

The Sealed Book Opened

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THE CARIBBEAN WATCHMAN

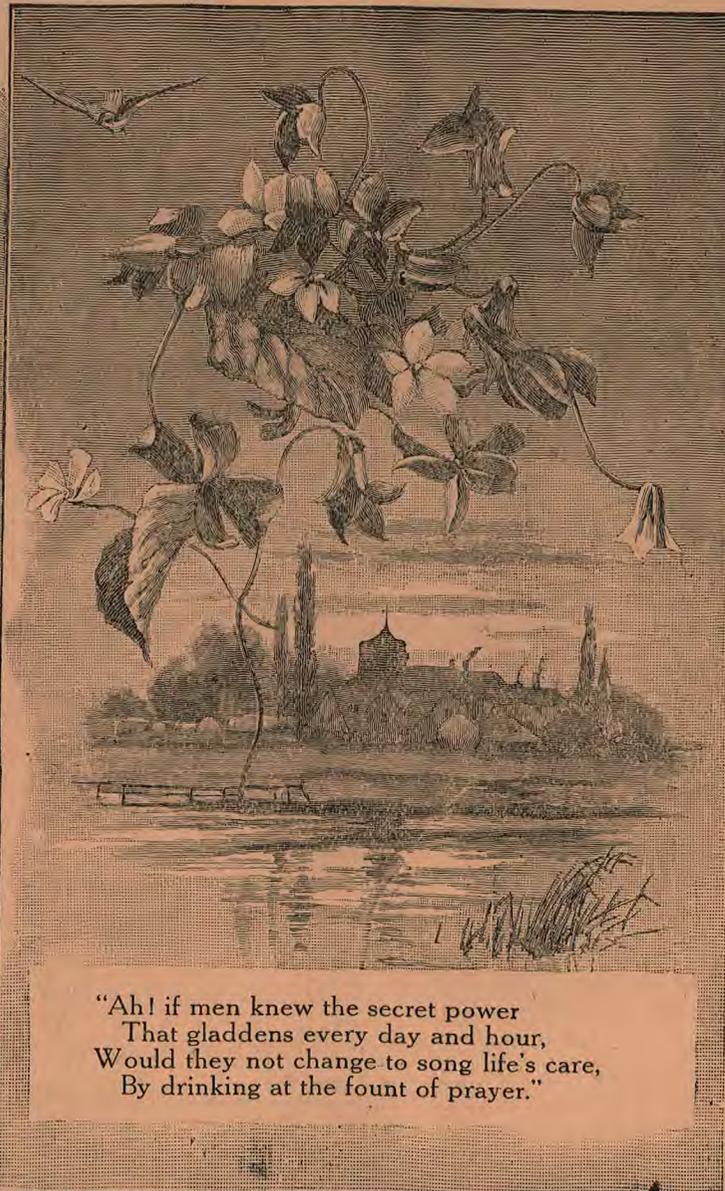


"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."

Vol. 6

Port-of-Spain, Trinidad, August, 1908

No. 8



"Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care,
By drinking at the fount of prayer."

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THE CARIBBEAN WATCHMAN

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

Gain That Is Loss

AND He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This

will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say

to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

By the parable of the foolish rich man, Christ showed the folly of those who make the world their all. This man had received everything from God. The sun had been permitted to shine upon his land; for its rays fall on the just and on the unjust. The showers of heaven fall on the evil and on the good. The Lord has caused vegetation to flourish and the fields to bring forth abundantly. The rich man was in perplexity as to what to do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought of ministering only to his own comfort.

The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his

abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many



hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. Abundant provision for the wants of many had been made in the blessings bestowed upon the rich man. But he closed his heart to the cry of the needy, and said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

This man's aims were no higher than

those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man. The psalmist described this man when he wrote, "The fool hath said in his heart, There is no God."

This man has lived and planned for self. He sees that the future is abundantly provided for; there is nothing for him now but to treasure and enjoy the fruits of his labours. He regards himself as favoured above other men, and takes credit to himself for his wise management. He is honoured by his fellow townsmen as a man of good judgment and a prosperous citizen. For "men will praise thee, when thou doest well to thyself."

But "the wisdom of this world is foolishness with God." While the rich man is looking forward to years of enjoyment, the Lord is making far different plans. The message comes to this unfaithful steward, "Thou fool, this night thy soul shall be required of thee."

Here is a demand that money can not supply. The wealth he has treasured can purchase no reprieve. In one moment that which he has toiled through his whole life to secure becomes worthless to him. "Then whose shall those things be, which thou hast provided?" His broad fields and well-filled granaries pass from under his control. "He heapeth up riches, and knoweth not who shall gather them."

The only thing that would be of value to him now, he has not secured. In living for self he has rejected that divine love which would have flowed out in mercy to his fellow men. Thus he has rejected life. For God is love, and love

is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away. "Man that is in honour, and understandeth not, is like the beasts that perish."

"So is he that layeth up treasure for himself, and is not rich toward God." The picture is true for all time. You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you can not build a wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone;" but the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Wherefore He says, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

MRS. E. G. WHITE.

What Buddha Could Not Do

A YOUNG university student in Japan, who had been a leader in his classes, near the end of his course gave way to temptation. After some time, eager to regain his self-respect and his lost position, he sought the priest at a famous Buddhist temple. To him he told his troubles and his longing. The priest said, "I can help you. If you will sit with your thumbs together, before the Buddha here, and remain absolutely motionless for three hours, you will be given strength to resist temptation." The seeker obeyed. In spite of the fact that the mosquitoes annoyed him constantly, he sat as nearly motionless as possible for the required time. Then he passed out of the temple—to fall before his temptations, as before. For two years he groped for help, but in vain, until he heard of Christ, who came into the world that the world through Him might be saved. In Christ's strength he was enabled to conquer temptation. To-day he is secretary of the Osaka Young Men's Christian Association.—*Selected.*

Christ Risen!

How full of meaning! It points backward and looks forward. Christ risen implies Christ crucified, dead, buried; death and the grave conquered, redemption sealed, a way of salvation for the whole race of mankind provided as a gift.

So, to contemplate this great fact is to be reminded of the suffering of our Lord, His obedience even unto death for our sake. We can not look upon Christ risen and not see the judgment hall, the mockings and the scourging, the cross, and hear His dying groans, His plea for mercy in behalf of those who sinned against His body on the tree.

But Christ risen inspires faith in us for the future. The cross is transformed into a synonym for hope and blessed assurance. It sheds a radiant light on the future. "Because I live, ye shall live also." He conquered death not only for Himself, but equally for all who believe in Him. He rose from the dead, and is able to raise others from the dead.

Christ risen is the greatest fact in history and the most comforting theme of the Gospel. It is the keystone of the whole structure of Christianity. Christ dead demonstrates His humanity; Christ risen proves His divinity beyond question, both of which facts are essential to the plan of salvation. Christ risen is the Rock upon which our hope depends. So taught Paul by inspiration, saying: "If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the first-fruits of them that slept. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We look back to the triumph of Christ and joyfully look forward to our own victory over the grave through Him who is the Resurrection and the Life.—*The Evangelical Messenger.*

The Duty of Man

WHEN God created man He made him in His own image, and placed him in the most beautiful garden this world has ever seen, and surrounded him with the choicest gifts for his use and pleasure. As the masterpiece of creation, and clothed in the glory of his God, man was given dominion over all that the Lord had made. But the Creator placed one tree in the midst of the garden as His. The fruit of that tree was not to be touched by man, while of all the others he might freely partake. This one particular tree stood not only as a mark of the Lord's ownership, but as a test of the obedience and loyalty of man to the Ruler of the universe.

Out of gratitude and love for such beneficence, it was the duty of man to render explicit obedience; but, alas! man failed in his duty, and as a consequence of his transgression of the command of God, death passed upon him and his posterity. This death would have been eternal but for the love and mercy shown by God in giving His only begotten Son, to die in man's stead; the sinless for the sinner. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a gift the mighty Ruler of the universe has given to His rebellious subjects.

