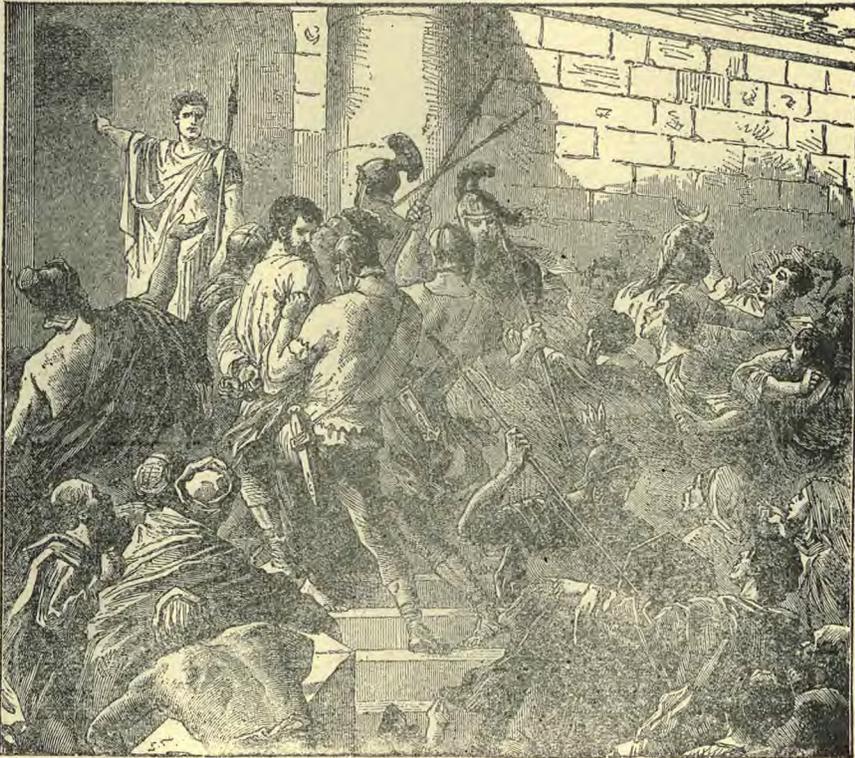


THE CARIBBEAN WATCHMAN

President's Office



Paul Delivered from Riotous Jews.

In Prison Thirty-eight Years

In the vicinity of the city of Aigues-Mortes lived Marie Durand, her family, and a young man, Matthieu Serre, to whom she was engaged. Aigues-Mortes is situated on the southern coast of France, on the Gulf of Lyons, about four miles from the Mediterranean. The population is about five thousand. It is of great historical interest, and is surrounded by the most perfect old embrasured wall in France, built in the form of a parallelogram. The wall is thirty-six feet high, and is flanked by fifteen massive towers, one of which is the famous round Tower of Constance. This tower is ninety-six feet high and seventy-two feet in diameter, and contains two vaulted superimposed circular chambers used by Louis XIV and Louis XV as prisons for their Protestant subjects of both sexes, who here suffered such cruelties that the Dutch and Swiss governments were roused to interfere in their behalf, and even Frederick the Great is said to have interceded for them, but in vain.

Marie Durand's mother died when Marie was a young child, leaving her and a brother several years older to be brought up in the Protestant faith by their godly father. The son became the minister of a Huguenot congregation in a near-by town.

About the time the daughter Marie was fifteen years of age, persecution broke out afresh, and the king's soldiers arrested, among many others in the town, her father and Mattieu Serre, to whom she was betrothed. The only pretext for their arrest was that Etienne Durand was the father of a Huguenot preacher, and that Matthieu Serre was betrothed to the preacher's sister. These two men, the father and the lover, were dragged away to prison on an island within sight of the shore. Within a short time she, too, was arrested for the sole crime of being a sister of a Protestant minister, and was sent to the awful Tower of Constance, a young girl only fifteen years old. While in these separate prisons, almost in sight of one another, the father and daughter and the lover were permitted to correspond with one another. Many letters have been preserved. They show not only the intensest affection, but the sweetest Christian spirit and endeavor to encourage one

another under their trials and to confirm their purpose to stand fast in the faith.

How well this purpose was kept is revealed when we know that Marie Durand and her many companions in suffering, every week on Thursday the offer of freedom was made. A priest came to the door of the cells and offered liberty to every one who would recant. Very few in the course of years ever embraced the opportunity. Marie traced her answer deep in the stone curb, "Resist." What that meant can be realized when it is known that youth passed, middle age dragged its slow length along, old age and white hair set their seal upon her, and disease racked her frame, but never for thirty-eight years did she change her answer to the weekly invitation, or pass out of the tower; for never would she renounce the Bible as her all-sufficient teacher. There is in existence to-day a list of prisoners at one time in that tower. After each of the thirty-three names is written by their jailer these significant words, "*Sa croyance toujours la même*"—"Her faith always the same." In the course of years her father was released, her lover was released, her brother died a martyr's death, and most of her relatives became refugees in Switzerland. No one of them changed his faith, but all obtained their liberty through the influence and efforts of Protestants in various European countries. But those in the Tower of Constance were firmly held, Marie Durand with them, until the year 1768, when she was permitted to go out from her frightful prison, leaving her name as a synonym of that love and faith in God and his divine Word which is more than conqueror over all the oppressions of men.—*Young People*.

Good for the Newspapers

SWEDEN has *seventy-seven* daily newspapers representing total abstinence, and thirteen more whose management refuse to insert advertisements recommending alcoholic liquors. Norway, with its smaller population, has forty daily papers that stand for total abstinence. In both these countries no support outside of the large cities can be found for a paper that does not stand for abstinence.—*Selected*.

The Caribbean

WATCHMAN

Vol. 7

Cristobal, Canal Zone, Panama, August, 1909.

No. 6.

The OUTLOOK

Turkey and Her Difficulties

Since the deposition of the Sultan and the return to power of the Young Turk Party it has not been smooth sailing for the new party. Numerous revolts and disturbances have taken place along the frontier and in the mountain regions of European Turkey and there is further trouble anticipated. Trouble is expected over the settlement of the Cretan question as most of the inhabitants of this island are Greeks and there is a strong sentiment both in the island and in Greece for the annexation of the island to Greece. In fact there is possibility that war between Greece and Turkey may take place. The settlement of the Cretan question will determine both issues. It is currently reported that the former Sultan Abdul Hamid has been summoned and is to be tried by court-martial for the part he took in the recent rebellion in Constantinople after which he was deposed.

