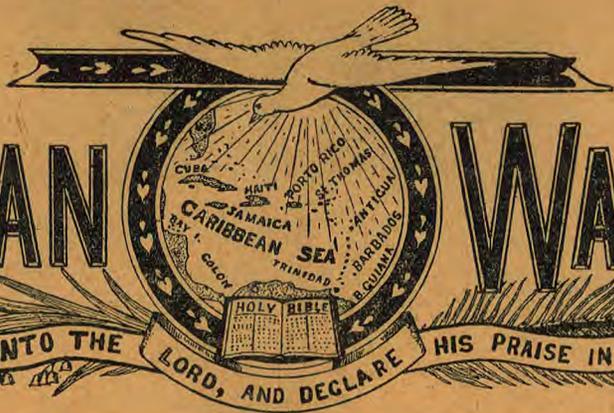


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"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 43:12.

Vol. 5

Port-of-Spain, Trinidad, November 1907

No. 11



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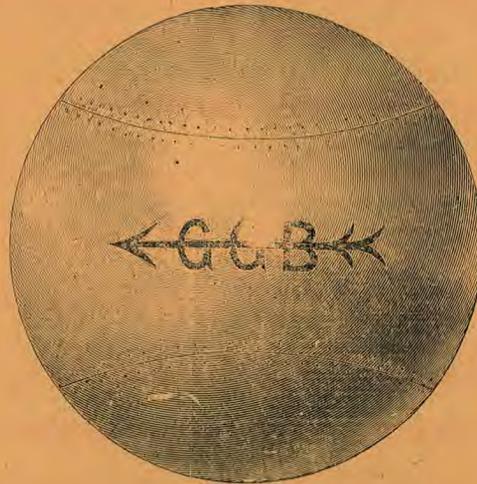
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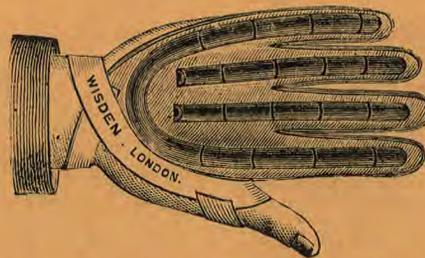


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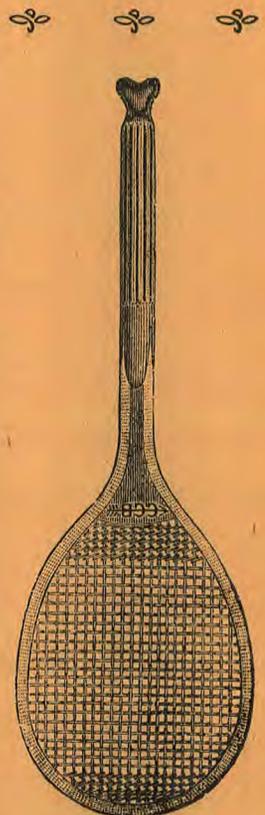


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"Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42: 12.

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PORT-OF-SPAIN, TRINIDAD, W. I., NOVEMBER, 1907.

No. 11

CHRIST AND THE SABBATH

The Sabbath a Christian Institution



CHRIST, the divine Son, from the eternity to the eternity, changeth never. He is the example of His people in everything.

The seventh day was made the Sabbath; it was made for man; Christ, the Author of Christianity, is its Author. Christ having made the seventh day the Sabbath, it is, therefore, the Christian Sabbath, and inseparable from the Sabbath institution.

When on earth, He followed the humble occupation of a carpenter, toiling all week long until the approach of the Sabbath, during which time He was found, not in the carpenter's shop, but in the place of public worship; for we read, "And when the Sabbath day was come, He began to teach in the synagog; and many hearing Him were astonished." Mark 6: 2.

Sabbath-Keeping Christ's Custom

It was the life-practice of the Saviour to sacredly observe the rest day of Jehovah. The scripture records His life-example on the Sabbath question in a few words, as follows: "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagog on the Sabbath day." Luke 4: 16.

In Christ's memorable Sermon on the Mount, He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. Whatsoever He declared of the law as a whole He equally declared of every commandment or letter of the law; therefore, Christ did not destroy the law—Sabbath commandment or any other commandment in the law. He admonished the disciples and the multitude not to even think that He had "come to destroy the law."

To "fulfill" means to *establish*. To place any other meaning on the term as herein used, would be to wrest it from its divine setting, for it must be in harmony with the statement, "I am not come to destroy." However, should any one insist that "fulfill" means to bring

to an end, we will let inspiration settle the question by comparing this saying of Christ with Gal. 6: 2, "Bear ye one another's burdens, and so fulfill the law of Christ." If fulfill in this connection means to end, abolish, destroy, then the text would read, Bear ye one another's burdens, and so end, abolish, or destroy, the law of Christ. If "the law of Christ" herein mentioned is different from the moral law, it must refer specifically to the *Gospel of love*. It can not be true that the law and the Gospel of Christ's love have been abolished; for that would place all men in the attitude of *aliens* to "the life of God," "having no hope, and without God in the world." Eph. 4: 18; 2: 12. Christ came to "magnify the law," and introduce the Gospel to "save His people from their sins." John says, "Sin is the transgression of the law." 1 John 3: 4.

The Law, Like Its Author, Abides Forever

The great Teacher continued, saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Heaven and earth still remain, but both would pass away before "one jot" (the smallest Hebrew letter) or "one tittle" (a little distinguishing point of a letter) should "pass from the law."

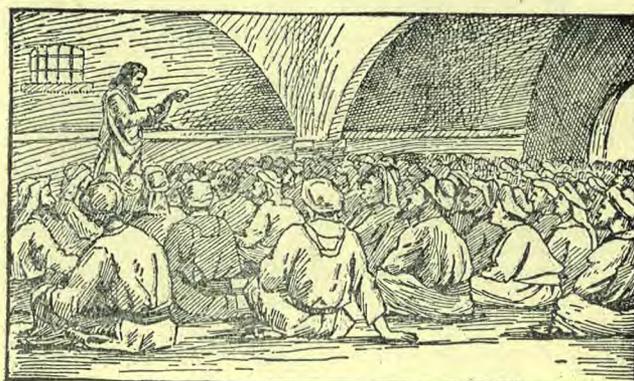
"Till all be fulfilled." The term *all* refers to both the *law* and the *prophets* as mentioned in the 17th verse, and it will take eternity to fulfill some of the prophecies. For example, "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23. This prophecy concerning the children of God in the eternal world coming every "Sabbath" to worship before the Lord, will be continually in

process of fulfilment through all eternity. Therefore, until all the Bible prophecies are fulfilled, not a command of that eternal law can pass away, is the conclusion of the Master in verse 18.

In verse 19, He openly avows in no unmistakable terms the perpetuity of the law of which the Sabbath is a part. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Macknight renders this text, "Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of Heaven."

Prophecy Concerning Christ and the Law

Isaiah prophesied of Christ and the law as follows, "He will magnify the law, and make it honourable." Isa. 42: 21. To magnify an object does not



"As His custom was"

abolish it. It does not alter it. True, it appears larger, and the perfect or imperfect features are made more manifest. The Jews had made the law appear dishonourable by attaching to it many of their traditional laws. They had also come to believe that to break God's holy law was only a matter of the overt act. But Christ stripped their traditions from the law, and it appeared again in its true light in the sight of men, "honourable;" and He showed that the violation of the law involved the thoughts and heart intentions as well as the outward acts.

Quoting again from the sermon, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of

the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5: 21, 22. Christ placed law-breaking first of all in the thought and *intention* of the heart; thus He magnified the law. His teaching moved men and women to faith and obedience. Thirty years after His ascension the apostle Paul stated very emphatically that he believed *all* things that were written in the law.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law.*" Acts 24: 14. It is written in the law, "The seventh day is the Sabbath of the Lord thy God." He lived consistent with his faith in Christ and in the Master's teaching, and therefore observed the Sabbath; for we read, "And Paul, as his *manner* was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Perfection of the Law

The psalmist David extols the law, saying, "The law of the Lord is perfect, converting the soul." Ps. 19: 7. The apostle James also declares the law to be perfect. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blest in his deed." James 1: 25. Not only is the law perfect, but it does perfect work in pointing out the sins of the soul—"converting the soul," as by looking in the mirror, smirch on the face is discovered. The mirror can not remove the smirch; the cleansing is in the water. Neither can the law remove guilt; the cleansing is in Christ.

For the benefit of all who desire to know His will, Jesus placed the Sabbath law in the new dispensation as follows: "It is lawful to do well on the Sabbath day." Matt. 12: 12. Nothing could be said to be "*lawful*" on the Sabbath, unless there were both the Sabbath and the law controlling it.

Fruit of Christ's Teaching

The final fruit of Christ's teaching regarding the Sabbath will be seen in His children at His second coming to reap the harvest of the world. At that time the words come forth from celestial lips in musical strains, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Commandment-keeping includes the seventh-day Sabbath. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14: 12, 14-16. Herein is the blessed assurance that the faithful and obedient will be there and have heavenly recognition. H. W. COTTRELL.

The Attempt to Change the Sabbath



ANY attempts have been made to change the law of God, but none have been successful. Satan tried it in heaven; but he was cast out, and his angels were cast out with him. Jezebel tried it in the days of Elijah; but her priests were slain, and dogs ate her flesh by the wall of Jezreel. Nebuchadnezzar tried it when he erected his great golden image in the plain of Dura; but divine providence intervened, and "changed the king's word."