"Justice upon the eternal throne
Maintains the rights of God,
While mercy sends her pardons down,
Bought by a Saviour's blood."

Yes; Christ died in the sinner's place, and hath burst the barriers of the tomb, and now, as a conqueror over death and the grave, has opened up a way whereby rebellious man can be reconciled to his Maker, and forever dwell in the paradise of Eden restored. For such a work as this, such a wonderful gift of eternal life, what can mortal man give? Out of the very depth of a grateful heart should unbounded love flow to such a Saviour,—love that should cause him to leap to the call of service, and ever yearn to be found on the side of such a Friend. How alone can man show his love to the One who has redeemed him? "If ye love Me," says Jesus, "keep My commandments." John 14: 15. Can anything be plainer? Can anyone mistake such words as these? Let us measure our love by this standard. Reader, how does this find you? Is your love such that you can say:

"My Jesus I love Thee,
And how much I love Thee my actions shall show?"

It becomes the duty of everyone to show his love in the appointed way, and when this is done duty becomes a blessed privilege. As through disobedience Eden was lost, so by obedience shall it be restored to those who through faith in the finished work of Christ follow His example by doing the will of His Father who is in heaven. "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. He who would enter the gates of the heavenly city, and desires to pluck the fruit of the tree of life, should remember the condition upon which man may have these privileges. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

By G. Hubbard.

The Sealed Book Opened

The Seven Seals

1. *Who opened the seals?*
 "And I saw when the Lamb opened the seals." Rev. 6: 1.

NOTE.—The seven seals describe conditions that exist in the christian church from the days of the apostle John to the end of time.

2. *When the first seal was opened what was seen?*

"And I saw and beheld a white horse and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Rev. 6: 2.

NOTE.—The white horse is a fitting symbol of the purity and power of the gospel message given by the apostolic church; and is an assurance of the complete victory of the church over all her foes.

3. *What symbol is introduced under the second seal?*

"And when he had opened the second seal there went forth another horse that was red, and power was given to him that sat thereon to take peace from the earth; and that they should kill one another." Verse 4.

NOTE.—This change in the symbol indicates that the purity of the church was corrupted and carnal weapons substituted for the "sword of the spirit." Such a change was made during the second and third centuries.

4. *Describe the third symbol.*

"And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand." Verse 5.

NOTE.—There was a period of great spiritual darkness in the church from A. D. 323 to A. D. 538; as a result many grievous errors were established and the "mystery of iniquity instead of the mystery of godliness was developed." See 2 Thess. 2: 3-7.

5. *What change was seen in the next horse and rider?*

"And I looked, and beheld a pale horse; and his name that sat on him was Death and Hell (hades) followed with him." Verse 8.

NOTE.—The original signifies a pale or yellowish colour as seen in sickly plants. The terrible, unnatural crimes, of an apostate church during the "Dark Ages," and its sad results, are here vividly described.

6. *What was seen under the fifth seal?*

"I saw under the altar the souls of them that were slain for the Word of God; and for the testimony which they held." Verse 9.

NOTE.—During those days of persecution vast multitudes were put to death, charged awful crimes. The light of the Reformation

revealed that those slain, were not base criminals; but martyrs on the altar of truth.

7. *Were such crimes to remain unpunished?*

"How long O, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "And white robes were given unto every one of them." Verse 10, 11.

NOTE.—As the blood of Abel cried for vengeance (See Gen. 4: 10) so the cause of the martyrs for truth, is represented as calling for justice. The language is figurative, as neither blood, nor souls without bodies could actually speak. The altar is not in heaven; but on earth where they were slain; and there they will rest until the resurrection of the just; when "white robes" and immortality will be given them.

8. *What event marks the opening of the six seal?*

"And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake." Verse 12.

NOTE.—This refers to the earthquake of Lisbon, November 1, 1755, the most disastrous of any in the annals of history. Four million square miles of the earth's surface was effected by the shock. Ninty thousand persons are supposed to have perished.

9. *What was to follow the earthquake?*

"And the sun became black as sackcloth of hair; and the moon became as blood." Verse 12.

NOTE.—This was fulfilled by the dark day and night of May 19th, 1780. "The dark day" so called on account of the remarkable darkness of that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known." Webster's Dictionary. Edition 1869.

10. *What was the next event under this seal?*

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken by a mighty wind." Verse 13.

NOTE.—This was fulfilled by the great meteoric shower of November 13, 1833. "No spectacle so terribly grand and sublime, was ever before beheld by man, as that of the firmament descending in fiery torrents over the dark and roaring cataract." From description of this scene at Niagara Falls, in Our First Century. P. 330.

11. *With what event does the sixth seal close?*

"And the heavens departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places." Verse 14.

NOTE.—All the signs except this last one have been fulfilled; therefore the "day of wrath" must be nigh at hand. Soon the trump of God will sound, the dead in Christ will rise immortal; and sin and sinners will be destroyed.

12. *What is recorded concerning the seventh seal?*

"And when he had opened the seventh seal there was silence in heaven about the space of half an hour." Rev. 8: 1.

NOTE.—This seal opens before us the scenes of eternity. When Christ comes for his faithful people, "all the holy angels" come with him, and this makes "silence in heaven" until their return, with the host of the redeemed.
 W. G. KNEELAND.

The Sealed Book

THE history of the Christian church has not been left open to the critical eye of an unbelieving world. Only such portions of her inner life will be made known as is necessary for her good; and to vindicate the justice of God's dealings with humanity. The apostle John saw in the right hand of the Father, a book "sealed with seven seals," containing a record of the church, from his day on to the end of time. None but the "Lion of the tribe of Judah" the "Root of David" could open that mystic book and reveal its secrets. Through the companionship of suffering, Christ gained the necessary experience which enables him to unlock human hearts; and apply the healing balm to every afflicted soul, that will trust in him. The history of the church is so closely bound up in the life of Jesus, that apart from him it can never be clearly revealed nor correctly understood.

Through the prophetic word there have been from time to time, such revelations of the future, as would serve to admonish and build up in the most holy faith those who were seeking the way of salvation. When the first seal was opened a white horse with its crowned rider is seen. This horse and its rider, successful on all the battle fields of time, is a fitting symbol of the victorious church of Jesus Christ. Under his leadership, "the hope of the gospel was preached to every creature under heaven" during the days of the apostolic

A. D. 34	1st Seal	--Strife--	3rd Seal	Death	5th Seal	Signs of Christ's Coming	7th Seal	Eternity
	Apostolic Age	Red Horse, 2nd & 3rd Centuries	4th & 5th Centuries	Pale Horse The Dark Ages	Reformation Days 1517--1755	Indefinite Time 1755	The End	
	White Horse Conquest	2nd Seal	Black Horse	A. D. 538--Reformation	Souls Under Altar Martyrdom	6th Seal	Christ's Coming	
			Wanting?	4th Seal			Silence in Heaven	

church. In every age urged forward by their invincible Leader, the heralds of the cross have marched on in spite of innumerable difficulties," conquering and to conquer." Not until the stream of time is lost in the ocean of eternity will the extent of the victories of the church be fully revealed.

The second seal was opened, and a voice from the throne said, "come and see;" and a red horse with its armed rider, appeared on the scene; and its pathway was marked by strife and bloodshed. Failing to recognize the importance of giving the pure, unadulterated gospel, through divinely appointed agencies, the church was led to compromise right principles; and use other means besides that which would correctly bear the message of truth to a dying world.

Peter, indignant at the insults heaped upon the innocent Saviour, seized the sword to defend his Master. "Put up again thy sword into its place, for all who take the sword, will perish with the sword," was our Lord's comment on his hasty action. If all who claim to be disciples of Peter, had obeyed this plain injunction, the world would have been spared much of its strife and bloodshed.

The church should never depend on earthly laws or human armies for the evangelization of the heathen. Substitution of carnal weapons for the "sword of the spirit" can easily make the church more worldly, but it will never make the world more Christ-like. The riders on red horses (symbols of war and strife), will never be able to establish among men the kingdom of love and peace.

