are to neglect it so.

God help us to *take time to be holy.*

OVA E. SINGER.

God's Strange Act

Isa. 28: 21-22. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act."

It is God's regular or usual work to build up, to create, not to destroy, to make worlds not to destroy them.

So when it comes to a time that the condition of the earth is such that God has decided it is best to consume it, that act will be indeed "his strange act."

Isa. 24: 1. Says, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it up side down, and scattereth abroad the inhabitants thereof."

God will deal with the whole earth as he has dealt with single cities and nations in the past. When they have wholly rejected him and turned away from all of his counsel, working their own ways and abominations, then he has destroyed them. These acts of

God are so out of seeming harmony with his usual acts, that men will not believe that God has anything to do with these visitations of destruction that have so recently fallen upon several of the cities of earth. We may know what God is doing now and will do, by what he has done for cities in the past, and by what he says he will do in the future."

He made an example of Sodom and Gomorrha—cities that "giving themselves over to fornication and going after strange flesh" suffered his vengeance. So when cities now go in the same way God deals with them in the same manner for examples now in our day.

Some who claim to be God's Ministers deny God's hand in the recent destructions by earthquake. In Haggai 2: 6. He promises to "shake the heavens and the earth." Heb. 12: 26-27, says, this "once more signifies the removing of the things shaken." God is now shaking a city here and one there as warnings that the final shaking of Rev. 16: 17-20 is near at hand.

They are judgments of God calling the people to learn righteousness as he said they would learn when he brought his judgments upon them, (Isa. 26: 9) that they may be ready for the coming of the Lord, and that they may be delivered from the final destruction of all things earthly.

God seeing and knowing to what depths of sin and abominable iniquity men would willfully go gave warning that he would no longer forbear but would destroy. He has given these warnings in his word. By his messengers to all nations, tongues and peoples. Rev. 14: 6-7. "Saying . . . the hour of his judgment is come," and as they heed neither word or messenger, He sends His earthquake and fire as warnings that his last—"His strange act," great and final is soon to be enacted upon the whole earth. Isa. 28: 22. "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

J. B. BECKNER.

It is not the mere lapse of time that brings the coming of the Lord nearer, but the earnest efforts of his followers to accomplish the work that remains to be done in the earth. No one will get into the kingdom of Christ who has not done something to hasten the coming of that kingdom. Every act performed to hasten the message of his truth is like taking hold upon a line reaching to the kingdom, and drawing it nearer to the earth.

Earthquakes—Prophecy Fulfilled

BY B. E. CONNERLY.

There are many of the operations of nature which men love to call "natural," thus thrusting God out of it all as though nature, herself, were the sole god of her realm. But we who were in Kingston, Jamaica, on January 14th, the day of the great earthquake, felt that this was no "natural" occurrence, but that it was an evident manifestation of the power of the great God; and thousands of voices uttered the cry, "It is the judgment of God!" "It is the end of the world!"

This mighty power, which in 36 seconds of time wrecked the city of 75,000 inhabitants, was unmistakably the voice of God, and we doubt if there was one who passed through the experience who could deny that he was convinced of it. Some felt that it was in punishment for sin; Some, that it was a warning to flee from the greater wrath to come; others, thought it was an evidence of the end of all things; few, perhaps, felt the safety that David expressed when he said: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm 46: 2.

We do not believe that the people of Kingston were more wicked than the rest of the world because they have suffered this visitation (Read Lu. 13: 1-5); but we do believe that it was a manifestation of the power of God the signification of which we may understand as a fulfillment of prophecy. We are writing to people who believe the Bible to be the Word of God, and to be the infallible guide of His people; to us He has given this comforting assurance: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

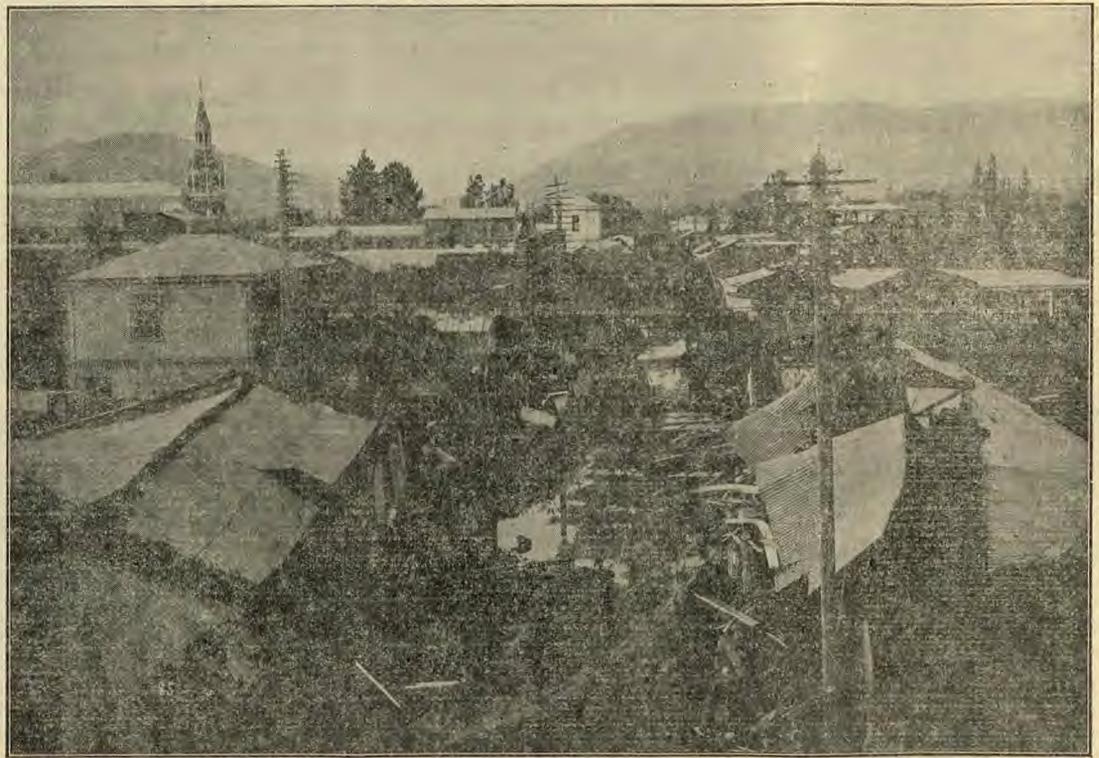
Let us then look in His faithful Word for the explanation of this great and calamitous earthquake.