And yet in all these instances there was a time when it seemed as though these opposing powers were triumphant, and had gained the day. In the conflict in heaven there was no doubt a time when Lucifer had gained so many sympathizers among the angelic host that he felt that his triumph was assured. This must have been so, or he would not have dared to match strength with the Son of God. But he misjudged the case. Things were not as they appeared, and when the final test came, he was overthrown.

So in the days when Israel had turned to Baal-worship. God's prophets had been hunted, persecuted, and cut off wherever found, while the prophets of Baal were numbered by the hundreds, and ate at the queen's table. So few, apparently, were the loyal ones still remaining, that Elijah was led to exclaim, "I, even I only, am left, and they seek my life, to take it away," although there were, in fact, seven thousand left in Israel who had not bowed the knee to Baal.

And when the great image was set up near Babylon, and the royal decree went forth that all "people, nations, and languages" should fall down and worship it, all present, with the exception of three young men, were ready to bow down. But these three withstood the idolatrous decree of the king, and, under God, brought this attempt to alter the law of God to naught, so much so that the king himself was forced to confess his defeat.

Another Attempt to Change the Law of God

But these are not the only attempts that have been made to change the law of God. Another power has arisen in the world which has sought to alter the divine precepts, and lead men into idolatry and the transgression of God's law. This power is described in Dan. 7: 25:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand

until a time and times and the dividing of time."

The Douay, or Catholic, Bible renders this passage thus:

"And he shall speak words against the High One, and shall crush the saints of the Most High; and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time and times and half a time."

That this prophecy describes the work of that great apostasy and ecclesiastical hierarchy known as the Papacy, which arose in the Christian church, is quite generally agreed to by all outside of that apostasy and not under the influence of that hierarchy. This meets all the specifications of the prophecy.

The Revised Version says, "He shall think to change *times* and *the law.*" evidently referring to the times and law of the Most High.

The expression, "He shall think himself *able* to change times and laws," is significant. That the Papacy has thought itself able to change the law of God, the following authoritative statements show:

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgment in contradiction to the right of nations, to the law of God and man"—*The Roman "Decretalia."*

"The pope's will stands for reason. He can dispense above law; and of wrong make right, by correcting and changing laws."—*Pope Nicholas.*

The Ups and Downs of the Sabbath

But this prophecy says that this power was to think to change *times*. One of the greatest gifts and choicest blessings bestowed upon man in the beginning was the Sabbath, a *time* divinely set apart for rest and worship, and the only institution mentioned in the law of God involving time. But as men departed from God, they ceased to regard this beneficent institution.

Through the wilderness wandering, by miracle, precept, and promise, God sought to impress upon His chosen people the importance of observing the day of holy rest. By a seventy-years' captivity he sought to teach them the evils of disregarding it. After their return from captivity they went to the other extreme, and surrounded the Sabbath with so many human regulations and restrictions that its real import and design were lost sight of, and it became, not a delight, but a burden grievous to be borne. From these senseless restrictions Christ relieved it during His ministry, and placed it back in its original divine setting, declaring that it was made for man, and not man for the Sab-

bath. Thus relieved of its burdens and human restrictions, Christ gave it in its purity to His church, as He had given it in the beginning to man.

For a time it was kept by the early Christian church; but as apostasy came in, a great change took place. The original design, nature, and importance of the Sabbath were lost sight of; because it was observed by the Jews, it was styled Jewish, and finally another day largely took its place in the church.

But such a change in the practice of the church could be brought about only upon the ground of the church, or some power in the church, changing, or attempting to change, the law of God; for that law not only regulates Sabbath-keeping, but stands as the very foundation of the Sabbath institution itself.

God Does Not Change

That God would not change His law is evident; for this would at once destroy His character. He says, "I am the Lord, I change not." Mal. 3: 6. "My covenant I will not break, nor alter the thing that is gone out of My lips." Ps. 89: 34. "Thy word is true from the beginning; and every one of Thy righteous judgments endureth forever." Ps. 119: 160.

Nor would Christ; for at the very opening of His ministry He said, "Think not that I am come to destroy the law or the prophets." Matt. 5: 17.

Neither would the apostles, who declare: "Do we then make void the law through faith? God forbid; yea, we establish the law." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rom. 3: 31; James 2: 10; Rev. 22: 14.

The Attempted Change Confessed

But, true to prophecy, this same power—the Papacy—confesses that it changed the Sabbath from the seventh to the first day of the week. Not only so, but, while God sets forth the seventh-day Sabbath as the memorial and sign of His creative power (Ex. 20: 8-11; 31: 13-17; Eze. 20: 12, 20), the Papacy sets forth the Sunday and the power to change the Sabbath from the seventh to the first day of the week as a mark, or sign, of its authority and power. The following are a few only of the many testimonies that might be presented in proof of these assertions:

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which

there is no Scriptural authority.—*Doctrinal Catechism.*

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By THE VERY ACT OF CHANGING THE SABBATH INTO SUNDAY, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.—*Abridgment of Christian Doctrine.*

The CATHOLIC CHURCH for over one thousand years before the existence of a Protestant, by virtue of her divine mission, CHANGED THE DAY FROM SATURDAY TO SUNDAY. The Christian sabbath is therefore to this day the acknowledged offspring of the Catholic Church.—*Catholic Mirror.*

The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law.—*Kansas City Catholic.*

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles.—*Sydney Catholic Press.*

Through his chancellor, Cardinal Gibbons speaks as follows regarding the change in the day of rest:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a MARK of her ecclesiastical power."

Father Enright, a Catholic priest, in a lecture given at Hartford, Kans., a few years ago, said:

"I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the

Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."

Thus the Papacy has thought itself able to change the law of God respecting this most important of all divine institutions, the Sabbath, and boasts of this change as the mark of its power and authority.

And, as in former apostasies and attempts to change the law of God, it would seem as though this one had triumphed and carried the day. As the last quotation says, "All the world bows down and worships upon that day [Sunday] in silent obedience to the mandates of the Catholic Church." Not only so, but the laws of nearly every government under heaven now uphold and enforce the observance of this false sabbatical institution.

And thus the Scriptures declared it would be. Referring to this power, the apostle John says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13: 8.

But while it may seem that the apostasy has triumphed, such is not the case. God's law and government still stand. As in former conflicts, there are still loyal ones who will not bow the knee to Baal; who, like Daniel and his companions and the apostles of Jesus, choose to obey God rather than man. In the end and final outcome, truth will triumph gloriously. Wise is that one who now, like the loyal of past ages, discerns the real nature and outcome of this conflict, and chooses to stand on the side of God and final victory.

W. A. COLCORD.

PERPETUITY OF THE SABBATH



THE Sabbath was made for man." Mark 2: 27. This scripture leaves no question in the mind of the honest inquirer after truth as to the binding obligation of God's hallowed rest-day. Christ is the Author of the above language. He does not say that the Sabbath was made for the red man, or the coloured man, or the Frenchman, or the Englishman, or the Jew man, or the Gentile man, or any other limited portion of the race of mankind; but the Sabbath was made for man—the entire race of mankind. There is no more reason for restricting the word *man* in the above text, in his relation to the binding claims of the Sabbath, to the Jew man, than there is for restricting the word *man* in the text, "The woman was made for man," to the Jews only. To argue that the Jews only

were in right entitled to the privileges of the marriage relation, upon the basis of this scripture, would be regarded as too absurd to receive serious consideration.

Are They Men?

It therefore follows that the only question necessary to settle, in order to determine the binding claims of the Sabbath upon any people, is, Are they men? If they belong to the race of mankind the Master says the Sabbath was made for them. The Sabbath, like all God's laws, was made *for* man. It was not against him, but promotive of his highest good.

God's original law is summed up by the Master in these words:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On

these two commandments hang all the law and the prophets."

Every law of God and every prophetic utterance of Holy Writ hangs upon this principle of love to God and love to man.

Love is the Basis

This gives us the divine philosophy of God's laws. None of them are arbitrary. He gave none of them for the purpose of the condemnation of any of His creatures. Why did He command the relation of love between Himself and His creatures and between man and his fellow man?—It was because love is the only basis of happiness. "There is no fear in love; but perfect love casteth out fear; because fear hath torment." He therefore gave all of His laws based upon love to insure happiness to all who would receive and live them. No man was truly happy from cherishing hatred toward God or his fellow man. Happiness is always the fruit of love. Perfect happiness can therefore be produced only by perfect obedience to all of the divine law of love. The only way into this perfection of Christian experience is through Christ, who is the door. He says, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

That we may be absolutely certain that the Sabbath of the Old Testament has been perpetuated in the New Testament so that the Sabbath originally instituted in Eden is still the Sabbath today, we shall trace it from its institution to the close of the New Testament.

It is a principle of law in tracing a statute that the original statute must first be found, and the statute must then be traced through the later revised statutes to see if there has been any revision or repeal of the statute. If there has been no revision or repeal, the original statute still stands. We should be as rational in tracing a statute of the divine law as we are in tracing a statute of civil law. Following this principle, which all men declare to be sound, let us trace the Sabbath statute that we may be unquestionably fair in reaching our conclusions with reference to the perpetuity of the Sabbath to our time.