A black horse whose rider had "a pair of balances" in his hand, was seen when the third seal was opened. Without the grace of God in the heart, men are always setting themselves up as judges of their fellow men, and thus they bring upon themselves the righteous decree of God "with what measure ye mete, it shall be measured to you again." "No man that warreth entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier." The Christian church is the divinely appointed agency, for the *salvation of souls*; and no earthly consideration should be allowed to divert her entrusted talents toward any other purpose. The apostles had to forsake all; and follow the Master in order that they might become successful "fishers of men."

The temporal advantages that came to the church as a result of the brilliant victories of the cross, early lead many of her leaders to overlook the value of eternal things in their eagerness to obtain the "wheat" and "barley" of this world, for selfish ends. The spiritual interests of the church suffered much because of this departure from the sim-

licity of the gospel. Church fairs, festivals and popular amusements, may replenish the treasury; but the Head of the church says, "See thou hurt not the oil and the wine," which are appropriate symbols of the work of grace in the heart; and the spiritual life of true disciples. Many a house of prayer to-day needs the Master's presence to cleanse it from the defiling influence of covetousness. It was when the church was blinded by self-righteousness; and flattered by the prospects of gaining worldly riches and pleasures: that she sought and gained an alliance with the world. By the aid of earthly governments she sought to enforce upon others her own perverted ideas of *what* men must believe; and *how* and *when* they must worship God. The acceptance of error in the place of truth caused the aposacy in the church and led to the exaltation of the "man of sin" who demanded and received homage that belongs only to God. How cheering to know that in the midst of such unfavorable surroundings the "oil and wine" are precious in the sight of the Master.

When the fourth seal was opened a "pale horse" with its grim rider "Death" joined the procession of riders madly rushing onward towards the goal—eternity. The unnatural colour of this symbol evidently indicates the weak and dying condition of the church separated from Christ. Intoxicated with the wine of Babylon, the church attempted to deprive the famishing multitude, of the Book of Life, the Bible, so that her faults should not be revealed. Without this spiritual food, thousands fell an easy prey to this monster, Death.

The long, cruel persecution of the Dark Ages was permitted by God to test the loyalty of his professed people, and clearly reveal the true nature of sin. This object lesson of the logical results of rebellion against truth, proves the wisdom and justice of God in declaring that all sin must be destroyed. Christ gave himself to suffer *with* the human race. In the person of his saints He gained victories over the devil and his

hosts. The legions of heavenly beings are deeply interested in our salvation and stand ready to rescue the persecuted ones whenever the purpose of God in allowing the trial is accomplished.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God—and white robes were given unto every one of them." During the reign of Anti-christ, millions of people were put to death in the most cruel manner possible as the worst of criminals and lunatics. The light of the Reformation dispelled the darkness of bigotry and intolerance and proved that Huss, Jerome, Latimer and many others were not the base characters they were accused of being, but were true, loyal men, willing to suffer death rather than do wrong. Their blood with that of righteous Abel cries to God for vengeance, and when the days of trial for all of God's people are finished they shall come forth in the first resurrection clothed with robes of



Earthquake, Lisbon, 1755--Opening of Sixth Seal.

righteousness and immortal glory.

When the sixth seal is opened plain, definite signs are given of the second advent of Christ. The first was the great earthquake of Lisbon, November 1, 1755. In May 1780 the signs in the sun and moon were fulfilled; a few years later, November 13, 1833, there was such a meteoric shower as fulfilled the prophecy and caused eye witnesses to think that the day of judgment had come. Since that time nearly every year has recorded additional evidences, some striking signs that the "great day of his wrath" is near. How important then that all of us consider well the answer to the solemn question "Who shall be able to stand?" Human probation closes with this seal. Therefore it is time, high time to make our "calling and election sure" while the door of mercy is still open.

The seventh seal opens to our wonder-

ing view visions of the joys in store for the people of God in eternity. The golden harps of heaven are silent for a little season while "all the holy angels" come with Christ to gather from every kindred, tribe and nation the faithful ones to receive their rich reward. Then the arches of heaven will ring with shouts of praise as with one voice they join in the "Song of Moses," and the "Song of the Lamb." How thankful we should be for the unsealing of the scroll of time, and the opportunity to join that happy throng.

W. G. KNEELAND.

Not with Observation

"The Kingdom of God cometh not with observation; (with outward show, margin) neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you." Luke 17: 20, 21.

The Pharisees had supposed that Jesus would make good His claims to be the Great Teacher, and the fulfillment of the statement of the Kingdom of Heaven is at hand, by making some great demonstration, accompanied by outward show. They had waited long and from the human view point nothing had yet been done. So in our text they come to Jesus and demand of Him when the Kingdom of God should come.

In His reply, which we have quoted, Jesus states a most important truth concerning the "Kingdom of God, and the method of its establishment which needs study in this our day.

First, the Kingdom of God cometh not with observation, or outward show." When earthly kingdoms wish to make an impression they marshal the serried ranks of their armies, and assemble their navies. They make great outward show and other nations are favourably impressed according to the magnitude of the display.

This spirit of glorying in material display has even leavened the professed Christian Churches. So that men judge the Kingdom of God by the stateliness of its ritual, the magnificence of its buildings, or the number of its preachers and adherents.

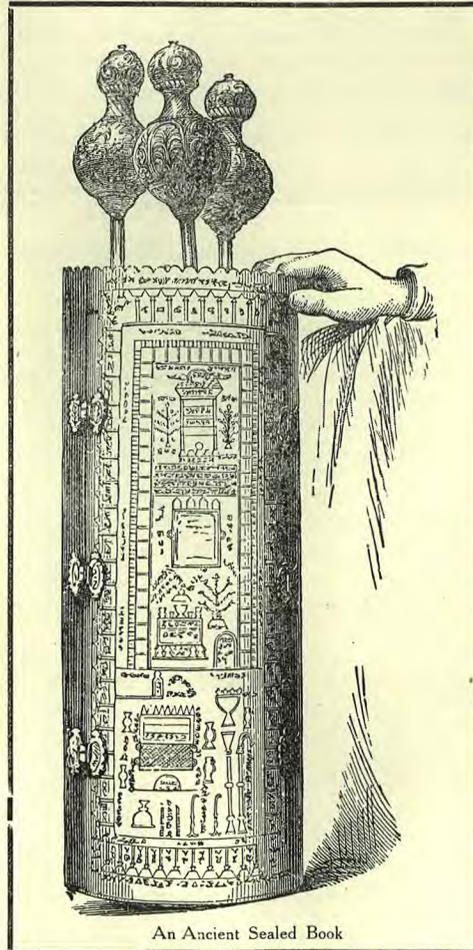
But all this is contrary to the genius of the Gospel and the Kingdom of our Lord Jesus Christ. "The Kingdom of God cometh not with observation."

In all ages God has taught this truth. Through the prophet Zechariah, he had taught Israel, "Not by might (armies, margin) nor by power, but by my spirit saith the Lord of Hosts;" "For who hath despised the day of small things." Zech. 4: 6, 10. Here we have the secret of the matter. Our God is not dependent on the material progress for the success of His Kingdom, not by might, the might of the fleshly arm, as exemplified in

armies, not by power, but "by my spirit saith the Lord of Hosts."

In his conversation with the woman of Samaria, Jesus said "But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is spirit and they that worship him, must worship him in spirit and in truth." John 4: 23, 24.

God's Kingdom and worship is not material, but spiritual. It depends not on the arm of flesh, nor on the strength of material progress or possessions. God is a spirit, His Kingdom must be introduced and established, according to the



An Ancient Sealed Book

operation of the Holy Spirit. And this is diametrically opposed to the manner of men. From the human standpoint its strength seems weakness, its wisdom folly.

Elijah had an experience that well illustrates this thought as recorded in 1 Kings 19: 9-13.

Apostasy had come into Israel's history. A heathen queen seemed to shape all Israel's affairs. Prophets of Baal overran the land, with great pomp and outward show, they seem to have been completely successful. The worship of Jehovah appeared to have been blotted out. Even Elijah the prophet of God said, "and I, even I only, am left."

