

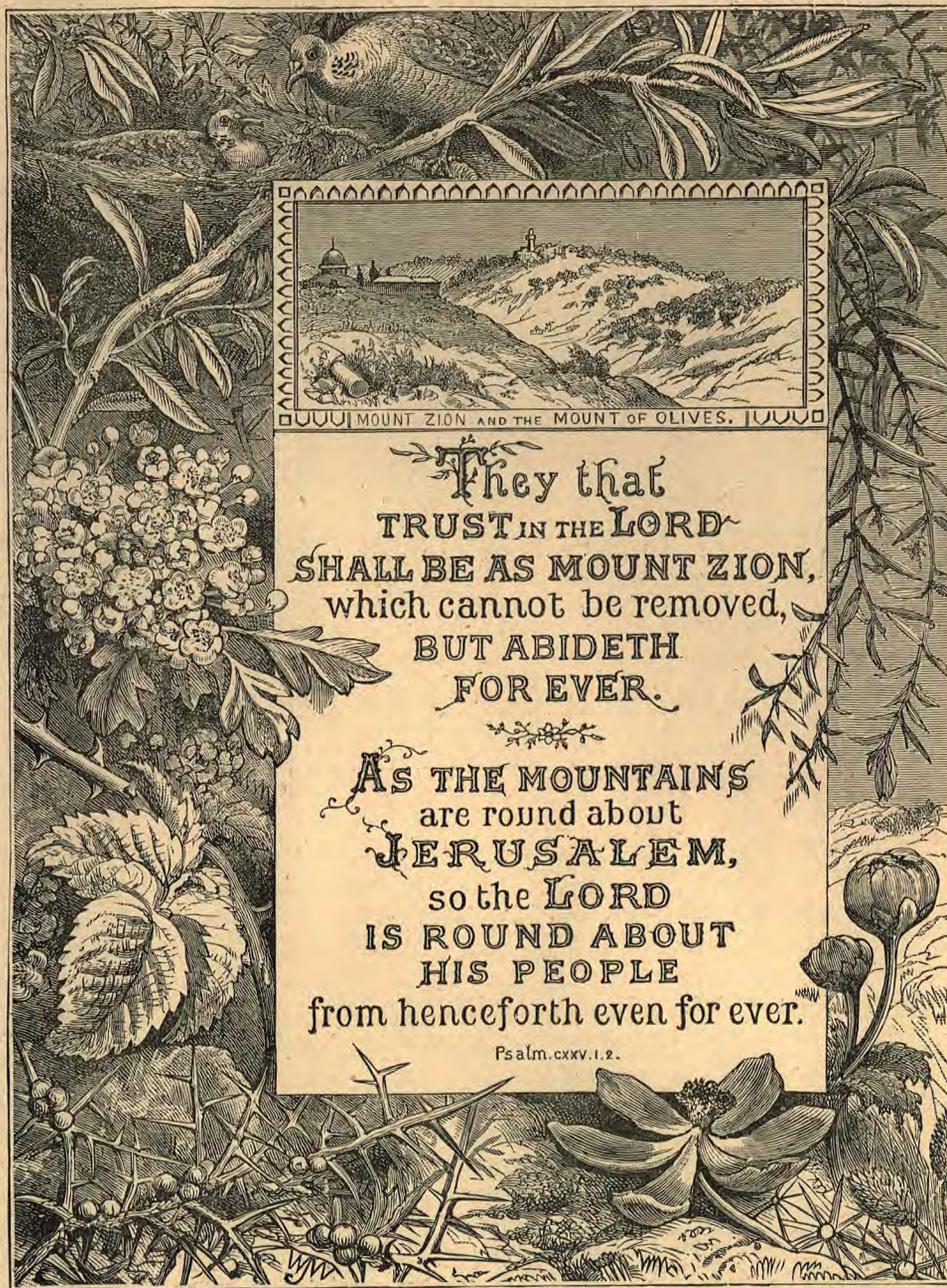
THE CARIBBEAN WATCHMAN

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

Vol. 6

Port-of-Spain, Trinidad, July, 1908

No. 7



They that
TRUST IN THE LORD
 SHALL BE AS MOUNT ZION,
 which cannot be removed,
 BUT ABIDETH
 FOR EVER.

AS THE MOUNTAINS
 are round about
JERUSALEM,
 so the LORD
 IS ROUND ABOUT
 HIS PEOPLE
 from henceforth even for ever.

Psalm. cxxv. 1. 2.

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THE CARIBBEAN WATCHMAN



"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., JULY, 1908.

No. 7

THE INVITATION

"COME unto Me, all ye that labour and are heavy laden, and I will give you rest." These words of comfort were spoken to the multitude that followed Jesus. The Saviour had said that only through Himself could men receive a knowledge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But he left none to feel themselves shut out from His care and love. All who labour and are heavy-laden may come unto Him.

Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

In these words, Christ is speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all" He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "tellethe the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." "Come unto Me," is His invitation. Whatever your anxieties

and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden-bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labour, and the yoke is essential that they may labour effectually. By this illustration, Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be coworkers with Him.

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human

Past, Present, and Future

WHAT saith the past to thee?—"Weep!"

Truth is departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;

Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal;
So as a funeral bell, slowly and deep,
So tolls the past to thee, "Weep!"

How speaks the present hour?—"Act!"

Walk, upward glancing;
So shall thy footsteps in glory be traced,
Slow, but advancing.

Scorn not the smallness of daily endeavour,
Let the great meaning ennoble it ever;
Droop not o'er efforts expended in vain,
Work as believing that labour is gain.

What doth the future say?—"Hope!"

Turn thy face sunward!
Look where light fringes the far-rising slope,
Day cometh onward.

Watch! Tho' so long be the twilight de-
laying,

Let the first sunbeam arise on thee praying;
Fear not; for greater is God by thy side,
Than armies of Satan against thee
allied.

—*Author Unknown.*

worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity. He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.

"Learn of Me," says Jesus; "for I am meek and lowly in heart, and ye shall find rest." We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practises that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, "Show me now Thy way, that I may know Thee," the Lord answered him, "My presence shall go with thee, and I will give thee rest." And through the prophets the message was given, "Thus saith the Lord: 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." And He says, "O that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the

hereafter? There "are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." MRS. E. G. WHITE.

The Rich Man and Lazarus

IN every parable Jesus gave, there was a spiritual lesson for those to whom He spake it. The rich man in the parable of Luke 16: 9 and onward, is a true word-picture of the leaders in the Jewish nation to whom Jesus addressed the parable. They were God's chosen people to whom had been entrusted His sacred truth. When the Lord led His people into the promised Canaan they found cities and houses builded, wells digged, and vineyards and olive trees planted. Surely it was a land "flowing with milk and honey!" As the Lord said to Abraham, "I will bless thee . . . and thou shalt be a blessing," so in privileging Israel to possess great temporal blessings, the Lord gave them special directions to impart of their blessings to the needy. Whether a brother or stranger, they were to relieve his wants. Jesus speaking to the same rich class when he was on earth, said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In the parable Lazarus represents this class. But the rich man was so absorbed in self that he forgot that he owed anything to God or man, and proved himself an unfaithful steward by neglecting the opportunity God gave him of ministering to the poor suffering man.

In the parable dogs are represented as ministering to Lazarus. When the woman from the coasts of Tyre and Sidon cried to Jesus to heal her daughter, He said to her, "It is not meet to take the children's bread, and give it to dogs." In this Jesus calls the Jews "children" to whom the bread belongs, and calls the Gentiles "dogs," no doubt to test her faith; but she does not resent the name as she recognizes it as coming from their bitter enemies, the Jews. It was also a Gentile who dressed the wounds of the man who fell among thieves on his way to Jericho, after two classes of Jewish rulers passed him by without assistance. Doubtless this is the class represented in the parable as doing what the rich man neglected to do for Lazarus.

In this parable Jesus not only describes the character of the two classes of people in this life, but he shows the reward they will reap in the judgment, and as death

precedes the judgment, they are represented as dying. Both men die, but instead of the rich man, who in life boasted of being Abraham's seed, it is the poor man who is associated with Abraham in the kingdom of God. Paul said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

When will angels carry Lazarus to Abraham? In Matt. 24: 30, 31, we find when the Son of Man shall come in the clouds of heaven "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "The rich man also died, and was buried." After death he is in torment, and Peter says the unjust are reserved unto the day of judgment to be punished, 2 Pet. 2: 9; and Paul tells us the judgment takes place when Jesus appears in His kingdom, 1 Tim. 4: 1; and we have found that is the time when the angels gather the saints. In the parable the rich man sees Abraham and Lazarus closely associated, and Jesus speaking to the workers of iniquity says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God and you yourselves thrust out." Luke 13: 28. In Rev. 20: 5 and onward, we learn that after the resurrection of the wicked, Satan gathers the host of them together to wage war against the saints, and they compass the city and camp of the saints about; but just as they have surrounded the camp God rains fire from heaven and devours them. The rich man gets his torment in plain view of Abraham and all the faithful.

