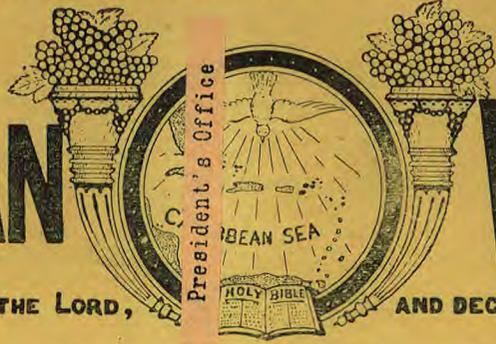


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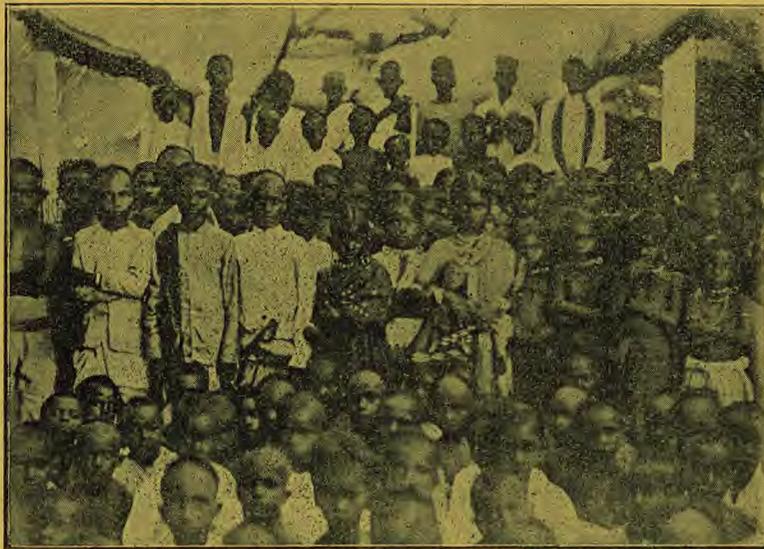


"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."

Vol. 6

Port-of-Spain, Trinidad, June, 1908

No. 6



The Church-school Children of the Sabbath-keepers of Mukipinkudi, Tinnivelly, South India.



Interior of the Church Lot, showing exterior of church building to left and covered portico surrounding outer court to right.

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"Let them give glory to the Lord and declare His praise in the islands."
Isa. 43: 12.

VOL. 6

PORT-OF-SPAIN, TRINIDAD, W. I., JUNE, 1908.

No. 6

Christ the Teacher and Healer

MRS. E. G. WHITE.

Saved to Serve

THE Gospel invitation is not to be narrowed down and presented only to a select few, who, we suppose, will do us honour if they accept it. The message is to be given to all. When God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting.

The Samaritan woman who talked with Jesus at Jacob's well had no sooner found the Saviour than she brought others to Him. She proved herself a more effective missionary than His own disciples.

The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised a whole cityful were brought to hear Jesus. She carried the light at once to her countrymen.

This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than he desires to make others acquainted with Him. The saving and sanctifying truth can not be shut up in his heart. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. In doing this work a greater blessing is received than if we work merely to benefit ourselves. It is in working to spread the good news of salvation that we are brought near to the Saviour.

Of those who receive His grace the Lord says:

"I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing."

"On the last day, the great day of the feast, Jesus stood and cried, saying, If



Living Waters

any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water."

Those who receive are to impart to others. From every direction are coming calls for help. God calls upon men to minister gladly to their fellow men.

Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

All may find something to do. None need feel that there is no place where they can labour for Christ. The Saviour identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of Man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints.

Millions upon millions of human beings, in sickness and ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are to do for them. Christ's rule of life by which every one of us must stand or fall in the judgment is, "Whatsoever ye would that men should do to you, do ye even so to them."

By all that has given us advantage over another,— be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favoured; and, so far as lies in our power, we are to minister unto them. If we are strong,

we are to stay up the hands of the weak. Angels of glory that do always behold the face of the Father in heaven, have joy in ministering to His little ones. Angels are ever present where they are most needed, with those who have the hardest battles with self to fight, and whose surroundings are the most dis-

couraging. Weak and trembling souls who have many objectionable traits of character, are their special charge. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character, is the work of the pure, sinless beings from the courts above.

Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of re-

proach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod.

He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost.

God, which had sent him from his solitude to preach and baptize, and that very sign which had been given him by which to recognise the Messiah." *Edersheim's Life and Times of Jesus the Messiah.*

John shrank from performing the duty of baptizing the Saviour and said "I have need to be baptized of Thee, and comest Thou to me?" Jesus replied "Suffer it to be so now for thus it becometh us to fulfil all righteousness." John then led the Saviour down into the waters of Jordan and immersed him. "And straightway coming up out of the water the heavens were opened unto him, and the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, this is my beloved Son in whom I am well pleased." God is still pleased with those who will travel the same way his Son travelled.

John's popularity was great over the nation for a time, but the hour had come when he must decrease. Crowds now flocked to listen to the words of Jesus. A dispute arose between the disciples of John and the Jews concerning purifying and the disciples came unto John with the question, "Rabbi, he that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptizeth, and all men come to him." John never allowed these words to encourage any jealousy in his heart for the Messiah. He was only a forerunner and gladly welcomed the Saviour. "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. He that hath the bride which is the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." It is profitable to read the testimony of John concerning Jesus in the third chapter of John's Gospel. John had fulfilled his mission and now the hours of darkness were to follow.

Thongs had listened to his words and his fame had gone abroad, but now the scene changed. For reproving Herod Antipas for marrying his brother's wife, John the Baptist was imprisoned in the fortress of Macharus. While John lay in prison there were many thoughts that crowded his mind. The faith of his disciples was becoming weak, and he sent them to Jesus with the message, "Art thou He that should come or do we look for another?" What a strange message to be sent by one who had borne such a positive testimony of the Messiah. As the disciples of John witnessed the miracles per-

T. L. M. SPENCER.

(To be continued)

New Testament Characters

John the Baptist

JOHN THE BAPTIST was the son of Zacharias the priest (of the course of Abijah) and Elizabeth (of the daughters of Aaron) who both "walked in all the commandments and ordinances of the Lord blameless." Elizabeth was related to Mary, the mother of our Lord. While Zacharias was burning incense at the golden altar, Gabriel announced to him that his wife should have a son, the forerunner of the Messiah and his name should be called John (Jehovah's gift). He was to be "great in the sight of the Lord drinking neither wine nor strong drink" but filled with the Holy Ghost.

Like Elijah, the great prophet of the Old Testament, John was to go forth as a Reformer "to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke 1: 15-17. Zacharias for his incredulity in the announcement of Gabriel was struck dumb until the naming of the child. His birth took place six months before our Lord's. On the day of the circumcision Zacharias called his name John and with his returning faith his speech was immediately restored: whereupon he burst forth in a rapturous song of thanksgiving unto God.

The early years of John were spent in the wilderness preparing himself for the important work to which he was chosen. When thirty years of age he appeared on his mission. This was in A. D. 26, the fifteenth year of Tiberius Caesar. His first appearance was in the region round about Jordan. The condition of Judea at this time was awful. There was misery and extravagance in the land. Dissipation prevailed on every hand. Great chaos enveloped the people. It was at this time that there came a voice from the wilderness with the startling proclamation, "Repent ye for the kingdom of heaven is at hand." There was a great necessity for such a stirring message, for the people had sunken into

the depths of vice and lawlessness.

During John's preparation in the wilderness, he lived a very abstemious life; his raiment was a camel's hair garment with a leathern girdle, and his food locusts and wild honey. His appearance in public, attracted considerable attention and multitudes flocked to hear his preaching. Pharisees, Sadducees, publicans, and soldiers listened to the stirring preaching of John. The cry, "The kingdom of Heaven is at hand," startled every one and sent its echoes throughout the land. John impressed his hearers with the necessity of repentance. To those who boasted of their descent from Abraham, he exclaimed, "O generation of vipers, who have warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance and think not to say within yourselves we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." Under John's powerful preaching many of his hearers repented and were baptized by him in the river Jordan, whence he was called the Baptist. But John pointed out the difference between himself and Christ, "I indeed baptize you with water unto repentance," said he, "but he that cometh after me is mightier than I, whose shoes I am not worthy to stoop down and unloose." John's work was only preparatory to the mighty works to be accomplished by Christ.