But God sees not as men see. He has not forsaken the earth. Even in the hour of apparent universal apostasy, he assures the prophet that he has seven thousand in Israel who have not bowed the knee to Baal. He then reproves the faithlessness of the prophet by a practical demonstration of our text that illustrates well the subject before us.

Elijah was commanded to go forth and stand on the mount. And a great and strong wind rent the mountains insomuch that even the rocks were broken in pieces. Where can we exceed that even among modern hurricanes. But the Lord was not in the wind. After the winds, came an earthquake and the mountains heard and were rent assunder. "But the Lord was not in the earthquake." After the earthquake, a fire, and that fire burnt as fires can only burn in the wake of an earthquake. Survivors of the San Francisco and Kingston earthquakes know well what this means. But the Lord was not in the fire. And after the fire a still small voice. Then Elijah knew that God had come to him. He wrapped his mantle reverently about him and went forth to hear what God had to say.

And thus has God always worked. His Son at His first Advent was born in a manner, the lowest place, in the least city of Judah. His forerunner dwelt in the wilderness, clothed in raiment of camels hair girded with a leather girdle. But the power of the still small voice was there and all Israel were stirred.

When the apostles went forth into all the world according to the command of the great Commission, they did not go with great outward display.

Listen to the apostle to the Gentiles as he relates his experiences appointed unto death. . . . "We are fools for Christ's sake. . . . We are weak. . . . Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted and have no certain dwelling place; and labour working with our hands; being reviled we bless; being persecuted we suffer it; being defamed we intreat: we are made as the filth of the world and are the offscouring of all things unto this day." 1 Cor. 4: 9-13.

In Paul's second letter to the Corinthian Church he further enlarges on this subject. In both chapters eleven and twelve we find the proof of Paul's ministry and apostleship. It is neither the institution of elaborate ritual, nor the erection of stately edifices; but rather the hardships and persecutions endured, and the evident working of the mighty power of God through weak human instruments.

(concluded in September)

"OTHER books we may read and criticize. To the Scriptures we must bow the entire soul, with all its faculties."

EDITORIAL

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The Sabbath Commandment

THAT commandment of the Decalogue which requires the observance of the Sabbath is a strong proof within itself of the obligation of all generations to observe it as a just and true requirement of the great I Am. Let us consider for a little that which is revealed by this command placed as it is in the very center of the law of the Most High God.

Known to Previous Generations

It is introduced by the word "*Remember.*" To remember designates previous teaching or learning. To remember, one must then have been previously taught concerning the day of which this command speaks. This leads us to the latter portion of the command in the eleventh verse which states, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh-day." It was given then at creation, at the close of that wonderful week in which God from nothing made the beautiful world in which we live, for "he spake and it was, he commanded and it stood fast." Psa. 33: 9.

But says one, had not the sabbath of the Lord been forgotten? Had it not been neglected by all up to this time? It is manifestly evident that God's holy day had not been forgotten by Israel, that they knew of God's requirements and at the least in part were obedient to His requirements, for we read, "And it came to pass, that on the sixth day, they gathered twice as much bread, two omers for one man: . . . and he (Moses) said unto them, This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath unto the Lord." And when the morrow of the sabbath came and the extra portion remained sweet and pure he instructs, "Eat that to-day; for to-day is a sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it but on the seventh day, which is the sabbath, in it there shall be none." And when some went out to gather on the Sabbath the Lord speaks again to Moses, "How long refuse ye to keep my commandments, and my laws?" His laws, handed down through the generations of the centuries preceding had not been entirely eradicated from the minds or lives of his people even in Egyptian bondage and servitude. Even now, before the written law was given at Sinai or proclaimed in thunder tones

from the mountain amid fire and smoke, God asks the question of those who disobey among his people, "How long refuse ye to keep my commandments, and my laws?"

Abraham Obedient

It is also manifestly evident in view of the forgoing question that Abraham was obedient in his observance of the law of God in this respect, for the twenty-sixth chapter of Genesis says, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." In the keeping of God's commands was included sabbath keeping (Exo. 16: 25, 26, 28) hence Abraham must have been obedient in this respect.

Being known to the people of previous generations, in proclaiming the law from Sinai, God could say to them, "Remember the Sabbath day to keep it holy," both as a reminder of what they had known through the teaching and example of an obedient ancestry and as a command from Him to themselves and their generations after them. Transmitted teaching from generation to generation had done its work but from Sinai was proclaimed anew the fullness of the blessing and power that came from a faithful observance of that day in which the Lord "rested from all his works which he had made."

Sabbath Blessed and Hallowed

In the last clause of verse eleven in Exodus 20 we read, "Wherefore the Lord blessed the sabbath day and hallowed it." God not only saw fit to set apart for a holy use the seventh-day of the week but he blessed it that it might be a blessing to all who faithfully rested during its sacred hours. In Genesis 2: 1-3 we read, "God blessed the seventh-day and sanctified it: because that in it he had rested from all his work which he had created and made." This sets forth the reason for its being set apart for man,—because God had rested upon it at the close of creation, he placed upon it his blessing that it might be a blessing to all those who kept it. "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. It was to be a blessing to man, made for him that he might thereon be blessed in resting from labour and in considering the ways and works of him who first rested during its hours.

That it will still be found a source of infinite blessing to all who are faithful in their obedience to the Creator is evidenced from the Scripture which says, "If thou turn away thy foot from the Sabbath, from doing *thy* pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: then

shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." "Isa. 58: 13, 14. God adds his Sabbath blessing to every soul who is careful to seek him and his ways during the Sabbath hours and who thinks nor does nothing for his own pleasure or profit. The godly man is known by the strictness of his life in this respect, for the same Bible tells us that *My Sabbaths* "shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20.

Surely in these days when the vast majority of mankind are spending God's hours of sacred rest in the seeking of their own interests or pleasures it is the duty of every faithful christian to turn away his foot from God's holy day and once more devote faithfully each hour of the Sabbath to seeking Him who is able to bless us and make our lives a blessing.

Hardened by Sin

SIN hardens the person who continues in it till he becomes allous to the pleadings of the divine conscience. Paul expresses this clearly in Hebrews 3; 13 when he says, "Exhort one another . . . lest any of you be hardened through the deceitfulness of sin." He recognized as must every one who carefully considers the matter that to cover up sin, to allow it to grow in our members, to excuse the sinful tendencies which are apparent in men is to allow those tendencies to encrust and harden the nature of a man until the sin becomes a habit and is finally excused as not being so harmful after all.

The dire results of such a course are well illustrated in the experience of the borough of San Fernando, Trinidad with its water supply. They had changed their source of supply and laid the mains to carry the water into the city. The tests showed that the water was charged with a deposit of lime but they were passed by as of little moment. Year by year the supply needed for the borough became greater but the actual supply could not meet the demand. Investigations were ordered and the pipes were found to have been reduced by the lime deposit to one-third of their original carrying capacity. New pipes must be laid throughout the city and a new source of supply found.

So with men's hearts. Sin encrusts them; chokes the channel of spiritual power and finally hardens the man so that the promptings of the spirit of God cannot reach his heart. Dear reader, let us eschew evil and follow Christ lest the deceitfulness of sin harden our hearts.

Health and Temperance

The Hotel Bar

A bar to heaven, a door to hell,—
Whoever named it, named it well.

A bar to manliness and wealth,
A door to want and broken health.

A bar to honour, pride and fame,
A door to sin, and grief, and shame.

A bar to hope, a bar to prayer,
A door to darkness and despair.

A bar to honoured, useful life,
A door to brawling, senseless strife.

A bar to all that's true and brave,
A door to every drunkard's grave.

A bar to joys that home imparts,
A door to tears and aching hearts.

A bar to heaven, a door to hell,
Whoever named it, named it well.

—Selected.

Faced Him

A MINISTER, newly settled in Glasgow, Scotland, determined to visit every person in his parish. He began his rounds, and succeeded in finishing the entire list—with a single exception.