Jerusalem to be Restored

Under the new Turkish regime the governor of Jerusalem has embarked upon several enterprises which bid fair to place the old city of Jerusalem in Judea upon a modern basis. Among the projected changes for the city are agricultural improvements for the surrounding country, a city water supply, the junction of the Jaffa-Jerusalem railway with the Haifa-Damascus line and construction of other railway lines, and the speedy sanitary canalization of the town. Jerusalem is now a city of about 80,000 inhabitants and reports state that under the new order the city is rapidly growing.

South African Union

By the adoption of a constitution in which the colonies of the Transvaal, Cape Colony, Orange River Colony and Natal are agreed, the South African Union becomes an accomplished fact. The only work that remains to be done is the ratification of the work by the Imperial parliament in London. The government is something after the pattern of the Canadian and will be highly centralized. English and Dutch will be the official languages and provision has been made for the future admission of Rhodesia.

Brazil's President Dead

President Penna of Brazil died on June 14th. President Penna was one of the best of South American statesmen and had done much for the commercial and political advancement of his country. Beside being a statesman he was known both locally and abroad as a scientist. Brazil is at the present time in the throws of a Presidential election which will take place on the 10th of May of the coming year and the death of President Penna is likely to have considerable influence in the election as the gentleman he favoured for his successor seems to have lost prestige with his decease.

Colombian Conditions

General Rafael Reyes, president of the state of Columbia, has been the leader in many of the liberal policies that that government has followed during recent years, and during his incumbency he has remodeled the school system, modernized the tax laws, established a national bank, made the gold

dollar the monetary unit, extended the postal and telegraph services, and made many other advance moves. However, it is rumoured that the president and the national congress are not in the best agreement and recent dispatches from that country since Gen. Reyes departure on a trip to Europe and America state that the conditions are serious and that a rebellion is anticipated. A state of unrest seems to be chronic in all these states of Northern South America.

Cuban Troubles

It is already whispered that there may be another intervention in Cuba on the part of the United States government. The reasons given are that the finances of the little nation are nearing the verge and that the solvency of the country is doubted. Added to this is the statement that the Cuban government is not keeping up an active campaign against the yellow fever mosquito as promised and that the government is spending its monies for diplomatic services of a questionable value instead of developing their local resources. It is practically certain that unless there is a marked improvement in the way the work of self-government is carried out there will be interference in one way or another in the near future.

First Real Triumph at the Hague

The first case of any importance that has been decided by the Court of International Arbitration was completed in May and dealt with the difficulties between France and Germany over the Casablanca incident when some German deserters, not of German nationality, who had belonged to the French Foreign Legion were protected by the German secretary and on the point of shipment to Europe were by force taken from the German Embassy. The Court decided that France was in the right and that Germany had no claim upon the men in question under any International law.

Venezuela

Señor Paul, the special envoy of the Venezuelan government to the various countries of Europe, has been re-called by his government for requesting the call of foreign warships at La Guayra during the transition from the Castro to the Gomez government last December. He makes the

statement in exoneration of his course that he did this to avoid the disorder that otherwise might have occurred and as a pledge to other nations that the disputes that were pending with his government would be amicably settled.—Ex-president Castro's brother has been promised the right to land on Venezuelan soil since his expulsion from Curacoa if he will deliver to the Venezuelan government the six thousand stand of arms that he has stored in Columbia.

A Sumatran Earthquake

Reports from the Far East state that a severe earthquake occurred in the island of Sumatra on the third of June in which the lives of two hundred and thirty persons were lost.

American Liberalism and the Papacy

In a recent speech at the congress of Roman Catholic missionaries at Washington, D. C., U. S. A., President Taft, who spoke, gave utterance to the following significant words regarding his visit to the pope a few years back.

"I venture to say that if this visit to Rome had occurred forty years ago it would have sunk any administration responsible for it, which only goes to show that this country is broad enough for all denominations to work together for the fatherhood of God and the brotherhood of man and for all of us to live here as American citizens, and that we should make no invidious distinctions in elections because of religious belief."

This is good, christian sentiment. And brotherhood, love for one's fellowmen is the only state in which a christian should be found. But there are limits even in the extension of the hand of fellowship. When the men or the organization to which the hand of fellowship is to be extended has already expressed the intention to obtain the leadership and control of the government for the purpose of strengthening the power and influence of one particular section of the people, it is time to investigate. Such is the avowed purpose of the Roman Catholic Church in America. She has in view the control of American politics for the furtherance of her schemes and policies and it is not lack of patriotism or the feeling of brotherhood which prompts men to seek to retard such a movement against the free in-

stitutions of a country they love. It is remarkable that in view of past history in Catholic countries and the struggles which have taken place to be rid of the curse of Papal thralldom the leading statesmen of America cannot see whither such a course is leading them. We wonder; will it be to the recognition of the Papal assumption of kingship of kings as has already partially been done by Protestant Germany? Is the dictation of the Supreme Pontiff to be one of the undercurrents of American government for the future? With its present absorption in the race for wealth and pleasure, the rejection of Bible truths and standards by professed Protestants and a consequent carelessness concerning religious things, Rome has her opportunity. Do not the indications show that she recognizes the hour and is ready for it?

The Doom of Persia

The doom of this eastern country is practically sealed, unless something of an unusual nature occurs in the future to change the status of affairs. Russia is beginning preparations to march on the capital of Persia. This movement is due to persistent attacks, which are being made by certain Persian tribes, which are said to endanger the lives of foreigners. And the Persian government seems powerless to withstand the attacks or stop them. At this same time Turkish troops have occupied the province of Urumiah, and the Turkish Consul at Dilman has been proclaimed Governor of the town. England is interested also in the southern part of the country and unless there is an agreement reached before long between these three powers, there is said to be likelihood of trouble over the partition of the country. In any case the country itself is practically doomed.

Cholera in Russia

This year sees a renewal of the cholera plague in Russia and it is said that the conditions this year are far worse than they were a year ago. Every hospital in St. Petersburg is crowded with patients. On the 24th of June it is stated that there were one thousand cases and that one-third were proving fatal. One of the worst features of the present epidemic is that it spreading to the provinces and is getting a firm foothold, especially in Finland.

Prohibition Prohibits

Prohibition not only prohibits drinking to a large extent but also crime, one of its results. Says a contemporary, "A Parliamentary Blue Book issued March 31 shows that convictions for drunkenness in Canada have, in the last ten years, increased 164 per cent. In the year ended September, 1907, there was an increase of twelve and one-half per cent in the convictions for general offences under the Criminal Code. In the Yukon there were fifty-six convictions for every ten thousand of the population, and in Prince Edward Island, which is a *prohibition province*, only *one conviction*."