When the disciples asked Jesus about the signs of his coming, and of "the end of the world:" among other signs He said: "And there shall be earthquakes in divers places." And so great was the impression these words made upon them, that Matthew, Mark and Luke all make record of the fact.

Previous to this time earthquakes had not been of frequent occurrence. History makes mention of but few and

those though terrible, were hundreds of years apart. Since the beginning of the 16th century they have been coming with more frequency, until, to day they are so numerous, and the places visited so "divers" that the question comes to every mind, "When will my city suffer?"

When we remember the sensations we experienced in this late and terrible earthquake, and the subsequent calm that settled over us, we cannot but praise God for the great wisdom we see even in terror. Those who are doomed to death perish quickly, and the shak-



STREET SCENE IN VALPARAISO, CHILI, LOOKING TOWARD THE HILLS, AFTER THE EARTHQUAKE OF AUGUST 16, 1906.

ing of the earth itself, from whence we cannot flee, impresses all, in awful and inexpressible language, that God is there. The complete ruin of all things precious in this life, cannot but impress the thoughtful mind with the instability of earthly homes and treasures; and the Holy Spirit, ever active in His appointed work, is there to whisper of the "city not made with hands, eternal, in the heavens."

The hundreds of dead and dying, on every side, is a scene which, once witnessed, can never be forgotten, and which mightily urge upon men the need of a constant preparation. The multitudes of bereft and desolate people maddened with fear, testify, as in letters of fire, the need and fearful lack of confidence, which it is the privilege of

him to have, who knows that "God is our refuge and strength, a very present help in trouble" Ps. 46: 1, and can say with Job, "Though He slay me yet will I trust Him."

O, reader, "Come and see the works of God; he is terrible in His doing toward the children of men." (Ps. 66: 5) And as you behold, remember that it is the fulfillment of that which has been written. It was not that Kingston was more wicked than other cities; "I tell you, nay, but except ye repent, ye shall all likewise perish," for "there shall be earthquakes in divers places."

Do not think that there will be no more catastrophes, for earthquakes, in different places, is to be a sign of the end of the world till we see the "Son of Man coming in the clouds of heaven," and until we experience that great

earthquake which ends all things earthly. Rev. 16: 17, 18.

Not Destroyed

There are many to-day, who have thought that the Saviour had destroyed the Law of ten commandments, when He was nailed to the cross on Calvary's mount. From His own words we are assured that His death had not in the least affected it. "Think not," He said, "that I am come to destroy the Law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled." Mat. 5: 17-

19. From the foregoing statement it will be readily seen that the mission of our Saviour to this earth, was not to destroy the Law. Consequently, it is inconsistent for any of His followers to claim otherwise.

But surely, He had come to destroy something, and that thing is, sin. For, it is written, that, "He that committeth sin is of devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." 1 Jno. 3: 8, 4; Heb. 2: 14.

It is obvious to all, that, our Saviour came not to destroy the Law, but the works of Satan, and finally the devil himself. Now if He had destroyed that Law, then He had demonstrated to the world, that that Law was the devil, and his works. A conclusion that no antinomian will accept.

But the Law of ten commandments was neither the devil nor his works. It is "the works of God" graven on two tables of stone, which "He gave unto Moses when He had made an end of communing with him upon mount Sinai." Exo. 31: 18; 32: 15, 16. The works of the devil are the works of the flesh of which we have a summary in Galatians chapter five. And we are plainly told, "that they which do such things shall not inherit the kingdom of God." Those things constitute "the body of sin." This "body of sin," "our old man," must "be destroyed." When this body of sin is destroyed, man is "renewed in the spirit of" his mind, being recreated "in righteousness and true holiness." In such a state he no more talks about the abrogation of the Law, for his delight will be in the Law of God after the inward man." Rom. 7: 22. And they will be written upon the table of his heart by the Spirit of God. 2 Cor. 3: 3. "The Law is holy . . . just and good." Rom. 7: 12. Man is "unholy," "unjust," and "evil." Is it therefore consistent to say that the holy, just, and good Saviour abolished that which is holy, just, and good? Nay; if He had so done, Himself would have been abolished, for the Law is His character, a part of Himself.

"The Law of the Lord is perfect, converting the soul." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Ps. 19: 7. Matt. 5: 49.

In order that man may walk perfectly, God has given to him a perfect rule, His holy Law. A perfect God, a perfect Law.

Our father Abraham was called out of his father's home to follow the Lord. He said to him, "walk before me and

be thou perfect." His faith was counted unto him for righteousness, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." "Know ye therefore, that they which are of faith, the same are the children of Abraham."

Abraham was called out from imperfection, to perfection. Let us walk in his steps, the steps of faith and works. Jas. 2: 14-16.