The first introduction of the Sabbath is found in Gen. 2: 1-3. After labouring six days in the work of creation, it is said:

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Who Wrought in Creation?

The God that wrought in the work of creation, rested and blessed and sanctified, or appointed, the Sabbath as a day of rest. By whom, then, was the work of creation wrought? In Colossians, chapter one, verses 12-17, the Son of God is plainly declared to be the

Creator. Verses 13 and 14 speak of "the kingdom of His dear Son, in whom we have redemption through His blood." Verse 16 says, "By Him were all things created." The 17th verse says, "And He is before all things, and by Him all things consist." This was God the Son, or Christ, of whom it is declared that He created all things.

Some have been troubled because it says in Genesis, in giving the account of creation, that "in the beginning, God created the heaven and the earth."

They conclude that this must refer to the Father. It should be remembered that the Son bears the same name as the Father. In the first chapter of Hebrews, verses 1-3, the Son of God is again declared to be the One through whom God the Father performed the work of creation.

The 8th verse reads, "But unto the Son He saith, Thy throne, O God, is forever and ever." The title *God* is here definitely applied to the Son of God. It is therefore clear that the Son of God is the One through whom the work of creation is wrought. The title *God* applies as properly to Christ as to God the Father. Hence Christ is the God who created, and at the end of the six days of creation rested on, and blessed and appointed the Sabbath.

The Christian Sabbath

From its very institution, therefore, the seventh day of the week as the Sabbath was Christ's rest-day, or the Christian Sabbath. Since the seventh day of the week is the day upon which Christ rested at the close of creation week; and the seventh day of the first week was made the Sabbath by the act of Christ in resting upon that day, blessing that day, and sanctifying, or appointing, that day as the Sabbath for coming time; and our text declares, "The Sabbath was made for man;" it follows that so long as the race of man continues, and as universally as man is found throughout all time, *the seventh day, which is the Christian Sabbath*, is made for his observance, as a day of rest and worship. There could be but one act that could nullify this obligation, and that would be the revision or repeal of the Sabbath statute.

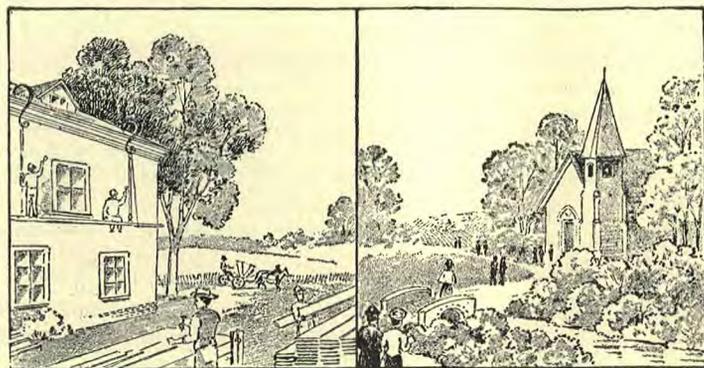
The Original Law

The twentieth chapter of Exodus gives the law of God as spoken directly by the voice of God upon Mount Sinai. In the very midst of the law is found the Sabbath commandment. It reads:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all

thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Here we find the original law of the Sabbath. It refers us to the time of creation for its institution. It declares that it was made by the Creator, who was Christ, resting on the seventh day at the close of six literal days which were ruled



Six days shalt thou labour

But the seventh day is the Sabbath of the Lord thy God

by the sun, and made up of day and night. See also Genesis 1. And when it was made, He blessed and hallowed it.

Has Christ changed it or revised or repealed this statute? If not, according to the above-stated principle of law in tracing a statute, the original law still stands.

Propheesied to Magnify

The 42nd chapter of Isaiah opens with a beautiful prophetic description of the character of Christ. Verse 21, speaking also prophetically, says, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." The 40th Psalm, verses 7 and 8, declares His relation to this law at His coming as follows: "Then said I, Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart"—the very opposite of a repeal or revision of the law.

In the 5th, 6th, and 7th chapters of Matthew, His inaugural address, He lays out the principles of His administration and His kingdom. In chapter 5: 17-19, He plainly presents His relation to the law. His first statement is very clear, "Think not that I am come to destroy the law, or the prophets." Some one was evidently in danger of thinking that He came to destroy the law or the prophets, but in the very first mention He makes of the law, He corrects this erroneous thought. He then emphatically adds, "I am not come to destroy." The 19th verse presents the conclusion from this premise: "Whosoever therefore shall break one of these least commandments, and shall teach

men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

There can be no misunderstanding this statement. The Master here first declares that He did not come to destroy the law. He then announces His dis-favour upon any one who fails to teach every precept of the law, and concludes with the highest commendation to those who do and teach them. He thus surely fulfils the prophecy by magnifying the law and making it honourable. That He is speaking this of the law given at Sinai, of which the Sabbath statute is a part, there can be no question; for in verses 21 and 27, He quotes two of the commands of that law in confirmation of the fact that it is the law in which these commands are found of which these statements are made. We can not therefore hope to find either a revision or repeal of any command of this law. To satisfy every inquirer, however, there is one other place we may properly inquire if there has been any such revision or repeal. Have the Gospels or the Acts of the Apostles recorded any such thing? If such a revision or repeal had occurred, it must have been there recorded. Let us, therefore, examine the Gospels with a view to informing ourselves as to the record of the Gospels on the perpetuity of the Sabbath.

Sunday in the Gospels and Epistles

Matthew says, "In the end of the Sabbath, as it began to dawn toward the first day of the week." This record confirms the fact that the original Sabbath statute is still in force. Mark says, "When the Sabbath was past, . . . very early in the morning of the first day of the week." Here again the seventh, and not the first day of the week is declared still to be the Sabbath. There is no revision or repeal here. John mentions the first day of the week in the 20th chapter of his Gospel in verses 1 and 9, but he does not even hint a revision or repeal of the original Sabbath-command. In the 5th chapter he emphatically states, in verses 16 and 18, that the same day the Jews regarded as the Sabbath is still the Christian Sabbath.

Paul, in 1 Cor. 16: 2 and Acts 20: 7, mentions the first day of the week, but in neither case does he intimate that that first day of the week has now had conferred upon it the title of the Sabbath, or Lord's day. It is merely called the first day of the week. There is no intimation of a transference of the Sabbath to that day. The book of Acts abounds with references to the Sabbath, but that Sabbath day is in every case the seventh day. There is no intimation in any case of either a transference of the day or a repeal of the Sabbath command.

But One More

There remains but one more scripture

that mentions the first day of the week in the New Testament. That scripture is in Luke 24: 1. If there had been a transference of the day or a repeal of the Sabbath statute, we must find it here. But this scripture merely says:

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

There is no evidence of a repeal or revision here. To the contrary, there is the plain declaration in chapter 23, verse 56, that the original Sabbath-command still stands:

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

What language could be more forceful? What day is to be observed by Christians? The answer is unmistakable. It is the Sabbath according to the original commandment. "The Sabbath was made for man." "Remember the Sabbath day, to keep it holy"—the Sabbath "according to the commandment."

Which day does that command enjoin? "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." There has been no repeal or revision of this statute. God's original law of the Sabbath still stands. Shall we obey and live? R. C. PORTER.

Morsels

THOSE who sow *tares* will reap *tears*. From evil, 'tis either *run* or *ruin*.

He who *talks* religion and *walks* not in its path, cheweth the cud, but divideth not the hoof; he is still unclean.

"A lot of jaws and that's all," we say. He chaws, but pshaw! he will not swallow. He wallows still in sin. He *chews* and then *eschews*, like dirty tobacco-spitters. He chews the cud as the man chews his quid, with no more spiritual food—satisfaction to his soul, than the other physical food—satisfaction to his body. It is ill-use and waste of salvation as the other is of saliva.

Though smoke looks like clouds, no showers ever come from it.

The Christian does not get in the "blues," except it be the *blue sky*. He knows no fret, except the Fret in music, which lower pressed, higher music; harder pressed, sweeter music.

"Pray without ceasing." The *corns* on your knees would be *acorns*. Blessed culture! Cultivate them, like the oak, there's where your strength lies.

Some people use this text simply as a pretext: "Let not thy left hand know what thy right hand doeth." Matt. 6: 3. The secret is sure; for the left hand will never know what the right hand doeth, when the right hand doeth nothing.

"Be sure your sin will find you out" (Num. 32: 23.) if you do not find it out, and by the grace of God, put it out.

A matter is not *cancelled* because *concealed*.

After O comes P. Pay your debts. "Owe no man anything." "The wicked borroweth and payeth not again." Psa. 37: 21.

"Figures can not lie," but liars can figure, and thus the Scripture of truth may be so distorted as to make the *Bible* a *libel*.

From Eden down, man has tried to *mend* rather than *mind*; to *amend* rather than say *amen* to God's statements.

"Consider what I say and the Lord give thee understanding in all things." 2 Tim. 2: 7. Instead of *thinking* over what they do not understand, men undertake to *tinker*. They *pound* at what they ought to *ponder*. Where they should consecrate on their knees, they desecrate with their feet; trampling where angels will not tramp, "fools rush in where angels fear to tread."

PHILIP GIDDINGS.

Joy in Temptation

THE Apostle James tells us that we are to count it all joy when we fall into divers temptations. To one beset with all sorts of temptations it is sometimes hard to understand where there is any joy to be derived from temptation. There seems to be within him a constant battle between right and wrong, between sin and righteousness, and the way seems hard and long, with little of joy or pleasure in it.