"Socializing" the Gospel

THE present tendency on the part of ministers of the gospel to substitute Socialism for the plain teaching of the Scriptures is considered in a thoughtful editorial in a recent issue of the *Nation*. From the concluding paragraph we take the following statement concerning the true work of the successful minister:—

"If he has the soul to endure as one seeing the invisible, and a heart to throb in unison with all the varied humanity about him; and if to all this he adds the sense of a high mission and the burden of a spiritual message, he need not trouble himself overmuch to become "socialized." He will find his true power, and wield it. Into the striving and sorrow of the world, he will be able to bring something of peace and comfort; and will be the better enabled to do it for having braced his mind by hard study and fed his spirit by long meditation while the fire burns, than by taking out a card in all the labor unions from here to California, or running, now here, now there, after the latest sociological fad."

This sociological gospel is only one phase of the effort to substitute self-salvation for the way of life through faith in the merits and work of Christ, and is clear evidence of the present widespread apostasy from the truth as it is in Jesus.

—*Review and Herald.*

CHINA is to have a census to be finished not later than 1912, and then the official figures ought to come nearer than 100,000,000 of the actual population. For years past the statistics of inhabitants have exhibited an elasticity wonderful to contemplate, ranging all the way from 300,000,000 to 600,000,000 according to the authority.



EDITORIAL



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Entered Feb. 25, 1909 at Cristobal C. Z. as second class matter.

Paul, the Missionary Apostle

In all the history of recorded missionary labours there is none that is more full of deep, abiding interest than the story of the apostle Paul, the missionary to the Gentiles. Educated a rigorous Pharisee he was one of the most intent of its younger representatives in the persecution of the little band of the Christian church. In the midst of persecuting zeal, arrested by the interposition of divine forbearance and love that saw the honesty of the man, he became a convert to the man whom he had scoffed, to the Christ, the Son of God, and a brother to his disciples. Having persecuted and torn the church he became its stoutest defender and bore for it hardship, persecution and distress and like his Lord found only forgiveness and pity in his heart for those who persecuted.

The cover picture of this issue portrays one of the experiences of the missionary apostle. Among his own people, where he had so stoutly defended their doctrines, was this experience enacted. After years of toil in behalf of the Christ he loved, he had returned to Jerusalem. As he passed through Miletus he had met the elders of the church of Ephesus and expressed the thought on parting that he would meet them no more. And now he was in Jerusalem and was in a quiet way trying, at the advice of his brethren, to fulfil some of the requirements of the law in purification at the temple. Here he was seen by some of the men that had known him in Asia, known of his work, his faithful ministry, and because they had hated him bitterly there for his belief in the Messiah, they here raised a tumult hoping that in the rioting he would be killed. But there came to the ruler, a Roman, the knowledge of the disorder, and sending a band of soldiers he had Paul brought to the castle, just as the mob were about to slay him. He remained in prison for two years and then was transferred to Rome. Of his expe-

riences in after years we have not space to record here.

The experiences of Paul have been the experiences of the true of the church of Christ from time immemorial. When a church loses its dependence upon Christ, its reliance upon Him for power, and turns to force of physical arm or political scheming, it becomes invariably a persecuting power. So also with individuals. This is the history of the Jewish Church, the Catholic Church or outgrowth of Apostate Christianity, and the history of these two has been and is being repeated in individual instances everywhere. Paul's enumeration of his trials as recorded in 2 Cor. 23: 33 is but an outline of the part of the faithful to all time. You will never find a persecutor true to Christ, and you will always find the followers of Christ among the persecuted.

W.

The Sabbath, Its Nature and History

"Remember the Sabbath Day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work. thou nor thy son nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it. Ex. 20: 8-11.

The reason given in the text for the existence of the Sabbath commandment is very different from that given by the world to-day; which is that man needs a day of rest, but God says it is "because that in it he had rested from all his work which God created and made." Gen. 2: 3.

This shows a very intimate relation between God's word in creation, and the Sabbath. It is to this relation we wish especially to call the readers attention in this article.

In all this universe God stands above as the one who is able by his word to bring into existence the things spoken.

"By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "For he spake and it was done; he commanded and it stood fast." Ps. 33: 6, 9. "Through faith we understand that the worlds were

framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3. Only God has this power; for all other beings, men, and angels, and beings of other worlds, are but the work of his creative power. This power he exercised for six days, and rested the seventh day from all His work, the work of creation.

Then he "blessed the seventh day and sanctified it, because that in it he rested from all his work which God created and made." Gen. 2: 3.

This creative power is always referred to in the scripture as the evidence that the God we worship is the true God. Jeremiah said, "But the Lord is the true God. . . . The Gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom and hath stretched out the heavens by his discretion." Jer. 10: 10-12. He claims the right to demand worship from us and certainly to him all worship belongs. John says, "and worship him that made the heaven and earth, and the sea and the fountains of waters." Rev. 14: 4, 7.

Thus his creative power is set forth as the reason that we should accept him as the true God, to be worshiped by all his creatures; and the keeping holy of the sabbath day, becomes an evidence that we do accept him as such.

When God chose his people Israel, he took them from Egypt to plant them in the land that he had before promised to Abraham that he would give it to them. But first he brought them to Sinai, where he gave them his law, which would be their constitution, the very foundation of their Government. This law was spoken in the hearing of the whole congregation, by the voice of God himself and consisted of ten precepts. Three of these defined the treatment we should accord to him as our creator; and six defined the treatment we should accord to one another as brethren. Between these three precepts on the one side, and the six on the other side was the sabbath commandment. Why was it there, why not in the criminal law; certainly God had a plan in placing it in the moral law, and this plan was made plain a few days later when the

Lord said to Moses, "Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex 31: 31.

Do you ask why it is a sign between God and his people? The answer is very plainly made in the 17th verse. "It is a sign between me and the children of Israel forever; *for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed.*"

This then was the reason for its place in the moral law. It was a token, a sign to reveal to us the author of the law. In no other one of these ten precepts is there any evidence to tell who is the God who gave this law; but in the fourth we learn that it was the creator; he who made the heavens and the earth. It thus becomes the seal of the law of God, and all the authority of that law rests in the fact that the sabbath precept is an integral part of it. In later years when Israel had forsaken God, and desecrated his sabbath, and had gone into captivity because of their disobedience, God called their attention to the same fact again; saying by the prophet Ezekiel, "Moreover also I gave them my sabbaths to be a sign between me and them that they might know that I am the Lord that doth sanctify them. *But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments which if a man do he shall even live in them; and my sabbaths they greatly polluted.*" Eze. 20: 12, 13. And still pleading with them, he says in the 20th verse; "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Thus the sabbath, not because of sin, not because man needed rest, not because it pointed to Christ; but because it made known the power and authority of the true God, had its place in the law of God as one of the ten precepts, which made known his will to man.

Well could the Son of God who came to save his people from their sins, say, "The sabbath was made for man and not man for the sabbath. Therefore the Son of Man is Lord also of the Sabbath day." Mark 2: 27, 28. In another article the change of the Sabbath will be considered.