Dear reader, let us always keep in mind the following facts concerning Christ and the Law. (a) He came not to destroy the law, but the works of Satan, and Satan himself, in the end of time. (b) He redeems us not from the law, but from its curse—disobedience. (c) Faith in Him abolishes not the law, but establishes it. Lastly, Satan dishonoured it by transgressing it. 1 Jno. 3: 8, 4. But the mission of Christ was to magnify it, and to make it honourable. Isa. 42: 21. Let us stand by the Law, through faith in Christ. Rev. 14: 12.

H. LOUISE MIGNOT.

"That They All May Be One"

Christian unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow-men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him."

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labour together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him, and do the work appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.

Weakness of Disunion

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send

forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members one of another. The Lord has made us thus, and when disappointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbour? Read and understand. It is the very one who needs help the most. Thy brother, sick in spirit, needs thee as thou once neededst him.

Christ is the Only True Centre

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary.

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. MRS. E. G. WHITE.

OUR YOUNG FOLK

The Baby's Letter

There are four or five little shaky lines,
With a blot or two in between,
And some mysterious-looking signs
On a paper that's far from clean.
There are inky spots on the edges white,
And the print of a wee, soiled hand,
And no scholar on earth could read it right,
But papa will understand.

He makes sweet words from the scattered ink,
And kisses from every blot,
It looks like a Chinese puzzle, you think,
But he easily makes it out.
And it brings a tender smile to his lips,
And a queer lump comes in his throat,
As he kisses the print of the finger-tips
On the letter the baby wrote.
—*Ida Goldsmith Morris.*

A Rejected Applicant

A Woman of great benevolence and large wealth established a training school for poor girls. The number of girls was limited, but they were maintained by her during the years in which they were given a good common school education, and fitted to earn their living as clerks, shop-women, seamstresses or milliners.

It was suggested to this lady that she should secure the services of a highly educated young woman, whose name was given, as superintendent. A majority of the trustees of the new institute were eager in pressing her knowledge, winning manners, and wide experience in the training of girls.

The lady who founded the school was delighted at finding a "mother" for her girls so easily, and requested the teacher to call upon her. After the brief visit was made, she declined positively to offer her the position. She, nevertheless, acknowledged the young woman to be attractive and charming, and so far as she knew fully qualified to guide her pupils both in mind and morals.

The applicant, bitterly disappointed, returned to her former position.

Years afterward a friend asked the founder of the school the reason for her sudden and apparently arbitrary decision.

"It was a trifle," she said, "but a trifle in which, as in an Egyptian hieroglyphic, lay a volume of meaning. The young woman came to me fashionably and expensively dressed, but with torn and soil gloves, and half of the buttons off her shoes. A slovenly woman is not a fit guide for any young girl." A rigid old English writer says, "Untidiness and lack of cleanliness in a woman indicates a secret defect in her nature. When you see a withered bough on a tree, it is probable that underground,

out of sight, there is a rotten root to correspond to it."

These may seem harsh judgments to young girls. Yet the public shows vaguely that it has the same conviction. No display of brilliancy can give to a woman the charm to win admiration that belongs to delicate purity in dress and in behaviour.—*Youth's Companion.*

A Customer Secured

A Young man in a wholesale house was endeavouring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest style, and the man seemed inclined, to take them. When the goods had been examined, and the bargain was about to be concluded, the customer inquired:—

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:—

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of a later style, and said:—

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—*Safeguard.*

Indictment of a Man Who Knows

"As a judge I have faced the woes, the trials, the miseries, and broken homes of society caused only by the want of a proper solution of this problem of problems.

"Thousands and thousands of homes have been broken up, caused by the traffic in intoxicants.

"I have divorced four thousand people. I have tried no less than 6,000 children in the past six years.

"This lamentable social condition is traceable in a large degree to the legalized saloon."—*Judge Ben E. Lindsay, Denver, Colo.*

Boys We Like

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken his character.

The boy who never calls anybody bad names, no matter what any one calls him. He can not throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kinliness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say No, when asked to do a wrong thing.

The boy who never quarrels. When your tongue gets unruly, lock it in.

The boy who never forgets that God made him to be a joyous, loving, lovable, helpful being.—*Anon.*

Light on the Billow's Crest

There is a story of a shipwreck which tells how the crew and passengers had to leave the broken vessel and take to the boats. The sea was rough, and great care in rowing and steering was necessary in order to guard the heavily laden boats, not from the ordinary waves, which they rode over easily, but from the great cross-seas. Night was approaching, and the hearts of all sunk as they asked what they should do in the darkness when they would no longer be able to see these terrible waves. To their great joy, however, when it grew dark, they discovered they were in phosphorescent waters, and that each dangerous wave rolled up crescented with light which made it as clearly visible as if it were midday.

So is it that life's dreaded experiences when we meet them carry in themselves the light which takes away the peril and terror. The night of sorrow comes with its own lamp of comfort. The hour of weakness brings its secret of strength. By the brink of the bitter fountain grows the tree whose branch will heal the waters. The wilderness, with its hunger and no harvest, has daily manna. In dark Gethsemane, where the load is more than mortal heart can bear, an angel appears ministering strength. When we come to the hard, rough, steep path, we find iron for shoes.—*Kind Words.*



I Will Lift up Mine Eyes

I will lift up my eyes,
The earth shall not enthrall me,
I will go forth with God
Wherever He shall call me;
The muddy ways are low,
I will attempt the mountains,
And drink the purer streams
Of the eternal fountains.

Care drags the spirit down,
But eyes by faith uplifted
O'er stony ways can climb,
And see the hard rocks rifted.
The higher airs are pure,
The breezes aid endeavour;
Give me the upward path
That ends in joys forever.

Along the higher ways
Are treasures to inherit,
Great thoughts of God and life,
The graces of the Spirit,
The peace of those who trust,
Rest-places for the weary,
And comrades going home
With hearts and voices cheery.