James adds to the above admonition, "knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." From these words we learn that the trying of our faith by the fires of temptation will develop within us a patience which, if we allow it to have its perfect work, will make us perfect and entire, wanting nothing. Who does not want to be perfect and entire! The chief desire of every child of Christ is to have a perfect character, yet this comes only through the trying of our faith by temptation.

All know what it is to be tried by temptation, but do we all know what it is to "count it all joy?" This joy comes not by our yielding to the temptation; for this always brings sorrow and remorse, but comes through conquering it. The Word of God opens to us an avenue whereby we can all be conquerors. To every soul struggling with sin and temptation the encouraging word is given, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." With every temptation God gives us the opportunity, of becoming victors. Not only does he give us the opportunity, but he supplies the power

with which we are to conquer. "He giveth power to the faint, and to them that have no might he giveth strength." There is always joy in victory, and nothing should cause the child of Christ greater joy than victory over sin and temptation. With every temptation God therefore offers joy, and not only does he give us the present joy but in the end joy eternal.

Paul found joy in temptation because it was when enduring it that he was enabled to realize a larger measure of God's power than when the way was smooth and without trial. He expressed the joy that he experienced in temptation in the words, "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Are you tempted, and do the trials seem greater than you can bear? Then look to Him who "giveth power to the faint. It is your privilege to experience greater joy, even amid your trials and temptations than ever you did without them. Remember too that, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him."

H. H. COBBAN.

Command or Custom, Which

It is a source of wonder to many thinking men and women that any person who takes the Bible as his rule and guide, who is a Bible Christian, can have any doubt as to which day of the week is the Sabbath day. From the second chapter of Genesis right through the sacred Word, there is no other rest day or Sabbath day spoken of than the one day, the seventh, of which the fourth commandment so authoritatively speaks. And yet there are thousands throughout the world who honestly believe that the first day of the week has some claim to sacredness which they must recognize. This condition is but another evidence of the far-reaching effect of a long continued custom, even though the custom is contrary to the command of the highest existing authority.

It does not necessarily follow that because a custom is well-nigh universal it is right in so far as the work of God is concerned. If this were true then many of the Bible examples of Christian fidelity, hopelessly in the minority, were wrong. And because the custom of keeping the first day of the week is established throughout a very large part of the world, it does not follow that that custom is right, for it is opposed to the direct command of God. Custom can

not change that command or its penalty. As an illustration:—In an island of the West Indies, in a certain department, there is fixed a law and to the law a penalty. Yet in spite of the fact that the law exists and that a penalty is attached, custom has through the course of years so constantly ignored the law that to-day were you to ask the breaker of the law if he knew that he were breaking the law by his doing as he does, he would believe that you were joking with him. He would say, "Why I have been doing this for years and there has never so much as anyone spoken to me about it. "Yet the law was there and he was breaking it. The penalty was there and could have been executed at any time.

It is much the same with the law of the Sabbath. God's law is in the statute book, the Bible. All the way along through the ages it has stood as a mute witness against the transgressor. The penalty has been written also, for "the wages of sin is death" and "sin is the transgression of the law." Yet many centuries ago the custom of the world, the custom of the professed church of God, began gradually to change until it became as it is now, yet with no change in the command of the Lord. Men, by custom, became a law unto themselves. But still the law stands, it has never been rescinded. "One jot or one tittle shall in no wise pass away from the law till all things be accomplished." Matt. 5: 18, A. R. V. And the penalty still stands; but "because sentence against an evil work is not executed speedily, therefore the heart of men is fully set in them to do evil." Eccl. 8: 11. Because the sentence is apparently not enforced for every transgression of the law and

because God is "long-suffering to usward and not willing that any should perish," the world has come to look upon the decisions and customs of men as right. The law of God and its requirements are either forgotten or ignored. But this will not last forever; for God's law is eternal and its penalties are eternal. We read, "The soul that sinneth, it shall die," and "There is a way which seemeth right unto a man but the end thereof are the ways of death." Prov. 14: 12. Because a way seems right, because by long continued custom it has come to be as truth to us does not change either it to everlasting truth or the truth to error.

Reader, are you prepared to follow custom or the Law of God? Is there more that you can ask of the Lord than He has already given you? Is not the law plain? The simple truth that the "Seventh day is the sabbath of the Lord thy God," cannot be controverted. Every competent authority, Protestant or Catholic, will tell you that, "There is no Bible command for the transfer of the Sabbath from the seventh to the first day of the week." This being true, what is the right thing for you or me to do? Is it not to obey God? Eternal life and eternal truth are with His obeyed commands. They are the gift of God to "Him that overcometh." Surely, though custom has long ordained, and though the world as a whole acquiesces in the commands of custom and of the church, there is only one right thing to do, and that is to obey God. "To obey is better than sacrifice and to hearken than the fat of rams." Come, dear reader, let us leave aside custom and tradition and do the will of the Lord our God.

"Choose you this day whom ye will Serve"



UST before his death, Joshua called the children of Israel together, and said to them, "Choose you this day whom ye will serve." The choice that Israel was that day called to make is one that to-day all are called to make; for there are still rival powers in the world.

Let us consider the character of the powers that claim the homage of men.

Christ, the Commander of the heavenly hosts, left the honour and glory that he had with the Father, and came to this world to live as a man among men, that he might rescue human beings from destruction. He might have come attended by ten thousand times ten thousand angels; but this he did not do. He came in lowliness and poverty, without honour or rank. He humbled himself, taking the nature of the fallen

race. He came to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of him who says, "If ye love me, keep my commandments."

There is another who claims the homage of men, but very different is he from the Prince of life. He was once a covering cherub in the heavenly courts, and of him it is written, "Thou sealest up the sum, full of wisdom, and perfect in beauty." But envy entered his heart, and he was cast out of heaven. His work is now the destruction of the children of men; the ruin of souls is his delight, and his only employment. His step is noiseless, his movements are stealthy, his batteries are masked. He has so concealed himself from view that many can hardly believe that he exists,

much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly, in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer.

Under the enemy's specious, bewitching influence, many obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their Captain, they would see that they are not serving God, but the enemy of all righteousness.

When Christ was in the world, the battle between him and Satan was unceasing. At the beginning of his public ministry, our Saviour encountered the wily foe in the wilderness of temptation. Here, during the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means he could devise to overcome the Redeemer. Disguising himself as an angel of light, a heaven-sent friend, he offered to show Christ an easier way to gain his object than the path of trial and suffering upon which he had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe.

To-day Satan comes with his temptations to the children of men, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. I was once asked, "Do you believe in the existence of a personal devil?" "I do," I replied. "I do not," rejoined the questioner. "I think that our evil thoughts and impulses are the only devil there is." "But," I asked, "who suggests these thoughts? Where do they originate, if not with Satan?"

Dear Christian friends, be not deceived by the delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have a personal adversary, cruel and cunning, who constantly watches our steps, plotting to lead us astray. Where the belief is held that he does not exist, there he is most busy. When we least suspect his presence, he is gaining an advantage over us. I feel alarmed as I see so many yielding to his power while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge.

The tempter often whispers that the Christian life is one of exaction, of rigorous duty; that it is hard to be watching continually, that there is no need of being so particular. Thus he deceived Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted,

It is true that our Saviour represents his service as a yoke, and the Christian life is one of burden-bearing; yet con-

trasting these with the cruel power of Satan and the burdens imposed by sin, he exclaims, "My yoke is easy, and my burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties without Jesus as a helper, we shall find the yoke galling, and the burden intolerably heavy. Christ is willing to bear the burden of our care and sorrow. He invites us to cast all our care upon him; for he carries us on his heart. He looks upon every soul who is turning his face toward him as a Saviour. He knows by experience what are the weaknesses of humanity, what are our needs, and where lies the strength of our temptations; for he was in all points tempted like as we are, yet without sin.

True happiness is found, not in self-indulgence and self-pleasing, but in learning of Christ. Those who trust to their own wisdom and follow their own way complain at every step. But those

who take Christ at his word and surrender the soul to his keeping, their lives to his ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by his presence. The Word says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

Those who choose Christ as their leader, grow daily more like him. "Strengthened with all might by his Spirit," they form characters that will win for them entrance into the holy city.

We now have the opportunity of deciding whether we shall be numbered with the servants of Christ or the servants of Satan. Day by day, in word and act, we show what choice we are making. Shall we not decide as did Joshua, "As for me and my house, we will serve the Lord?"

MRS. E. G. WHITE.

THE STATE OF THE DEAD

The teaching that at death the *disembodied soul* of the wicked goes straight to hell or into any degree of torment is contrary to Reason and Revelation.

If, according to these theologians, the disembodied soul is an immaterial spiritual entity, how can material physical fire affect this immaterial spiritual entity separated from all materiality? But "Spiritual things are spiritually discerned," as *immaterial* can't *immaterially* be burned. You can just as well burn *whiteness* apart from a *thing* that is white, or burn *wickedness* apart from the *person* that is wicked, or send to jail *theft* apart from the *thief*. Such abstracted, immaterial, body-freed soul can no more be effected by material fire than you feed *that* soul on *soup*.