H. C. G.

GENERAL ARTICLES

The Great Day of the Lord

Events in the Final Conflict Preceding Christ's Appearing.

The Working of Satan.

WHOSE coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion (working of error, A. R. V.) that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 1 Thess. 2: 9-12.

In our last Bible study we learned much concerning the last warning message sent to the last generation to prepare it for Christ's second coming. If the entire world would accept the message and prepare to meet their God, how blessed and glorious would that event be for all the people of the world! But the unerring pen of Inspiration has clearly pointed out that such will not be the case. As it was in the days of Noah, and in the days of Lot, "even thus shall it be in the day when the Son of Man is revealed." See Matt. 24: 37-39. Luke 17: 26-30. The heart of the natural man has not changed since those days. In the days before the flood all the world was warned of the impending destruction for 120 years. The fewness of the number who heeded the message then comes down to us of this last generation as a most solemn admonition.

In our text we are told of a time when Satan shall work with all deceivableness of unrighteousness. But the inspired writer adds, "in them that perish. Because they received not the love of the truth that they might be saved." Those who are overwhelmed in this last great deception, have heard the last warning message and have rejected it. Then Satan works with all power and signs and lying wonders. He gives all things to all men to enjoy. Acts 17: 28. Job 12: 10. Matt. 5: 45. Whenever this restraining power is withdrawn,

as in the case of Job (see Job 1, 2) Satan works havoc everywhere. Since Satan's power to work ruin is due to God's withdrawal of his restraining power, it is sometimes spoken of as though done by God himself. Compare 1 Chron. 21: 1 and 2 Sam. 24: 1.

In many places the scriptures speak of this time when Satan shall work with all power, together with the consequences that follow. In the doing of this work he is represented as sometimes working through human instruments and at other times through nations, but as the final crowning act will doubtless manifest himself personally and bind the rejectors of God's law and God's mercy as captive to his chariot. "And no marvel for Satan himself is transformed into an angel of light."

Satan and the Enforcement of the Mark of the Beast—Read Rev. 13: 11-18.

In this scripture we are plainly told that at the end of time, through the last great nation that is to arise, Satan is successful in forcing, sun-worship, his favorite deception from the remotest times, on all the world excepting the elect. To accomplish this he doeth great wonders so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth. This great deception is identical with the one spoken of in our text. That it comes at the close of earth's history is proven by the fact that these signs and wonders are shown to compel all the world to worship the beast and his image and receive his mark, against which the message of Rev. 14: 4-12 has already warned them.

A careful comparison of the latter portion of the thirteenth chapter of Revelation, and Rev. 14: 6-12 with the seventh chapter will show clearly that while God is sealing the elect with his seal through the last message, the power of Satan is being

restrained, and when the sealing work is completed then Satan with his mark seals those that remain. The new covenant promise will be completely fulfilled in the elect who meet Jesus at his coming. The law of God will be completely written in their mind. They will have received that sacred seal. But the seal of God's law is the fourth commandment. In that command we find the name of the King, the extent of the territory governed, and the authority on which the law is issued. So around this command will the last great struggle be fought. That man-made substitute, the venerable day of the sun, now accepted honestly by many conscientious souls, will be unmasked as it really is, the sign of the substitution of a man-made way of salvation instead of the divinely appointed plan of justification by simple faith without any of our own works. Because of the general lack of Bible knowledge this cannot now be seen by many conscientious Christians. To such we can only say, the solemnity of the warning and the gravity of the consequences involved absolutely demand the prayerful study of these prophecies. A careless expression of unbelief will not suffice.

The Final Decree

In all the world the messengers with the final warning have called all nations to repentance, repeating the solemn warning concerning the outpouring of the unmingled wrath of God. Long before man had been warned, "that in the hand of the Lord there is a cup, and the wine is red, it is full of mixture; and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them." Ps. 75: 8. While sinners have a High Priest pleading for them in the presence of God, this wine of God's wrath is mixed with mercy. It is full of mixture. But when our great High Priest lays aside his priestly robes then mercy no longer pleads. Then the day has come for the drinking of the wrath of God which is poured out without mixture. Not that any change has taken place in the mind of God. But all men have made their final choice. God's wrath is against the sin, but he loves the sinner. Ever since the entrance of sin his burning wrath against sin has been so mingled with his love for the sinner, that the final day of reckoning when all sin will be destroyed, has been

postponed. In fact the measure of God's wrath against sin is the measure of his love for the sinner. And only when man by his own choice is forever identified with the sin, refusing to allow the merciful God to separate him from the sin, does the wrath of God which is wholly against sin fall on the sinner. God would not have it so, but man has refused to turn and live. Eze. 88: 30-32. When all make their final decision the decree of Rev. 22: 11 goes forth: "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still. And behold I come quickly, and my reward is with me to give to every man according as his work shall be." Therefore this decree precedes the coming of our Saviour. It marks the close of human probation. From henceforth every character is eternally fixed. In the little space of time between the going forth of this decree and the Second Advent, the Seven Last Plagues are poured out.

(To be concluded.)

GEO. F. ENOCH.

Growing in Grace

FAITH in Jesus will grow as you become better acquainted with your Redeemer by dwelling upon His spotless life and His infinite love. You cannot dishonor God more than to profess to be His disciple while you keep at a distance from Him, and are not fed and nourished by His Holy Spirit. When you are growing in grace you will love to attend religious meetings, and you will gladly bear testimony of the love of Jesus before the congregation. God by His Grace can make the young man prudent and He can give to the children knowledge and experience. They can grow in grace daily. You should not measure your faith by your feelings. Closely examine your own heart, and the state of your affection toward God. Inquire, Have I devoted the precious moments of to-day in seeking to please myself, seeking for my own amusements? or have I made others happy? have I helped those connected with me to greater devotion to God and to appreciate eternal things? Have I brought my religion into

my home, and there revealed the grace of Christ in my words and in my deportment? Have I cheerfully taken up my little, everyday duties, performing them with fidelity, doing what I could to lighten the burdens of others? Have I kept my lips from evil, and my tongue from speaking guile? Have I honoured Christ, my Redeemer, who gave his precious life that eternal life might be within my reach?

At the beginning of the day, do not neglect to pray earnestly to Jesus that He will impart to you strength and grace to resist the temptations of the enemy in whatever form they may come; and if you pray earnestly, in faith and contrition of soul the Lord will hear your prayer. But you must watch as well as pray. Jesus has said, "Ask; and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good gifts to them that ask Him?"

Be earnest; be resolute. Present the promise of God, and then believe without a doubt. Do not wait to feel special emotions before you think the Lord answers. Do not mark out some particular way that the Lord must work for you before you believe you receive the things you ask of Him; but trust His word and leave the whole matter in the hands of the Lord, with full faith that your prayer will be honored; and the answer will come at the very time and in the very way your heavenly Father sees is for your good; and then live out your prayers. Walk humbly and keep moving forward.