The rich man calls on Abraham for mercy and asks to have Lazarus bring him water, but he is reminded that he made the choice himself in life, and likened it to a gulf that can not be passed. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." John 3: 36. Faith in Jesus bridges the gulf by making a reconciliation between God and the sinner.

The rich man (Pharisee) "fared sumptuously every day;" he lived for the pleasures of this world, and despised the Son of God. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Sin has made the chasm, and those who die in sin come up in the resurrection on the opposite side of the gulf from the city of God, and as there can be no second probation they must forever remain on the side of the gulf they chose.

He is next represented as wishing Lazarus to return to earth and warn his brethren, but the answer is, "They have

Moses and the prophets; let them hear them." The Bible is sufficient to save the world.—Mrs. H. W. Cottrell.

New Testament Characters

John the Baptist
(concluded.)

formed by Jesus, He bade them go and tell John what things they had seen. This was enough for John. When the messengers had left, our Lord bore testimony to John. "What went ye out into the wilderness to see?" Jesus said; "A reed shaken by the wind?" But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yea I say unto you, and more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not been a greater than John the Baptist." The people were not to understand John's inquiry as the outcome of fickleness, they were to reflect on the great work which he had performed.

The mind of Herodias was set on the death of John, and she sought every opportunity of accomplishing this. On the king's birthday when there was drinking, feasting and dancing, Salome, the beautiful daughter of Herodias, danced before Herod, and her dancing so captivated him that he swore to give her whatsoever she asked even to the half of his kingdom. She stole out of the banquet-hall to ask her mother what request to make of the king. Without any hesitation she told the daughter to ask for the head of John the Baptist. Herod had listened to the Baptists preaching and was sorry to perform this cruel act, but for his oath's sake he sent into the prison and had the head of John struck off. He was unfaithful to God, but faithful to his drunken oath. The head was brought to the maiden and she gave the ghastly dish to her wicked mother. Thus ended the life of the great Reformer. His life of self-denial and temperance afford some important lessons for us to-day. This is an age of intemperance, and as John prepared the way for the first advent of Christ. So those who will carry the message of the Second Advent must be temperate in all things. His life was one of humility, so the followers of Jesus should put away all pride and selfishness out of their hearts.

T. L. M. SPENCER.

THE ETERNAL, IMMUTABLE LAW OF GOD

1. What is said of God's government?

"The Lord hath prepared HIS THRONE in the heavens; and HIS KINGDOM RULETH OVER ALL." Ps. 103: 19.

2. What shows that His law is the same in all places of His Dominion?

The prayer that Jesus taught: "Thy will be done IN EARTH, as it is in HEAVEN." Matt. 6: 10.

2. How do we know that His will is expressed in His law?

"I delight to do Thy will, O My God; yea, thy law is within My heart." Ps. 40: 8. "And knowest His will, . . . being instructed out of the law." Rom. 2: 18.

4. How much is expressed in this law?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is THE WHOLE DUTY OF MAN." Eccl. 12: 13.

5. Where will we meet this law again?

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Verse 14. "As many as have sinned in the law shall be judged by the law." Rom. 2: 12.

6. What law is this which is the rule of human conduct and by which we must be judged?

"If ye fulfill THE ROYAL LAW according to the SCRIPTURE, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said [margin, "that law which said"], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12.

NOTE.—There can be no question as to the law here meant. (1) It is the royal law of the great King whose "kingdom ruleth over all." (2) It is not a new law, but the law according to the Scripture,—a law found in the Old Testament. (3) It is the law which contains the precepts: "Do not kill;" "Do not commit adultery." This is the Ten-Commandment law. See opposite page. (4) It is the same law to which the wise man refers by which we must be judged.

7. How does the Lord refer to this law?

"And the Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee TABLES OF

STONE, and a law, and commandments which I have written." Ex. 24: 12.

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32: 16.

8. After Moses had broken these tables (Ex 32: 19.), what did the Lord write upon the second tables?

"At that time the Lord said, . . . I will write on the tables the words that were in the first tables." Deut. 10: 1, 2.

9. What did the Lord write upon the tables?

"And He wrote on the tables, according to the first writing, the TEN COMMANDMENTS, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." Verse 4.

10. Where is the record of this law?

In Ex. 20: 1-17. Read Exodus 19.

When the King Shall Come in His Glorious Power

When the King shall come in His glorious power,

'Mid the mighty hosts of the seraphim,
Some heart will be glad in that awful hour,
Some one will surely be waiting for Him.
Beautiful crowns shall gleam and shine
On somebody's forehead; shall it be mine?

Somebody's robes will be pure as snow;
Somebody's hands will be white and clean;
Some one will wander to and fro
Over the pastures of living green;
Some one will walk in the city of gold,
Never grow weary, or sick, or old.

Some one will cry to the rocks to hide;
Some one will join in the fearful wail;
Somebody's lips will be white with fear;
Somebody's brow will be cold and pale;
Some one, with anguish and woe untold,
Will see the redeemed in the city of gold.

There will be some in that fearful day,
Some who will stand in the sinners' lot;
Some who will quake at the fearful words,
"Depart, ye cursed; I know ye not."
And when the harvest for ever is past,
Some will be weighed and found wanting at last.

When the redeemed of the Lord shall come
To the glorious hills of Zion fair,
May I join in the song of the blest at home,
May I the reward of the ransomed share,
May I be free from the blight of sin,
And gain the reward somebody will win.

—Mrs. L. D. A. Stuttle.

11. What shows the completeness of this law?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and HE ADDED NO MORE. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22.

NOTE.—There can be no question on the part of him who with unprejudiced heart reads the record of the giving of the law of Ten Commandments. It was spoken amid unearthly grandeur by the voice of God, engraved by the finger of God upon tables of enduring stone, placed in a holy receptacle made expressly for it, and over it was placed the mercy-seat, in the most holy place of the sanctuary or house of God. Around it all the worship and service of God revolved. By every possible way God showed the holiness, the perfection, the completeness, of this great summary of all morality, the Decalogue.

12. What does the psalmist say of that law?

"The law of the Lord is perfect." Ps. 19: 7.

"All His commandments are sure. They stand fast forever and ever." Ps. 111: 7, 8.

"All Thy commandments are righteousness." Ps. 119: 172.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119: 142.

NOTE.—Surely a perfect law, a law of truth and righteousness, admits of no change. It is the reflect of God's holy character; it can not change. It hangs upon the two great principles of love to God and love to our neighbour, as declared in both Old and New Testaments. Deut. 6: 4-6; Lev. 19: 18; Matt. 22: 36-40.

13. What does Jesus say of that law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

14. What is the transgression of this law called?

"Sin is the transgression of the law." 1 John 3: 4.

15. How many are condemned by it?

"All have sinned, and come short of the glory of God." Rom. 3: 23.

"Now we know that what things soever the law saith, it saith to them who are under [within, subject to] the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19.

16. For what did the Son of God give Himself?

"Who gave Himself for us, that He might redeem us FROM ALL INIQUITY [law-breaking], and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14.

17. *What, then, will faith do for us?*

"Do we then make void the law through faith? God forbid; yea, we ESTABLISH THE LAW." Rom. 3: 31.

18. *Will rites or ceremonies avail us?*

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a NEW CREATURE." Gal. 6: 15.

19. *What will faith in Christ lead us to do?*

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but FAITH WHICH WORKETH BY LOVE." Gal. 5: 6.

"Circumcision is nothing, and uncircumcision is nothing, but the KEEPING OF THE COMMANDMENTS OF GOD." I Cor. 7: 19.

20. *How is the love of God manifested?*

"For this is the love of God, that we KEEP HIS COMMANDMENTS; and His commandments are not grievous." I John 5: 3.

21. *In so doing whom will we follow?*

"He that saith he abideth in Him OUGHT HIMSELF ALSO SO TO WALK, EVEN AS HE WALKED". I John 2: 6.

—*Signs of the Times.*

The Rule of Faith and Practise

"THE Scriptures of the Old and New Testaments, having been given by inspiration of God, are the all-sufficient and only rule of faith and practise, and judge of controversies.

1. *What is meant by saying that the Scriptures are the only infallible rule of faith and practise?*

"Whatever God teaches or commands is of sovereign authority. Whatever conveys to us an infallible knowledge of His teachings and commands is an infallible rule. The Scriptures of the Old and New Testaments are the only organs through which, during the present dispensation, God conveys to us a knowledge of His will about what we are to believe concerning Himself, and what duties He requires of us.

7. *In what sense is the completeness of the Scripture as a rule of faith asserted?*

"It is not meant that the Scriptures contain every revelation which God has ever made to man, but that their contents are the only supernatural revelation that God does now make to man, and that this revelation is abundantly sufficient for man's guidance in all questions of faith, practise, and modes of worship, and excludes the necessity and the right of any human inventions."

