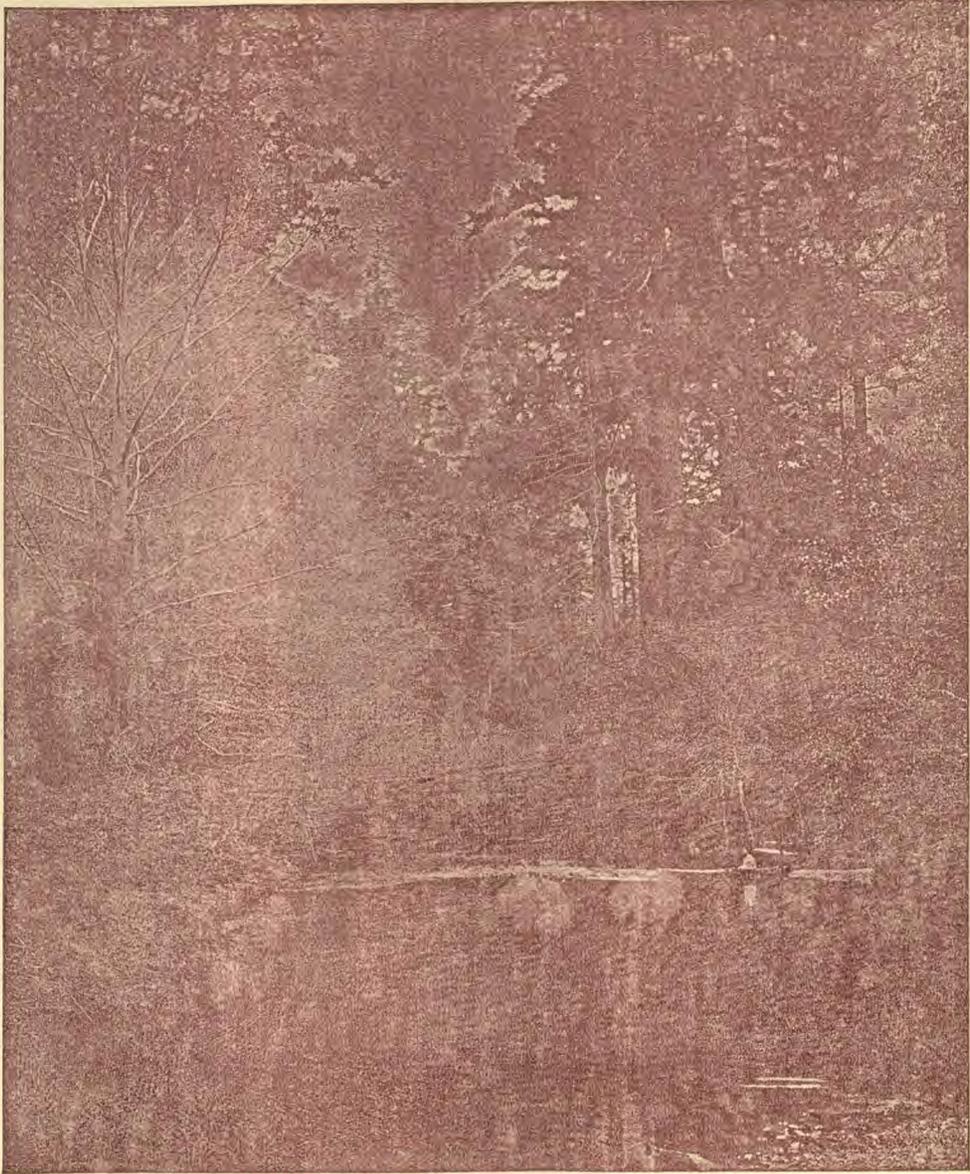


President's Office

THE
CARIBBEAN WATCHMAN



PRICE
THREE
CENTS

September, 1909

WATCHMAN PUB. ASSN.
CRISTOBAL, C. Z.
PANAMA



Now and Then

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

Frances Ridley Havergal.



THE
Caribbean Watchman

Vol. 7

Cristobal, Canal Zone, Panama, September, 1909

No. 7

The OUTLOOK

More of Nature's Warnings

A series of earthquake shocks visited the southern portion of Mexico on July 30 lasting for nearly thirty hours and extending from the districts around Mexico City to the West Coast at Apapulco. The city of Chilpancingo is reported destroyed and Acapulco badly damaged, partly by tidal wave. In Mexico City over two thousand buildings were badly damaged, and during the quakes the shocks were so severe that the church bell were rung and crockery thrown from the walls. The list of dead, it is said, will reach five hundred or more and the monetary loss is very large. Japan was also visited by earthquake on August 16 and very great damage done in a number of instances. Many temples and thousands of other buildings were thrown down and considerable loss of life resulted. At this date full reports from either district have not been received. As these disasters thicken at out us, it is well to remember the words of the prophet who states, "I have overthrown some of you as I overthrow Sodom and Gomorrah and yet ye have not returned unto Me, saith the Lord." Are you learning the lesson? Have you returned to Him?