The news of the wonderful preaching of the Baptist was heard throughout Galilee and all eyes were turned toward the prophet. Among those who came to be baptized was Jesus. Jesus and John were cousins, but we do not know if they had been acquainted before. As John saw Jesus he realised he had come in contact with the embodiment of purity. "He had heard of him before by the hearing of the ear, and when now he saw him, that look of quiet dignity, of the majesty of unsullied purity in the only unfallen, unsinning Man made him forget even the express command of

The Work Of Our Saviour In Heaven

1. *When Jesus left the earth, where did he go?*

"Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1: 11.

"Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself and for the errors of the people." Heb. 9: 6, 7.

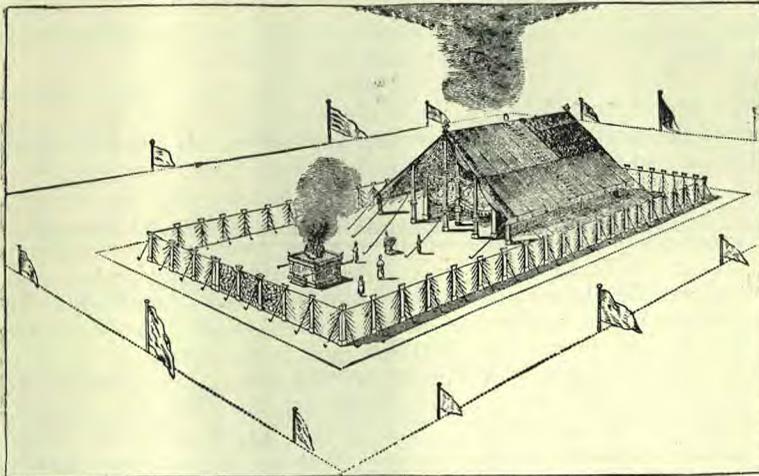


Diagram of the sanctuary and its tent, the court, and the standards of the tribes, whose tents were pitched around the tabernacle. The four larger, central standards represent those of Judah, Reuben, Ephraim, and Dan. In front of the tabernacle note the altar of burnt offering where the sacrifices were slain, and the laver where the priests washed.

2. *What position or office did he there enter?*

"Now in the things which we are saying the chief point is this: we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. 8: 1, 2.

3. *For whom did he become a High Priest or Minister?*

"For Christ entered not into a Holy Place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." Heb. 9: 24. Also Heb. 8: 1.

4. *How may we know of the nature of his service there?*

"Now if he were on earth, he would not be a priest at all, seeing there are those who offer gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." Heb. 8: 4, 5; 9: 24.

5. *How many apartments were there in the shadow tabernacle?*

6. *How many in the true or real one in heaven?*

Two. Read in this connection Heb. 9: 24; 8: 5, 6.

7. *What was in the first apartment of the earthly sanctuary?*

The candlestick of seven lamps. The table of shewbread and the altar of incense. Heb. 9: 1, 2; Ex. 30: 1-6.

8. *What did the apostle John see in passing through the first door in heaven?*

"After these things I saw, and behold, a door opened in heaven, . . . and there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. 4: 1, 5. "And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne." Rev. 8: 3.

9. *What was in the second apartment of the worldly sanctuary?*

"Having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot holding manna, and Aaron's rod that budded and the tables of the covenant." Heb. 9: 4.

10. *What did the apostle John see in the second apartment in heaven?*

"And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant." Rev. 11: 19.

11. *What was the object of the ministry in the first apartment of the earthly sanctuary?*

The forgiveness of sin.

12. *What work did God give to Jesus after he had exalted him?*

"Him did God exalt with his right hand to be a prince and a Saviour, to give repentance to Israel and remission of sins" Acts 5: 31.

13. *When was this work performed in the earthly sanctuary?*

"Now these things having been thus prepared, the priests go continually into the first tabernacle, accomplishing the services." Heb. 9: 6.

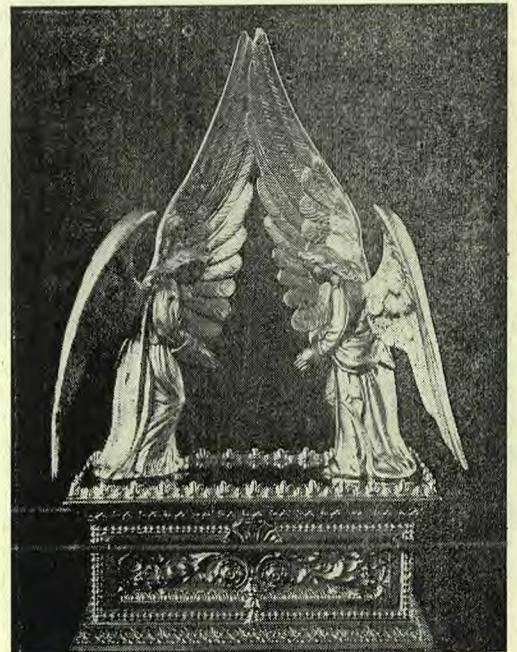
14. *When does Jesus do this work for us?*

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

15. *How often did a priest of the earthly sanctuary perform a service in the second apartment?*

"But into the second the high priest alone, once in the year, not without blood which he offereth for himself and for the errors of the people." Heb. 9: 7.

16. *How often does Jesus accomplish a service in the second apartment of the heavenly sanctuary?*

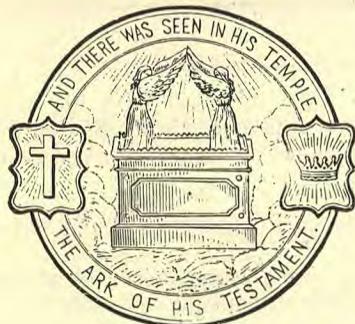


The Ark of the Testament

"Nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the

world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Heb. 9: 25, 26.

17. *What was the work performed by the earthly priest on that one day?*



The cleansing of the sanctuary—the blotting out of the records of the sins confessed dur-

ing the year—the removal of them from the sanctuary. See Lev. 16: 29, 30, 21, 22.

18. *When does Jesus put away or blot out the record of our sins that have been confessed?*

"But now once at the end of the ages." Heb. 9: 26. "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive till the times of restoration of all things, whereof God spake by the mouths of his holy prophets that have been from of old." Acts 3: 19-21.

The texts are quoted from the American Revised version in the above Bible Reading.

J. B. BECKNER.

The Light House

DURING a recent visit to Arecibo, Porto Rico, I had the privilege of a trip to the light house situated not far from the city, and many and precious were the lessons that I learned as I climbed over the rocks, deep marked with the scars made from the resistance, for centuries, of the mighty deep, vainly beating against its surface.

Not all the engines of the world with their combined energy could equal the power of one of these inland sweeping billows, and the resistance of the great rocks, which unmoved by the force of the water, dashes them into spray and throws them back into the bosom of old ocean as lightly as a child might toss a ball.

Man has accomplished great things in the past fifty years, and we wonder and admire as we behold his works; but here is a manifestation of the power of God before which we bow our heads in silence, finding words too feeble to express the sentiments of the soul.

This coast is a treacherous one, and seamen knowing its nature, shun it, realizing that their vessels would be but a plaything in its awful eddies. To be dashed against its rocks would mean certain death;—indeed, so fatal were such accidents, that something like eleven years ago when Porto Rico was still under Spanish control the Spanish government deemed it necessary to plant on the summit of this great rock, a light house, built at a cost of not less than forty-two thousand dollars, as a warning of the dangers that lay there, some hidden, some exposed to view. Night after night, year after year, the great lamp in its tower sends its rays out over the water for a distance of sixteen miles.

I was shown the beautiful lamp which cost six thousand dollars, and as I admired its beautiful and intricate workmanship I thought of the words of John concerning the Gospel when he said, "This is the light that lighteth every man that cometh into the world."