"For the Lord is a sun and a shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." "O fear the Lord, ye, His saints; for there is no want to them that fear Him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The

eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Here are promises, rich and abundant, upon conditions that you cease to do evil and learn to do well. Then set your aim in life high, as did Joseph, and Daniel, and Moses; take into consideration the cost of character-building, and then build for time and eternity.

Satan will oppose your efforts to advance. Your path will not always be smooth, but there are encouragements in God's rich promises. The Lord has pledged His word that in every effort toward righteousness He will help us. We are weak and without wisdom, but God has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Only learn to be thorough, to persevere in His service, never letting go your hold upon God, and you will be an overcomer through the blood of the Lamb. In doing this work for yourself you are having an influence on many others whom you associate with. Words spoken in season, how good they are! How much strength a word of hope, courage, and determination in a right course, will give one who is inclined to slide into habits that are demoralizing! The firm purpose you may possess in carrying out good principles, will have an influence to balance souls in the right direction. There is no limit to the good you may do.

If you make the word of God the rule of your life, and govern your actions by its precepts, making all your purposes and exertions in the fulfilling of your duty a blessing and not a curse to others, success will crown your efforts. You have placed yourself in connection with God; you have become a channel of light to others. You are honored by becoming co-laborers with Jesus; and no higher honor can you receive than the blessed benediction from the lips of the Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MRS. E. G. WHITE,

A Roman Catholic Challenge.

"A TRACT has been issued by the Catholic publishers, Messrs. Burns and Oates of London, entitled, "Why Don't You Keep Holy the Sabbath Day? A Question for all Bible Christians." This tract contains some arguments against the popular claims which are made on behalf of Sunday by the Protestant churches, as the following extracts will show (The italics are as given in the tract.)

"But *Sunday is not the Sabbath day* Sunday is the *first* day of the week; the Sabbath was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven*; but He named His own day, and said distinctly, "Thou shalt keep holy the *seventh day*"; "and He assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest.—Page 3.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.—Page 4.

"We blame you, not for making Sunday your weekly holy day instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter: we, too, no longer observe the Jewish Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend to derive our authority for so doing from a *book*, but we derive it from a *living teacher*, and that teacher is the church.—Page 8.

"Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's Word, and the church to be its divinely appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'" Page 8.—*Australian Signs of the Times*.

Bible Reading

A Summary of the Signs of His Coming

1. *Before the Saviour comes again, what must be accomplished?*

"This Gospel of the kingdom shall be preached in all the world for a testimony unto all the nations; and then shall the end come." Matt. 24: 14.

2. *The Gospel of the Kingdom includes the message of a coming Redeemer.*

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand." Joel 2: 1.

3. *What signs are to be found in the religious world?*

"The Spirit saith expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4: 1.

"Lovers of pleasure more than lovers of God; holding the form of Godliness but denied the power thereof." 2 Tim. 3: 5.

4. *How is the financial condition described?*

"Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3: 1, 2.

"Come now, ye rich, weep and howl for your miseries that are coming upon you. . . . Ye have laid up your treasures in the last days." Jas. 5: 1-3.

5. *How will the nations of earth be engaged in the last days?*

"Ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom." Matt. 24: 6, 7.

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

6. *In spite of the fact that the nations fondly hope and work for universal peace, what warning do the prophets give?*

"When they are saying, Peace and safety, then sudden destruction cometh

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh." Joel 2: 30, 31.

"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29.

9. *What of the signs in the earth?*

The earth "shall wax old like a garment" (Ps. 107: 26); "there shall be famines and earthquakes in divers places" (Matt. 24: 7); "the heavens and the earth shall shake." (Joel 3: 16)



"Earthquakes in divers places."

upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5: 3.

"Thus saith Jehovah concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in the land: By sword and famine shall those prophets be consumed." Jer. 14: 15.

7. *Where will still other signs be displayed?*

"I will show wonders in the heavens and in the earth." Joel 2: 30.

8. *What signs have already been seen in the heavens?*

These signs in the earth were more fully considered in a former Bible study. Famines and earthquakes, in themselves, are not signs, but their wonderful increase in frequency and destructive power, with the many other accidents which result from the giving way of the crumbling earth, does constitute a sign of the soon-coming dissolution of things earthly. The written word of God has revealed His purpose; His created works fulfil His word; the "fulness of time" has come, and the message has almost circled the earth—"Then shall the end come."—*Signs Monthly*.

OUR YOUNG FOLK

Ragged Tom, the Surety

ON Sunday afternoon a big boy stood at the door of the Sunday school. He was so bad that he had been turned out of school the Sunday before. His father and mother brought him; and begged he might be received in again. The superintendent said "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school," said his parents, "but he is ten times worse at home, and he will be lost if you do not take him back."

"We could take him back if we could secure his good behaviour. I will see," thought the superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come back into the school again, but we cannot take him back without making sure of his good behavior. Will anyone be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big, bad boy, and was very sorry no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard the little voice, "If you please, sir, I will, sir."

"You Tom? A little boy like you? Do you know what is meant by being a surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy I am to be punished for it."

"And you are willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with downcast face, walked across the floor. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—no never." God had graciously put that thought into the big

boy's mind. He was helping Tom as a surety.

As the children were leaving school, the superintendent saw the big boy and little Tom walking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to his mother, "Where is your son Tom?"

"Oh, he's just gone upstairs with a great boy he brought with him. I don't know what they are doing."

"May I go up?"

"Oh, yes, sir."

The superintendent went softly and quickly up the stairs, and as he reached the top, he could see through the door that Tom and the boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them, and He made the big boy one of the best boys in the school, and raised up friends for "Ragged Tom" who put him to school, and after that sent him to college, so that at length he went as a missionary to the heathen.—*Christian Worker*.

A Wonderful Mirage.

TRAVELLERS crossing wide stretches of desert regions are frequently deceived by the mirage; but a marine mirage is a very unusual spectacle. The officers and crew of the steamship "Governor," which recently arrived at San Francisco, report having witnessed one that thoroughly startled every one on board the vessel. The "Governor" sailed from Philadelphia, and made the voyage in forty-seven days. It was soon after having rounded Cape Horn that the mirage was seen. Shimmering in the distant haze like a scene in fairyland, a vision of verdant mountains and trees greeted the eyes of Capt. J. J. Shea and the crew on board the big steamship as they sailed the waters of the South Pacific. The mirage, for such it

proved to be, was the strangest spectacle that any of the mariners had ever seen in all their nautical experiences. Towering peaks and pine clad slopes separated pleasant valleys, which hung suspended in mid-air so realistically that the beautiful illusion mystified all hands for many hours.