The dogma of pre-punishment of a "disembodied soul" is contrary to Revelation: the Scripture (2 Cor. 5: 10) teaches "we must all appear before the judgment seat of Christ; that every one may receive the things in his body, according to that he hath done, whether good or bad." You notice, I omit the word, *done*; it is supplied. It is not only true that we shall receive the things *done* in the body—that is the *What*—; but we shall receive the things *in the body*—that is the *Where*. We shall receive the things done in the body *in the body*—not outside—whether good or bad. And if we receive the things in the body, it 'must' be when "all appear before the judgment seat," and if it be when "all appear before the judgment seat," it must be "because He hath appointed a day in the which He will judge the *world*" (Acts 17: 31,) and not straggling individuals *one by one as they die*, casting to purgatory or hell, paradise or heaven, as the case may be—which will not be! "I shall be satisfied," says David, —not before. Ps. 17: 15. "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried and his sepulchre is with us unto this day, . . . for David is not ascended into the heavens," says Peter in Acts 2: 29, 34. But if David is somewhere else enjoying himself or otherwise why this secret and silence about it?

No; it is *in the body*. Thus, there, and then, Job like David looked for his satisfaction: "For I know that my Redeemer liveth, and that He shall stand at the *latter day* upon the earth: and though after my skin worms destroy this

body, yet *in my flesh* shall I see God." Job 19: 25-26. Till then, "man wasteth away, he giveth up the ghost and where is he? As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep . . . thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come . . . Thou prevaillest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour and he knoweth not; and they are brought low, but he perceiveth it not of them." Job 14: 10-21.

If, when man dies, he knows nothing, his love or hatred or envy perishes—ceases to be, then it must be that that which knew, loved or hated or envied has perished—has ceased to be. But they tell us, it is not the body but the soul that knows, loves or hates or envies, then when these *effects* have ceased, it must be because the soul-*cause* has ceased.

But if any insist that this abstract soul is capable of independent thoughtful existence, it must have been so before it came into the body. Now, we know our *self* or identify by the chain of events and the link of thoughts that connect them—our to-day with our yesterday and so back. How is it we know nothing—how is it the soul remembers nothing of this anterior unbodied state? Has the soul kept this knowledge secret from itself? Or has it forgotten the whole of this previous existence? Will the disembodied soul be more capable posteriorly than the unbodied soul was anteriorly? Why?

Does not our infant body and soul feebleness bespeak their co-temporal dawn and twinning?

When men prove that their soul *knew* Before Birth, and *what* it knew, we shall take their deposition of the soul's knowledge After Death. Till then, we repeat after Job: "But man dieth, and wasteth away: Yea, man giveth up the ghost, and Where Is He?"

(To be continued)

"BLESSED will be the recompense of grace to those who have wrought for God in the simplicity of faith."

HEALTH AND TEMPERANCE

To Guard Against Tuberculosis

The Health Department of New York City, which is making vigorous war against this scourge of mankind, has issued the following instruction card on the subject:—

To avoid consumption:—

“Don't live, study, or sleep in rooms where there is no fresh air.

“Don't live in dusty air. Get rid of dust by mopping with damp cloths. Don't sweep with a dry broom.

“Keep one window partly open in your bed-room at night and air the room two or three times a day.

“Don't eat with soiled hands. Wash them first.

“Don't put hands or pencils in mouth, or any candy or chewing gum other persons have used.

“Don't keep soiled handkerchiefs in your pocket.

“Take a warm bath at least once a week.”

“To those who have contracted consumption:—

“Don't waste your money on patent medicines. If you go to a doctor in time, you can be cured.

“Don't drink whisky or any other form of liquor.

“Don't sleep in the same bed with any one else, and, if possible, not in the same room.

“Good food, fresh air, and rest are the best cures. Keep in the sunlight as much as possible.

“Keep your windows open winter and summer, day and night.

“The careful and clean consumptive is not dangerous to those with whom he lives and works.”

“The following rules are enjoined on even healthy persons, and they are asked to observe them:—

“Don't spit on side-walks, floors, or hall-ways. Spit into the gutters or a spittoon half filled with water.

“Don't cough or sneeze without holding a handkerchief or your hand over your mouth or nose.”

Keep on Praying

ONE James Smith, an English labourer in the navy yard on the Thames, had a little boy, Johnnie, says the *Wesleyan Methodist*. James was a very intemperate man. After the death of his wife, sorrow kept him sober for a while, but he took to his cups again, and, as poor Johnnie expressed it “got badder and badder all the time.”

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound

It was his motherless boy praying by his bedside. He heard him say, “Please, God, make daddy a better man for Jesus' sake.”

James Smith could not sleep any more. He rose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie, “What put it into your head to pray for your worthless old dad?”

Johnnie told him it was because he loved him; and besides, he had been to a Bible school where the teacher had taught him the commandment, “Honour thy father and thy mother.”

“Then keep on prayin', keep on prayin', little lad,” said James. “I believe God has answered you already; I've been prayin' for myself, that God would make me a better man.”

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man.—*Selected*.

Work as a Medicine

ONE of the most noticeable things among the unemployed is the rapidity with which they age. The more delicately adjusted a piece of machinery is, the quicker it rusts out and goes to ruin when not running.

When the mind is not healthfully employed and constantly exercised, it ruins itself very quickly. There are many instances in history where great men, when deprived of liberty, when their employment was taken away from them, very quickly went to pieces. They were unable to sustain the shock. Statistics show that great mental workers are, as a rule, long lived. Activity is conducive to longevity.

There is nothing like having plenty of work, something to look forward to constantly, something to plan for, think for, live for. There is nothing more fatal to growth and normal living than the monotony which comes from mental inaction; nothing more fatal to growth than stagnation.—*Success*.

House-Bound

ALL things have relative values. The individual lacking a roof tree, houseless, is considered unfortunate in the extreme. Equally to be deplored is the situation of the one whose life must be spent within the confines of a house. The one is bereft of the attributes of a home; the other, of that vivacity and vigour which come through a free out-of-door life, for good health is a condition incompatible

with a general quarantine against fresh air and sunshine.

In the effort made some years ago to civilize the American Indians, a certain government agent in the north-west built some comfortable, up-to-date dwellings upon the farms in his jurisdiction, which he succeeded in persuading the Indians to occupy. Not long thereafter circumstances necessitated his leaving his station for a time, but he left congratulating himself upon the progress his wards had made towards civilization. Imagine his surprise upon returning to his charge two years later to find the Indians reinstated in their wigwams, while the houses he had taken so much pains to provide for them were devoted to the storage of their farming implements. Upon inquiry as to the occasion for such a change, he was informed that all who slept in the houses became sick, and some of them spit blood. When they returned to their well-aerated wigwams, they regained their health, and naturally they preferred health to houses.

“Too much house,” was the Indian chief's naive diagnosis of their difficulty. Too much house may be rightfully credited as the cause of a large share of ills in these days of modern architectural achievements.

It is pretty well understood that air and sunshine are among the most efficacious remedial agents in cases of illness. That which is of so much utility in the restoration of health is of no less value for its preservation. The life-giving, life-sustaining properties of sunlight and air evince the Creator's purposeful provision for the health of His creatures. Without these no living thing can thrive and maintain resistance to disease. Why, then, spurn these munificent gifts of Heaven to immure one's self behind air-tight walls of brick and wood and stone, with closed doors and shaded windows, keeping out as much as possible of the vivifying elements?

MRS. E. E. KELLOGG.

“Pa,” said Bobby, as he leaned over the deck rail, “what kind of a boat is that out on the lake?”

“That,” replied pa, as he raised his glass, “is a sister ship to the one we are on.”

Bobby watched the big funnels for a while, and then said:

“Pa, I think that must be a brother ship.”

“Why so, my son?”

“Because it smokes so much.”—*Chicago News*.



Watch Your Words

KEEP a watch on your words, my darling,
For words are wonderful things;
They are sweet like the bee's fresh honey—
Like the bees, they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten a lonely life:
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning;
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Pansy.

Her Hands

IN the mass-meeting during the convention of the brotherhood of St. Andrew, held in Memphis, Tenn., not long ago, Bishop Woodcock, of Kentucky, told the story which follows. Although the little heroine's name will never appear in the book of fame, her brave struggle and her modesty deserve a tribute from every heart.

A little girl was left motherless at the age of eight. There were four children younger than she. Her father was a poor man, dependent upon the daily labour of his hands for the support of his family,—too poor to hire any one to undertake the care of his children,—so the duties of home-maker and mother fell upon the shoulders of the little girl, and nobly and patiently did she perform them.

She rose early to prepare her father's breakfast, and she toiled into the nights to complete the tasks of the day. Is it any wonder that at the end of five years the slender strength was exhausted and she was stricken down?

At thirteen she lay dying. A neighbour sat by her bed, giving what comfort and solace she could. The little face grew troubled, "It isn't that I am afraid to die: I'm not. But I'm so ashamed," the little girl said.

"Ashamed of what?" asked her companion in surprise.

"Why, it's this way. You know how it's been with us since mama died. I've

been so busy, I've never done anything for Jesus, and when I get to heaven and meet him I'll be so ashamed! Oh, what can I tell Him?"