My help comes from the hills,
The hills of God above me;
He dwells among the heavens,
And He will always love me.
He bids my soul ascend,
His angels' voices call me;
I will lift up my eyes,
The earth shall not enthrall me.
—*Marianne Farningham.*

A Sum in Division

We were waiting on the shore for our rustic ferry-boat to cross and carry us over for an afternoon in the grove. Mrs. Leighton looked dainty and stylish as usual—the embodiment of wealth, culture, and luxurious ease, I said to myself as I watched her. Her dresses always suited her, and nothing could have been more becoming than this simple one with its collar and vest of soft white silk. I noticed it all with an involuntary sigh.

"You are tired," she said quickly, "Let me take baby."

"O, no!" I answered, holding him closer. I felt a half jealousy of her that afternoon—a little feeling of resentment because she had so much. But baby was my treasure; she could not have him.

She had seemed to me like some tropical bird when she fluttered down into our quiet village that summer. She was a semi-invalid in search of rest and pure air; and she had found both at the home of my neighbour, with its old fashioned rooms, quaint garden, and wide orchard. I had not expected to see much of her, but, though the advances were all on her side, we grew

quite friendly as the weeks went by. She seemed to enjoy coming to our little house. It was pretty and pleasant, and I had thought it almost perfect before she came. I hardly knew why it was that I began to find flaws in it now—to be fretted because the paper was cheap, and the engravings so plainly framed, and to find the planning and contriving to which I had always brought such enthusiasm, growing irksome. I do not know whether Robert noticed the change, but I fear he did. And dear Grandma Ellis—Robert's grandmother, who had always lived with us—used to watch me with a shadow on her sweet face, and say, "Don't let your blessings grow dim, child; don't let your blessings grow dim."

But they seemed dim that day—pale and faded things scarce worth the counting, and my life pinched and narrow, while others' were so full. I had just the monotonous round of home care and enjoyments, and the few social pleasures a sleepy village could offer. Every little luxury in the way of books and pictures must be carefully planned for in our home, and journeys were hardly to be thought of. I felt restless and discontented—"not dissatisfied, but unsatisfied," I persuaded myself, by way of covering up some thoughts I did not care to own. I loved all beautiful things as well as Mrs. Leighton did, if I could but have leisure and means to enjoy them.

As we sat under the trees that afternoon, I drew from her the descriptions of the places she had visited, and the things she had seen. She talked well, and the life she pictured fascinated me.

"You are free, and you have so much," I cried. "I wish some things could be more evenly divided."

The laugh with which I spoke could not have veiled the feeling for she suddenly turned and looked at me.

"Would you care to be so free that your coming or going would make no difference to any one—that no one would miss you or watch for you?" she asked slowly. "I come and go at will because I have no kindred anywhere, no home in any land on earth. But all the marvels I have seen do not seem so beautiful to me as a little home like yours. Sometimes, when I have watched you and others like you, I, too, have thought things were not evenly divided."

All at once the woman's lonely heart and desolate life stood revealed. Her world looked so wide and empty that I shuddered and clasped my baby closer.

"No, no, not that—I did not know," I faltered. I thought you were so happy"—

"Because I did not go about mourning? I must make the most and the best of what I am and have, for myself and others. There is many a hungry heart that obeys the command to anoint the head and wash the face, and appear not unto men to fast, but the Father who seeth in secret, knoweth how starved it is for the sweetness it sees all around it."

"Little woman, the divisions of this world make a long, hard sum, and only when we reach heaven shall we be sure of the right answer."

—*Kate W. Hamilton.*

Our Influence

A lad trained in a godly home, to whom the theater was a forbidden place, crept once into a theater, and sat there with an accusing conscience, looking around with furtive eyes. For him to be in that place was disobedience to parental law and disloyalty to a tender conscience. But he looked up, and saw in the gallery a face that he saw every Sunday in the church choir behind the minister. The sudden vision of that face served as an opiate to the lad's conscience. It helped to confirm him in what, for him, was a wrong course. How little the member of the church choir, as he sat in the theater, dreamed that his face was registering itself as a force for evil on a lad's consciousness.

An organist of a little country church told the present writer the following story: He was playing a voluntary for the afternoon service. The day was hot; the air was sleepy; the congregation was small. There was nothing at hand to inspire anybody. At that moment the preacher opened the vestry door and passed into the little pulpit. He was a young man, of intense earnestness. He came into the church from an atmosphere of prayer, and brought the atmosphere with him. There was a look as of other worlds on his grave, uplifted face, as he passed into the pulpit. The look of the preacher's face thrilled the organist. The music under his fingers grew fuller; the little building seemed to be charged with a new atmosphere. And all this was wrought by the look on the preacher's face.

In this way, and at a thousand points, we are unconsciously writing our own history on the lives and characters of all about us. We forget the records, or we are unconscious of them. But they endure. No art can destroy them. And at some coming moment they will leap into vision.—*Southern Cross.*

MISSIONS

British Missions



WITH the revolt against the formality and ecclesiasticism attending the Restoration there grew up in the hearts of men a deep sense of duty—the duty of service to their fellowmen.

The initiative in the new movement was made by the Baptists in 1874.

Three years later, William Carey was ordained; and five years later, chiefly under the influence of Carey and Andrew Fuller, the Baptist Missionary Society was formed, the first of the great number of societies to take up the work of foreign missions as part of the church.

There is always a peculiar interest in the personality of men who open up new lines of action, who *do* what others only dare to *think*.

The interest attaches, in a certain degree or special degree, to William Carey. A proud churchman, he joined the evangelical dissenters in 1779, under the influence of a fellow-worker in his home, and developed into a village preacher of such ability that Andrew Fuller, the noted theologian, was attracted to him.