Up four flights of stairs in a poor tenement house lived, or hovelled, an intemperate man who was so repulsive and savage that he dared not meet him. The minister's friends had warned him not to call there for fear of personal harm. The wretch had driven his family away. Nobody could live with him, and he was best let alone. He was a "beast." This was confirmed by the minister's own impressions the few times he had seen the drunkard, and he shunned him.

Still the good man could not help feeling ashamed of his fears, and the shame grew upon him the more he thought of the matter.

At last, one bright morning, rising after a perfect night's rest full of vigour and spiritual courage, he said to himself: "Now is my time to go to Piper's Alley and see Tim Burke. I'm just in the mood."

He went straight to the place, climbed through the dirty entries, and knocked at the man's door. He listened, and then knocked again—and soon after, again. The drunkard must be in at this hour, if ever, and he resolved not to lose his errand.

Finally he lifted the latch. There was no lock, and the door slowly opened. Before him, crouched over the fire-place, he saw Tim Burke, the "beast." Wild and dangerous enough the creature looked, in his filth and rags, and with his glaring eyes.

"Who be you?" That was his first greeting to his visitor.

"I am a minister."

"Minister! What d'you want?"

"I came to see you?"

"Well, look at me, then," and the man rose to his feet and came forward.

"Ain't I a beauty, eh?" stepping nearer and nearer. The minister expected an attack, and was prepared for it.

"Have you looked enough?" said the drunkard, approaching so close that his visitor caught his foul breath. "Now, I'll tell ye what I'm goin' to do. I'm goin' to kick ye downstairs!"

"Hold on, hold on! Not now!" said the minister. "If you kick me downstairs, I'll have to come all the way up again. I've got a call to make on the next floor. Wait till I come back, and then if you conclude to kick the minister who wanted to make you a friendly visit, why, I shall be at your service."

"Well, you are a cool one," muttered the drunkard, and he went and sat down again.

After making his call, the minister returned, and presented himself according to promise; but he found the man not at all disposed to kick him now. He had evidently been thinking

"Sit down," said he; and the minister sat down and talked with him like a tender brother; and when he spoke to him of his wife and children, the tears began to roll down the poor drunkard's cheeks. "Oh, I'm a God-forsaken wretch, beyond mercy!" he groaned. But the minister pointed him to Christ, and knelt and prayed that the fallen soul might have strength and grace to rise again.

The good man followed up his prayers with persistent kindness, and faithfully stood by Tim Burke till he saw him reunited to his family, and established in honest employment, a sober, right-minded, church-going man.

Ever afterwards, when inclined to be afraid of a repulsive duty, it was enough for the minister to remember that day when he "rescued the perishing."—*Good Tidings.*

Cold Water

THERE is no drink more refreshing when one is thirsty than pure, cold water. Many drinks have been concocted from many things, but, after one has gone the rounds and tried them all, there is nothing equal to pure water to slake the thirst and purify the tissues of

the body. In fact, it is only the water in any drink that quenches the thirst. In "Essay on Health and Long Life," Dr. Cheyne says: "Water was the primitive, original drink, and happy had it been for the race of mankind if other mixed and artificial liquors had never been invented. Water alone is sufficient and effectual for all the purposes of human wants in drink."

Charles Lamb speaks of it thus: "O, if a wish could transport me back to those days of youth, when a draft from the next clear spring would slake any heats which the summer suns and youthful exercise had power to stir up in the blood, how gladly would I turn to thee, pure element, the drink of children!"

—*Home and Health.*

Sleep

It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily recreation. . . . God is thus all the while presenting the cup of life afresh to our lips. Thus, after a night of peaceful sleep, we behold the world as new, and fresh, and wonderful as it was on the first morning of creation, when God pronounced it "very good." And sleep itself is a divine alchemy that gives us ourselves with our primitive energy of body and mind.—*T. T. Munger.*

Story of a Wrecked Life

SOME years ago, the body of a young man, about twenty-five years of age, was found in the Mersey at Liverpool. He was well-dressed, evidently one of the well-to-do classes. There was no clue to his identity, but in his pocket a paper was found with these words written on it—

"Let me rot! I have good friends, have had good friends, but am now a miserable sinner. Not a farthing. Everything has been done to make me a useful citizen of the world, but I have abused everybody's confidence. Let me perish! God be merciful unto me a sinner! Nothing will be found on me to show who I am, but I might have been in a very comfortable position all the days of my life if it were not for drink. This accursed stuff has led me to commit suicide."

The report of the inquest went the round of the Press. In less than two months the Coroner received more than two hundred applications from parents in different parts of the country asking for particulars, such as height, colour of hair, etc.—two hundred, that is, who had sons lost to them, and to whom the description in the papers might have applied.—*Canon Ellison.*

OUR YOUNG FOLK

Be Kind to the Loved Ones at Home

Reserve your best smiles down deep in your heart,

When you with acquaintances roam;
And when you have done with the world's busy mart,
Go, lavish them freely at home.

Retain your best looks whoever you meet,
And however life's billows may foam;
O cherish sweet love, for life's joys are so fleet,
For the dear ones toiling at home.

Your home may be lowly, and you may be poor,
And far from the land of your birth;
But if love's golden star shines in at your door,
'Tis the brightest abode upon earth.

Selected.

Hints from Happenings

THERE were two assistant doorkeepers on duty at the National House of Representatives. One of them was approached one day by a large man, who said he wanted to find Senator Sargent, of California.

"That's none of my business!" the doorkeeper answered, curtly. "Senators are at the other end of the building."

"I know that," the large man answered, "but he can not be found in the Senate wing, and they advised me to look over here. Can't you help me?"

"No, I can't. I have trouble enough looking after the representatives."

The business man was going away when the second doorkeeper stopped him, and politely offered to look for the senator, if he would wait. Senator Sargent was found dining in the restaurant with the California representatives, and promptly went out to meet the caller, greeted him heartily, and invited him to join the company at the table.

Before entering, the stranger turned to the doorkeeper who had helped him, and asked him to come to his hotel at eight o'clock that evening. It was C. P. Huntington, the great railroad builder, multimillionaire. He took the obliging doorkeeper into his own pay at a salary nearly double what he was receiving, and he rapidly became a man of fortune and of wide popularity in Washington. His name was Col. John Boyd.

That is only one illustration of the way politeness pays. It does not always pay so promptly, but it always pays. It does not always pay in dollars, but it often does, and it always pays in what is better than dollars. It pays in lighter hearts—yours and the other fellow's. It pays in a better and happier world. It pays in men's love. It pays in God's approval.

"If you are not polite enough," said Joubert, the witty Frenchman, "it is be-

cause you are not human enough." In other words, the more courteous you are the more of a man you are, and the more of a woman. Politeness pays—*Amos R. Wells in Young People's Weekly.*

How He Rose

THE superintendent of a city missionary society in an Eastern city found in his office early one morning a lad of eleven years, who brought back a bundle of second-hand clothing that had been sent to his home the day before. "Mother thanks you for this," he said, "and for the help you have given us since father died; but it won't be necessary to send us anything more. I've got a job, and I'm going to take care of mother."

It was large talk for a small boy and the weekly wage on which he began his independent career was not enough to provide for any extravagances. The mother, too, had to share in the labour and sacrifice at the outset. But the boy made his word good. It was the last time the family received aid from the missionary society.

On the other hand, it was not long until the little mission chapel which the family attended began to send a small contribution to the society that assisted in its support. It was the young lad, still a boy in his teens, repaying the former assistance. During this time he often made his luncheon on crackers, and his clothing was both meager and worn; but all the time he was leading a life of temperance, patience, and quiet devotion to duty that impressed his companions and caused him to be more and more trusted by his employer.

It is no wonder that the young man rose in his career till he came to own a large business. Such a sequel is not uncommon enough to be surprising. But the fact worth recording is that through it all he maintained a loyalty to his moral and religious principles and a sympathy with those who have to struggle, which have brought him honour in the city where he lives.