—*Rev. A. Alexander Hodge, in his "Outlines of Theology."*

The Judgment Message

MOST professed christians believe in a judgment to come, for no other doctrine in the Bible is taught with more distinctness and certainty—"We must all appear before the judgment seat of Christ," "for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." I Cor 5: 10; Eccl. 12: 14. Than this no truth can be more solemn, for "it is a fearful thing to fall into the hands of the living God."

Yet how few there are who give this subject the consideration that it merits. Almost every other question is studied in preference. Our eternal interests, however, demand that we give it serious attention. Does the wise business man who has an important case pending in a court of the British Empire, neglect to give the matter thorough consideration with the aid of the best counsel he can obtain? Does he consider the time when the court is to sit, and his case to be decided as of little or no importance?—Far from it; the subject causes him much careful study, and perhaps many wakeful nights, and all his other affairs are carefully arranged to harmonize with the important date when he must appear before the tribunal that is to render a decision upon a temporal matter.

We all have a case pending in the Great Supreme Court of Heaven. Are we as anxious as we should be about learning everything that can possibly pertain to our cases there? And what about the time when this court is to sit? Are we aware that the inspired Word teaches that, "The hour of his judgment is come," and that the judgment message is now due to the world?

That a compassionate Creator should forewarn his erring creatures of the impending hour when all cases shall be irrevocably decided, is but reasonable, and in harmony with his past dealings with the children of men. When his fierce judgments hung over Nineveh, over Sodom and over the antediluvian world, he, in each case, sent a message of mercy, directly warning them of their threatened doom. Moreover, we have the plain statement to the effect that, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." Amos 3: 7. The Lord, we are told, mercifully lets his people into "his secret" and reveals to them that which he is about to do in the accomplishment of the plan of salvation. The judgment is the closing act in this great plan of mercy, and in harmony with his character, and in fulfillment of his promise, he makes known his judgment message to his people, and authorizes them to announce it to the world.

Another scripture will make this still more clear. In the fourteenth chapter

of Revelation we find a series of three messages that are to go to the world before the second advent of Jesus Christ. The first of these messages announces "The everlasting gospel unto them that dwell on the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, fear God and give glory to him, for THE HOUR OF HIS JUDGMENT IS COME, and worship him that made heaven and earth and the sea and the fountains of waters." Verses 6 and 7. By a comparison of this passage with verses 8 to 14 of the same chapter, it will be seen that before the return of Christ, a definite judgment message is to be preached in the earth as a part of the everlasting gospel, that as a result of the preaching of the gospel in the setting of this great three-fold message of Revelation, a people are called out of the abounding apostasy of the last days and prepared for the solemn scenes of the judgment; and that they are thus prepared for the great and terrible day of the Lord by those benefits of the gospel which bring to the believer the patience of the saints and power to "keep the commandments of God and the faith of Jesus."

This judgment message is NOW being proclaimed to the world. The prophecy of Daniel 8: 14 demonstrates that the investigative judgment began in the heavenly sanctuary in 1844. The study of this prophecy produced a movement between the years 1840-44 that was the accomplishment of the first angel's message of Rev. 14: 6, 7. Of that movement one writer has said: "The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the reformation of the sixteenth century." Now, under the proclamation of the third angel (Rev. 14: 9-12) this judgment message is still going to the nations of the earth. Missionaries and servants of God are proclaiming it on the six continents and in the islands of the sea, while the printed page, in fifty-two languages, is announcing it to untold millions.

And those who are engaged in this work bear witness to the power and presence of the Spirit of God with the message. Not, however, that they anticipate that the world at large will receive it, but that the power that attends this judgment message is rather a manifestation of the Spirit that especially enables His servants, a handful in number, to successfully accomplish his work in an age when genuine faith is rare, and when degeneracy and iniquity abound on every hand. It is, moreover, a power that lays hold of the sinner and,

lifting him out of the mire and filth of this world, places him safely on the Rock of ages.

This message is, therefore, a message of preparation, preparation to meet the Saviour when he comes without sin unto salvation, preparation to stand before the living God in the judgment, preparation for the companionship of holy angels and for a life of joy and happiness in eternity. Consequently it is a message that calls for loyalty to the unchanging principles of God's government. It exhorts that confession of sin be made while Christ our Elder Brother, still wears the robe of advocate, that full, free pardon be obtained, and that henceforward the daily life be kept in harmony with that sacred law by which all characters must one day be tested. Dear reader, it is your duty to examine the claims of this message, and then to bring your life into harmony with its sacred claims, in order that you may one day have the inestimable privilege of hearing from the lips of the Saviour the assuring words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

W. J. TANNER.

The Guiding Hand

"AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." Num. 21: 4.

When Jehovah undertook to lead Israel "out of the land of Egypt, and out of the house of bondage" to the promised land, He, the allwise God, knew all the trials and obstacles that awaited them; and He also knew the blessings and sweet experiences that awaited them; for God himself had planned out their whole journey, as He had nothing but Israel's good at heart. "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt." Ex 13: 17, 18. Israel having been in slavery were not now able to contend with the warlike Philistines, so God intended to strengthen their faith, and give them sufficient training by the experiences of the Red Sea, Marah (bitter water), Rephidim (no water at all), and other similar experiences with which they met, so that they might afterwards become a terror to the heathen nations. (Deut. 26: 19); but, alas! "the soul of the people was much discouraged because of the way," even

thought it was God's way.

What a terrible mistake they made in not recognizing the fact, that truly, "It is not in man that walketh to direct his steps aright (Jer. 10: 23) and therefore the gracious Lord directeth his steps." Prov. 16: 9.

God's dealings with His children have been the same through all ages. It is "through much tribulation" that they enter the kingdom of God. Acts 14: 22.

In these last days when God again calls out the remnant of Israel to join the ranks of past ages in faithful service, and to "go up and possess the land," it is none the less true that it will be "through much tribulation" that they will enter the kingdom. See Isa. 11: 11; Rev. 14: 6-14; 12: 17; Luke 21: 25-28; 2 Tim. 3: 1-5, 12; and Dan. 12: 1.

"Upon the earth distress of nations with perplexity," "men's hearts failing them for fear, and for looking after those things which are coming upon the earth," characterize this age, as every candid reader must admit. Heart-strings are snapping all over the world being burdened under the weight of cares and anxiety, and maybe some poor soul that once started for the kingdom with good resolutions are also becoming discouraged because of the way." Brother, sister, reader, if 'tis you, "Look up, for your redemption draweth nigh;" the journey will soon be o'er, for each mighty breaker drives us nearer home. And while you "look up" "commit thy way unto the Lord; trust also in Him; and He shall bring it to pass," (Psa. 37: 5); for He has also said "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (A happy future. R. V.) Jer. 29: 11; and again: "When thou passest through the waters I will be with thee." Isa. 43: 2.

Therefore, you may know by the trials that you meet, that "all things work together for good to them that love God." (Rom. 9: 28; 2 Cor. 4: 16-18.) And He who said: "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared" for thee (Ex. 23: 20) will always sweeten the waters of Marah with the sweet waters from the fountain of life, and will at last bring you to your desired haven of rest.

"The path where God leads the way may lie through the desert or the sea, but it is a safe path."

A. N. DURRANT.

Expediency—Right

WE do not set expediency over against right, as it is sometimes used; for there is right expediency. The root meaning of the word is the loosing, or

releasing, of the foot, from *ex*, out, and *pedis*, foot. Expediency is defined as "the quality of being proper, suitable, and advantageous under given circumstances; fitness to meet the requirements of a particular case; advantageousness; advisability; desirableness. That which is most practicable or best to be done, all things being considered."—*Standard Dictionary*. To this kind of expediency no one should object. That expediency which serves self-interest as opposed to the right is another matter.

The duty of man is to do right. The Christian should know no other standard than simple righteousness. In an ethical or moral sense every expedient should be in harmony with the revealed will of God; for it is always and only expedient for him to follow that in all questions involving morals.

Yet there are times when he needs to discern between expediency and principle. A good Christian for years may have carried his grist to mill on horseback with the corn on one side and a stone on the other to balance; but there comes a time when he sees that it would be better for both beast and man to throw away the stone and divide the corn into equal parts on either side of horse. And with some minds here would come a struggle between principle and expediency. "Father did that way and so did grandfather," he soliloquises; "and would it be right to change?" He has done the thing so long it seems sacred, and he clings still to the precedent as does the old judge to his unhealthy wig and antique dress.

The above is an exaggerated illustration of many things in the cause of God. Red tape is wound and unwound when Christian expediency ought to cut it in twain or to relegate it to entire oblivion. A certain cumbersome mode of procedure is followed in a certain church. It was the best that the man saw who inaugurated it. It was successful, not because of its form, but because of the personality of the man behind it. But others get to looking upon the thing, and think how fine it would be to do the same in all associated churches. It is adopted; followed for a time, and comes to be regarded as semi-sacred. By and by some bold spirit sees a shorter, better, simpler way of doing things, and, contrary to precedent, he adopts it. It is Christian expediency so to do; but precedent-lovers are ready to stone him for his good sense in loosing his feet from the heavy clay of a well-worn rut.