Already, by dogged perseverance, he had mastered Latin, Greek, French, Dutch, and Hebrew. School-teacher, cobbler, and minister, he found time to read extensively, but applied everything to the work of the evangelisation of the heathen.

From 1781, when only twenty years old, he privately and publicly pressed the topic on all who came within his reach. A map of the world hung in his stall, with the statistics, religious and political, so far as known, of every country.

In 1792 he published a pamphlet entitled, "The Obligations of Christians to Use Means for the Conversion of the Heathen;" and followed this by his famous sermon from Isa. 54: 2, 3, with the two mottoes, "Expect Great Things from God" and "Attempt Great Things for God."

So profound was the impression made by this on the company of ministers present that twelve of them withdrew into the parlour of a neighbouring house and formed "The Particular Baptist Society for Promulgating the Gospel among the Heathen."

To meet the necessary expense they opened a subscription list themselves, giving £13 2s. 6d. The indomitable purpose that overbore the opposition of his fellow-ministers stayed by Carey

through the succeeding months, until, in June, 1793, with his family and a Mr. Thomas, already interested in, but strangely unfitted for, mission work, he set sail for India, and landed at Calcutta.

Mr. Thomas's knowledge of India was a great advantage to Carey as he entered into a strange land. It must be confessed that the latter had frequent occasion to lament the impetuosity and want of sound judgment of the former. As one of the serious consequences of these failings, Thomas had involved himself in debt during his previous residence in India.

These pecuniary obligations not only embarrassed the circumstances of the missionaries, but estranged from Thomas, as well as from Carey, some European Christians who would have been otherwise their warmest friends.

Calcutta, as a place of residence, being found too expensive, the missionaries removed to Bandel. "A missionary," said Carey, "must be one of the companions and equals of the people to whom he is sent."

The trials which Carey at this time had to endure were many and bitter. "I am," he said, "in a strange land, and no Christian friend, a large family, and nothing to supply their wants." And in addition, his wife and two of his children were attacked with the terrible dysentery. But his holy courage never flinched. He knew whom he trusted. "Everything," he said, "is known to God, and God cares for the mission."

Under the tuition of Ram Bosoo, Carey made great progress in the acquisition of the native language.

Some time after this, Mr. Udny, an indigo manufacturer, and a personal friend of Mr. Thomas, erected two additional factories which would each require a manager. The positions were offered to Carey and Thomas; and, being regarded as providential, were accepted.

The capacity for work, which had ever distinguished him, became now most conspicuous. He made such wonderful progress in Bengalee as soon to be able to preach for half an hour in that tongue.

In 1799 Carey wrote to the Society as follows: "We ought to be seven or eight families together, and it is absolutely necessary for the wives of missionaries to be as hearty in their work as their husbands. Our families should be considered nurseries for the mission, and among us should be a person capable of teaching school so as to educate our children. I recommend all living

together, in a number of little straw houses, and of having nothing of our own, but all general stock. One or two should be elected stewards to preside over all the management, which should, with respect to eating, drinking, worship, learning, preaching, excursions, etc., be reduced to fixed rules."

During the early residence of the missionaries at the Danish colony of Serampore, three very important events took place: The baptism of the first convert; the publication of the first Bengalee New Testament; and the appointment of Carey to the Professorship of Oriental Languages in the newly established college at Fort William, at a salary which finally rose to £1,500.

For five years they had been subjected to great trials and indignities by the East India Company. The following extract from a memorial presented to the British Parliament will show the antagonistic attitude of the directors of the East India Company: "Our decided conviction is that the sending of Christian missionaries into our eastern possessions is the saddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast."

The first reform which Carey helped to effect was the prohibition of the sacrifice of children to alligators and sharks at the great annual festival at Gunga Sangor, at the mouth of the Ganges. Another fearful abomination, to the abolition of which Carey directed his most determined efforts, was "suttee," by which custom thousands of unfortunate widows were annually burnt alive on the funeral pile of their dead husbands.

Later on a fine missionary college was erected at Serampore at a cost of £20,000, to which Carey and his co-workers contributed no less than £15,000. And here a steam-power printing press was established, from which thousands of tracts and Bibles were sent to the heathen.

On the 9th of June, 1834, this most godly man—appropriately called the "Father of Foreign Missions"—passed to his rest, there to await the summons of the Master whom he loved so well and served so faithfully.

The development of the Baptist Missionary Society was not as rapid as that of some other organizations. In 1813 a beginning was made in the West Indies. In 1842 the west coast of Africa was occupied, developing into the great work on the Congo, which was afterwards transferred to the Americans. After several attempts, China was successfully entered in 1877.

In 1879 the Japan mission was started. The Baptist Missionary Society also works in Palestine, Brittany, Norway,

and Italy. The great field of the society, however, is India.—*Australian Signs of the Times.*

Esthonia alone is reported at 5000, distributed in various areas.

Our Work and Workers

There are more than ten thousand seventh-day Adventist believers in Europe at the present time and to this number there are being added converts at the rate of 1000 or more yearly. In Russia where our people were among the proscribed denominations we are now able to preach and teach as others with the utmost freedom.

The Seventh-day Adventist year book for 1907 records the organization during the year 1906 of three Union Conferences, seven local conferences, nine new mission stations opened, five new educational institutions, four publishing houses and nine sanitariums. It was a re-

cord year all along the line and 1907 has dawned with bright prospects of a further advance toward the one great object of giving "the message to the world in this generation."