Not a few men now occupy homes of their own through his quiet, timely offer to an employee to build him a house and accept the rent as repayment. Not a few men in temporary distress have had their life insurance premiums paid by him till they were on their feet again. In two colleges there is always some student whom he is supporting. To the church of which he is a member he gives liberally, not only of money, but of what

costs him more—time and constant thought.

Without acquiring large wealth as estimated in these days, he has been a constant giver to a multitude of good causes, and is a director of the city missionary society to which in his boyhood he returned the gift which his heroic resolution made superfluous.—*Youth's Companion.*

Influence

THE life of Christ was an ever-widening, shoreless influence, an influence that bound him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the lifegiving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we can not free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed; and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our

(continued on page 12)

THE HOME

An Evening Hymn

THE evening, softly falling,
Has sent the birds to rest,
And e'en the flush of sunset
Has faded from the west:
So brood above us, Holy Dove,
Overflow our hearts with peace and love.

The fragrant flowers have folded
Their silken petals fast,
And now they wait in safety
Till dews of night are passed:
So, Jesus, close our hearts to sin,
Be Thou the welcome guest within.

And through the twilight beaming
There shines the evening star,
Its matchless glory sending
From the depths of space afar:
So shed upon us, Lord, Thy light,
E'en through the darkness of the night.

O God, our Light resplendent!
O Christ, our Saviour dear!
O sweet, rest-giving spirit!
Thy children feel Thee near:
And ever thus with us abide,
Our Saviour, Comforter, and Guide.

—Tilly Aston.

Ministry of the Home

THE restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life;" and the heart of the community, of the church, and of the nation, is the household. The well-being of society, and success of the church, the prosperity of the nation, depend upon home influences.

The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. Concerning these years the Bible record is very brief. No mighty miracles attracted the attention of the multitude. No eager throngs followed His steps or listened to His words. Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot, He "increased in wisdom and stature, and in favour with God and man."

During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration.

He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society. None said that He had wrought a miracle; yet virtue—the healing, life-giving power of love—went out from Him to the tempted, the sick, and the disheartened. In an unobtrusive way, from His very childhood, He ministered to others, and because of this, when He began His public ministry, many heard Him gladly.

The Saviour's early years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent. The circle of family and neighbourhood duties is the very first field of effort for those who would work for the uplifting of their fellow men. There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far reaching results than does the work of fathers and mothers.

It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!

Great efforts are put forth, time and money and labour almost without limit are expended, in enterprises and institutions for reforming the victims of evil habits. And even these efforts are inadequate to meet the great necessity. Yet how small is the result! How few are permanently reclaimed!

Multitudes long for a better life, but they lack courage and resolution to break away from the power of habit. They shrink from the effort and struggle and sacrifice demanded, and their lives are wrecked and ruined. Thus even men of the brighter minds, men of high aspirations and noble powers, otherwise fitted by nature and education to fill positions of trust and responsibility, are degraded and lost for this life and for the life to come.

For those who do reform, how bitter the struggle to regain their manhood! And all their life long, in a shattered constitution, a wavering will, impaired intellect, and weakened soul-power, many reap the harvest of their evil sow-

ing. How much more might be accomplished if the evil sowing were dealt with at the beginning!

This work rests, in a great degree, with parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like a cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundredfold more good would result. Habit, which is so terrible a force for evil, it is in their power to make a force for good. They have to do with the stream at its source, and it rests with them to direct it rightly.

Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honour to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above.—*Ministry of Healing.*

Is it Possible to Gain Strength After Fifty Years of Age?

FOUR years ago Horace Fletcher, the apostle of the chewing reform, astonished the world by the remarkable feats of endurance that he exhibited when tested by various noted investigators. A few years before that his health had been completely wrecked. After failing to receive help from physicians, he hit upon the idea of curing himself by most careful mastication of his food. His taste soon began to reject his former allowance of flesh foods and other hurtful articles of diet. His physical ills disappeared, and it was then that he submitted to the various tests of endurance which demonstrated so clearly the value of his theories and practices.

Now again, after four years, he has recently submitted to another set of tests under the supervision of Professor Chittenden, of Yale. Among other feats, he lifted three hundred pounds three hundred and fifty times in succession. Following him, eighteen Yale students, most of whom were trained athletes or gymnasts, attempted the same thing. It was found that the best man among them could do it only half as many times.

After this experiment Mr. Fletcher was able to hold a glass brimful of water in either hand without spilling any. Remember this was in a man now nearly sixty years old, and remember further that less than ten years ago he was in such a wretched physical condition that he could not get life insurance. The important thing is that at his age a man

can show progressive improvement in his muscular strength.

In a recent editorial in the *Journal of the American Medical Association*, commenting upon this remarkable showing, the editor states:—

"That a man by careful attention to his diet can gain in endurance and general efficiency after fifty without systematic training is well worth knowing."

He then adds this wholesome advice:—

MISSIONS

Beauty of Purpose in Service

CHRIST never asks of us such labour,
As leaves no time for resting at His feet;
The waiting attitude of expectation,
He oft times counts as service most complete.
He sometimes wan's our ear,—our rapt attention.
That He some sweetest secret may impart;
'Tis always in the deepest silence
That heart finds fellowship with heart.
And, yet, He does love service when it's given
By grateful love that clothes itself in deeds;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.
Then seek to please Him, in whatso'er He bids thee;
Whether to do, to suffer, or lie still;
'Twill matter little by what path He leads thee,
If in it all thou seek'st to do His will.
—Selected.

Sierra Leone, West Africa

THE next feature which will attract attention will be the absence of traffic, and the mode of conveyance by the natives. Everything is carried (toted) on the head, whatever its weight may be. Individuals are carried in hammocks or pushed in 'rikshas as they are called here. Horses do not enjoy health, hence they are not imported.

The toting of babies is a novelty. The child is placed astride the mother's back, and is then lashed on by some kind friend who happens to be near by. In this posture it remains for hours at a time, sleeping and awaking at pleasure. When carried in the sun no cover is placed on its head, the direct rays of the sun striking it square on the head.

Farming is the chief occupation of the native. Among them are found blacksmiths, goldsmiths, basket and hat makers, and men of other avocations that display unconsciously mechanical skill worthy of any trained artisan.

Cassava fofoo and rice form the staple articles of diet, with a sparse use of potatoes and peas. The people attain the ages of 80 and 100 frequently, and are well-developed and strong. This disproves the statement made by scientists that starchy foods cannot promote health and strength.

"Physicians should impress on the public and on the individual the important fact that too much food, especially too much meat, is eaten by a considerable portion of the population. The belief that there is something especially strengthening and nutritious in meat is not well founded. The function of a perfect food is much more nearly fulfilled by bread with its natural complement of butter."—*David Paulson, M. D.*

Pepper is used with every meal, being fed to babes when a few months old, and injected into the abdomen of children of a few weeks by the Kroo tribe, despite the piercing cries of the little ones. The result of this extreme use of pepper is seen in the cutaneous diseases with which many are afflicted.

Religion

Fetish worship in its various forms is the prevailing religion, and even professed Christians are not exempt from participation in these childish rites. The offering of human sacrifices is not a thing of the past, but an issue that continually confronts us.

Mohammedanism ranks next, its adherents being faithful to the doctrines of Islam.

So-called Christianity comes up in the rear, but with tenets so transformed by the two foregoing religions that it is hardly discernable. It is sad to say that mission work in West Africa has been an utter failure. Results prove this fact quite clearly. From the minister to the lay-member witch-craft and vices of all kinds are practised indiscriminately. Those who enter Africa with principle soon forget the purpose of coming, and are immediately absorbed physically and spiritually.

One of the principal causes of a low Christian standard is the use of alcoholic beverages. The European comes with the Bible in one hand and the rum bottle in the other (a little in advance of the hand in which is the Bible), and thus he christianizes (?) Africa.