In fact, all on board were surprised, startled. But, as entrancing as was the picture, only joy followed its disappearance into thin air; for until the purple hills and the evergreen forests melted away, a strange anxiety prevailed on board the huge steamer.

Captain Shea and the crew imagined that the "Governor" was fully six hundred miles distant from any land, and the sudden appearance of a rugged range of mountains almost directly ahead, at a distance apparently of thirty or forty miles, caused no little apprehension. However, there was the towering mountain range, to all appearances, and the first thing to do was to make soundings. The lead was heaved over and over a great many times after the mighty engines had been stopped, but no bottom could be found. The longest line on board proved too short. Then very careful attention was turned to the several compasses. These were apparently all correct. It might have been an error in computing the sights, it was suggested to Capt. Shea; but the most diligent work in overhauling the previous day's figures failed to disclose any mistakes. So there was nothing to do but to take more careful soundings; and still there was no bottom.

Captain Shea and his officers were at a total loss to account for the situation, and a sense of mysterious fear fell over all. Darkness settled down over the sea with the hazy peaks still looming up in the distance; and when the sun rose again, the mountains were yet to be seen.

The steamer, under a slow bell, moved cautiously forward. No chart showed any such land, and certainly no man aboard had ever known of such a nautical mix up. "All hands were practically on their heads," said Capt. Shea, "and as for myself, I confess I was sorely puzzled as to just what course to pursue." But to the inexpressible joy of all, the entire vision of mountains suddenly faded away into thin air, like "the baseless fabric of a dream."

An examination of the sea through strong marine glasses showed nothing but an illimitable stretch of waters where once

the mysterious, airy mountains had towered. So the vessel sped onward under a full head of steam, and saw no more mirages, reaching her destination in safety.—*J. B. M., in Children's Visitor.*

Advice to Young Men

YOUNG men, you are the architects of your fortune. Rely upon your own strength of body and soul. Take for your star, self-reliance, faith, honesty, and industry. Inscribe on your banner, "Luck is a fool, pluck is a hero." Don't take too much advice—keep at your helm, and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Strike out. Assume your own position. Fire above the mark you intend to hit. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry before you can support a wife. Be in earnest. Love God and your fellow-man.—*Noah Porter.*

Why Quarrels Flourish

No quarrel has ever been a serious one that was stopped at the start. Many a quarrel that could easily have been stopped at the start, and that was continued with the idea that it could be stopped at any time, has gone on to bitterness and misery, hatred and heart-break. Quarrels are like fires; they always have a small beginning, and are at that time wholly within control. But the trouble with most of us is that we are not nearly as much interested in avoiding the possible quarrel as we are in proving that we are right in this thing, and the other person wrong. We must drive that fact home anyway, we feel; and before we realize it we are in the midst of a quarrel from which the way out seems well-nigh impossible. Not one quarrel in ten thousand is unavoidable. It always takes two to make it; and we need never be one of those two if we resolutely count self-vindication and self-interest as of infinitely less importance than peace and love and good-fellowship.—*Selected.*

"Let us be content with what we have. Godliness with contentment is great gain."

HOME AND HEALTH

Brave but Gentle.

IT WAS the custom of a city church to distribute the flowers which graced its pulpit on Sundays to a near-by hospital. With them went a little card saying, "The pastor and flower committee of the Fourth Street Church send greeting with these flowers, and hope that they will bring you cheer."

That hope was fulfilled in many instances, and in some cases was more than realised. One day a pencilled postal card was received at the church saying, "The flowers were received with gratitude. I should be glad if the pastor would follow them with a call." The young minister recognised with surprise the name signed to the card. It was that of a well known controversialist. He was known as a man instant in season, and particularly out of season, in defence of a hobby. He kept the newspapers supplied with all the matter upon that subject they would print, and probably much more if waste-baskets could talk. On the one subject, forever uppermost in his mind, he was perpetually inviting himself to be invited to speak in churches, and never was daunted because he was refused. And when he did speak, it was in no uncertain terms.

The young minister had never met him, but had read of him, had refused to invite him to his pulpit, and had thoroughly disliked his noisy and belligerent methods. He looked forward to the visit, therefore, with little liking.

Nothing could have surprised him more than the personality of the man he met. He who in the press and on the platform seemed a man of strife and controversy, appeared in his own person one of the gentlest of men.

"Yes," said he, "I'm in for a long siege of it. I got this injury a number of years ago. My little wife was an invalid. I used to lift her from her bed and prop her up with pillows in my study, and carry her back to bed again two or three times a day. It was such a joy to have her near me! I got this strain lifting her. I never told her about it. I knew that it was getting worse, but I could not give my task over to any-

one else, so I cared for her myself to the very end.

"I was a strong man till I got this injury, but after she died I found myself in a serious condition. So I am likely to be here for a good while. But I thank God for every one of those precious days when my wife sat with me in my study, and that I was able to lift her, and never had to confess to her that it hurt me. She never knew that I was not as strong as I had always been."

The young minister could not forbear to mention his surprise at the tenderness of the man, and its apparent contrast with the vehemence of his public utterance.

"You thought me a fire-eater, did you?" smiled the older man. "Well, perhaps I have been. When a man finds his work in life the combating of a great wrong, and men about him are indifferent, and do not realise the evil which he sees and feels every waking minute of his life, he can't always be as gentle as he would like to be. And I have been a man of war from my youth. But her love and the love of God kept me sweet at heart; and God knows I never have fought a man whom I would not have died to help."

Strong, tender old hero, there he lay, brave without bitterness! And the young man in his frequent calls at the hospital, had occasion again and again to pray that if it should ever become his duty to fight in the arena of life for what he deemed the right, he might do it with like sweetness and faith.—*Selected.*

Being Above One's Work

"I CERTAINLY cannot understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbour going home. "She is so quick-witted. You'd think she'd care for the best things—books and culture and all that—but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The older woman, the girl's hostess, laughed as if something amused her; but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "If it is what she was put into the world to do."

"But the kind of work," the girl protested, "just common cooking and dish-washing. She might have thoughts above it."

"What would you think of a lighthouse-keeper who had 'thoughts above' cleaning lamps?"

"Oh, but that's different," the girl said quickly. "That's a matter of life and death to others."

Her friend shook her head. "No, dear; it isn't different. The task God puts into one's hands always demands joy and enthusiasm to be done as he wants it done. The problem is not one of having thoughts above one's work, but of lifting one's work to the level of one's greatest thoughts. Do you see?"—*S. S. Messenger.*

The Evil of Poisonous Drugs

J. E. HARRINGTON

DRUGS" are defined by Webster as "medicines," and "drugged," as "poisoned," which implies that drugs, or medicines, are poisonous.