The British Union Conference of Seventh-day Adventists have just completed the purchase of the property known as "The Stanboroughs," about two miles from Watford, England and sixteen miles from London. It consists of fifty-five acres, and here will be located the new buildings of the Publishing House, known as the International Tract Soc., Ltd., the Training-school for workers and the Sanitarium and health food interests of the denomination in Britain. Sanitariums are already in operation at Caterham, Surrey, and Leicester, Eng. and Belfast, Ireland.

Notes and Comments on Passing Events

Agrarian disorders in Roumania have caused loss of over a thousand lives and the loss of \$6,000,000 worth of property.

A Colonial Conference is now assembling in London for the purpose of bringing about a closer bond of union commercially and politically between the scattered portions of our great empire.

Violent shocks of earthquake were experienced in the Ayores Is. on the 3rd. and 4th of April. The shocks at Bitlis, Armenia are said to be continuing with further casualties and damage.

On the 10th of February a terrible typhoon swept over the islands of Lyte and Samar, in the Philippines. It is reported that over 100 of the inhabitants of Lyte were killed, as well as much damage being done to property.

The suffragettes of England still continue to besiege the English Parliament and forty-one recently spent several days in prison as the result. They promise to continue their open agitation and aggressive operations until they have some recognition from government.

"A well known German publisher has been fined a hundred marks for publishing a book, entitled "The Sinning Bishop," and to have his stock of the work confiscated and his plates destroyed. The charge against the book was that it attacked the celibacy of the Romish clergy, and was offensive to that church."

At Jamestown, Va., U. S. A., this month will be opened a great exposition in commemoration of the founding of the colony of Virginia. It being a sea coast city representative, ships from the navies of the world will be present and the entire Atlantic Squadron of the United States Navy. Great things are expected.

"The Army Estimates for the ensuing financial year provide for a reduction of a little over £2,000,000. Even with this reduction, the cost of the army will be nearly £8,000,000 more than it was in 1899. It seems doubtful if England will ever get back to the level of expenditure on which it stood before the war."

"According to a recently published report, there is no need for anyone to go short of food in London, for there is brought in every year a

quantity of food that would provide three pounds per day per inhabitant. The waste from this, if it could be utilised, would solve the problem of feeding all the poor in London."

Many steamships have been wrecked during the past month or two consequent upon fogs, storms, heavy currents and carelessness. Among those lost are the *Suevic*, *City of Berlin*, *Dakota* and at Kingston, Jamaica the *Prince Waldemar*. Many others of lesser note have been lost, the storms this season being more severe than usual.

The Hague Peace tribunal will meet at that city during the summer. Preliminary notes among the powers have arranged the programme to be marked reticence on the part of the part of all but England and America in the discussion of the subject of disarmament, Holland's invitations to the Conference are expected to be sent out about the middle of April.

The daughter of Ole Hansen, the Danish minister of agriculture, is acting as "cook general" in a Berlin family. The girl and her family wished that she learn practical house-keeping and it was determined she should start at the bottom. Instead of attending a cooking school she took a position with a family in Berlin where she attends to the house-keeping and learns German.

An earthquake at Bitlis, Armenia, is stated to have been more severe than the recent Jamaica horror, but details are lacking. It is stated to have caused great damage and consequent distress. Thus thicken around us the evidences that the earth like a garment waxeth old. How soon will men learn that the end of all things draweth nigh. As these signs multiply we may know that time shortens. Get ready, dear reader, for the Master cometh! Will he find you watching?

Russia. Reports from Reval state that the government's efforts to stamp out leprosy in the Baltic provinces have met, at least, with partial success. The Lettish population suffers enormously from this disease. Fish forms the staple article of their diet, and the prevalence of the disease is a strong example of Prof. Jonathan Hutchinson's theory, that leprosy is always traceable to the use of un-fresh or badly cured fish. The official investigations show what immense strides the disease has made. The number of lepers in

"There is a notable increase in the quantity of Christian literature that is being printed in Arabic, and circulated among the Moslems. "Literature can often find entrance where the missionaries themselves can find none, and there is a readiness in many parts of the country to purchase papers and books brought to the villages by colporteurs." As a result of the educational work of missionary societies, more of the younger Moslems are able to read. This opening is being taken full advantage of by Christian workers, but not by them alone. Very large quantities of atheistic and infidel literature are being poured into the Mohammedan world."

Students of the situation are expressing alarm at the rapid progress of Mohamedanism in the Soudan, Africa. This country with 90,000,000 population is the most active seat of Moslem missionary endeavour in the world. It is reported that already one half of the population are followers of the supreme Calif and it is estimated that by 1910 the entire population will be Mohamedan. Surely it is time for Christian missionaries to begin a great work in this country. What will Christians say to their Master if they fail to embrace their God-given opportunities.

The menace which these added millions will be to the peace of the world is not calculable but the student of prophecy can well understand what these added hosts will mean in the final struggle between Mohamedanism and Christianity in the last days.

"Public opinion is being exercised in the United States over a demand for federal action by Congress to put a check on the employment of young children. Senator Beveridge asserts that there are nearly two million bread-winners under fifteen years of age, and that many of these are required to labour ten, twelve, or even more hours a day. He has proposed legislation prohibiting the transportation in inter-state commerce of "the products of any factory or mine in which children under fourteen years of age are employed or permitted to work." In justification of his plea for federal action, he says: "The States, acting separately, are not competent to stop the evil. First, because if one State passes a good law and other States do not, the manufacturers in the good State are at a business disadvantage with the manufacturers of the bad State; for the latter can employ cheap child labour and the former cannot. The manufacturers in the good State suffer because of the very righteousness of that State's laws; and the manufacturers of a bad state profit by the very wickedness of that State's laws."