Great sobs shook the neighbour's breast as she gathered the little calloused, work-scarred hands into her own, and said, "I wouldn't tell Him anything, dear. Just show Him your hands."—*Youth's Companion.*

"Why I Am Here"

ONCE during my very young manhood, writes Louis A. Banks, the well-known author and preacher, I asked the governor of one of the far Western States for his help in a matter of great interest to me. He gave me his assistance at the cost of a large outlay of time and attention, and in a spirit at once so gracious and so sympathetic as to win my lifelong gratitude. When the matter was finally concluded, I expressed my regret that I had caused him so much trouble. I have always remembered his reply: "My boy" (he was a venerable man), "when I accepted the office of governor, I agreed to be the most helpful man in the State; and that is what I am here for." Service and authority belong together.—*Our Young Folks.*

No Care Like Mother's

"I found out long ago that those who get the best return from their flower gardens are those who keep no gardeners, and it is the same way with the child garden; those who are too overbusy, irresponsible, ignorant, or rich to do without the orthodox nurse, never can know precisely what they lose. To watch a baby, untrammelled, grow and expand, is in an intense degree like watching, early of a June morning, the first opening bud of a rose that you have coaxed and raised from a mere cutting. You hoped and believed that it would be fair and beautiful, but, ah, what a glorious surprise it is!"

Home Manners

SELDOM is there so just and at the same time so pointed a comment on manners as is contained in an incident reported by the *London Chronicle*. A young girl boarded with an elderly woman, who was not only landlady, but assumed for her also the place of parents.

The girl had been out one evening. Upon her return a young man accompanied her as far as the door.

"He is my brother," said the young woman.

"Your brother!" replied the cynical old lady. "Why, I saw him raise his hat to you when he walked away!"

Do the young men deserve so severe a comment? Many, perhaps most of them do. They are not always the boorish, rough, and uncultivated young men, either; nor is their incivility confined to their sisters. It is usually a family affair, not at all personal or exclusive; simply the carelessness which comes from familiarity. But it robs life of a charm fine enough to be classed among the moralities.

There is nothing which will so quickly restore the beautiful old-fashioned courtesy of husband to wife, brother to sister, and children to parents as intellectual honesty. A young man was entering a reception room with his wife when he stepped upon her gown and stumbled. In his annoyance he exclaimed:—

"Bother it, Mary! I wish you would either hold your dresses up or have them made shorter."

The wife made no reply for a moment. Then she said, pleasantly:—

"Charles, if it had been some other woman whose dress you had stepped on, what would you have said?"

The young man was honest with himself. He turned red, but he answered frankly:—

"I should have apologised for my awkwardness, and I do apologise to you, my dear. I am ashamed of myself."

We are all ready to do for those who are nearest to us without stint or complaint, and we take pleasure in it. We ought also to remember that to give pleasure the deed should be framed in courtesy. A mother, a sister, or a wife, of all women, ought not to miss the consideration which mere acquaintances claim as a matter of course.—*Youth's Companion.*

The Glad Heart

A YOUNG man was complaining about the hardships in his work to a relative who had made a good record.

"Well," replied the other, "be sure to keep the glad heart. I have done heavy work, and am at it yet. I've been tempted, many a time, to complain. But I've resolutely made up my mind to see the good things that come my way, and keep 'the glad heart,' whichever way the wind blows."

The older man had learned one of the finest secrets of life. One could, usually, find some things to worry about. The wind is, at times raw. But the chill of it is powerless over the man who is keeping the glad heart at his work.

—Selected.

MISSIONS

Heart Music

I ASK, O Lord, that from my life may flow
Some gladsome music, soothing, sweet, and
clear,
As from a fine-strung harp, to reach the weary
ear

Of struggling men.
To bid them pause awhile and listen; then,
With spirit calmer, stronger than before,
Take up their work once more.
I only pray that, through the common days
Of this my life, unceasingly may steal
Into some aching heart, strains that shall help
to heal

Its long-borne pain,
To lift the thoughts from self and worldly gain,
And fill the life with harmonies divine.
Oh, may such power be mine!
Thus would I live, and when all working day
Are o'er for me,
May the rich music of my life ring on eter-
nally.—*Mary P. Denney.*

Livingstone's Body Guard

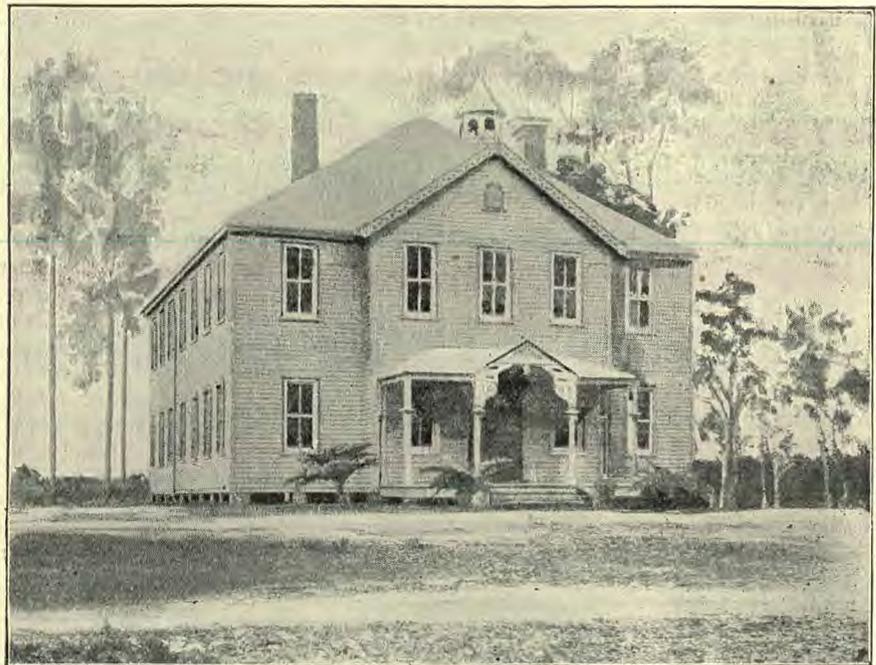
THE true story of that nine months' march has never been written, and it never will be, for the full data can not be supplied. But here is material waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it deserves the master hand of a great poet-artist to do it justice.

See these black men, whom some scientific philosophers would place at one remove from the gorilla, run all manner of risks, by day and night, for forty-weeks; now going round by a circuitous route to resort to strategem to get their precious burden through the country; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and travel trackless deserts; facing torrid heat and drenching tropical storms; daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and burying several of their little band on the way. Yet on they went, patient and persevering, never fainting nor halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British consul, on the twelfth of March, 1874, all that was left of Scotland's great hero.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15, it was felt that no less a shrine than Britain's greatest burial-place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and risk, that not until the fractured bones of the arm, which the lion crushed at Mabotsa thirty years before,

identified the body, was it certain that this was Livingstone's corpse. And then, on the eighteenth of April, 1874, such a funeral cortege entered the great Abbey of Britain's illustrious dead as few warriors or heroes or princes ever drew to that mausoleum; and the faithful body-servants who had religiously brought home every relic of the person or property of the great missionary explorer were accorded places of honour. And well they might be. No triumphal procession of earth's mightiest conqueror ever equaled for sublimity that lonely journey through Africa's forests. An example of tenderness, gratitude,

was lifted, and dark hands laid Livingstone's heart to rest! In that great cortege that moved up the nave no truer noblemen was found than that black man, Susi, who in illness had nursed the Blantyre hero, had laid his heart in Africa's bosom, and whose hand was now upon his pall. Let those who doubt and deride Christian missions to the degraded children of Africa, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the Dark Continent—let such tell us whether it is not worth while, at any cost, to seek out



The Avondale School

devotion, heroism, equal to this, the world has never seen. The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made tresses of hair a towel, and broke the alabaster flask for his anointing, the feminine tenderness that lifted his mangled body from the cross and wrapped it in new linen with costly spices and laid it in a virgin tomb, has at length been surpassed by the ingenious devotion of the cursed sons of Canaan. The grandeur and pathos of that burial scene amid the stately columns and arches of England's famous Abbey loses in luster when contrasted with that simpler scene near Ilala, when, in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moaning wind, the grassy carpet

and save men with whom such Christian heroism is possible!

Burn on, thou humble candle, burn
within thy hut of grass,
Though few may be the pilgrim feet that
through Ilala pass,
God's hand hath lit thee, long to shine;
and shed thy holy light
Till the new day-dawn pour its beams
o'er Afric's long midnight.

—*Arthur T. Pierson.*

OUR WORK AND WORKERS

The brethren in Spain are meeting encouraging experiences from time to time. Recently a new brother started out to sell tracts. He had no license and was twice brought before the police and other officials but on reading his tracts in both cases they set him free and gave permission to continue their sale.

The work in Br. East Africa is to be soon more centrally located near Blantyre. Here the leading tribes of the country will be on all sides of them and there are hopes of making a strong station and school for this part of Africa.

The brethren in Hayti have had two severe conflicts with the Catholic church recently. Brethren Isaac and Fower were both involved at different places but in both instances our brethren gained the victory. The truth accompanied by a right life will conquer even against the power of Rome if we will trust in God.

Bro. and Sr. Burgess of Dehra Dun, India, report excellent progress in that section of

this ancient land. A wealthy Hindu gentleman and wife call for a teacher from our people for a private girls school of high class Hindu girls. Amar Noth, a native worker has accepted the message and is now devoting his time to its promulgation. Another young worker, Lal Mohammed, has also accepted the truth. His wife is a doctor connected with the Lady Dufferin Hospital, Delhi, and is with him in the truth. Another young man formerly private secretary to Bishop Warne is preparing also to step out. A number of others have accepted these truths so dear to us and Hindustani and Bengali literature is being prepared for circulation throughout India.

their doctrines in toto. Surely any close observer can but see where the churches of to-day are drifting. "In the last days perilous times shall come (in the church.)"