Life is like the great ocean; we are as the vessels set afloat and sailing for the eternal harbor: but along the voyage are rocks, mighty treacherous rocks, and the sands of time are strewn with the wrecks of precious vessels which have run afoul of these and been destroyed. Soon after we begin the voyage they appear, and the most dangerous ones appear in the early part of the voyage, and it is these that do the greatest damage to the vessel.

Though they may not destroy it, if our bark strike one of the rocks of intemperance, wastefulness, untidiness, dishonesty—O, there are many of the rocks—our vessel will be damaged and unfitted for the journey.

How necessary it is, then, that we should have a light house, a lamp to lighten the way and point out the dangerous places. God, the great ruler of the universe, has provided—and not without infinite cost—the lamp to lighten the way. The Psalmist David discovered it and said, "Thy word is a lamp."

By heeding the word, the lamp, we shall avoid the rocks, some hidden dangerously beneath the surface of the water, and be guided safely into our eternal harbor.

LILLIAN S. CONNERLY.

The Change

If I split a piece of wood into the smallest splinters, or plane it into shavings, or grind it into dust, I have simply changed the *position* and *form*, but the wood is wood still—substantially the same.

If the piece of wood be subjected to a strong heat with the air almost excluded, the wood would be converted

into charcoal, tar, vinegar, and gases. The wood is no more wood.

This is the chemical change, the other is the mechanical.

Helpful as these are—Education, Culture, and Human Policy—if not helped, they make but a fine man and manners—painted or polished, veneered or varnished.

There are three layers to the man,—the out, the in, "the innerman," which last, the wisdom of this world knows nothing of. That is granted "according to the riches of His glory to be strengthened with might by His Spirit in the inner man." Eph. 3: 16; 1 Cor. 2: 6-7. The wisdom of God, the hidden wisdom alone, appeals to the hidden man of the heart. Worldly princes and principles merely as such cannot fathom so deep.

No splintering, no shaving, no grinding can convert wood into charcoal, tar, vinegar, and gases. It must be shut in and burned.

No merely human training, straining, or restraining can convert the old man of sin into the new man of righteousness. You must be "hid with Christ in God" and baptized "with the Holy Ghost and fire." Col. 3: 3; Matt. 3: 11. "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5: 17. Those in whom Christ is formed (Gal. 4: 19) are not only reformed in externals, but are *transformed* by the renewing of the *mind* Rom. 13: 2.

If we wash the platter and the outside of the cup ever so clean, leaving within dirty, we would be but blotting scribblers, blinking hypocrites, blind pharisees. Matt. 23: 25.

Damascus, Abana, and Pharpar, beautiful rivers as they may have been, never did cleanse the leprous soul. Some of the greatest moral lepers are cultured persons of high intellectuality, as Naaman was in Syrian rank.

Apart from divine assistance and furtherance, man's best efforts come short and shallow of the glorious purpose of his being. And it must necessarily be so, humanly; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy

Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2: 9-12.

Gamaliel's scholarship may give information; pharisaical pride may show outward reformation; but until men learn of Jesus, they know nothing of that change called transformation—being "transformed by the renewing of the mind." These obtain a good degree—B. A.—"Born Again," Born Above, by "the wisdom that is from above,—first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3: 17.

No higher birth, no superior race than being "born from above;" no higher rank than those with "title clear to mansions in the sky."

All earth's learnedness is learned nonsense, its wisdom foolishness, that does not tend toward the celestial B. A.

The Greeks and Romans soared into Philosophy as vultures do in air, and sank into a Digest of moral carrions. 1 Cor. 1: 22; Rom. 1: 20-32.

Are You born again?—Not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." 1 Pet. 1: 22-25.

The Gospel, not in the wording of mere letters, but the working of the Spirit on submissive hearts, is that Power of God unto salvation—that Power alone which changes man, not merely to the "form of godliness" but the "power thereof." A change so radical as expressed by Jesus: "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."

PHILIP GIDDINGS.

The Upward Look of the Dying Soldier

MR. Moody frequently told an incident that occurred after the battle of Murrefreesboro', when, about midnight, he was called to see a man who had sent for him, and whom he found very low, but who wanted Mr. Moody to help him to die. "I told him I would bear him in my arms into the kingdom of God if I could, but I couldn't. Then I tried to preach the gospel. He only shook his head and said, 'He can't save me; I have sinned all my life.' Then I read an interview with a man who was anxious about his eternal welfare. As I read on, his eyes became riveted upon me, and he seemed to drink in every syllable. When I came to the words,

'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life,' he stopped me and asked, 'Is that there?' 'Yes,' I said. 'Well,' he continued, 'I never knew that was in the Bible. Read it again.' Leaning on his elbow on the side of the cot, he brought his hands together tightly, and when I had finished, he exclaimed, 'That's good! Won't you read it again?' Slowly I repeated the passage the third time. When I finished, I saw that his eyes were closed, and the troubled expression on his face had given way to a peaceful smile. His lips moved, and I bent over him to catch what he was saying, and heard in a faint whisper: 'As Moses lifted up—the serpent—in the wilderness,—even so must the Son of man be lifted up;—that whosoever—believeth in him—should not perish,—but have eternal life.' He opened his eyes and said, 'That's enough; don't read any more.' Early next morning I came again to his cot, but it was empty. The attendant in charge told me that the young man had died peacefully, and said that after my visit he had rested quietly, repeating to himself now and then, 'Whosoever believeth in him should not perish, but have eternal life.'—From the "Life of D. L. Moody."

Who Can Keep God's Law?

ALL who have a willing mind can keep God's law, and yet we often hear it said that it is impossible to do so. But surely those who reach such a conclusion do so without carefully considering what is involved in the question, or else they do not properly comprehend what they say. Do they realise that they are charging a kind, loving Father with cruelty and injustice in holding the human family amenable to a law which it is impossible for them to keep? One thing, and one thing only prevents a man from keeping God's law, and that is enmity towards its principles. Said the apostle: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

The law of God is established on the principle of love. In answer to the scribe who asked Jesus, "Which is the first commandment of all?" the Saviour answered: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said

unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." Mark 12: 28-34.

Such is the high estimate placed on the law by the Creator and Redeemer of mankind; and so clear and unanswerable was the argument, that even the scribe, who would have delighted to catch him in his words, said to him, "Well, Master, Thou hast said the truth."

When a man's heart is full of reverence for the God of the Bible—the God "that made heaven, and earth, and the sea, and the fountains of waters,"—he will surely worship no other gods before him; he will not take his name in vain; and having an intelligent understanding of the nature and object of the Sabbath day, he will always "Remember the Sabbath day to keep it holy." The man who loves his neighbour as himself will not kill his neighbour; steal from his neighbour; bear false witness against his neighbour, or covet anything that is his neighbour's. Such are the simple facts of the matter; and the man who confesses that it is impossible for him to keep the law of ten commandments, at the same time, yet perhaps unwittingly, confesses that his moral character is radically deficient.

To all who question the possibility of keeping God's law we would say: Consider the life of the humble Nazarene. He is our example and pattern, and "He did no sin," that is, he did not transgress the law, for "sin is the transgression of the law." 1 John 3: 4, "Neither was guile found in His mouth." Yet "in all things it behoved him to be made like unto his brethren." How, then, did he lead such a sinless life, and prove himself victor over sin and Satan?—The same way that you and I may overcome if we have a mind to do so; namely, by prayer and supplication to God. At times he spent whole nights on the mountain side until his locks were wet with the dew of heaven, pleading for strength for the next day's duty. The same power is at our command. "Without me," said the Saviour, "ye can do nothing." On the other hand, with him we can do everything that is good. "For," said the apostle, "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 13. "Watch and pray," said the Master, "that ye enter not into temptation."—*Australian Signs of the Times.*

EDITORIAL

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A Life Confession

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Too often those who read this text are led to think by a cursory glance that it means only that if we are among those who acknowledge the coming, the death for sinners and the resurrection of the Son of God, that we are imbued with the spirit of God. This degenerates into the condition in which many professed Christians find themselves to-day when the profession and the form of godliness are present but the spirit and the power thereof are not to be found.