France and the Vatican

Under the above heading, "France and the Vatican," the *Christian Cynosure* (American) for January has the following to say:

"All that French Government demands of the Catholics, it demands of every other church organization. Of the eighty Catholic bishops in France, fifty-nine who were present at a meeting to consider the demands of the government, agreed to its terms and proposed to carry them out. The Catholics were thunder-struck by receiving an order from the pope not to obey the law of their country.

"French law requires each worshipping congregation to make out an inventory of the property of that particular congregation and apply for a charter, just as churches do in this country, and to elect a board of trustees for its management. French law differs from the law of this country in that it claims all church property not to be used by a congregation of believers. This prevents the church property being held by the pope, or Catholic church in Rome or by any other centralized body. The church belongs to the people who worship in it, and these will not be molested in any way. If it ceases to be used by them, it reverts to the State.

CARIBBEAN WATCHMAN

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Editorial Contributors.
P. GIDDINGS J. A. STRICKLAND.

APRIL, 1907.

The *Caribbean Gleaner* came out in March as an eight page sheet. It is announced for the future to continue in this form and the Subscription price is one shilling per year. It will be the Conference organ for the West Indian Union Conference from this time on.

Pastor U. Bender, president of the West Indian Union Conference of Seventh-day Adventists is now on a tour of Cuba, and Central America for the purpose of counseling with the workers and acquainting himself with conditions in the various fields in the West Indian Union. He anticipates later a visit to the Antilles and Br. Guiana.

One of our exchanges *Home, Farm and School* has a continued article in its March issue on the Jamaica Earthquake from the pen of Bro. W. D. Forde of Barbados. This article describes the experiences of those days in an excellent manner. *Home, Farm and School* is what its name implies as an educational paper and is fully worth its subscription price 50cts per year in advance.

Pastor J. B. Beckner, president of the Br. Guiana Conference in passing through Trinidad from Jamaica, reports very encouraging progress in the city of Kingston by our people since the earthquake. He states that the church has sold the old property on Text Lane and that they have bought property on North Street, one of the main residence streets, for both church and school, and at a very reasonable price. The Union Conference headquarters are for the present at Willowdene, Bog Walk, and the Jamaica Conference at 32 Text Lane as before.

Trinidad is now under quarantine on account of a slight outbreak of Yellow Fever in the city of Port-of-Spain. Five deaths have already occurred but these have extended over an interval of two months and in every case the person but recently arrived in the colony. It is not anticipated that the fever will become serious as the government is taking every precaution possible to prevent its spreading. It is well for all our local readers however to take precautions and avoid mosquito bites during the coming months. The government regulations amply cover the extinction of these pests if all will be careful to carry them out on their own premises.

Remember reader. Easter as Easter is nothing. It has no foundation in Scripture. Nor are those days which are associated with it anything. There is nought about the season to help, perhaps much to hinder in Christian progress. But in the resurrection, in the suffering of Christ, which may be a matter of daily contemplation by each one of us there is everything, for "If Christ be not raised your

faith is vain, ye are yet in your sins." But thank God He is risen and by his resurrection power we be cleansed from sin. Ye are risen because He rose. Your power to overcome is for everyday, and the power of His resurrection is for every day. Then the resurrection and its power is the thing and not the day nor the season. The resurrection power and its author is the theme daily; not our efforts, or our penitence upon a particular day or through a particular season.

We were struck with astonishment this year by the manifestation of a distinct and rapid trend Romeward by the Protestant (?) Episcopal Church or Church of England in this colony. We say Romeward because they step down from the Protestant rock, "the Bible and the Bible only" and introduce customs which have no foundation whatsoever except in the musty volumes of the Roman archives. In thus doing it is distinctly a step Romeward as states Dowling in his definition of true protestantism.

We refer to the introduction of the procession called the "Stations of the Cross" and the burning of candles upon the altar during the

Next Month—May

In our next issue we hope to present to our readers some interesting matter on the history of the working of the Word of God; its power in the lives and upon the minds of men. What it can do and will do for you now if you will study it carefully and prayerfully.

With this there will be presented a short article on prophecy and its fulfillment.

Also an article from the pen of Mrs. E. G. White on "The Failure to Teach and Study God's Word."

Many interesting general articles, and articles on the subject of prophecy, will be presented together with the regular departments.

For a cover illustration we have a magnificent view of the "Church of Merced" after the earthquake at Valparaiso, Chili. It alone will be worth the price of the paper. See that you obtain our May issue. Price as usual.

easter service. Do these have any foundation in Christian doctrine? We fail to find it. We do find them in the traditions of Romanism. But our Saviour distinctly states, "In vain do ye worship me teaching for doctrine the commandments of men," and again, "Full well ye reject the commandment of God that ye may keep your own tradition."

With all true Protestants we deprecate this departure and drawing nigh to Rome and can but sympathize with those of that communion who registered their protest against such innovations. We believe with Dowling that once having taken the step, they step down from the Protestant rock and there is no just reason why they should not accept all the other doctrines of Romanism. For ourselves, dear reader let us stay by the divine standard of "the Bible and the Bible only."

Chasing His Shadow

When I was a little boy I tried to catch my shadow. I don't know that you were ever so foolish; but I remember running after it, and trying to get ahead of it. I could not see why

the shadow always kept ahead of me. Once I happened to be racing with my face to the sun and I looked over my head and saw my shadow behind me, and it kept behind me all the way.

It is the same with the Sun of Righteousness. Peace and joy will go with you while you go with your face toward him, but those who turn their backs on the Sun are in darkness all the time. Turn to the light of God and the reflection will flash in your heart.—D. L. Moody.

The Queen of Home

Honour that dear old mother. Time has scattered snowflakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken; but those are the lips which have kissed a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance that can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out; but, feeble as she is, she will go further and reach down lower for you than any other person upon earth. You cannot enter a prison whose bars will keep her out. You can never mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms, and carry you home, and tell you all your virtues until you almost forget your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.—Anon.