A Spanish Rebellion

Spain, together with a number of other European powers, has had its hands in the troubles in Morocco for the past few years and during that time has found it a very warm place on account of the warring tribesmen. Recently, moreover, Spain has had a little more than her share of the trouble and a very formidable movement is

on foot against her by the mountain tribes in the neighborhood of Mellila. Spain at once on the outbreak of serious trouble made new levies and sent re-enforcements to the front. But the raising of the troops and calling them to service in a distant port raised the opposition of the Republican faction to the call to colors, and at Barcelona, the center of the Republican agitation, very serious revolts and mutinies broke out which had to be repressed with the troops from other provinces. Even at the present time the serious danger is not over and the entire section is under martial law. In Africa the Spanish troops are often meeting defeat in their encounters with the Moors, so that her foreign possessions are costing Spain very dearly both in lives and money.

Persian Revolution

The trouble for the government of Persia which was anticipated during the last month came from an entirely different quarter, and to-day the country of Cyrus is ruled by a constitutional monarch and the old ruler is a refugee in Russia, supported by his private fortune and living the life of a political exile. During the month of July the Liberal forces of this old country gained a decisive victory over the troops of the late Shah and took possession of the capital, Teheran. The result was the retirement of the Shah with his family to the Russian Legation and the taking control of the government by the Constitutionalists. They have placed upon the throne as the new ruler the second son of the late Shah, who will be educated by the regent and assume the throne at his majority as

the first real constitutional monarch of this ancient country. Thus Persia has taken a lesson from the other nations of the east and is waking up to her part in the coming struggle.

The Church Facing a Crisis

The following words from a contemporary magazine emphasize the position of the church as it stands before the world to-day as forcibly as it could be placed before us. It says, "Every religious body faces to-day a crisis at least as great as slavery and one that will test her as by fire. If she fails, her tragedy will be this, that the very wrong doers to whom she truckles will lose respect for their apologists. Plenty of our great law-breakers know perfectly well that much they do is morally indefensible. A man of this stamp was once mildly chided by a clergyman for the free use of round and hardy oaths. He listened to the half-hearted rebuke and answered: 'Come now, parson, you and I are quits; I swear and you pray, but we don't either of us mean anything by it.' A witty dean of a theological seminary in the East was asked by a parishoner why the devil was so often painted with a smile. The dean replied, 'I am afraid that it is because he has found out that so many of us clergymen do his devil work so much better than he can do it, that it tickles him.' Never had the church so noble a field for regenerating service as she has to-day, and her bitterest enemy could wish her nothing worse than that she should be silent, faltering, and inarticulate in hours like these. So far as she sides against reform her awakening will be rude and her penalty costly and heavy to bear. Even now, quickened moral energies of our youths are seeking other channels outside her sanctuary."

With the illustrations that touch the lighter vein there is still more sober Gospel truth in the above. The trouble with the churches of the day is that they have lost their message. The popular sinner sits in the front pew and the sermon is made to pass him over unscathed. The work in the home is undone and the truth untold and men go on in sin with the idea that sin is not so sinful after all. The only hope for the church for the present time is to get hold of God's messages for the world, teach them, cry aloud and spare not. Then and

only then will the knowledge of what is wrong doing, and the salvation found only in Christ, be known and appreciated for all that it is worth.

Boundary Dispute in South America

For a long time there has been a disputed question of boundary location between Peru and Bolivia, in South America. After years of difficulty it was finally decided by the two countries to place the question in the hands of the president of Argentina for adjustment and decision, that decision to be accepted as final by the parties concerned. A month or two back the decision was rendered and in favor of Peru. This has only added to the trouble, according to recent developments, as Bolivia has refused to accept the decision, and after some bitter recrimination Argentina has withdrawn her diplomatic representative from Bolivia and expelled the Bolivian representative from her country. War is anticipated, but it is hoped that it will be avoided through the friendly offices of other nations, but should it come it is practically certain to involve not only Argentina and Bolivia but Peru and Brazil as well as they are both concerned in the trouble.

The Result of Great Wealth

In the recently held Baptist National Convention at Portland, Oregon, U. S. A., the following word from one of the speakers, Herbert S. Johnstone, of Boston, tells the fear and the uncertainty that is being felt by all thinking men at the present time in the centralization of the larger portion of the wealth of the country in the hands of the few. He says, "What shall we expect in a country where one per cent of the people own ninety-nine per cent of its wealth? Such a condition uncorrected, such a tendency unrestrained, will bring us to the ash-dump of the world, where now rest Greece, and Rome and Spain. Such centralization of wealth robs the churches, deprives them of influence and bespeaks their fall."