Let us for a little consider this text in the light of other scriptures and see the depth and beauty that are found therein. "That Jesus Christ is come in the flesh." Whose flesh is here referred to and to what state does it apply? Does it not apply to the flesh of the individual who makes the confession? Let us read in this connection the words found in the second chapter of Galatians and the twentieth verse, which says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life which I now live I live by the faith of the Son of God who loved me and gave himself for me." Here it is apparent that the life is the Christ-life. And that the life is the confession spoken of we are assured for we read, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 Jno. 4: 13, 14.

Confession of Christ is indeed something deeper and more real than the words of the lips. It bears the impress of an earnest and consecrated life. The two are inseparably connected. What would have been the worth of the confession of the disciples of old when they exclaimed, "We know that thou art the Christ, the Son of God," had they not surrendered their lives, their all, to the service of the Master they had confessed? Or what would be the value of the confessions of the martyrs of all ages had not their lives sealed the confession of their faith.

The confession of our Master goes beyond words, to the living example. It will cause one to ask himself the question always as he meets the days' various duties, "What would my Saviour do in such a place as this?" It will

cause him to surrender daily his own will and his own ways to the "Thus saith the Lord," or to the example of his life.

Such a confession, such a life, one that in word and deed is in accord with the life of the Christ in the flesh will merit the promise recorded in Revelation 3: 5 which reads, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Who Are Israelites?

"AND if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. Thus the inspired servant of God expresses the close relationship which exists between the disciple of the present generation and the seed of faithful Abraham, who with others sought a country, "that is, an heavenly, wherefore God is not ashamed to be called their God." Heb. 11: 16.

To many to-day the fact has been but too patently expressed that we are not Jews; we have nothing to do with their dispensation; that we are living in a new dispensation, under entirely different conditions than the people whom we term Hebrews, or Jews. But not so does the word of inspiration speak of our connection with the people of that day and generation. "If ye be Christ's, then are ye Abraham's seed." To be Christ's is to be of the lineage of Abraham, to be of that spiritual family to whom are made the promises. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9: 4, 5. "And if ye be Christ's then are ye . . . heirs according to the promise." What promise? The promise to Abraham, the promise that to him and his seed should be given the land of promise; and he looked for "a city which hath foundations, whose builder and maker is God."

Wherein then lies the reason for the opprobrium attached to the word Jewish? Why do those who call themselves Christians look with horror upon those who are called by that ancient name? "Hath God cast away his people? God forbid." Rom. 11: 1. But "he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." Rom. 2: 28, 29. The truth then

is that not even in the *old dispensation* was a Jew a Jew, indeed, in the sight of God, unless he were in heart, by faith with faithful Abraham a Jew, an Israelite. He must indeed have been a "pre-vailler with God" to be of the seed of the "father of the faithful," to be an heir of the promise.

The Jews were cut off as a nation from the promises because of unbelief, disobedience, and the rejection of the Son of God. But this does not alter the fact that the man or woman then and the man or woman to-day are in Christ all Jews, Israelites, prevailers with God, of the seed of Abraham, heirs according to the promise. Nor does there exist for any man salvation outside of that fold, for to this fold belongeth our Saviour, and there is no other name under heaven "whereby ye must be saved," and if ye be "Christ's, then are ye Abraham's seed and heirs."

It is well then to be an Israelite. It is a good thing to be of Abraham. God's blessing is upon the soul of him who is an heir; but let us not boast of even this condition, but believe and obey in all things, not being highminded but fearing, "For if God spared not the natural branches (the Jews as a nation) take heed lest he also spare not thee." Rom. 11: 21. As they lost their places among the seed of Abraham, and we to-day are grafted in; so we, by unbelief, by disobedience, and by rebellion will be subject to the same punishment and may lose our inheritance. "Let him that thinketh he standeth take heed lest he fall." "If ye love me, keep my commandments." "If ye be willing and obedient ye shall eat of the good of the land." Such then are the children of Abraham, such are Christ's, such are the children of promise. Through all ages these have been the children of God, they are of the faith because, like faithful Abraham, they have recorded of them that they have "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5.

Health and Religion

Good health and good religion go hand in hand. The God who desires us to be morally and spiritually good, desires equally that we should be in good bodily condition. When God originally made man this was the ideal which was manifest in him; he was spiritually and bodily in perfect condition.

That which brought sickness and disease upon the human race was the transgression of the laws of God; the spiritual and physical laws as ordained by him. The only thing which will bring again those conditions is a return to obedience.

But the human race has for so long a time sought after its own "many inventions," that it is far from being willing to return to the simple ways of the world's ancestors; the simple diet, the outdoor life, abundant exercise, and a study and knowledge of nature and above all of Nature's God.

(Continued on page 12)

HOME and HEALTH

Surprises

"SURPRISES are mostly selfish," pronounced Annt Phebe, bluntly.

"Why Aunt Phebe Turner!"

"They are; the one that plans them has the fun, and the other one has to pretend to like it or be a curmudgeon. You told me yourself that Clifford came home with a headache on his birthday last year, and that he was lying on the couch with his collar off and needing a shave when those twenty people you had invited to surprise him walked in. Do you suppose he enjoyed that?"

"He'd better, after the pains I'd taken!" Clifford's wife retorted. "I had perfectly lovely refreshments, and a cake with twenty-seven candles, and all done without his suspecting a thing. But this year he is on guard, and just trying his best to forestall my surprising him. He wants me to come down-town to dinner on his birthday, but I sha'n't let him spoil my plans by humoring him in that."

"There it is; you know he doesn't want to be surprised, and yet you're bound to do it—to please yourself. Now isn't that selfish?"

Mrs. Clifford Ashley looked aggrieved. "I suppose you'd say it was selfish in me to come home on the three-o'clock train instead of the six, last week, and lug the baby and my suit case from the station all alone, just to surprise Clif by having dinner ready when he got home?"

"M-m, did Clif expect you on the six-o'clock train?"

"Yes, of course. Went to meet it, right from the office, and it was dreadfully late, and he waited and waited, and then, when it did come, we weren't on it. Of all the dejected-looking fellows, he was the worst when he walked into this flat. And astonished! I was paid for all my trouble by the expression on his face when he found us here."

"I wonder if Clif was paid for his, too? There, child, don't take that wrong. You see, I got through surprising about forty years ago, one winter when I was in school, and a lot of us came down on old Professor Belling with a surprise-party, and found him sitting in front of the base-burner, wrapped in a quilt, having a terrific attack of asthma. The sheets from his cold bedroom were draped on chairs round the stove—but do you suppose we young savages had sense enough or heart enough to go away?—No, indeed!

We trooped in, and that poor, gasping man was hustled off into his cold bedroom, and between the times of waiting on him, his tired little wife made coffee and helped us serve the refreshments we had brought, and there we stayed until eleven o'clock at night. And it wasn't until just before we left that I realized what we were doing. I heard him groan out to his wife, 'Will they never go? I've got to sit up to breathe, and I can't in this cold room!'"

"Aunt Phebe!" Mrs. Ashley was laughing, in spite of her pique.

"I was cured of surprises right then. Now, why don't you let Clif enjoy his birthday in his own way? Go down-town to dinner with him, if he wants that."

"But no, indeed!" cried Clifford's wife, with a sudden glint in her black eyes. "Clif's not asthmatic, and he's got to be surprised when I think best. It's such fun!"—*Youth's Companion*.

While There Is Time

"THERE'S father, girls."

"Yes, and he looks tired."

"We'll soon get him out of that. Poke up that fire, Marg."

Hester ran to the door, and it was open before father had begun to feel for his latch-key. Margaret had stirred up the coal in the grate, coaxing it into a cheery blaze by the time father was kissed and helped off with coat and hat.

"Well, well, this is good." He came in the door rubbing his hands, his face reflecting the brightness of the fire. "Miss Emily," he said, turning with a cordial hand-shake to a young girl who had come in from a neighbour's, "I sometimes say that four girls are just enough—exactly fitted into my needs; but if you belonged to me, I am sure I should feel that I couldn't get along with less than five. But I shouldn't want to steal you away from your father."

"There comes Uncle George," said Janet. She handed father the slippers she had been holding to warm, and went to open the door for him.