Despatches from Rome to the United States state that the pope is preparing new marriage laws which will be sensational if not revolutionary. It is a pity that the Pope does not take into consideration the conditions in the West Indies and either order the priests to see that all members are married or dropped from church communion or membership. But of course this would reduce the membership. We fear that the new regulations if put in force will only tend to extenuate the existing West Indian condition and consequent immorality.

MARCH OF EVENTS

The American battleship fleet which proceeds to the Pacific soon is expected to make Trinidad its first port of call.

A German submarine boat has established a new record of distance travelled under her own power, having made 600 miles.

An explosion in a cartridge factory at Tokio, Japan, on Oct. 3 caused the death of 63 of the girls employed.

The French ship *Leon Thirteenth* went on the rocks at Seafield, County Clare Ireland Oct. 2. All of the crew were rescued after several days work on the part of the life-saving crews.

United States Secretary of Navy, Taft, has been making a visit to Japan in connection with his Philippine visits. He was enthusiastically received by both the government and people.

Severe earthquake shocks were experienced in Jamaica affecting Port Maria and St. Ann's Bay, on Oct. 4. The shocks was slightly felt in Kingston. These two places are across the island and westward of Kingston.

Dr. Henriet, a noted French chemist, declares that an atmospheric crisis threatens civilization, especially the population of our great cities. The air, he says, is becoming vitiated or lifeless and that it will finally affect the welfare of the race.

The disputes with regard to the Newfoundland Fisheries have been the cause of bitter feeling between Canadian and American fishermen are to be referred to the newly constituted board of arbitration arranged for by the Hague Peace Tribunal.

Dr. Lancaster declares in "Nature," that the introduction of the tsetse fly into other continents than Africa would work an historical catastrophe as great as the conquest by a half civilized one of a civilized nation. This view assumes that this fly is responsible for many of the diseases and conditions of Africa.

The condition of unrest continues in India. Severe rioting occurred in Calcutta in October due to the police suppressing a political meeting. Feeling is running high and it is apparent that only the divided condition of the people from race, cast and religion save Great Britain from serious trouble in India.

The bribe given as well as the bribe taken are being given the law's penalty in San Francisco. Louis Glass, head of the Pacific States Telephone and Telegraph Company, has been sentenced to five years in the penitentiary for bribery of city aldermen. San Francisco has had its full complement of disaster both physical and political in the last two years.

If there is no war between America and Japan now, cool heads anticipate it in the future. The reason given by thinking men for no fear now are financial conditions, but not because there is not sufficient race feeling. Japan is sure to fight the West again some day and the Philippines have a peculiar attraction to the Japanese mind.

Socialists elected their first member to the English Parliament on a straight out and out Socialist platform recently. It has been a cause of surprise and alarm to the other political parties as the platform on which Mr. Grayson, the member in question, was elected is most revolutionary in character and the movement seems to be growing throughout England.

Civilized countries are using more opium in proportion to the population than China. From an exchange we learn that in the United States the proportion is almost double that used in the Chinese Empire. This drug is used largely in patent medicines, morphine salts, laudanum, and even in cigars and tobacco. Many people wonder why they are slaves to a certain brand of cigars and cigarettes. Perhaps this will account for the enslavement.

"THE municipal authorities in Paris are experimenting with steel as a substitute for wood and stone in the constructions of roads. The bricks of steel are being laid in the same way as wooden blocks, and are expected to last ten years. They would not be as slippery as asphalt or as liable to deterioration as wood pavements are."

"THE division of church funds between the Free Church and the United Free Church of Scotland is now practically completed. It will give to the Free Church round numbers half a million pounds, 117 churches, and the offices; and to the United Free Church a million pounds, 900 churches, the colleges, and the foreign mission buildings."

"By the intense heat of an electric furnace, quartz, or silica, can be fused in to a pure, transparent mass, having all the appearance of ordinary glass, but possessing many valuable properties. It can be made white hot and plunged into water, or otherwise rapidly cooled, without any danger of cracking; it is quite unattacked by water or acids, while ordinary glass under similar condition is appreciably dissolved."

The New Theology movement held a summer school at Penmaen-Mawn, Wales this year. There were 200 clergymen in attendance. Rev. R. J. Campbell was the ostensible leader. It speaks very strongly of the decadence of Bible Christianity when two hundred clergymen can be found who are ready for a platform which an atheistic journal of London describes as

A CORRESPONDENT of the "Daily Chronicle" reports the following statement, made to him by a Morocco sheikh over a year ago: The sheikh had travelled widely in Europe, America, and Asia, and was familiar with Western ideas.

"Morocco is the danger spot of the world," he said to me, "not because it may cause a European war—I do not believe that. (This was before the Algeiras Conference came to a settlement.) "No, the real danger is that it may be the spark to set all Islam afire. You Christians do not realize this danger, because you have no conception of the sentiments and ambitions of the vast majority of Mohammedans. It is a bitter thought to us that so many millions of our co-religionists should live under the domination of Christian rulers. The Emperor of India rules far more Mohammedans than any other monarch. They are well treated and their faith is respected, but it is a condition of affairs that was certainly never contemplated by the Prophet, and is utterly opposed to Moslem constitutional theory. We hold that there are—or should be—only two divisions of the world, namely, Dar al-Islam (the abode of Islam) and Dar al-Harb (the abode of war). But since so many Moslems have come under the rule of Christian Powers, expediency has dictated a new doctrine—that countries such as India, where our faith is protected and respected, shall be counted as part of Dar al-Islam. This doctrine, however, is only a makeshift for the time being. The vast majority of Mohammedans would gladly join in a holy war against the Christians if they thought there was anything like a chance of success. Most of the credit for the marvellous growth of Pan-Islamism is due to the missionary zeal and splendid organization of that most powerful body, the Senussi. Of all Moslem fraternities, this is by far the greatest, numbering many millions of members all over the world, but especially in North and Central Africa. It aims to combine Islam against Christendom—to conquer by the sword of Allah. In Morocco, Tunis, Tripoli, Algeria, and Egypt this fraternity reigns supreme among Mohammedans. It is certain that if it proclaimed a jihad in North Africa, European armies would have a tremendous task before them, and a spirit of fierce unrest would shake the whole world of Islam. Europe is playing with fire in Morocco, and I only trust there may not be an explosion."

From an exchange we cull the following as the opinion of one of England's leaders as regard the conditions of the world to-day and as to whether we are making that real progress which many desire us to believe we are making as a world to-day. Mr. James Brice says, "Within the last century the belief in human progress has become almost an article of faith. The pessimists are for the moment a dispirited minority. But their chance may come again in the future; and the main issue is not so free from doubt as to disentitle them to a fair hearing. The faith in progress that is based on the doctrine that all things are for the best, has no scientific character." He says further concerning the conditions of indi-

Continued on page 12.

. . . . THE
Caribbean Watchman

S. A. WELLMAN - - - - - Editor.
 W. G. KNEELAND - - - - - Asso. Editor
 EDITORIAL CONTRIBUTORS
 P. GIDDINGS - - - - - J. A. STRICKLAND.

NOVEMBER, 1907

The penalty of sin is death. But thank God, there is a gift from God for the sinner. That gift is eternal life. It is given to every man who confesses his sins, for, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Dear reader have you that gift? You can have it. It may be the hope that buoys you up in the trial of life. All you need to do is to come in humility to God and confess your sins. He is faithful and just; he will forgive. Then the gift is yours.

THERE came to our desk by a recent mail copies of *True Education Readers* No. 1 and 2. This series is calculated to furnish a complete reading series of seven volumes covering the first seven standards in school work, of which the above are the first two year's work.

The first two volumes are very well written, nicely and amply illustrated, and will meet the need both of the public and church school and will fit nicely in home training as well. We can recommend them to teachers and parents as meeting a pressing need in educational lines for a pure and simple reading series without recourse to fairy tales and fiction. Published by the Pacific Press Publishing Company, Mountain View, Cal., U. S. A. Price Volume 1, 75 cents; Volume 2, 75 cents, post-paid.

Rest and peace come only from obedience. Where there is a pricking of conscience there is no rest. The soul burden becomes the body burden and the life is full of worry, unrest, and dissatisfaction. There is but one way out of such a condition and the words of the Lord through Jeremiah make known the way. "Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." The unrest of to-day can be made rest and peace by our seeking for the good old paths, the way of righteousness, the way of God's will and of His commands. All unrest and dissatisfaction come as a result of a departure from the teachings of God.

God ever has called and ever will call for men and women to leave this condition of unrest and draw near to Him. Beside the promise of rest in Jeremiah, we are assured in 2 Cor. 6: 18 that if we will come out and be a separate people, "I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." Being sons and daughters of God will of itself assure us of rest and peace; for who could conceive of confusion in heaven? But with that sonship, with that daughter's place comes the necessity of following the example of the Elder Brother who did the will of Him that sent Him, and who says through the prophet of old, "I delight to do thy will, O my God, yea thy law is within my heart." Psa. 40: 8. The old paths call for obedience; sonship calls for obedience. They both of them bring peace. In other words, to live the Christ life, to be sons and daughters of God is to obey God in all of His requirements. And to obey God in all His requirements is to live the Christ life, is to be a son and daughter of God. This is the old path, this is the good way and in it will be found rest for the soul.