Here is a certain method of missionary work through which great results have been obtained, not because of the burdened Christian soul behind the method; but men praise the *thing*, adopt it generally, and hope for success in the dry form. After awhile it becomes

(continued on page 12)

EDITORIAL

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Immortality Through Christ

It is a question which often engages the attention of the Christian community; that which arises constantly in the minds of many, "Is man immortal? Does he have within himself immortality?"

A text recently quoted in support of the idea that since Christ's time immortality has been the portion of mankind is 2 Tim. 1: 10 which reads, "Who (Christ) abolished death and brought life and immortality to light through the gospel." The writer on the above subject carries the thought to his readers that men since Christ's time have known themselves as immortal. That He brought to our attention as Christians the fact that we are immortal, that at death we inherit a place in the abodes of bliss and enter upon our sojourn there.

Let us for a moment examine the text quoted in the light of other scriptures dealing with the same subject. We read in 1 Tim. 6: 15, 16 these words, "Which in his time he shall show, who is the blessed and only potentate, the King of kings and Lord of lords; *Who only hath immortality*, dwelling in a light which no man can approach unto." In this scripture we are told plainly and emphatically that God only hath immortality.

But says someone, Will man then never possess immortal life? Yes. When death ceases to be,—when life only is in the universe of God, when no longer men are subject to death and do not lay them down to final rest; then and then only will immortality come to light. We read, "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and *this mortal, must put on immortality*, (at the last trump.) So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1 Cor. 16: 51-55. By this scripture we are plainly told that we will not and cannot possess immortality until that time when the trump of God

sounds, when the dead are raised, and the corruptible body is brought forth from the tomb.

When will that trump sound? We are told, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4: 16. The trump then is to be sounded when Christ comes in the clouds of heaven. When will this be? Please read Rev. 14: 14, 15; Matt. 13: 39-41.

Thus it may be seen that the abolishing of death and the ushering in of immortality and life (eternal) are a matter of future days. They are ours now only by faith. Through faith they may be to us an ever present reality even as they may be actually ours in the day when they are bestowed upon all who have been overcomers. Death then ceases, immortality reigns, corruption becomes incorruption in that day when Jesus appears for the salvation of his chosen, overcoming people.

But says the writer before mentioned, "All nations have more or less believed in the immortality of mankind." We admit this to be true, but does it prove the doctrine of immortality to be *the truth* because all nations believe it so? Where did the doctrine originate? What is its source? Where is it strongest? If our readers will read Genesis 3: 4, 5 they will learn the origin of this doctrine in the words of the serpent, "Thou shalt not surely die." That doctrine has been repeated a thousand times in every religion known to heathenism. It has inveigled itself into the Christian faith through the works of pagan philosophers and is reiterated in the pulpits of every land. But the Bible plainly states in words impossible of mistake as to its meaning; "The soul that sinneth it shall die;" "All have sinned and come short of the glory of God;" and "As in Adam all die, so in Christ *shall* all be made alive." Not *are made alive* but *shall be* made alive, *shall live*, eternally. That day is not far off but until it does come, "All these having obtained a good report, through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40.

Follow Me

To those who, to excuse themselves from Biblical obligations which take them to new experience, say: "I must follow my father," it ought to be instructive and corrective lesson to note when the Lord called Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house," he obeyed. Gen. 12: 1; Heb. 11: 8. If father Terah wants to come along with son Abram, that is the old gentleman's

right unquestionable; but Abram can remain no more with him at Ur, and be God's son. Indeed the God-worshipping son of an idolatrous father, Abram, enforces this lesson: *We are not to follow our parents in any error.*

Ephesians 6: 1 teaches: "Children, obey your parents in the Lord, for this is right." Mark well—in the Lord, not out. "If ye be Christ's, then are ye Abraham's seed." Gal. 3: 29. And if Abraham's seed, we will do like Abraham. Jno. 8: 39, 56.

It is interesting to read when Christ called Peter and Andrew, they straightway left their nets and followed Him; when He called James and John they immediately left the ship and *their father* and followed Him. Matt. 4: 18-22.

They not only came, but came straightway. Now, a straight line is the shortest distance between two points. They did not curve, but came straight, at once. We who are parents or guardians, how we appreciate promptitude in our protégés. But the Lord calls men, who put Him off for months and years. They will not leave their money-making 'nets' and their 'father.'

"If the Son shall make you free, ye shall be free indeed." Jno. 8: 36. It takes free men to follow Jesus. Men who serve the mammon of unrighteousness (Matt. 6: 24), or whose God is their belly, who mind earthly things (Phil. 3: 18-19), or who love their father more than "Our Father" can not follow. Peter, Andrew, James and John were free men, and so "they left their father in the ship with the hired servants." Mark 1: 20. Ah, "hired servants," "hirelings," don't follow Jesus. They stay on in the old ship with the "old man" so long as they get money. Like Balaam, Balak can hire them to curse what God hath blessed. Jude 11; Num. 22.

A very interesting part of this incident is that Peter and Andrew with James and John leaving their father Zebedee in the ship with the hired servants followed Jesus into Capernaum, and straightway on the Sabbath day entered the synagogue. Mark 1: 19-21.

That is one of the things they do who follow Jesus. They straightway go to church on Saturday. But like of old, there will go "some of the people on the seventh day for to gather" manna instead of abiding in the proper place for the soul's Sabbath-bread. And under plea of following "fathers," they will appropriate a gain. Eze. 20: 18 21: "But I said unto their children in the wilderness, walk ye not in the statutes of your fathers hallow my Sabbaths Notwithstanding the children rebelled against Me: they walked not in my statutes they polluted my Sabbaths. . . ."

PHILIP GIDDINGS.

HOME and HEALTH

Taking a "Dare"

THERE was no quality Andrew so longed to possess as that of bravery. From early childhood he had done all sorts of courageous, even foolhardy things, and nothing pleased him more than to prove to every one that he "wouldn't take a dare."

One day, coming through the back pasture with Ned Peters and his city cousin, Max, they noticed the colt ambling about the field.

It was a blooded colt, still unbroken, and Andrew knew it to be the pride of his father's heart. As they stopped to admire its free, graceful movements, Max asked suddenly, "Did you ever ride it, Andy?"

"No, indeed; it never had anybody on its back. Father's going to have a professional horseman come and train it soon. He doesn't allow any one to handle it now but himself."

"Well," laughed Max, in a disagreeable way, "if that was my father's colt, I should ride it, if I wanted to, and I don't pretend to be uncommonly brave, either."

Andrew flushed up. "You don't suppose I'm afraid!" he cried. "I've broken more than one colt, I can tell you—its only that this is too valuable to be fooled with. I never saw the horse yet that I was afraid of!"

Both boys laughed—that taunting, goading laugh, so much harder to bear than any words.

"Nobody said you're afraid, as I see,—only it's very evident you can't ride that colt."

"No, indeed, you can't," put in Max. "Come, I'll dare you to!"

This was too much for Andrew. "I will ride it!" he said between his shut teeth.

He pulled some clover, and imitating his father's peculiar whistle, approached the pretty creature, which arched its neck and curvetted coquettishly. But as it had never known anything but gentle treatment, it was soon contentedly eating from Andrew's hand.

The boy, meanwhile, watching his opportunity, and being both quick and lithe, soon made a sudden spring, and found himself astride the colt, without even a bridle to guide him. The creature reared angrily to get rid of the strange weight; but Andrew grasped the mane, and leaned forward to preserve his equilibrium.

Then began a battle that could have

but one termination; for after a few minutes the pony drew his four feet together, and made a spring that would have unseated a monkey. Andrew flew into the air like a rubber ball, and came down, hitting the ground with a sickening thud, while the colt, snorting defiance, ran away.

Ned and Max ran to the fallen boy. He lay still and white, with one arm doubled under his prostrate body.

"He's dead!" gasped Max, in horror, while Ned ran to the well near by, and brought some water, which they dashed into his face.

After a while he opened his eyes, and sat up, but gave a cry of pain, as his right arm dangled helplessly at his side. It was broken.

They helped him to the house, and even his father had no reproaches for him, as he saw how much the boy was suffering.

However, in the long days that followed, Andrew had time to think over things to some purpose.

"Father," said he one day, "did I do the colt any harm?"

"Considerable,—he is just getting over his lameness; but you did yourself more."

"Yes, I know," looking down at his splintered arm.

"I don't mean that alone, Andrew. A broken arm will get well again; but cowardice is not so easily cured."

"Cowardice, father!" and Andrew's face was the picture of astonishment. "You don't think I was cowardly in that affair?"

"Yes, I do, my son."