Question Corner

Does not Matt. 10: 28 teach that the soul is immortal? H. W.

Matt. 10: 28 reads as follows; "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Not only does not the above text teach immortality but the rather teaches the mortality of all things human. Note that though man is represented as being able to destroy the body only, God is represented as able to destroy both body and soul. If this is possible, and the text so states it as a reason for fearing to disobey him, then it must necessarily be true that the disobedient will have this punishment meted out to them.

The word soul in this text as separate from the body will perhaps be better understood if we revert to the original word from which it comes, namely "psuche" meaning life, either present or future. It is from the identical word from which in Matt. 16: 25, 26 it is translated 'life.' Dr. Adam Clarke, on verse 28 says: "On what authority many translate the word 'psuche' in Matt. 16: 25 as 'life' and in this verse 'soul,' I know not; but certain I am it means life in both places."

If the reader will look the matter up he will note the same use of the word 'psuche,' translated as 'life' in Matt. 10: 39.

In view of this explanation let us translate the verse with the correct word and we read "And fear not them which kill the body but are not able to destroy the future life; but rather fear him which is able to destroy both all future life and the body in hell." This makes clear the meaning of the text in question, although, on the matter of immortality, as at first shown, it explains itself.

THINGS HERE AND THERE

A Vanishing People

Mr. Peary says that the tribe of Eskimos living on the shore of Whale Sound in Greenland are the most northerly people in the world. Their isolation has differentiated them from all other races. They do not exceed 200 in number, and are being destroyed by an unknown disease which appears to be a slow malignant fever. Lieutenant Peary became personally known to every man, woman and child belonging to this remote and perishing community of human beings.—*Selected*

It is stated that previous to the Martinique disaster, dumb animals heeded the volcano's warning and escaped. 30,000 human beings disregarded the warning and perished. It is said that even before Mount Pelée began to rumble, late in April, live stock became at times almost uncontrollable, and when driven forth gave every evidence of fear. Wild animals disappeared from the vicinity of the mount. Even the snakes crawled away, and birds ceased their singing, and left the trees that shaded the sides of Pelée.—*Sel.*

A missionary writes: "One morning I passed a man lying near the road, and asked him why he was lying there. He opened his eyes wearily and said, 'I am very hungry. I have not tasted rice for more than three days, and I cannot walk any farther.' 'Poor fellow,' I said, 'I'll bring you some food, and then perhaps you will feel better.' Away I went, and presently returned with a leaf plate full of rice—every grain white and separate, as Hindus love to have it. 'Take a little,' I said. The man opened his eyes once more, and looking at the rice, Oh, so hungrily, and at me so piteously, he waved his hand feebly, and said, 'I daren't, I daren't; my caste, my caste.' 'But,' I replied, 'If you don't eat it, you will lose your life, and what will your caste then amount to?' 'Sir,' came back the answer feebly, 'if I lose my caste, what will be the good of my life?'"—*Missionary Review.*

Fading and Flourishing People

The degenerate tribes of Central and South Africa are to-day very much what strong drink has made them. Travellers find that whole districts have been demoralised by the intoxicating liquors introduced by unscrupulous traders. For their own selfish ends they have sought to undermine the health and the strength of many of the natives. On the other hand there are notable exceptions, and the people of Bechuanaland, who are under the rule of the chief Khama, are, perhaps, the most remarkable. Some years ago a new capital was built at Palapye, and astonishment has been expressed by all visitors at the beauty and completeness of the town. Such a condition exists because Khama, who is a Christian, forbids the entrance of "the white man's drink" to his own dominions. Among the African natives some of the proudest races have fallen because of drunkenness, and whether it be the people of Israel, of Ethiopia, or of Europe, woe is pronounced to the crown of pride, to the drunkards, whose glorious beauty is a fading flower.—*The Christian.*

Medicine in the Andes

An interesting character frequently met with in the Andes is the *callaguayas*, or Indian doctor. He is everywhere, and is trader, tinker, peddler, fortune-teller, conjurer and magician. His knowledge of botany is as mysterious as it is comprehensive, and the most astonishing stories are told of his cures. Mr. Meier, the United States consul at Mollendo, tells a story

which Mr. W. E. Curtis repeats in his book, "Between the Andes and the Ocean."

A man in Lima was lying at the point of death with a disease which baffled physicians who brought diplomas from the medical schools of Paris and Vienna. One evening two of the physicians stood talking of the case at the sick man's door, without noticing a humble, barefooted Indian who leaned against the wall. As they departed the Indian entered the *patio* and asked to see the sick man. The family referred him to the attending doctor, who, amazed at his audacity, exclaimed:

"What do you know about a disease that puzzles the best physicians in Lima?"

"I have herbs that will cure everything," said the *callaguayas*.

The doctor smiled in scorn and turned away. The Indian opened his pack, took from a paper a single leaf and handed it to the physician, asking him to smell it. He did so, and instantly his nose began to bleed, and he was unable to stop it.

The Indian stood stolidly by for a time, then handed him another leaf, saying, "Smell that and the bleeding will stop."

The result was what he promised, and the physician was interested. In the end the *callaguayas* saw the sick man. He selected herbs from his stock, brewed a tea, and gave it to the patient; and the sick man recovered.

—*Selected.*

"In Russia great kindness is manifested toward the wayfaring man. According to Mr. Hume Ford, 'The wanderer may start at Warsaw and tramp half way around the globe, finding at every stopping place simple peasants ready to share their meal with a stranger, while from one end of Siberia to the other a plate of food is placed without the window at night for the unfortunate who may pass that way.' It is a custom worthy of imitation in other countries."

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