"Dear me! Dear me! Now, if this isn't homelike! You would realise it, Allen, if you were a desolate old bachelor like me. Always being waited on, happy man," he said with a laugh as a younger girl came carefully carrying a glass of hot water.

"Oh, yes, yes," father's face beamed as he took it "it's all nonsense, you know—the rankest kind of nonsense; but these silly girls and their mother

have lately built up a theory about me that I am not quite as strong as I used to be, and need a most ridiculous amount of coddling. Nothing at all in it except that in these years you have been away we have both been getting older, and," a laugh and a pat on the head of the daughter who chanced to be nearest him, "I must say I rather like it."

"No wonder. It is better than the cold comfort of a boarding-house," said the visitor, looking around on the bright room and the bright faces with a half sigh. "I declare, Allen, I used to feel sorry for you in the old times, when I thought you had such a tug of it with family cares. Bread and butter, shoes and stockings—why, I thought myself a lucky and a wise fellow in having steered clear of such burdens. But of late years I seem to have awakened to a sort of a fear that I have made a mistake. You are getting paid up for it now."

"But," said father, with a glance of sympathy at his brother, "it is you who are making the mistake in thinking it ever was a burden. The 'paying up,' as you call it, has kept along with it all the time."

"I dare say," agreed the other.

"Janet," said Emily, as the two friends were seated together a little later, "hasn't it been rather a new thing with you, this waiting on your father—petting him up and taking such good care of him? Seems to me you didn't take him so much in earnest until lately?"

"I think you are right, Emily, shame be to us that it was so. Well"—after a little hesitation—"I might as well tell you a bit of sad experience that came before me and set me to doing some thinking. I was making a visit to Helen Ward when her father was brought home after an attack of apoplexy."

"I remember."

"He was still living, but died soon afterwards. I came away at once, but not before seeing and hearing enough to open my eyes to something to which I had been blind before. It took me a good while to get over the remembrance of the misery of those poor girls. 'He's been working for us all these years,' was their cry. 'Thinking and striving for us, and we have taken it as a mere matter of course; never tried to make him happy, or show how we do love him. Oh, if only we may have a chance yet!' But they never had, poor things! I came home with a heart full of thankfulness that the chance was still left to me."

"And to me," said Emily. "I will take the lesson, too. I don't want to lay up a heartache to last all my life with the thought of lost opportunity."—*Sydney Dare, in Zion's Herald*.

OUR YOUNG FOLK

Be Strong

BE strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's
name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! To-morrow comes the song.
—*Mattie Babcock.*

Nailing It Fast

ONCE when I was a schoolgirl, a visitor said something in a speech he made to us which I shall never forget.

"Suppose," he said, "you were building a house, and instead of putting the shingles and weatherboards on with nails, you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first high wind would send them flying off in all directions.

"None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on so they will stay long enough for the recitation, and then drop off your memory? or are you nailing them fast, so that they will stay on for life and become a good, sound part of your education?"

—*King's Own.*

Wanted: An Employer

THERE was a north-bound car temporarily disabled on Broadway, near Fourth Street, and in consequence, as far south as the eye could reach, stood a row of motionless cars. Also, in consequence, along the curb was ranged a fretting, impatient, helpless crowd, among whom the most anxious was probably Edward Billings Henry.

In stature Edward Billings Henry was briefer than his name would indicate, but to a certain two-room dwelling on Jackson Street he made up in importance what he lacked in height; and it was his overwhelming sense of this importance which made every thin muscle taut, and strained every nerve as he stood in the forefront of the crowd, his bare feet planted on the cold asphalt, one hand gripping his remaining stock of papers, the other clutching a nickel.

"I never was in a tearing hurry in my life but what this thing happened!" said a man just behind the boy.

Edward Billings Henry turned and looked up. The man was jingling a lot of loose coins in his pocket. The boy glanced down at his one nickel, and said, with conviction, "You can't need to have 'em go like I do."

The big man stared down at the little man in surprise with a gruff "Huh?" but Edward Billings Henry had no time to repeat. His hope had revived. The two men who lay on their backs under the injured car began to crawl out, and the boy rushed forward.

"Will it go now?" he inquired of one of the numerous conductors clustered round.

"Maybe so—in half an hour," replied the conductor, carelessly.

"Oh," cried the boy, in dismay, "I just can't wait that long!"

"Walk, then!" said the conductor, crossly.

"It's too far," replied the boy, "when you've got a stone toe."

"A what?" ejaculated the conductor; but his voice was lost in the honk! honk! of a big white touring car which pushed slowly through the crowd.

In front of the car Edward Billings Henry race limpingly on his "stone toe" back to the curb and to the man jingling the coins in his pocket. "Just what time is it, please?" he asked.

The man pulled out a watch and showed it to him. Edward Billings Henry heaved a great sigh. "Half past ten! It'll likely be filled up before I can get there."

"What will be?"

"The place I'm after."

Skilfully he raised the limping foot, laid it across the other leg, and nursed the stone-bruised big toe, his eyes on the automobile, which had halted almost in front of him.

"Hello, Junius!" a voice in the crowd sang out. "Lucky dog you, not to have to depend on street-cars!"

The driver of the car was a young man. That is, Edward Billings Henry judged him to be young by the only feature visible, a flexible, wide mouth, with clean-shaven lips. His eyes were behind goggles, and a cap covered his forehead and ears, meeting the tip of a high collar, which effectually concealed his chin.

But the mouth smiled as the goggles turned toward the pavement, the owner answering, lightly, "Hello yourself, Dick! Jump in and try my luck."

"Where are you going?"

"Up to Congress Square."

"Well, get along then," returned the other. "That's no good to me."

Congress Square! What luck! Exactly where Edward Billings Henry wished to go, and here was a rapid-transit vehicle with room enough for ten such diminutive persons as he! Without loss of time he limped up on his aching stone toe and joggled the arm of the driver.

Junius paused and looked down. Edward Billings Henry removed his cap from his head and looked up out of eyes kindling with hope, as he asked eagerly:—

"Do you s'pose you could get me up there inside of twenty-five minutes, mister?"

"What?" Junius stared hard through his goggles.

"To Congress Square," said Edward Billings Henry, impatiently. "It's business, and if I don't get there I'm out of a job, that's all." The boy mounted the step and clung to the seat, proffering his nickel. "I'll pay just what I'd pay on the car," he argued, "so you'd be making some money, as well as giving me a lift."

The goggled eyes looked at the nickel in the dirty hand, and traveled up and down the small figure back of the hand. The eyes noticed that while those parts of the boy's anatomy which had been exposed all the morning to the city dirt had collected grime, the rims, as it were, of the exposed parts revealed hidden cleanliness.

"Congress Square is an awful way up," urged Edward Billings Henry, "and we mustn't waste much time, for I would like to get that job."

The small hand extended the nickel enticingly toward the glove. "You'll be earning as much as the street-car by giving me a lift," the boy repeated.

The driver's lips twisted a bit. "That's so," he said.

"Huh!" he chuckled, and gracelessly extended his hand for the nickel. "Get in, my man, and I'll give you the 'lift'."

Edward Billings Henry drew a deep sigh of relief, dropped the coin into the other's palm, and engulfed himself in the soft front seat.

"Whom have I the honour of giving a lift?" asked Junius, formally, dropping the nickel into a pocket, where it lay alone. After it he sent a curious, lingering smile.

"Edward Billings Henry, Junior," replied the boy.

The lips beneath the goggles smiled.

(To be continued)

MISSIONS

Watchman

"WATCHMAN, tell us of the night,
What its signs of promise are."
"Traveler, o'er yon mountain's height
See the glory beaming star."
"Watchman, does its beauteous ray
Aught of hope or joy foretell?"
"Traveler, yes; it brings the day,
Promised day of Israel."
"Watchman, tell us of the night;
Higher yet that star ascends."
"Traveler, blessedness and light,
Peace and truth, its course portends."
"Watchman, will its beams alone
Gild the spot that gave them birth?"
"Traveler, ages are its own,
See, it shines o'er all the earth."
"Watchman, tell us of the night;
For the morning seems to dawn."
"Traveler, darkness takes its flight;
Doubt and terror are withdrawn."
"Watchman, let thy wondering cease;
Hie thee to thy quiet home."
"Traveler, lo: the Prince of Peace,
Lo: the Son of God is come."
—John Bowring.