The Life That Counts

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night—
And this the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on paradise—
And this the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
And this the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
And this the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
And this the life that counts.

—Exchange.

"But even the boys had to give it up that I wasn't afraid."

"Of the colt—no, but of their ridicule—yes. Don't you know, my son, that the fear of ridicule is the most cowardly thing in our nature, and that the *brave* man is he who does right in spite of it?"

"But, father, don't you think it's a brave boy who will never take a dare?"

"It's a brave boy who *will* take one, when he knows it is the right thing to do. Moral courage is as much higher than physical courage as you are higher than a brute. Remember that, my boy, and never be afraid again to take a foolish dare"—*Anon.*

D. L. Moody on Moderate Drinking

A MAN in Glasgow said once: "I think I stand on a higher ground than you teetotalers do; I think that moderate use is a higher ground than teetotalism." I do not see how a man can get any higher than putting away a thing for Christ's sake. That is high enough. A man who was a moderate drinker had four beautiful sons. One went down to the grave of a drunkard, and another followed, but the father did not put away the drink. He has now buried his last, and still he advocates moderate drinking.

I never knew, till looking up the subject, that God's people went into captivity through drink. Young Daniel, when he went down, said: My nation has been ruined; I will not touch it. The time has come when every Christian man should put it away and set a safe example. It is hard work when we have godly men advocating moderate drinking. I can meet the publican and the distiller, but when I meet a godly man, a man looked up to, a man seemingly living in communion with God, defending drink, it is hard work to go and tell men in the gutter to give up drink. If a man who has been a slave to it is reclaimed, let him once touch drink again and down he goes. Bring him to Christ, and let him hear that moderate drinking is not very bad, and he will fall and bring scandal on the cause of Christ.

I was in one place where a man told me it was impossible for men to get on without strong drink, and there were a great many people who reasoned that they must have it. But God led his people in the wilderness forty years, and he never gave them strong drink. He gave them clear water out of the rock, and they got on very well. Nations fled before them like chaff before the wind. Samson was probably the strongest man that ever lived, and he never touched drink, and got on very well without it. So did John the Baptist. Samuel, also, got on very well

without it. There is no trouble to get on without it; in fact, men are healthier without it. I do not believe that this world is to be reached by drinking min-

isters. If it is to be reached and reclaimed, they must deny themselves. The Master denied himself.—*D. L. Moody.*

OUR YOUNG FOLK

Wanted: An Employer

(Concluded from last month)

"And where am I 'lifting' you to, may I also ask, Edward Billings?"

"To Mr. Florins' office, where they're going to select an office boy this morn- ing 'tween ten and eleven."

The driver busied himself a moment with the steering-gear as the car passed the crowded mail-wagons behind the post-office building. Then he turned and shot a curious glance at his small companion, asking abruptly:—

"And you think you'll get the job, do you?"

Edward Billings Henry leaned forward as if he could push the machine into a yet faster pace. "I can try for it," he replied. "Father says you never know what you can do unless you try. He's always wanting me to try."

"Yes," muttered Junius still more interested. "Fathers seem much alike, whether they live up-town or down-town."

"Can't we go faster?" asked Edward Billings Henry, sitting on the edge of the seat.

Junius shook his head. "Too many bluecoats around. But about that job, now—you'll not be the only boy after it. There will probably be dozens older—"

"I'm eleven, if I am small," said the boy.

"And stronger—"

The boy stretched out a thin arm defiantly, and closed his fist.

"Just feel!" he cried. "I've got a good muscle, and on my legs it's better yet. Just now I've got a stone bruise on my big toe, but I tell you I can get round like lightning just the same. Bet Mr. Florins wouldn't ever be sorry he took me."

"Yes, I'm inclined to believe that myself," mused the man. "But how are you going to make him believe that in the beginning?"

The boy raised his lame foot and gently rubbed the swollen big toe. "Well," he began, "I'm going to talk up big. Father says you have to sometimes when nobody's 'round to do it for you, and he says it's all right if you do afterward just as big as you talk."

The driver wagged his head wisely. "That's sound business sense," he said, gravely. "You intend to deliver

the same goods that you sell. Let's hear what you have to say."

"Well, I'm going to tell Mr. Florins that father went to school a lot when he was young. He went through high school, and got all ready to go through college."

Edward Billings emphasized his verbs as if "going through" was solely a physical exercise on the flying-wedge order, and Junius chuckled.

"Then I'll tell him that father stood almost at the head of his class in high school, and he *almost* took a lot of hon-ours."

"Well," assented Junius, "that 'almost' is a step farther than a heap of the rest of us got."

"Yes," exulted the boy, "I guess Mr. Florins will say so, too. Then I'll tell him that father taught a lot when he couldn't go through college."

"What next?" inquired Junius. They were approaching Twelfth Street now, and the car was hardly moving in the press of vehicles.

Edward Billings curled his bare toes under, and unconsciously pushed forward with all his slender might. "Then I'll tell him that father used to read a lot law-books and things, same as he does—"

"But see here!" interrupted Junius. "All this talk will be about your father. What are you going to say about yourself?"

A cloud overspread Edward Billings' face. He raised a pair of troubled eyes to his questioner. "Why, I never stopped to think of that," he began, slowly, all the brightness fading out of his tone. "There's nothing much to say about me. I sell papers and help father—"

"What does your father do?" asked Junius.

The boy hesitated. His face flushed, and he looked up uncertainly at the goggles. "He used to teach," was the evasive answer, "until his eyes gave out."

"And now?"

Edward Billings Henry wriggled about on the padded leather. "He's always had bad legs,"—the evasion continued,— "but his arms and back are strong, and his legs all right to stand on."

"Yes," insisted Junius, and waited.

"So he's doing something he ain't

going to do if I can get this job. Then I could sell papers after and before office hours, and earn a lot of money." Edward Billings Henry talked rapidly, but the young man beside him was not to be turned from his purpose.

"Then what is it he's not going to do?"

The boy hesitated again. "Father takes in washing," he finally burst out, proudly defiant, "and I help him, and we do it good, I tell you! No one ever complains. Father says if you can't do what you want to, you can try something else, and that was all he could do, so he tried, and found out he could wash and iron good, and a lot of it."

Junius considerably looked straight ahead of him, not wishing to add to the embarrassment of Edward Billings Henry, Junior, but he could not resist the temptation to ask, "Are you going to tell this to Mr. Florins?"

"No-sir-ee!" responded the boy, proudly. "Father ain't going to do— washings—any longer if I can get the job."

The car entered Congress Square, drew up in front of an imposing stone building, and stopped. The driver removed his goggles and turned a pair of pleasant gray eyes on the boy. "Well, Edward Billings, here we are—and—you've got the job all right. Can you come in the morning?"

Edward Billings Henry nearly fell off the seat.

"W-hat?" he stammered.

"The job is yours," smiled the young man. "I happen to be that same Mr. Florins who, you have assured me, will never regret employing you. My office is on the second floor here. I did advertise for a boy, but had totally forgotten it." He gave a short laugh: business had never oppressed Junius Florins. "Report in the morning, please, and we'll see about a suit and some shoes and that stone-bruised toe."

Out of the automobile Edward Billings Henry tumbled in a dazed condition, and stood beside his new employer, looking up speechlessly.

"I'll advance you a car fare on your salary," the young man continued. He carefully avoided the pocket where lay the nickel previously owned by his passenger, and produced the change. "And, Edward Billings, just tell your father from me that his maxims work out so well that I'm thinking of adopting them myself."—*Alice Louise Lee, in Youth's Companion.*

"WE can never do a great work unless we put into it a part of our lives. Extract of soul must be mingled with every work that is to go into eternity."

MISSIONS

Sierra Leone, West Africa.

Geography

SIERRA LEONE, "Mountains of Lions," is a small peninsula on the West Coast of Africa, connected with the mainland by the isthmus of Calmont, which measures about five miles across. Its greatest length from Murphy Point to Cape Shilling is twenty-five miles; the greatest breadth from York to Waterloo is twelve miles; giving an area of five hundred square miles, exclusive of the Protectorate.

The African coast lies remarkably low. This flatness extends to several hundred leagues from Lonegal to Cape Colony. But the peninsula disowns connection with this large surface of lowland: it springs upwards in high and insolent rock; like a citadel, it stands encircled by a moat, haughtily touching the continent by a communication of barely five miles. Most probably this elevation has been the result of volcanic formation, a backbone and ribs of rock rising into mountain ridges with abrupt peaks, and torn into deep valleys and ravines.

Climate

The temperature of Sierra Leone is lower than that of any adjacent spot on the coast, and is not subject to great extremes. It is so situated to secure the fullest benefit of the wholesome and invigorating sea breezes, and at the same time sheltered from noxious land-winds. In spite of these facts, the Colony is called "the white man's grave." (In point of fact *the foreigner's grave*). The unhealthfulness of this coast is due to the rapid changes occurring at certain seasons of the year, from heat to moisture cold, and vice versa. For four or five months the Colony is deluged with almost uninterrupted rain, sometimes producing a rainfall of eight feet. The stagnation of so much water in low grounds, together with the miasma from rapidly-decaying vegetable and animal matter, are a frequent source of fever, dysentery, etc., at which time the climate makes havoc of foreigners.