In a recent exchange we find the following quotation from an editorial of the New York

Independent, a leading weekly newspaper of the United States. Our readers who have been studying the world's conditions in the light of prophecy, can but see its lesson. Men's hearts failing for fear, is becoming a very real condition in these days. The editorial says:—

"Like a political influenza, a general popular unrest and dissatisfaction seems to be passing over the world. It is far more general than the extraordinary uprising of 1848, for that was confined to Europe; the present disturbance seems to cover the whole Eastern continent and to threaten the Western.

"Let the reader take his map of the world and pass his eye from one great nation to another and observe how wide is the disaffection. There is Russia, which covers half of Europe and a third of Asia. The people hate their government, and are devising ways to get rid of their czar and create a really free nation. A whole nation is in rebellion. Then go south, and you come to China, just now hastening to reverse its whole theory of civilization, and face the West instead of the East.

"It is not in the mere introduction of railroads and telegraphs and motor-cars; it is the new education, the new patriotism, the new will to be strong, as Germany and Japan are strong, and then to submit to no foreign dictation. Perhaps the greatest event of the present half-century is to be the renaissance of China, for that will change the balance of the world.

"Then look south again to India. We do not wonder that Great Britain is concerned for her empire. Her chief thought now is of the unrest in India. What does it mean? What will it do? India does not love the nation that has united it, and given it civilization and education and peace and prosperity quite equal to the best it has ever had, and that notwithstanding famines and plagues. The air is electric, and General Kitchener holds his army in readiness for something that may be more general and more dangerous than the Sepoy Rebellion.

"And so we might go over the whole map. Even Persia demands a new constitution. We begin to see the same unrest in Egypt; and South Africa is trying uncertainly to adapt itself to new conditions, not yet knowing whether the Britain or the Boer is to rule, and both looking askance at the black peril. In Europe, France questions whether her government is truly free, and was greatly startled the other day when it appeared that the army was untrustworthy, and that there had been mutiny in various regiments. Not in France alone, but in Germany, in Italy, in Austria, in Belgium, in Holland, in England, the new political doctrine of socialism is undermining the governments, threatening their constitutions, and proving that the common people are dissatisfied with the way they are ruled, and are seeking a new liberty. In Great Britain, Ireland is demanding more than her friends can give her as yet, and the British House of Commons has spoken the ominous threat that it will not longer consent to be ruled by rich men whose titles and right to govern come to them by birth. Even in America we see clear signs of the same coming unrest, in the determination that combinations of wealth shall not rule the land. White workmen in the North and black workmen in the South demand their own."

Witness was again borne to the fact that there is no scriptural authority for Sunday observance by Father O'Hare at Holy Trinity Church in Kingston, Jamaica, Sunday, September 22. He says, "As a matter of fact, they would find it (the command for Sunday observance) nowhere in the Bible." Then in the usual manner of Catholics he goes on to state that for Catholics, God's word consists of two distinct divisions, the written word (the Bible) and the spoken word (the laws of the Catholic Church). And for Catholics this will hold very well, but for the Christian will it do? Most assuredly not, for "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. Christ says, "Not one jot or one tittle of the Law shall fail." Matt. 5: 18. And Paul says, "If any man preach any other gospel than that ye have received, let him be anathema." Gal. 1: 9. How then is it possible for any individual or set of individuals to change the law or the gospel as proclaimed of old. Father O'Hare claims tradition for his church's authority for the command for Sunday observance, the traditions of his church. But here again let us read the Master's words. He says, "In vain do ye worship me, teaching for doctrines the commandments of men." Tradition has in it no authority for one who believes his Bible. It is the hedge behind which men hide in the defense of false doctrine. Thus did the Pharisees of old and thus do the Pharisees of to-day. The only way to be a Christian, a Bible Christian, is to live out God's commands. Numbers make no difference, neither power; truth is eternal and though crushed must finally rise to eternal triumph.

Of the Protestant platform of inconsistency Father O'Hare says, "The other churches say the Bible alone is the Word of God, and that the church has no power to speak in such matters. Seeing there is no direct command of Christ in the Bible to change the Sabbath day why do those outside the Catholic church change the day?" "He would leave it to those churches themselves to answer the question." And for answer they go to the same traditions and adopt the same platform as the church which they condemn in other matters. They accept the command of the Church, accept the traditions that she has handed down to them, but deny the source of the command which they obey.

To say the least the Catholic position of denial of the Bible as the sole rule of doctrine is consistent. It does not contradict itself, they are left to do as they may please. Protestantism meanwhile denies in one place and receives with open arms in another the authority of tradition that they may be able to sustain even in part an erroneous position. But neither are right. Right always stands with God. To adopt the words of the hymn.

"For right is right since God is God,
 And right the day must win."

The right is in God's law, and to be right one must obey that law. Dear reader, where are you standing? Are you with the open rebellion of Catholicism against God's word and law, with those who are on the fence and adopt neither as their sole rule and guide, or are you for to-day and forever with the Lord, with the right? The right will triumph some day, no matter what the majorities against it are to-day. It is even triumphing now. Will you not with the Leader of Israel of old say, "As for me and my house we will serve the Lord?"

March of Events

Continued from page 11.

vidual temperament, "Some physiologists tell us the conditions of modern life in the most highly civilized communities create a strain upon the nervous system which makes people fretful, capricious, restless or perhaps despondent. They point to the increase of lunacy, to the increase of divorce, and to the increase of suicide as evidencing the results of this nervous strain." "These are symptoms to be noted and the fact that science puts its finger on phenomena in modern life which are new, and which may if they go on increasing, affect the physical and moral constitution of man, suggests that we may still have much to learn upon the subject." Although couched in the most diplomatic language it is apparent that Mr. Brice sees more in the trend to-day than is evinced in the letter of the above quotation. Leading men are seeing the trend downward of many of the present day conditions and it is to be hoped that they may also see some means of remedy. One remedy is sure and simple and that is the way to the Christ of Nazareth.

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That Which Lies Before Us

With this number we close the series of Special numbers of the Watchman which
has been running since April of this year. Knowing that our readers will be interested
in the plans which are being laid to make the WATCHMAN better still in the year to
come we take the space here to speak of a few of the good things which we are now
able to definitely promise for the future.

Our Christmas and West Indian Special

This number will be 16 pages beside the cover, and will be printed on super-
calendered paper and the cover will be on seventy pound coated book. It will be by
far the finest paper ever issued by the WATCHMAN office.

The Christmas Features

An article on "Bethlehem's Babe—Heaven's King," by Pastor P. Giddings, of
Dominica. This will be illustrated by a cut of the "Wise Men at Bethlehem's Man-
ger."

A second article, "Glad Tidings for To-day," by Pastor J. A. Strickland.

A poem, "O Little Town of Bethlehem," illustrated by a picture of Bethlehem
nestling at the foot of the hills.

The West Indian Features

HEALTH AND TEMPERANCE DEPARTMENT:—

The Rum Shop Evil—The Smoke Nuisance in Public Places—Some Tropical
Health Hints.

OUR YOUNG FOLK'S DEPARTMENT:—

The Indian Children of Columbia—The Turtle and Its Habits—Keep Your Eyes
Open.

THE HOME DEPARTMENT:—

Some Simple Ways of Making Home More Cheerful—Our Family Altar.

MISSIONS DEPARTMENT:—

Our Needy Fields Around the Caribbean—World-Wide Progress for 1907.

Other Special Features

MARCH OF EVENTS:—

The Hague Peace Conference and Its Results—by M. E. Olsen,—Illustrated.

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The Year 1907, and its Events in the Light of Prophecy.

There will in addition to the above, be a number of excellent practical articles by
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and on the front cover will be an excellent picture of the Demerara Botanical Gardens.
The price will be 6cts. per copy post-paid or from our agents.

Ready November 13th, 1907.

Other Plans for the Year 1908

From among the plans laid for the year now about to open, we take the greatest
pleasure in presenting a few. We trust that they will meet your hearty approval and
that we can rely upon our readers to tell their neighbours about these good things and
obtain their subscriptions to our paper.

In our department of General Articles will appear beside the usual features a series
of Bible Readings on the special features of God's great message for this generation.
These Bible Readings will be full and complete and will form an excellent series of
studies for your evenings at home.

A series of articles on the "Law of God" is promised us in the near future by
Pastor F. C. Gilbert, a Hebrew Christian, and the editor of *Glad Tidings of the
Messiah*. These will contain the thoughts of one who has studied the law from both
the Jewish and the Christian standpoints. It will be the convictions of a "Hebrew
Christian." You should read these articles.

Other articles on the books of Daniel and Revelation, the Life and Teachings of
Christ, the Conditions in the World To-day, their bearing upon the work of God, and
much that is of interest to every one converted and unconverted will be presented.
Illustrations will accompany the subject wherever possible.

The Home and Young Folk's Departments are both to be filled with most interesting
matter. A series of articles on Home Life will be among the features and for the Young
Folk a series on the Young Men and Women of the Bible and of Missionary History."

The Missions Department will have articles on Turkey, India, China, West Africa,
and numerous other mission fields, from the pens of missionaries at work in the fields.
These will be of special interest.

See further announcement in our December Special Number

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