All medicines (drugs) are not poison; for some of the most widely used and practically indispensable drugs are perfectly harmless; as, for instance, hydrozone, peroxide of hydrogen, cascara sagrada, codliver oil, saccharine, rhubarb, etc.

The real definition of the word drug is, "a substance, single or compound, natural or prepared, single or mixed with other substances, used as a medicine." (Gould).

Therefore, when we read "drugs" in this article we mean poisonous drugs. Such medicines have a specific action on the functions of the system which is manifested first as a stimulant, or a sedative, as required.

The secondary, or reactionary effect of stimulants, is depressing.

These poisons stimulate the natural functions to perform their duties more vigorously, and thus throw off the disease. The stimulating of the functions saps the little remaining nerve force left, and consequently, the system is lowered to a greater degree below normal than it was stimulated

above normal; and, in its feeble resistance, it is unable to throw off the added poison of the drug and the natural accumulation of waste material of the body; thus follows a relapse, which, when repeated many times, ends in a shattered constitution, or in death.

For proof of the foregoing statements one has only to go to the large sanitoriums and sanitariums, and view the human wrecks upon which the power of drugs has been demonstrated.

Besides the testimony of suffering multitudes, inspiration and science contribute remarkable instances; one such is recorded in Mark 5: 25, 26, which reads, "And a certain woman which had an issue of blood twelve years, and had suffered *many things of many physicians*, and had spent all that she had, and was nothing better but rather *grew worse*." The experience of this woman is obvious. She, having received no relief from one, turned to another, and each added complications to the case: for she "grew worse."

James Johnson, M. D., F. R. S., says, "I declare as my conscientious conviction, founded on long experience and reflection, that, if there were not a single physician, surgeon, man-midwife, apothecary, chemist, druggist, or drug, on the face of the earth, there would be less sickness, and mortality than now prevail."

When Asa of the kings of Judah, was ill, he sent for the physicians instead of asking God to help him, and 2 Chron. 16: 13 gives the sequel in these words: "And Asa slept with his fathers, and died in the one and fortieth year of his reign."

Alonzo Clark, professor in the New York College of Physicians and Surgeons, says, "In their zeal to do good, physicians have done much harm; they have hurried to the grave many who would have recovered if left to nature." "All our curative agents are poisonous, and as a consequence every dose diminishes the patient's vitality."

I NEVER saw a missionary's wife whose companionship did not double her husband's usefulness. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later days for unmarried women to go abroad and live and work among the people of Eastern Lands

Dr. Herrick

Missions

Go and Tell It.

If the message of the kingdom
In its power and purity
Has within your heart found welcome,
Go and tell it, joyfully.

Tell it to your own dear brother,
He may long its power to know;
Tell it to him if you love him—
Go and tell it, quickly go.

Tell it to your nearest neighbor,
Maybe he knows not the way
That will lead to life eternal—
Go and tell it, go to-day.

Tell it to the distant heathen
Bowing still to wood and stone;
Tis the master bids you tell it—
Go and tell it; make it known.

Go and tell it; go and tell it!
Thousands yet have never heard;
Thousands perish in the darkness—
Go and tell it, preach the word.

MAX HILL.

Beginnings and Progress in China.

(Extracts from Quadrennial Report)

IT is now seven years since the General Conference of Seventh-day Adventists formally opened work in this empire in pursuance of action taken by that body at its biennial session, held in Battle Creek, Mich., 1901. Beginning with a small nucleus of three workers sent out by that conference with instructions to go to Hong-kong, our force of workers has been augmented until to-day we number thirty-three adults and thirteen children. From our first entrance into the island of Hong-kong, which, by the way, is not China, nor even a part of China, we have steadily advanced until at the present we are in five of the eighteen provinces of China proper, distributed in eight central stations, with which are connected nine outstations.

As foreign workers we are supported by some thirty-five native evangelists, teachers, colporteurs, and other assistants. Including the Swatow dialect, which to the present is spoken by only one of our native preachers, we have entered upon six of the various languages of China, the most widely

spoken, and the most representative, including probably not less than nine tenths of China's population. These languages are the Mandarin, the Shanghai, the Amoy, the Swatow, the Hakka, and the Canton. In all the five languages (barring the Shanghai, where our workers have been located but a short time), we now have foreign workers who have a good working knowledge of the language, and what is equally important, there are native evangelists and teachers instructed in the truth, and of considerable training, prepared and ready to second our every effort in the endeavor to teach the people the message.

When it is remembered that it takes from two to four years to acquire a good working knowledge of the Chinese language, it is very patent that this measure of success in the acquisition of the languages of this field, is no mean attainment, in view of the time we have been here. It will readily be seen that it is the key to the whole situation. Potentially, it gives us a possession of the entire field, in that it throws wide open the channel that is to carry a volume of trained workers to the masses of this race.

We have at present six organized churches, with a membership of about seventy-five, exclusive of foreigners. Our Sabbath-schools number five, with an attendance of about one hundred fifty. We are operating three girls' schools, with an attendance of about one hundred. One of these is in part a boarding-school, and carries on work in the line of training teachers and Bible women. Three boys' schools are in operation, having an aggregate attendance of fifty or sixty. Four dispensaries are maintained from which healing and the word of truth are ministered. An increasing volume of literature is steadily being sent forth into the various parts of the field. New openings adjoining our central and outstations urge us forward beyond our ability to fill them. Commendable progress has been made in the few months since we installed the printing-press at Shanghai, and we are in a fair way to do effective work along this line.

J. N. ANDERSON.

How an Eskimo Left off Tobacco

Dr. A. W. Newhall, of Stoneham, Massachusetts, formerly a missionary in the island of Unalaska, tells the following incident:—

"I once asked Adloot, an Eskimo boy staying at our home in Unalaska, how it was that he did not use tobacco when so many of his people did use it. His reply was as follows: 'When I am little boy, about four or five years old, I use tobacco, and liked it very much. By and by God speaks to me in the skin canoe, out on Bering Sea in a storm, and I know God saves me. But do you think I give up tobacco then? O, no! I love God, I love tobacco, I love them both. No one tells me tobacco is no good, and that it will hurt me. I use it for two or three years, and one day when walking down by the beach, something seems to speak to me inside, just the same as in the canoe when God speaks to me, and it says, "What for do you use tobacco?" I stop and think, and then I say, I don't know. Then I walked along a little way, and again the voice speaks to me and says, "What good is that stuff anyway?" I think a little bit, and then I say, No good, I guess. Then I walks on, and the third time the voice speaks to me and says, "Why don't you quit?" And I quit, and never use that tobacco again. Now I am poor Eskimo boy, and no missionary or teacher to tell me what is right, and so God tells me himself.—*Selected.*

Emerson's Standard

One way evil enters the heart is through reading questionable books. Ralph Waldo Emerson once lectured before a certain club in Chicago. Its president said to him: "I regret that you were not here last week, Mr. Emerson. We were discussing Goethe's—, and we should have been happy to learn your views of the book," Emerson bowed, but maintained a gracious silence. His interlocutor was not content, but persisted: "What should you have said to us about it?" "Madam" replied Emerson, "I have never felt that I had attained the purity of mind that qualified me to read that book."—*The Deaconess Advocate.*

Our Work and Workers

Elder U. Bender spent a portion of July in Cristobal assisting in the work and meeting with the Publishing Board during its Council over the Publishing work in the West Indian Union.