There are only two seasons in the year—the dry from October to April, and rainy from the latter end of April to October. The dry season is interrupted by a harmattan, a wind resembling the sirocco of the desert. During its continuance the atmosphere remains foggy, though not a drop of rain falls. This is due to this wind traveling over thirsty deserts, and dispersing its vapours in the atmosphere. Its evaporating power is

quite destructive to vegetable life. Even man is affected thereby: The skin loses its moisture, and the lips and nostrils become sore, and filled with powdered dust. The African feels the severity of the harmattan as an American feels a frost.

Objects of Cultivation.

The soil of Sierra Leone, in fact of all West Africa, is very fertile, and a spontaneous growth is evident everywhere. The principal objects of cultivation are ginger, Indian corn, cocoa, kola, rice, bread-nut, bread-fruit, mango, coffee, cassava, date-palm, cocconut-palm, and several other fruits and vegetables common to all tropical countries.

The date and cocconut palms are esteemed very highly on account of their commercial value. From the date-palm are made palm oil—an essential in everyday cooking—and palm wine—a delicious, refreshing beverage when fresh, but intoxicating when two or three days old. The leaves are used for making twine, and rope is made from its roots.

The cocconut-palm also fills an important place. The young nut supplies us with Nature's germless water and a jelly-like substance easily digested. From the ripe nut oil is made. The husk of the nut furnishes fibre which is used for stuffing cushions, beds, pillows, making ropes, mats, etc. Vinegar is made of the juice of the palm itself, and pickle is made from the pith of the top of the tree. From the leaf rib we obtain brooms. The Fullahs and Mandingoes use the fibre as strings for the violin, and in one hundred and one other ways it is put to practical use.

Historical Sketch

Sierra Leone, originally called Romarong, was discovered in the year 1462 by

In God's Care

I KNOW not what beyond may lie,
When sunset tints illumine the sky;
To-morrow, be it dark or bright,
Is sealed and hidden from my sight;
When flowers fold, and shadows creep,
I lay me down in peace to sleep.

I know not what the day will bring,
What lesson hold, what new strange thing
In life's deep meaning I may trace,
Where light and shadow interlace:
My Father's hand the way doth keep;
I lay me down in peace to sleep.

I know not what the day will bring
Of joy or pain—what changes ring
Ere day and night complete the year;
But I trust and have no fear,
For God's great love is strong and deep;
I lay me down in peace to sleep.

—Julia. E. Abbott

Pedro de Cintra, a celebrated Portuguese navigator. The Portuguese first, the French in turn, the Dutch latterly, and the English ultimately utilised this place for several hundred years for the purpose of the Slave-trade, the first English slave dealer of note being Sir John Hawkins of Armada fame, who, in 1562, captured 300 of the natives and transported them as slaves to the West Indies. From the West Indies several slaves found a way to London in company with their masters, and became free. These were joined by others from America, and after some years were sent to this colony. About 500 of them landed here on the 14th May, 1787. These were at a later date reinforced by the Nova Scotians and Maroons. In the name Freetown, the capital of the colony, is comprehended the freedom from bondage granted to the above-mentioned settlers.

Peoples and Customs

Although Sierra Leone is only a small dot on the West Coast, yet when one becomes fully acquainted with the place and its peoples, a knowledge of West Africa as a whole will have been fairly acquired; for in this small colony are found more than 100 representatives of the various tribes found along the Coast. Each of these speaks his own peculiar language which is not understood by his fellow tribesman. Rarely can any similarity be found between any two tribal tongues. To ameliorate conditions, a language, common to all is spoken by the majority called Pigeon-English, resembling English very closely.

Their features and colour vary with their dialect, the difference in colour varying from the yellow-strawed Eboe to the ebony-black Joloff. Their features do not present that model of beauty which the Greeks adored, but they belie the uncouth attributes of sloping forehead and prominent cheek-bones. Instead we find splendid forms of humanity: females with white and even ivory teeth, steady neck, small hands and feet, well-turned shoulders, and graceful mien—women who walk and do not stump. In short they resemble statues in bronze.

The first thing that attracts the stranger landing in Freetown is the peculiar dress of the people. A long flowing gown worn by the women, and pantaloons and gown worn by the men, constitute the dress of the minority. The majority wear "Adam's suit" plus a piece of cloth or a string of beads around the loins. Because of this nude way of living immorality exists to a large degree; for although the eye becomes accustomed to these scenes, yet "a man's a man for a' that." The word *shame* is an unknown term to all but a very few. (concluded in August)

Hold Up the Light

COMPTON, the well-known missionary, was on his way to India. The great steamer was ploughing its way through the sea. Not feeling well, he was about to retire for the night when he heard the cry, "Man overboard." His first impulse was to rush on deck and try to rescue him. But then he reflected that he might be in the way, and no doubt the seaman would render all possible assistance. But wasn't there something he could do? He could at least try. So he took his little lamp and held it close to the window, which on account of its appearance, is known as "the bull's eye." Soon Compton heard the joyful cry, "Saved." The next morning he was told that his little light, shining through that little window, was the means of the man's rescue. It came at the right time, and was in the right place. It showed the sailors just where to throw the life-line, and enabled the perishing man to grasp it as it came near him. All the efforts of those seamen would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for Compton's holding his light up. Reader, multitudes are drifting on the sea of time. They are in terrible danger. They are in danger of utter destruction unless you hold your lights up so that they can shine to save them. Oh, hold your lights up and try to save souls from perishing in sin! Don't delay.—*Eugene B. Willard.*

Our Work and Workers

BROTHER J. J. Smith reports two new Sabbath-keepers in Tobago during the month of May.

SEVEN additional persons have handed in their names for baptism, since our last report, at Arouca.

ELDER E. C. Widgery and wife arrived in Barbados late in May on their way to take up work in British Guiana. We wish them God's blessing and success in their labours in that colony.

ELDER W. G. Kneeland and family left Jamaica May 19, for the United States. Their going was caused by the very serious illness of their son George from tuberculosis of the back.

ELDER Geo. F. Enoch writes from Satara, India, where he and his family are now pleasantly located that they have an excellent "pundit" and are making good progress with the language. If any of our people would like to write Elder Enoch, his address is as above.

It has become necessary for the series of meetings at Tunapuna, Trinidad as promised last month, to be dropped on account of the death of Brother R. L. Price, the office manager. His death necessitated the return of Elder S. A. Wellman to the office in Port-of-Spain.

The General Conference Committee voted at the last Council meeting \$4,000 toward the Training School in Jamaica to erect necessary buildings, etc., and \$4,000 toward the erection of buildings and transfer of the Publishing work from Trinidad and Porto Rico to Cristobal, Panama.

The work at the Hastings Hydropathic, Barbados is progressing very favourably and promises to be entirely successful. Any of our readers will find it an excellent place in which to spend a few days in case of illness or for tonic treatment in case of run down condition physically. Dr. C. J. B. Cave is in charge.

HERE and THERE

Flies That Are More Deadly Than Tigers

INSECTS cause far more havoc to man than the more terrifying lion, tiger, and other big beasts. At the present time the German government, in connection with our own, is about to wage a war upon a fly, the glossina fly, a member of the gnat family.

Bacteriologists have discovered that the glossina is the cause of sleeping sickness, the dread malady which is almost invariably fatal.

The person is soon tired, sleeping for long times. Then all interest is lost in every-day life, and the victim cares to do nothing else but bask in front of a fire; the mental faculties appear to decay, and the person staggers about when attempting to walk. After a time the patient becomes so sleepy that it is almost impossible to rouse him even for the purpose of taking food. So the malady progresses, until at last the patient is too sleepy even to eat, and he finally dies of torpor.

The glossina, or as the African natives term it, the tsetse, might easily be mistaken for the common house-fly, so far as its shape is concerned, though it is of a brown colour, with four yellow bars across its abdomen. It is one of the most agile creatures known, and it is so alert that it is almost impossible to catch it.

The bite of this frightful little creature is fatal to the ox, the horse, and the dog, although away from the malaria districts it causes no more annoyance to man than the bite of an ordinary gnat. The curious feature about the glossina is that in West Africa it is comparatively innocent, while in Uganda it proves deadly. It lives by sucking blood. The animals which have been bitten may live for weeks without showing any ill effects, but eventually they begin to swell, while their muscles become flaccid; they lose the power of locomotion, and finally death takes place.—*Selected.*

On the Rim of the World

THERE are some advantages of getting into Bolivia by way of the Peruvian port of Mollendo. Among these is the ride of more than three hundred miles from the seacoast on a railway which has many remarkable engineering features, and which crosses the volcanic range of the Andes at an elevation of 14,655 feet. Another advantage is in taking the little steamer across Lake Titicaca and enjoying the sensation of having navigated the highest body of water in the world on which steam vessels ply, for Lake Titicaca is only a fraction less than two and one quarter miles above the level of the sea.