Superstition is so mixed with religion that it cannot be conveniently separated. The following illustrates to what extent superstitious ideas reach:—Satan's first lie to mankind that a man does not surely die is believed by the natives with a vengeance. When one dies, friends and relatives gather around the corpse, and talk to the departed one as if he were alive. After burial, food is placed at the door of his home that he may eat and be satisfied. It is believed that these individuals return to earth again in the flesh, assuming some other form and feature, and so that no im-

sition may be practised, parents mark their children when young in order to know them when they return after death.

Should rheumatism or some other muscular or nervous disease affect an individual, superstition teaches that witchcraft has caused it and therefore it must be resorted to for relief. There is scarcely a person whose body does not bear incisions made by the bush-doctors who use various devices and charms to charm away the people's money.

Secret societies are abundant, and in these superstition is the order of the day. Magistrates, town-clerks, opulent natives, and even Europeans become members of these societies with a view to success in business.

Education is not in a backward condition, comparatively speaking, there being high schools coping with those found in other British Colonies. But there is a lack somewhere. As in England, the head alone is dealt with and not the hand.

There are three high schools for girls and five for boys, but the graduates therefrom are utterly unfit for domestic life. An American Industrial Academy has just been dedicated to its important work, and we expect great things from it.

The Needs of West Africa

What does West Africa need?—Consecrated, educated men and women that are true exemplars of the Christ-life, who will reach the people by adapting themselves to surrounding conditions, and yet live in such a high spiritual atmosphere as to draw all men to Christ. Fanaticism and zeal *without knowledge* will not answer just now. A thorough education is needed, comprehending a knowledge of the arts and sciences and the application thereof, before one should start for Africa, else his mistake will be apparent when he reaches here. The subtle arguments of Mohomedans, and the cunning insinuations of Christian ministers have to be met by the one proclaiming the last message to a sin-cursed world. Then the people must be taught *how to live*. Without the essentials to meet this situation one cannot be a success in Africa. May the Lord raise up such to answer the "Macedonian cry."

"They are waiting in the wild,
Sick and weary and defied,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread—
Waiting! Waiting!

Yet not voiceless or alone,
For their cry to heav'n hath flown,
And the Master waiteth too,
Waiteth ransomed souls, for you,
Till the life devotion sweet
Be outpoured at His feet—
Waiting! Waiting!"

L. W. BROWN.

Our Work and Workers

NEW workers have just located at Smyrna, Asia Minor.

ELDER F. G. LANE and Brother A. A. Clarke are holding a series of meetings at Plymouth, Montserrat, W. I.

WORD from Kingston, Jamaica informs us that the Kingston S. D. A. Church will be completed about the end of July.

THE S. D. A. Church at Port-of-Spain, Trinidad has just been furnished with gothics above the windows thus completing the building.

EARLY in July Elder W. A. Sweany baptized fourteen in the ocean at St. Patricks, Grenada, all of whom united with the Mount Rose Church.

BROTHER JAMES G. DASENT reports the baptism of eight in St. Vincent during a recent visit by Pastor L. E. Wellman the president of the East Caribbean Conference.

ELDER GEO. F. ENOCH writing us from India says that they are busily engaged in the language study and are just beginning to make themselves understood by the people.

REPORT from China tell of the opening of new stations at several places in the vicinity of Amoy and Canton, China. This means greater calls for the future, and we trust both labourers and means will be forth coming.

ELDER W. G. KNEELAND, president of the Jamaica Conference and Associate Editor of the CARIBBEAN WATCHMAN is visiting the camp-meetings during a summer tour in America in the interest of the West Indies.

FROM the Australian *Union Conference Record* we learn of the dedication of a new publishing plant at Fiji in the Pacific Islands. The new plant consists of a large cylinder press, cutter, etc. The work began in Fiji with a hand press. Thus God cares for his work in the earth and prepares the way for his last messages to be proclaimed.

IN every portion of the world to-day the calls for workers for the cause of God are greater than the supply of men for the places. Surely the Lord is indicating His intention to finish the work in this generation. If his followers are not alive to their duty it were well to remember Christ's words to the Pharisees of old, "If these should hold their peace, the stones would immediately cry out.

rations to preserve the peace. One of the hardest problems of the Western Hemisphere is to preserve peace within the Spanish nations.

Bubonic Plague, Trinidad

BUBONIC came to Trinidad late in May. Since its beginning there have been seventeen cases, fifteen of whom have died. Two are still in the isolation hospital at St. James. No cases have occurred since the 6th of July and clean bills of health are being issued. The plague germ is still existant, it is supposed by some who claim that rats have been caught who were suffering from the disease. The medical men are hopeful that they have the matter under control and are continuing the fight to this end. Business has been rather stagnant owing to the inconveniently close quarantine, but hopes are reviving with the non-recurrence of the dread scourge

Persia

THE Shah of Persia took matters into his own hands in the capital of that country during the month past, and as a result, Persian Cossacks having been brought at his order and the city was turned over to their cruelty. A reign of terror resulted. The Shah has succeed for the time at least in quelling the political agitations in his dominions but only at the cost, it is said, of over four thousand of the lives of its leading citizens. Some of the state counsellors fled to the foreign legations for refuge and are still under the protection of those legations at this writing. In a proclamation issued since the massacre the Shah states that he will uphold the constitutional guarantees but has taken the course before stated to rid the state of those political agitators who would subvert the authority of the government and who keep the country in constant turmoil. Other developments are looked for in the near future.

Plague-History-Preventive Measures

A RECENT telegram from Washington relative to the rapid spread and threatening danger of bubonic plague, says:—

"Surgeon-General Wyman, in this week's public health reports, has issued a warning to the world on the prevalence of the plague. The spread of the terrible disease since it first made its appearance in 1894 in China, has been appalling. In 1896 it appeared in India, Japan, Asiatic Turkey, and Russia. In 1898 Africa was invaded, and in the following year it swept over the border lines of Europe and claimed its thousands of victims in Austria and Portugal. By the year 1907 it had made its ghastly appearance in almost every civilized country, even the United States being invaded on the Pacific Coast. To give an idea of the horrible ravages of the disease, the reports from India on the first year of its appearance showed 3,000 deaths; in 1907 there were 1,400,000 cases reported, with 1,200,000 deaths. In 1894 there was only one country infected; in 1907 there were fifty-one countries.

"Dr. Wyman in his article urges the most vigorous international warfare against the scourge. Rats and the fleas that they carry are believed to be the most common means of the plague's spread, and he therefore advocates a campaign of extermination against the rodents. Coal oil has been found to be a most valuable aid in preventing the spread of the plague, for fleas cannot live where it is used freely. The scientific investigators employed by the British government found that the coolie employees of the oil works in Bombay and Calcutta were singularly immune from the plague, although they lived in settlements where thousands of others were dropping dead almost daily. Dr. Wyman recommends that the authorities of all seaports compel the unloading of vessels from plague ports by lighter, and advises that until they have been unloaded and freed of rats all such ships shall be kept at least a quarter of a mile from shore, so that the rats on board will not be able to swim to land."

MARCH of EVENTS

Explosion

AN explosion occurred on board the U. S. S. Tennessee at Los Angeles, California, June, in which six were killed and eight injured. The cause was bursting boiler tubes.

Naval Experiments

EXPERIMENTS with the Monitor "Florida" of the United States navy in which she was torpedoed in a vital portion of her hull did not result in sinking the ship. Her water tight bulk heads kept her floating even when an immense hole was torn in her hull.

New Japanese Cabinet

THE Prime Minister of Japan, Marquis Katsura, has presented the names of the new cabinet to the Mikado. The Japanese Press claims that the changes were pre-arranged and that the system is a subversion of constitutional government.

American Presidential Nominations

THE following persons were nominated by their respective parties for president and vice-president of the United States at the recent conventions. Republican; for president, Wm. H. Taft, of Ohio; for vice-president, Jas. S. Sherman of New York. Democratic; for president Wm. J. Bryan, of Nebraska; for vice-president, Mr. Kern of Indiana.

British Naval Maneuvers

THE British naval maneuvers in the North Sea were carried out early in July. Three hundred ships of all classes took part in the maneuvers, twenty-six being battleships, twenty armoured cruisers, twenty-seven cruisers of other types and one hundred and twenty-six torpedo craft. Admiral Lord Charles Beresford was in command.