Pastor D. E. Wellman of Jamaica writes that himself and wife are having a very enjoyable time in Michigan, U. S. A., visiting among the churches and their relatives. They expect to return to Jamaica in September.

Prof. C. B. Hughes, for the past two years principle of the school at Riversdale, Jamaica has resigned and will connect with Keene Academy at Keene, Texas, U. S. A., as principle. His place at Riversdale will be supplied as soon as possible but all feel the great loss sustained at his departure. Sickness at home demanded his presence in the United States.

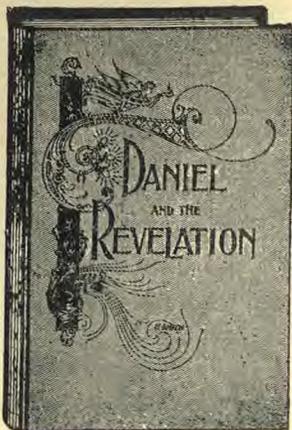
The editors of this paper and of *El Centinela*, our Spanish paper, arrived in Cristobal July 8th from the General Conference. Pastor H. C. Goodrich did not return till a week later. Nearly all of the labourers are in their respective fields at the present writing and again actively at work.

A new paper, representing the conference work of the West Indian Union, Jamaica, West Caribbean and South Caribbean Conferences will be issued commencing with August. It will be known as the *West Indian Union Messenger*. The Union Secretary, Bro. H. H. Cobban is editor. The price is to be 1s. or 25c. per year.

The workers who attended the General Conference at Washington, D. C., U. S. A., from the Far East are, many of them, attending the various camp-meetings in the States this summer. A strong missionary movement has been experienced at all these meetings, and large offerings for the advancement of the work in these sin darkened lands.

Elder W. A. Spicer, Secretary of the General Conference, has been appointed Editor of the *Review and Herald*. to succeed Elder W. W. Prescott, who resigned to enter upon evangelical work in the large cities of the Eastern States of America.

Among other advance moves of the recent Conference in Washington was the decision to start a correspondence school for the benefit of our young people and others whose circumstances hinder their attending some one of our schools in person. We believe this will be a great help to thousands otherwise shut off from advantages they need and desire.



Daniel and the Revelation

(Revised Edition)

BY URIAH SMITH

¶ A history of the rise and fall of nations, being an exposition, verse by verse, of the important prophecies of Daniel and John, comparing Scripture predictions with historical facts. The author has devoted over thirty years to the study of the Bible, and believes that the prophecies were written for our admonition, and that the subjects they unfold are the coming themes for the religious world, destined to engage the attention of all thoughtful minds. Over 900 pages, fully illustrated, beautifully bound.

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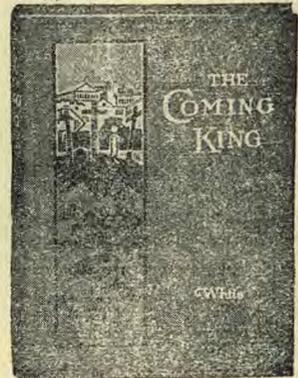
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The CARIBBEAN WATCHMAN

AUGUST, 1909.

The address of Pastor S. A. Wellman for the present will be 31 St. Joseph St., Hillsdale, Mich., U. S. A.

The series of articles introduced in the July number by Pastor Wellman will be continued as a regular series commencing in September.

We desire to call attention to the excellent books advertised on the last page of the cover. They are excellent volumes for your home, interesting to young and old.

Have you had a copy of that very interesting little brochure, "Glimpses of The Caribbean?" It can be obtained from this office, Price 25c, post-paid. The illustrations alone are worth the price asked.

The new engine, a Mietz and Weiss oil engine, is doing good service, and we anticipate no further vexatious delays in the sending out of our papers. It is a source of rejoicing to us and we feel sure will be equally so to our subscribers.

Do not address any mail to this office to individual names and do not address us at Colon. Address all mail to Watchman Publishing Association, Cristobal, Canal Zone and it will reach us safely. Mail addressed to Colon may be delayed for months.

Mr. H. H. Cobban has been chosen manager of the Watchman Publishing Association and is now in charge of the office at Cristobal. Mr. Haynes of Mountain View, California, U. S. A., has accepted the work of foreman in the new office and is expected to enter upon his duties early in August.

The editor, Pastor S. A. Wellman, who has been associated with the office since its beginning in Port-of-Spain, Trinidad, in 1903, has accepted a call to India and after the winter in the United States expects to sail for that country early next summer. Others have been chosen to take up the editorial work laid down by Bro. Wellman and will enter upon their duties with the December issue.

The chapel connected with our building at Cristobal was dedicated and formally opened for service, Sunday, July 26, 1909. Among the ministers present were Pastors U. Bender of the Union Conf., H. C. Goodrich of the West Carib-

The Caribbean Watchman.

Published monthly by The Watchman Publishing Association, Cristobal, Canal Zone, Panama.

Entered February 25, as second-class matter at the Cristobal, C. Z., Panama, Post-office, under the Act of Congress of March 3, 1879.

Editor S. A. Wellman,

Contributors:

P. Giddings, H. C. Goodrich

Manuscripts should be addressed to the Editor. Address all business and make all money-orders, etc., payable to **The Caribbean Watchman**, Cristobal, Canal Zone, Panama.

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bean, B. E. Connerly, Editor of *El Centinela* and S. A. Wellman of the **WATCHMAN**. The chapel seats about 225 and is 30 x 40 feet with its entries eight feet square.

A new edition of *Bible Teacher* is being prepared for publication and will be printed as soon as possible to supply the demand for this excellent series in pamphlet form. A couple of hundred copies of the first edition in board binding still remain and will be sold at a reduced price while they last. Write this office for terms.

The *Jamaica Visitor*, formerly the official organ of the Jamaica Conference, has been discontinued and subscribers to that paper will be supplied with copies of the new Union Conference paper, the *West Indian Union Messenger* to complete the term of their subscriptions. Jamaica is to have a department in the *Union Messenger*.

The address of the former associate editor of the *Watchman*, Pastor W. G. Kneeland, is now Kalamazoo, Mich., U. S. A.