Voyaging across Lake Titicaca is peculiar in one respect, for it is possible to have two kinds of seasickness. When the winds blow strongly, as often happens, the little steam craft are tossed about like chips, and some of the passengers feel as badly as if they were on the big ocean. But there are other times when the lake is calm, yet some of the travelers become

very ill. This is the *saroché*, or "mountain seasickness," which is said to be peculiar to the upper altitudes of the Andes. Its victims suffer from nausea and intense pains in the head. The last time I crossed, there were three persons in a state of complete collapse from *saroché*, and, as it turned out, all of them were natives. The malady, in fact, is as common among natives as among foreigners or chance travelers.

The boats usually leave Puno on the Peruvian side of the lake at night, and in the morning the Bolivian Andes are in sight. The finest of these is the giant snow-crowned summit of Sorata, which can be seen when the skies are clear.

It will surprise many persons who know of Bolivia only as one of the South American republics which are shut in between the great Cordilleras of the Andes, and which is noted for its mines, to learn that, high up as is the great central plateau, this region is something of a "farming country." Since in this section there is a rainy season, sometimes it is literally farming among the clouds; at other times it is farming above the clouds, because these lie in great banks of fleecy vapors far down the mountain slopes, but do not rise and spread over the plateau or pampa. The soil is thin and stony, and at this height—13,000 to 13,500 feet—it might be thought that, even though Bolivia is in the tropics, no crops could be grown; but the natives manage to cultivate barley, potatoes, and *quinua*. The latter is a cereal with a small grain like rice and grows about three feet high. It was the food of the natives in the time of the Incas, and is still their chief staple. Potatoes also were cultivated in the era of the Incas, and it was from the Andes region of South America that the potato was introduced into Europe.

Though means of transportation are being constantly improved, the llamas, which were the sole beasts of burden known at the time of the Spanish conquest, are still the main reliance for freighting, and they will never be done away with entirely. Eighty pounds is the average burden, though sometimes a llama will carry one hundred pounds. If the cargo is too heavy, the animal simply kneels down and refuses to move. No one but a native can manage a drove of llamas. They look more intelligent than they are, yet they are very graceful animals, and a drove of them crossing the pampa presents an attractive sight. They seem to be going in all directions, but their Indian drivers manage to keep them headed one way, and they feed as they go along.

To travel in a comfortable railway train from Lake Titicaca, fifty-five miles across the pampa, and then to find yourself at what seems to be the rim of the world, to look over the rim and see clumps of trees, small green parks and flower gardens, a long tree-lined avenue, red-tiled and silvery-roofed houses, some with blue and red walls, and some of dull mud colour; to see the towers and domes of churches and other structures; to note what seem to be crowds of two-legged ants moving through the streets; to view the droves of llamas and the donkeys, seemingly no larger

than cats—this is what it is to receive the first impression of the city of La Paz from the *Alto* or Heights. The city lies in a great oval gulch, through which flows the Chuquitapu River, which is fed by some other small streams whose course is marked by narrow gullies. The Heights are 13,500 feet above sea level, and La Paz is about 1,500 feet lower. It is, nevertheless, the highest capital in the world, for Lhasa, the capital of Thibet, is less than 12,000 feet.—*Charles M. Pepper, in Christian Herald.*

THERE are no hod-carriers in Japan," said William E. Morse, of San Francisco. "The native builders have a method of transporting mortar which makes it seem more like play than work—to the onlooker. The mortar is mixed in a pile in the street. One man makes this up into balls of about six pounds each, which he tosses to the man who stands on a ladder midway between the roof and the ground. The man catches the ball and tosses it up to the man who stands on the roof."

Question Corner

Is it right for a Christian to wear feathers and flowers upon the hat? K. C. B.

We would ask the question first of all, Why are flowers and feathers worn? Is it for the useful purpose they serve or for the purpose of attracting attention of others to the wearer? So far as we are able to discover the latter is the case. Under such conditions the Word of God says, "Whose adorning let it not be that outward adorning of the plaiting of the hair, and of wearing of gold, and of putting on of (useless) apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." The love of these useless ornaments, so much in demand by professed christians, are the cause to a large extent of the destruction of Bible Christianity in the Christian church (see Rev. 18) and we are told that those who love them, putting the love of adornment before their service to God will meet final punishment for the course they have chosen. See Isa. 3: 16-26.

Does the second commandment condemn our love of beautiful pictures, statues, and the paintings?

We do not understand that the second Commandment speaks of our not delighting in the beauties of nature as revealed by the brush, chisel or camera of anyone. Of course this must be qualified to the extent that our delighting in anything more than we would delight in the service and love of God would be to bring ourselves into condemnation. So long as our delight in natural beauty, whether as it is seen in nature's wilds or on canvass is not allowed to take the place of God in our hearts and lives it is safe to say we may admire them.

Many are prone to love even the natural object more than God; others the image of the natural; God demands the we should not bow down to or worship any one or anything but himself. So long as mankind is particular to do this there will be no condemnation in our admiration for the beautiful things of this world. God delights to have us love the beautiful; to seek for it in all life, in every character. He wishes us to be happy and make our lives happy but he is very particular that nothing should intervene, either natural or the image of the natural, which shall in any way detract our worship from his sanctuary, from himself.

MARCH of EVENTS

Steam Ship Record

THE *Lusetania* and *Mauretania* of the White Star Line have made excellent records of late across the Atlantic. The latter recently made the run from England to America in four days and slightly over sixteen hours.

Congo Annexation

THERE is no progress apparently being made by the Belgian government toward the annexation of Congo Free State to that government. At present it is the private property of King Leopold but the recent disclosures of atrocities under his government necessitates a change which it seems to be difficult to arrange.

Persia

PERSIA seems to be in serious trouble. Burdened by rebellious tribes on her northern frontier who have caused her to get into difficulties with Russia, distressed by popular unrest and dissatisfaction with the methods used by the present Shah and his government, the Persian people are in a sad state and dispatches state a popular panic is imminent.

Morocco

SULTAN MULAI HAFID of Morocco, the pretender, has so far overcome the opposition of Abd-el-Aziz the former ruler that he has possession of the three capitals of the country and Abd-el-Aziz is only saved from destruction by the support given him by the French Government. Germany seems to be lending her influence toward Mulai Hafid though she has not openly taken sides in the question.

France-England

PRESIDENT Fallieres of France made a visit to London, arriving by the French cruiser, "Leon Gambetta," on the 25th of May. Fifty-three battleships under the command of Lord Charles Beresford met him and escorted them to Dover. Four days of entertainments were given, including gala performances at Covent Garden at which Madame's Melba and Tetrazzini took part. The president and the king together visited the Franco-British Exposition which was opened May 15th.

North-West Indian Expedition

GENERAL Willcocks who is leading the British expedition against the Mohmands of the Indian North-western frontier is engaged in destroying the native forts and villages but apparently is making slow headway against the insurgent tribesmen. The Ameer of Afghanistan is keeping his subjects in leash at present, however, and this keeps the trouble from spreading. Fifteen of the Indian native states offered aid to the British government in suppressing the difficulty.

Japan-Korea

JAPAN still has her hands full in Korea. The insurgent, gathered in bands of a few hundreds are constantly harassing her. This continued fighting is said to be due to the fact that many of the insurgent troops were out of work and could find nothing else to do. Japan has limited the freedom of the press which has also raised a loud outcry on the part of even her own people in Korea. In ad-

dition she has had trouble with China over the timber grants along the Yalu River. She is receiving the usual troubles of a conquering power in a dissatisfied and conquered nation.

War Ship Accident

IN the annals of the British navy, April 1908, will go down to history as a black month. On the second of the month the destroyer "Sizer" collided with "H. M. S. Berwick" and was sunk, with the loss of thirty-five men; on the 25th, the cruiser "Gladiator" was rammed by the "St. Paul" in The Solent, 27 lives being lost; then the torpedo-destroyer "Gala" was cut in two by the scout "Attentive;" and a serious explosion occurred on board the battle-ship "Britannia," thus making a unique record of disasters.

King Edward's Visit to Russia

KING EDWARD of England is making a visit to the Czar of Russia. The British squadron accompanied the king and they were received by the Russian fleet. Many have thought this event had some political significance and rumors credit a triple alliance between Great Britain, France and Russia. Many, however, in Great Britain, oppose such an alliance owing to the tyranny of the Russian government. If such an alliance were formed it would practically isolate Germany and place her in a position where she must fight or die. By slender cords are the nations held together and it is but the work of an unguarded moment to set fire to the whole net work which now holds them together.