The Quebec Battlefields and the Prince of Wales

THE Prince of Wales arrived in Halifax, N. S. on the 22nd of July en route to Quebec, Canada, to take part in the celebrations in

honour of the dedicating of the battlefield on the plains of Abraham as a National Park. The Atlantic Fleet accompanies the Prince on his journey. Rumours have been abroad of his visiting the United States but these are denied.

Olympic Games

AT London, England in connection with the Franco-British Exhibition are being held the contests of the International Olympic Games. Five hundred and thirteen English, two hundred and nineteen French and one hundred and forty-eight American contestants are taking part. King Edward and Queen Alexandra were present at the opening.

Quarantine Convention

AT the West Indian Quarantine Convention at Bridgetown, Barbados early in July it was decided to lengthen the quarantine period for those colonies within the Convention from seven to ten days. We believe this to be a right step and for the best good of the colonies as a whole. Dr. Clare of Trinidad was the only dissident.

Morocco

THE difficulties still continue in Morocco between the rival sultans Mulai Hafid, the pretender and Abd-el-Aziz the formerly recognized ruler. The sun of the pretender continues to rise in spite of all opposition and present indications are that he will control the country unless the French intervene, toward whom he seems to have a vengeful spirit as well as a hatred of all foreigners.

Central America

ALL is not quiet in Central America since the formation of the central judicial body for the five nations which compose the Union. The establishment of the court at San Jose, Costa Rica is to be the occasion at its inception of suits of one nation against another because of inciting to revolution. The U. S. and Mexican governments are making the necessary prepa-

... THE ...
Caribbean Watchman

AUGUST, 1908

MANY expressions of sympathy have come to Mrs. R. L. Price, since the death of her husband, the former manager of this office, and she desires us to express to those who have shown so many tokens of kindly regard, her deep appreciation of their kindness in her bereavement.

INSTRUCTIVE Stories for the Home, the latest volume from the press of the Watchman Publishing Company, came to our desk this week. It is an excellent little work of 152 pages beside illustrations, of which there are six, all appropriate and neatly printed. The twenty odd stories within its covers are indeed instructive in their moral and spiritual lessons, and will be found helpful to all who are fortunate in their possession. The book is well printed, has a very well designed cover, is bound with cloth back, stapled through the back and should wear well even with hard usage. Price 36cts. post-paid. Address the publishers or ask for it of any WATCHMAN agent.

IN a recent number of the *Daily Graphic* there is recorded a resume of the meetings of the "C" section of the Pan Anglican Congress in which we are told by one of the leading speakers of the day that all reasonable men long ago gave up the idea that there was any efficacy in the baptism of infants, and he goes on to advocate the abolishment of the ceremony altogether. This view is expressed as the Anglican view in the matter by the *Graphic*. If it is true, it would be excellent to see an application of the doctrine in the West Indies. One thing is certain, there is no foundation for the custom in God's Word which declares, "Repent and be baptized," and the sooner all see and act according to the scripture view the better.

Begin Well

FOR people who want to start each day aright there is nothing to be compared with the Morning Watch. Do not argue against it before you try it. The plan is very simple; and when acted upon, its results will surprise you. Just set apart the first half hour, or even the first ten or fifteen minutes of each day, for Bible study, prayer, and quiet thinking. Before you mingle with men have a talk with God, and then go out inspired for a day of victory and service. We need this daily vision of His glory. David felt the need of the morning watch when he said: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." David must have found that when he looked up trustingly in the morning he did not have to look down guiltily at evening. We shall find it so. One author, who believed in the efficacy of a right start, gives us this message: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it be face to face and heart to heart—will change the whole day, and make every thought and feeling different." And so, brethren and sisters, let us begin each day as He would have us—"in the secret of His presence."—*Ernest Lloyd.*

(Continued from page 8)

knowledge or control it tells upon others in blessing or cursing.

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with him in the work of saving souls. It is only by revealing in our life his character that we can co-operate with him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practising the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbour as themselves, then will the church have power to move the world.—*Mrs. E. G. White.*

A Promise for the Future

COMMENCING in our September issue will be presented a series of very instructive articles from the pen of Pastor Geo. F. Enoch of Satara, India, formerly the editor of this paper. Pastor Enoch's articles, the first of which lies before us, are excellent reading and their clear presentation of the subject, "The Great Day of the Lord," and the events which precede and succeed it will, we feel sure, be of intense interest and an abiding influence to our readers.

In the September issue the *Bible Reading* will be "The Seal of God." The reading has been prepared by Pastor H. C. Goodrich of Colon, Panama, one of our editorial staff.

In the editorial department the subject of a "Definite Seventh Day," will be considered as well as other matters of interest.

For our other departments we have an abundance of excellent articles which will appeal to all readers. Pastor Enoch's article on "Not with Observation" will be concluded in this number.

Excellent Illustrations throughout. Ask your WATCHMAN agent to give you a call with the September number.

Question Corner

Who are referred to in Genesis 3:15 where the Lord speaking to the serpent states that "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Please make the application?

We believe that this verse refers directly to Satan whose power was working through the serpent and the conflict which has been waged throughout the ages between Christ and Satan. God here puts before the first parents the future of the race. Their history was to be a struggle between good and evil, a conflict which would endure throughout the world's history. The issue of the conflict was also

foretold in the injury which Satan would inflict on the cause of Christ in bruising the heel of the woman's seed, even Christ (fulfilled at Calvary) and the final and utter destruction of Satan as foretold by the words "It shall bruise thy head," and as recorded in Rev. 20, where the destruction of Satan is portrayed in unmistakable words. That the words of the verse may be indirectly applicable, i. e. in a secondary sense, to the host of evil and to the church of Christ upon earth may be true as our correspondent suggest but primarily, we believe it applies to the leaders of the two powers, Satan the prince of darkness whose head is bruised, and Christ, the Prince of Heaven the Light of the World, in many Scriptures referred to as the Seed, (see Gal. 3:16; 4:4) whose cause though injured upon earth, finally triumphs, while Satan and all his hosts are destroyed.

Can one have the faith of Abraham—genuine, saving faith—and not pay the tithe, providing he understands the tithing question? F. H. R.

Probably not; and yet the real question might come over this, Does he understand the tithing question after all? If it is a mere matter of law to him, he does not understand it. If he looks upon it as a matter of real union with God, as partnership with the Lord of heaven and earth, he probably does understand it. How does he see it? God has made man steward of two wonderful and valuable things, time and means. Of the time He demands that man shall in a general way consecrate all to Him, but one-seventh part of that time He demands that man shall specially consecrate to Him. Of his means, while in a general sense the Lord makes him steward of all, and will call him to account for the way in which he uses it, yet in a special sense He has demanded that one tenth of that means shall be yielded to Him, to which man has no right whatsoever. One seventh of time and one tenth of man's income, God has reserved to Himself as tests of the loyalty of His children, tests of the proving of their love. Further than this, God takes all those children who unite with Him into partnership with Himself. Jesus says, "Take My yoke upon you and learn of Me." He yokes Himself up with every believer; He becomes a partner, so to speak, with that believer in all his transactions, and every duty of life. All that we have comes from Him. His is the world and its fulness, and He asks us only one tithe of our means, given unreservedly as first-fruits to His work. With that proper use of means, He promises a great blessing. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Now if one has the faith of Abraham, he will see all this is the tithing system if he is properly instructed. If he does not see this, perhaps he has not been properly instructed, and the tithe may not seem to him of binding obligation. If he will look upon it with the eyes of faith, he will see in it great privilege and blessing in proving God, as have thousands upon thousands who have rendered to the Lord that which is His own.—*Signs of the Times.*

A SUPPLY of Hindi literature has been shipped from Calcutta to this office and will be distributed among the East Indians of these colonies. Those interested should write us as to terms, etc.

A GOOD supply of tracts is indispensable to your missionary endeavour. Has your church a supply? If not write this office for list and prices.

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