The Tamil Sabbath-keepers of South India

(Concluded)

THE readiness with which these people have picked up from the Bible certain customs, and modes of worship, wholly unnoticed, or at least unpracticed by the Christians of the Occident, has impressed us with the fact that we had almost lost sight of, that is, that the Christian religion is, after all, an oriental religion. We have wondered if these people can not help us in getting hold of the Christian religion in such a way that we may be able to present it to the people of these oriental lands in a way that it will appeal to them more strongly than in the past.

Although the people gave us such a royal welcome, yet their leaders showed great wisdom in the way they approached us concerning what was uppermost in their minds. Before they would make any proposals whatever, they called a meeting and for about three hours we were in the witness stand. We had to tell who we were; whether we represented an organized body; when our denomination started; what were our leading doctrines, and what we were doing to keep the knowledge of the true Sabbath alive in the world. They said that they felt that they had been called of God to keep the knowledge of the true Sabbath alive among the people of South India. To this end they have refused steadfastly to give their daughters in marriage either to heathen or the observers of the first day of the week. This has been their object in inaugurat-

ing their own educational system. They told us that they were determined to keep their children uncontaminated from the false doctrines and errors that were in the world.

I am glad to report that the answers to these questions proved entirely satisfactory to them. They told us that they were overjoyed to find a people who were doing what we were who were so nearly one with them in belief and practice. We made it very plain to them where we differed from them in points of doctrine, and they did not think that we were one in everything. Yet they offered to turn their entire educational system over to us, pressing us most earnestly to come and take the oversight of it. Then they further offered to throw open their churches to us, giving us the privilege of preaching whatever we pleased so long as we preached from the Word of God, and promising that they would readily accept whatever the Bible taught as soon as they were able to see that the Bible really taught it. At the same time they made us to understand that they would accept only that which had a plain "Thus saith the Lord" for its foundation. Then in addition to this they offered to buy two acres of land, costing them about £40, if we would only build a bungalow upon it, and locate a missionary among them to help them and teach them.

This means that we will have to place missionaries among them at once. As there are no suitable dwellings there for Europeans, we will be compelled to build a humble house for the residence of our missionary. This, together with the enclosing of the compound, the digging of the well, the planting of fruit and shade trees will cost about £200. Then every Seventh-day Adventist will at once see the necessity of getting out at once a good supply of good literature for the instruction of this people. Not only this but they stand ready to devote their time to scattering the printed page among the Tamil and kindred people of South India. This will include more than fifty million people.

In these schools are already nearly two hundred children, and as soon as we take hold of them we are assured that the numbers will increase. Then there is already a goodly company of young men and women, who only await

proper instruction in the Present Truth, and they will be able to go forth with the message quickly to all these people.

These people already have the language of sixteen million people and they can easily adapt themselves to about forty million more. Every believer in the Third Angel's Message will rejoice when they think what this means to us. We had expected to have to spend at least one, and perhaps two years, in getting the difficult language, and then begin at the bottom and work as God gives grace. But here, right at our feet, is a people who have the language in its purest form, belonging to the warrior caste, the caste next to the Brahmin, begging us to come and educate their children and prepare them for service. Pray for us as we take hold of the work in this needy field.

GEO. F. ENOCH.



A. Suttumpillai, the aged man still living, who founded the sect of Sabbath-keepers. In his prime he could speak fifteen languages. He has a library of more than 7,000 volumes. His three sons standing.

At a Persian Table

THE Shah of Persia has a most magnificent kitchen, the stoves, pokers, tongs, and even the coffee mills of which are made of solid silver. What is not of silver is of copper, heavily gilded. All the dishes, knives, forks, and such utensils are of gold, set with precious stones. The kitchen itself is a work of art. Its ceiling is of wondrous lacquer, and its pillars of marble and onyx.

The meals of the Shah are not social occasions, and he knows little of the benefit of jollity combined with the act of eating. His breakfast takes place at twelve, a solitary meal, the monarch squatting before fifty dishes or more. From these he selects a few of the simplest, and quenches his thirst with iced sherbets.

Dead silence reigns; the royal butlers hand the magnificent plates and bowls without a sound.

Dinner is eaten at nine in the evening, and differs from the morning in elaboration, and the fact that it is enlivened by a band.

The food is very varied and the cooking extravagant. Lambs roasted whole and stuffed with almonds, raisins, dates, and pistachio-nuts, and sparrow and pomegranate soup enter into the delicacies of the cuisine.

Sherbets are a favourite drink. They are merely water sweetened, and flavoured with fruits, and iced.

This sherbet is drunk from large wooden spoons, delicately carved and of great value. A man often shows his wealth in the great variety and costliness of his sherbet spoons. They are made of pear wood, and are from one to two feet in length, with bowls that sometimes hold a tumblerful.

The carving is as fine and elaborate as lace-work, and the wood in places is cut so thin as to be translucent. The bowls are often ornamented with inscriptions. An oil with which they are treated darkens the originally light-coloured wood. No two spoons are exactly alike, and some are real works of art.

The Persian considers a silver spoon an abomination to touch to the lips. The tiny tea-spoons of silver have a filigree hole in the bowl, and are used only for stirring.—*Persia As It Is*.

Our Work and Workers

FOUR were baptized at St. Patricks, Grenada, April 16, by Elder W. A. Sweany, and he reports that there are others that are preparing for the next service.

ELDER U. BENDER, president of the West Indian Union Conference, attended the council of the General Conference Committee at Washington, D. C., U. S. A., April 14 to 24.

ELDER T. L. M. SPENCER reports the baptism of two at New Amsterdam, Berbice, Br. Guiana, April 11. Brother Spencer reports the work and the conditions as encouraging in that field.

IN a recent letter from Elder W. J. Tanner, who is located at Cape Haytien, Hayti, he reports that he is down with fever but that the work is moving onward. We trust that Brother Tanner will be soon over the fever and strong for the work that is at the present time in need of all the attention possible in view of the existing revolutionary conditions.

SUNDAY, May 3, it was the privilege of the editor to bury thirteen precious souls in the waters of baptism at Tunapuna, Trinidad. These are the first-fruits, with the exception of two, of the tent effort at Arouca. A number of others have commenced the observance of the Sabbath truth and have identified themselves with us and will be baptized at a later date. A number of our people were present at the service from Port-of-Spain, Arima, Couva, D'Abadie.

HERE and THERE

A Monkey Trick

THE nature and character of the monkey are not changed by any training that he may receive. All the tricks that may be taught him in captivity will add little to what he is accustomed to practice in his wild state. The chief difference to him is that he has a different set of victims to torment. Captain J. A. Lawson, the author of "Wanderings in the Interior of New Guinea," had a chance to watch the rascals in their native wilds and native wildness, and he found them up to the same mischievous pranks as they play here on the city street. One trick of theirs is described:—

"Every little while we passed under trees occupied by troops of monkeys, some of them of the large kind that had given us so much trouble on a former occasion. They were a little better-mannered at this place. One large tree in which they had established their quarters stretched its branches over the water twenty yards or more.

"While I was watching the antics of the monkeys, two crocodiles showed their heads just underneath, and remained stationary with their ugly snouts sticking up in the air. In other countries this is a common dodge of the crocodiles to entice the monkeys within their reach, and I expected now to see one or more of the noisy animals fall victims to the goggle-eyed monsters below, and with considerable curiosity I awaited the result.

"As soon as the black-looking heads popped up, the monkeys became silent. Presently one big fellow—evidently one of authority in this monkey republic—came down to reconnoiter. He returned, and in a few minutes came down again with a long, thin stick in his hand, and accompanied by about a hundred of his companions. They began to chatter and pelt their foes, but the crocodiles took no notice; and I thought they seemed to give a wink of satisfaction at seeing their silly victims coming within their reach. Nearer and nearer they came, until some of them were barely six feet above the crocodiles; and I was expecting every instant to see one of them dragged under the water. All of a sudden the monkey with the stick leaned over and drove it into the eye of the crocodile nearest him. The wounded reptile sank like lead, and was quickly followed by its comrade.