Plague in Trinidad

THE Island of Trinidad has been infected with bubonic plague. Five deaths have occurred to the date of this writing, viz, June 11, and six persons are under observation at the isolation hospital as suspects. After the plague broke out prompt measures were taken to suppress the disease. One or two houses have been burned, and wherever any suspicion even of the disease is found fumigation and disinfection of the yard and dwelling have been promptly and thoroughly carried out. The matter at present seems well in hand with prospect for an entire suppression of the difficulty in the very near future. The error the Trinidad officers made is one common to many in this world of waiting till the horse was gone before they locked the barn. One-half the precautions before hand would have prevented the trouble. It is always easier to see backward than forward. However, "an ounce of prevention is worth a pound of cure." Let all who read these lines in Trinidad see to it that they carry out the instruction of the government, clean up your yards, disinfect your premises thoroughly, bathe daily, and once clean, keep clean. This advice is good for every day as well as during a plague scare.

The Churches Losing in Membership

TURNING our eyes for a moment to the religious situation, the outlook is anything but encouraging. Churchmen and non-conformists alike bewail the religious indifference of all classes. Scarcely one fifth of the population of London go to church or chapel. The

(Continued on page 12.)

... THE ...
Caribbean Watchman

JULY, 1908

WE have read the advance sheets of that new book, *Instructive Stories for the Home*, and can heartily recommend it to our readers. It is interesting, instructive, moral; and it should find a place in thousands of homes throughout the West Indies, Central and South America.

THE subject of the Bible Reading for next month will be, "The Seven Seals." This will be accompanied by an article in the Editorial department on the same subject from the pen of Elder W. G. Kneeland. There will be a continuation of the article on Sierra Leone by Pastor L. W. Browne and an article from the pen of Elder Geo. F. Enoch of Satara, India. Other articles of importance will be included in the August number, and there will be several illustrations.

WE have rushed this number of the CARIBBEAN WATCHMAN off ten days earlier than was planned owing to the quarantine which has been placed upon this island and the consequent avoidance of the port by the mail steamers. This necessitates all papers going out per post, via New York or Barbados so that they would have been somewhat late in reaching their destination had we not pushed this number through. It has meant night work for the office staff, but we felt that we owed it to our subscribers to do our very best under the circumstances.

IN a letter from Mrs. A. L. Price to her daughter-in-law, Mrs. Robert L. Price, wife of the late manager of this office, received as we go to press, were expressed such noble and self-sacrificing sentiments that we asked permission to give those words to our readers. Such noble forgetfulness of self for the cause of the Master will surely merit its reward in the grand reunion above. She writes:—

"Just received a telegram from Washington telling us of Rob's illness. We feel that he is very sick and it is to warn us of what is to come.

"I can only say, 'The Lord giveth and the Lord taketh away; blessed be the name of the Lord.'

"I wish I could be with you to comfort you. I am glad you are trusting in the Lord for he is the only one who can give any real comfort.

"Look up and rejoice that the end is near and we will soon be where parting is no more." Tuesday morning:

"I have heard nothing more but am prepared for the worst, for in the Lord I am trusting and he will help in every hour of trouble."

At the close of the latter there is a short post script added. The courage of a trust in God shines through the heart-break of a mother who has lost her only son. She had just received news of his death.

These are the sacrifices which are required of the missionary workers in every land. It is the noble, God-fearing, self-sacrificing mothers who have, by their life work, made it possible and who willingly surrender all that God's messages may go. May God give us many more such mothers, who will not count the loss too great which will save souls for God's kingdom. The mother's are doing a greater work than the men themselves.

The Churches Losing in Membership

(continued from page 11)

poor often harbour bitter feelings toward the church. The middle and upper classes go into the country for week-ends, or play golf. The Bible, tho found everywhere, even in the guest rooms of commercial hotels, is unread. Pastor J. H. Shakespeare, for ten years secretary of the Baptist Union, remarked the other day that "the ignorance of the Bible even among candidates for the ministry, was simply appalling."

Wesleyans, Methodists, and Baptists report large decreases of membership during 1907. The "Methodist Recorder," in announcing a loss of 4,392, the largest since 1854, the time of the great disruption in the Methodist ranks, says frankly that it was expected, the news of revival being scarcer than for a generation past. With "record bazaar proceeds" and "unprecedented collections," attendance at prayer-meetings and communion-services has been growing steadily smaller. Baptists report a decrease of some 5,000 members, due partly, it is explained, to a revision of membership rolls, and partly to the failure of some of the converts in the Welsh revival to "stand the test of time." After making all allowances, the figures certainly do not point to a near realization of the millennium. If a really thorough-going revision of the membership rolls were to be undertaken, the results would be nothing less than appalling.—*Signs of the Times.*

Expediency—Right

(continued from page 5)

"sacred," and "must not be changed; it would be wrong to do it." Yet it has not a scintilla of sacredness in it, and Christian expediency would say that if it was not best for the time and the occasion, set it aside and adopt the best method for that time and circumstances.

This does not mean that we should build a new cart for the ark and haul it with oxen. That is a matter of the revealed will of God, which to the Christian is always expedient. But when no moral principle is involved, expediency—the best way—will set aside the time-frazzled (the time-honoured) custom and method and adopt one befitting the occasion. It will not clothe the new child of God's thought in the hampering, hindering, liturgical skirts of a dead past. It will listen still to the words of the angel, who stood by the empty sepulchre of the Prince of Life, not to honour the thing, but to direct to the Master—"He is risen;" "He is not here;" "behold, he goeth before you into Galilee; there shall ye see Him." Thank God, He lives; but has left the sepulchre. He also left there the grave-clothes; He has gone out where men need Him.

Let the follower of the risen Christ hold it ever expedient to do right, to follow the revealed will of God in all things; but at the same time let Christ's servant lift his feet from the mire of "usages," and seek to know by divine illumination the best way, the quickest way, the easiest and simplest way, to do God's work the most effectually. And it is the revealed will of God "all things be done decently and in order," even so the Master left the grave-clothes of the past. Luke 24: 12. M. C. WILCOX.

ROBERT L. PRICE, the able and energetic manager of the business of the Watchman Publishing Company at Port-of-Spain, Trinidad, died at his home at 19 Belle Eau Road, Belmont, May 31, at 10.50 A. M. The cause of his death was agreed in the council of medical men to be yellow fever.

Brother Price was born at Camden, New Jersey, U. S. A., April 9, 1884 and was twenty-four years, one month and twenty-one days old.—In his childhood his teaching was given at his mother's knee and she being a sincere Christian brought him up to love and revere the Most High God. Having given his life to God in his early teens, he decided at the age of seventeen to go to the South Lancaster Academy, at South Lancaster, Massachusetts, U. S. A., to receive the necessary training to fit himself for a life of usefulness in connection with the cause of truth.

At South Lancaster Brother Price spent six years in the work of preparation, labouring with his own hands to defray his necessary expenses. While at the academy he was married to Miss Bessie Hawthorne. As the result of their union one child, Robert, was born to them while still at South Lancaster.

In 1907 our committee were searching for a man to assume the burden of the publishing house, and the General Conference Committee requested Brother Price to accept the call to this office. He had still a year to finish his course at the Academy but laid aside his own wishes to be of service in the work. Having accepted the call, he sailed for Trinidad by the Royal Mail S. S. *Orinoco* from New York in September, arriving in this colony late in the month. For eight months he has laboured faithfully in connection with our publishing house. He has done able and efficient work which has been appreciated by all whom he has served. Beside the duties in the Publishing House he has acted as secretary of the South Caribbean Conference, and leader of the young people's work in Port-of-Spain, serving also as a member of the Conference Committee.

Brother Price was stricken with fever on Tuesday May 26, labouring still part of the day, the 27th. The doctor was summoned and he called the surgeon-general and two other practitioners into consultation on the case but in spite of all human hands could do he passed this life on Sunday, May 31. Even though delirious with pain for the last thirty-six hours he was conscious at intervals and an hour before he died asked us to sing to him that sweet old hymn, "Jesus, Lover of my Soul." He also asked for prayer which was offered at his bedside. He went to sleep, as Bryant expresses it,

"As one who wraps the draperies of his couch about him

And lies down to pleasant dreams."
Brother Price leaves his wife and little one alone in a foreign land. They need the prayers and sympathies of all God's people. He gave his life for this people, for this land, the fourth thus to pass away in Trinidad from our ranks. May we all appreciate the sacrifices made in our behalf, and pledge our loyalty to God and to His service forever.

The funeral was held at the Seventh-day Adventist Church, Port-of-Spain, at 5 P. M. the day of his death, words of comfort being spoken by the writer. A large number of brethren and friends followed him to his last resting place in Lapeyrouse Cemetery. Here also are buried Elders Flowers and Crowther and Brother C. W. Enoch.

Our hearts sorrow and our sympathies go out to his wife and little one, and to his father and mother in America in their affliction, and we trust that they may find comfort in casting their all upon One who sorrows with us and has companionship in all our griefs.

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