"There was no mistaking the howl of delight that greeted this stratagem and its success. It was perfectly human in

its tone, and was taken up with vengeful glee by all the monkeys in the neighborhood. The gravity of demeanor with which the old fellow committed this assault was laughable in the extreme. He went to work with all the caution of an old lawyer, and when he had inflicted the poke he hauled himself aloft with an alacrity that showed he could form a very good estimation of the danger which he ran."—*The Youth's Companion*.

Singing School of Thrushes

A WRITER in *Forest and Stream* tells us of the methods the thrush adopts in teaching his little ones to sing:—

"Find," he says, "a family of wood thrushes, and carefully note what takes place. The old mate thrush will sing the sweet song in loud, clear, flute-like notes once, and then stop to listen while the young birds try to imitate the song. Some will utter a hoarse note, others a sharp note. After a while, they seem to forget their lesson, and drop out one by one. When all are silent, the old thrush tunes up again, and the young thrushes repeat their efforts, and so it goes on for hours. The young birds do not acquire the full song the first year, so the lessons are repeated the following spring. I take many visitors into the woods to enjoy the first thrushes' singing school, and all are convinced that the song of the wood thrush is a matter of education pure and simple."

Drinking and Smoking in Abyssinia

IN times of peace Menelik tried to improve the condition of his subjects, and went about it in the truly paternal manner of experimenting on himself first. He began with champagne a few years ago, a half dozen bottles being presented to him by some passing foreigner. He, together with two other "investigators," drank steadily, until, incapacitated, they were carried to their couches. The next morning they all three woke with very swelled heads, and then and there decided that champagne would not be good for the Abyssinian health, so spirits of all kinds—except supernatural ones—were forbidden.

The Negus then turned his attention to tobacco, which had been introduced to the country by the few Europeans in Adis Abeda. One day, with great solemnity, the people of the capital were called together to see their ruler smoke for them what proved to be his first and last pipe. He had borrowed the pipe

and some very strong tobacco—it must have been Italian—and began. He persisted until the pipe fell from his nerveless hand, and he fled from the presence of his wonder-struck, and, it must be confessed, amused subjects, whom he had assembled for the trial.—*The Missionary Review of the world.*

Question Corner

Should we build fires on the Sabbath day?
L. B.

In replying to this question we ask the reader to read the following texts of scripture: Ex. 35: 3; 16: 23; Isa. 58: 13, 14; Matt. 12: 1-8; 10-13; Luke 13: 10-17. From the foregoing scriptures it would seem that the law of God requires that no work of any kind, including the building of fires on the Sabbath day, should be done. There is always the exception of the work that is included under the head of works of necessity and charity such as are mentioned in the last three of the above texts. These would seem to include the feeding of the hungry, the healing of the sick and their care, the caring for the dumb animals that are in our charge so that they shall not suffer. But it is not expected that work such as the building of fires shall be done unless in connection with the carrying out of the before-mentioned exceptions.

If a person is so placed that he cannot obey God without involving others in difficulty with himself, will not God forgive his transgression?
A. G.

So far as we know there is nothing in the word of God to warrant a disobedience on the part of any for any cause whatsoever. God has promised to care for those who cast their entire dependence upon him and expects us, like faithful Abraham, to obey even though we know not whither we are to go. Heb. 11: 8-13. We find nowhere in the word of God anything but an unequivocal command to obedience and whether the disobedience be because of compulsion, circumstances, or desire on the part of the person, the penalty is the same. Please read in this connection Acts 5: 29; 4: 19-21; Eze. 18; 1 Sam. 15: 10-23; Rev. 14: 9-12; Rev. 21: 8.

Is a tithe required during the gospel dispensation?
D. N.

There is no reason for thinking that the requirements of God of the people before Christ in this respect are changed since Christ died. Abraham paid tithes to Melchisedec long before the giving of the law to Moses at Sinai, thus evidencing the fact that it was not one of the requirements of the ordinances or ceremonies of the sanctuary or its service. Our Saviour in speaking of the tithes, says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; *these ought ye to have done*, and not to leave the others undone." Matt. 23: 23. If the Scripture method, God's ordained way of raising the means to the support of his ministers, had always been followed, there would not be the need of bazaars, tea-parties, dances, etc., as used by the Christian community to-day, with few exception.

MARCH OF EVENTS

Chinese Boycott

A SYDNEY, Australia, telegram says that so strict is the boycott in China against Japanese goods, the Japanese liner *Kawataman* was forced to sail without passengers, cargo, or gold.

Riots in Lisbon

DISORDERLY scenes are still in progress in Portugal. The elections, now past, were especially marked by riotous conduct. In spite of the precautions taken by the government, the capital has had to be placed under military rule. Cavalry patrol the streets and artillery is mounted in the squares.

Indian Rebellion

A DESPATCH from Simla, India, states that a punitive expedition under the command of General Willcocks will be sent to check the raiding and looting of the malcontents along the Peshawur border. It is supposed that the affair is made worse by the aid given by the Afghans, which the Ameer's officers take no trouble to stop.

An Enormous Undertaking

THE work of pumping the water out of the great Zuyder Zee, of Holland, has been begun. When finished, this will add 1,400 square miles of dry ground to Dutch territory, furnishing room enough for the homes and farms of fifty thousand inhabitants. It is estimated that the task will require thirty-three years for its completion, and will cost £15,200,000.

Russian Governor Assassinated

ANOTHER Russian governor has paid the penalty of his course of oppression by a bullet from the pistol of an assassin, Count Andreas Potocki, governor of the province of Galicia. The perpetrator was a student, who said he committed the act to put a stop to the oppression of the people by the governor. The Russians seem to be rather dull pupils; for experience has failed to teach this lesson.

Disastrous Fire

A FIRE which raged for twelve hours, broke out in the city of Chelsea, Massachusetts, U. S. A., on Sunday, April 12. It resulted in the loss of \$10,000,000, and the rendering homeless of 10,000 people. Four deaths are reported, and one hundred were injured. One thousand buildings were destroyed, of which thirteen were churches, several of them being worth from \$50,000 to \$80,000.

Macedonian Reforms

MUCH feeling has been aroused by the withdrawal of Germany and probably Austria from the ranks of the powers who are trying to enforce the work of reform in Macedonian affairs. These nations have been induced to take the step because of certain railroad concessions, either already granted or to be granted. Germany now supports the Turkish proposition that those now engaged by the powers in the work of reform shall enter Turkish service. This would be simply a frustration of all reform plans in operation.

Attempt to kill Police

FOLLOWING the murder of the priest in Denver, and the attempted assassination of the chief of police in Chicago, comes the news of an attempt to kill a number of police in New York who were dispersing a demonstration made by a mob of unemployed in that city. After the police had succeeded in breaking the ranks of the demonstrators, a man among them attempted to throw a bomb, but it exploded too soon killing an innocent bystander, and

injuring the one who threw it. The result is an increasing intensity in the feeling against anarchists.

Warship Disaster

A DESPATCH from Tokyo reports the explosion of the stern magazine in the Japanese cruiser *Matsushima*. She sank at once, leaving only her bridge unsubmerged. One hundred and forty-one of her crew were rescued by boats from other ships, but most of her officers were lost, including three captains. Among the fifty-eight cadets saved were the sons of many distinguished persons, for example, the sons of Marshal Oyama. The total loss of life was two hundred and forty out of four hundred and fifteen. It is supposed that a projectile exploded prematurely in the magazine, which was surrounded by the officers quarters.

Bubonic Plague in Venezuela

THE bubonic plague is now in the port of La Guayra, Venezuela, and the place has been quarantined. Merchants who had gone to the beach, a distance of fifteen minutes from the town just before the quarantine was put in effect were prevented from returning to the city, and are compelled to keep in touch with their houses by telephone. Gunboats with orders to fire upon any boats entering or leaving are stationed at the entrance. One suspicious circumstance is connected with the affair, and that is, that the doctor who first pronounced the epidemic to be the bubonic plague was imprisoned, but afterward liberated, by order of the president.

Venezuelian Question

THE Venezuelan question still remains open. The United States minister has returned to lay matters before Congress. Nothing definite can be obtained from the government in regard to its intended action in the matter, but it is stated by reliable persons that there has not been so much activity in army and navy circles since troops were sent to China. President Castro, of Venezuela, does not seem to realize, the seriousness of the situation. From those who know the situation, it is learned that Castro fears an insurrection against his tyrannical rule, and is imprisoning men high in official and social position. It is also said that the people, remembering past good offices on the part of the United States in behalf of Venezuela, would welcome an interference which would rid them of the rule of the present administration.

Marine Catastrophe

SHORTLY after leaving Southampton on Saturday afternoon, April 25, at two o'clock, while off the Isle of Wight, the American Line steamship *St. Paul* rammed the British cruiser *Gladiator*. A snow storm was raging at the time, and neither ship saw the other till it was too late to avert the collision. Each had whistled its intention to pass to the same side of the channel in order to find deeper water, but the cruiser committed a technical error in not giving way to the liner, as she had the right of way. The inability of the officers to make out the positions of the ships was the real cause of the accident. The cruiser sank in a short time, but most of the men were rescued by the boats of the liner. Only five were known to be killed, but twenty-three were reported missing. The *St. Paul* returned to port with no greater damage than the stowing in of her bow plates. At the inquest the officers of both ships were relieved of all responsibility in the affair, but the Admiralty has not yet announced its decision.

... THE ...
Caribbean Watchman

JUNE, 1908

We would call attention to the ad in another part of this paper of a new volume about to be issued from the press of this paper entitled, "Instructive Stories for the Home." Please read this preliminary announcement and watch the next issue of the paper for further news of the book. The price will be announced later as well as a list given of the excellent matter it is to contain.

One of the saddest sacrifices that has to be made in the world-wide advance of the Third Angel's Message is the loss from time to time of those who give their lives to the service of the Master. Brother and Sister Nowlan of the Central American Mission were recently called upon to lay away till the Life-Giver comes their only child, a little girl of eight. Though not of the labourers, yet we count her as one of the number who have been with us in this field and our sympathies go out to those who are called upon to mourn her loss.

WE note in a recent number of the *Review* that ordained ministers have been sent to Omsk, Siberia, and to Syria by the European division of the General Conference Committee. We also note in the same paper the departure of six new workers for the interior stations of Africa, and of Professor Walton C. John for Argentina, South America, to connect with the school at Diamante. It rejoices our hearts as we are sure it does those of our readers as we see these additions to the working forces in the needy fields of the world.

"THOSE for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning request for righteousness, are never cold and spiritless. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing unto the full stature of men and women in Christ."

"THOSE whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow-men. They take relief and happiness in the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve."

Health and Religion
(Continued from page 6)

However, there is but one thing that God desires, and it is expressed in the words of the apostle John when he says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 Jno. 2. This prosperity is only attained by the process spoken of by the apostle Paul who says, "Every man that striveth for the mastery is temperate in all things," and "I keep under my body, and bring it into subjection." 1 Cor. 9: 25, 27. By a study of the bodily needs, by keeping the desires of the flesh in subjection, by attention to our every bodily need, we may have far better health than we now possess.

FOR JULY

THE July number of the CARIBBEAN WATCHMAN has in store a number of good things for its readers, among which are the following.—

Sierra Leone, "Mountain of Lions."

This is an article on the Geography, Climate, History, and People of the country by L. W. Browne a missionary who went to that country about a year ago, and who is a native West Indian.

The Judgment Message. By Pastor W. J. Tanner, of Hayti.

Follow Me. By Pastor P. Giddings.

Wanted: An Employer, continued.

John the Baptist, continued.

The Immutable Eternal Law of God. Bible Reading.

The above with many other equally interesting articles will be included in the July number of the WATCHMAN. You will find it also nicely illustrated with line and half-tone cuts. Always worth more than is asked for it because of the excellence of its illustrations and its uplifting reading. Ask the agent to return next month.

Price, 48cts per year post-paid, 4cts per copy in the British West Indies. In all other countries, 60cts per year post-paid, 5cts per copy.

This the Lord desires, for in health we can best serve him, if we will."

Notes of Travel

IN addition to these ruins we visited on the same side of Rome some famous Roman Catholic churches. One dedicated to the Virgin Mary has the most wonderful work in marble, both on the floors and on the walls that we have ever seen. Almost every colour is here represented by marble in its natural colour, worked into many and various designs. In this church is one of the masterpieces of Michael Angelo, the statue of Moses, representing the prophet as he is coming down from Mount Sinai with the two tables of stone, just as he catches his first glimpse of the revelry in Israel's camp. Although the statue is of solid marble you can almost see the fire in his eye as he grasps the situation. This was only equalled by the Pieta, in St Peter's in which Mary is represented as lifting the body of Jesus immediately after his death. The grief on her face and the limppness of the dead body are so accurately pictured in the cold marble that you can easily imagine that you are looking at the actual scene. We also visited St. John's, the Lateran, where so many of the Popes have been crowned. Just across the Court is the Sacred Stairs. These are said to be the original stairs leading up to Pilates'

judgment hall, up which Jesus was led when crowned with the crown of thorns. The blood drops are said to be still visible on the stairway. A tablet at the foot, tells us that the staircase was removed from Jerusalem in A. D. 326, by the empress Helene. Also that Sixtus V., in 1589 granted special indulgences for those who should piously ascend these stairs on their knees. It further records that, "To give greater encouragement to the faithful in such a pious, profitable, and spiritual exercise, Leo IV., about 1750 A. D. . . . granted nine years indulgence for each of the twenty-eight steps of the Sacred Stairs each time that any one with contrite heart ascended them on his knees praying and meditating on the passion of Jesus Christ. Pius VII in September, 1817, renewed for all time the above indulgence and declared that it should also be able to save souls from purgatory."

We saw a number of people ascending these stairs on their knees while we were there looking. The reader of Reformation history will remember that these are the very stairs that Luther was ascending on his knees when he heard the voice saying, "The just shall live by faith." This was equalled in superstition by a scene we saw in St. Peter's, when we saw people kneeling and kissing the toe of the bronze image in that great church supposed to be the image of St. Peter, but really a heathen god stolen from the time of pagan Rome. We also saw in another church an image of Nero's mother holding the infant Nero, who became that monster of iniquity, aloft in her hand, but now re-christened the Madonna and child, loaded with very costly presents, in a church specially dedicated to this image, with its walls hanging with paintings and supposed trophies of her healing and saving power. Here any one in affliction, bodily or otherwise, will come and make a present and pray kissing the toe of the supposed virgin, and dropping an offering in the box, and expect an answer. While we were standing there we saw a number of intelligent-looking people come and go through with these absurd devotions.

So if any one thinks that Rome has changed since the Dark Ages, they can look at this, and then if this is not enough, they can step over to the Vatican and be greeted as they cross the threshold with the brilliant uniform, of the Swiss Guard, the Pope's own private army, ruling supreme within the walls of the Vatican and the St. John's Lateran. This old man sitting a self-imposed prisoner in the walls of this great building, with his own army, nursing his wounded pride, remembering with sadness when once his armies ruled the world; and longing for the time when this miniature army will again be in the position to sway the nations, surely proves that the Papacy never changes. And his dream is no idle one. The inspired word of God says that again will he say, "I sit a queen, and am no widow." These days are fast drawing on. But that moment of supremacy will be very brief. It will be followed by the seven last plagues, and the dreadful time of trouble, and then the deliverance of God's people. See Rev. 18.

We spent another Sabbath day in Rome. We were glad to attend the splendid school, over which Elder C. Everson is manager. This school runs both night and day, and teaches the saving truths of the Third Angel's Message right under the very walls of the Vatican. It is having good success under the prospering hand of God. I was glad to meet the little company of Sabbath-keepers right here in the seat of the Beast. Their courage and love for the truth was an inspiration. May God continue to richly bless them, and add to their numbers such as shall be saved.

We left Rome regretting that our steamer called us away so hurriedly, but we were soon on our way towards India, which we reached after a quiet but interesting voyage.

GEO. F. ENOCH.

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