We have often repeated the above in other words. It is the sure result of the aggregation of the wealth of the earth in the hands of the few. It is, however, one of the signs of the times in which we are living and as given by the apostle James, a sure indication that the hour of the coming

of the Saviour is fast drawing near. "Be ye therefore patient" sounds down the centuries to the people of the last days from the Lord's disciple, "for the coming of the Lord draweth nigh." Will you be ready to meet him?

Aerial News

July 25 Monsieur Blereist of France made a successful flight across the English channel in his monoplane, landing on the cliffs of Dover from Calais, France, a distance of twenty-one miles after a flight lasting only twenty-three minutes. Just previous to his successful attempt at cross-channel flying, Mr. Henty Landon also made an attempt, but about four miles off the coast his engine refused to work and he settled down upon the water where he was soon picked up by a French torpedo boat destroyer which was provided for such an emergency.

At Fort Meyer late in July the Wright Brothers made a successful test of their machine before the United States government officers during which the machine sustained itself with two passengers in mid-air for over one hour and twenty minutes. This was the official endurance trial. They also passed the speed trial with honors, flying from Fort Meyer five miles across country and back with two aboard at a speed of forty-two and one-half miles per hour. After these trials the government bought the machine for \$30,000, of which \$5,000 was for a bonus for the two miles made by the machine above the required speed of forty miles per hour. Among the plans for building airships are included Zeppelin's for the German Government which will be able to carry thirty men and several tons of explosives. These ships will be fitted with revolving turrets, with rapid fire guns, and search lights in addition to wireless apparatus.

The Turk

Writing in a recent number of *Van Norden's Magazine*, Dr. William Milligan Sloane, Professor of History at Columbia University, New York, and a recognised authority on Oriental politics, states the position of the Turk religiously as follows:

"Recent events at the seat of Islam could not have been brought about unless there was a tendency among advanced Turks to depart from old religious beliefs. That the tendency is not altogether new

becomes evident when we look at the many massive volumes of interpretations of the Koran, by which the Mohammedan world has hitherto been ruled. The more intelligent leaders of the new movement realize perfectly that they must either interpret away this body of doctrine or abolish it entirely. The Oriental mind is exceedingly adroit, and these leaders conceive that they can adapt their system to admit the establishment of a Western order of things.

"But we must remember that the Mohammedan form of government is an absolute theocracy, and that the very essence of Moslem faith is the doctrine of the unity of life. I have travelled extensively in Morocco, Egypt and Turkey, and it is my firm conviction that the simple, believing Moslem could not conceive of such things as the rights of man, nor could he make the distinction between ecclesiastical and social system, which is fundamental to our idea of human liberty. . . .

"The amount of transformation which must go on before government as we conceive it can replace that authority is stupefying to contemplate. The doctors of the laws have imbued the Moslem mind with the teaching that a Christian must either "believe, pay tribute, or die!" Confronted with that popular tenet no weak power can continue the new order of things. It must rest on the authority of an adequate central military organization. Without this, only the power of Islam itself can prevent the "faithful from turning to slaughter the Christians."

If the above view of the present situation in Turkey is correct, it is evident that the troubles in that part of the world are not yet over. It is evident that the present party in power has before it a serious problem in government, not alone in the number of languages and religions under the flag but more especially in the reconciling of its own past religious tenets to the avowed purposes of the new government. Turkey is made up of Turks, Armenians, Greek Catholics, and Jews, together with many other smaller divisions. These all differ in religion, social customs and moral laws. Can the new government muster sufficient strength to either compel or persuade these differing sections to live in peace and harmony? This is the problem. On its solution rests the future of the Eastern Question to a large extent.

EDITORIAL

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All Flesh Is as Grass

"ALL flesh is as grass, and all the goodness thereof is as the flower of the field." Such are the words of the Almighty through his servant Isaiah concerning the people of this world, looked upon in the light of their own power and attainments. "The grass withereth the flower fadeth: but the word of God shall stand forever." Thus is the thought concluded.

As we look about us upon man and his creations, as we behold the manifold destructions that trouble the face of the globe from day to day, and witness the puny strength of mankind to hinder them, or to prepare a place of safety from the storms and disasters, we are led to think upon those words of old. We are living in a time when, perhaps as never before, the world, secular and religious, is turning from truths which we have long held so dear and is being fed with that which is not bread, with the food that perisheth. We refer to the present tendency to doubt God's word, to break with all that is sacred, to belittle the law of God, to wantonly attack those sacred institutions of the Bible, the Home, Marriage, and the Sabbath, to reduce the liberties of mankind to a semi-slavery and bring to naught all the teachings of God's sacred volume.

In recent issues of a number of the popular magazines it has been emphasized that this is the teaching that is being given to the youth of the educational centers of the world to-day, and that it is defended on the ground that man is the equivalent, and as good and as much divine as Christ. But we ask the question, If these things be true why should not man do what Christ did, and why is he so powerless in the face of the world's calamities. While scientists, who live in the same generation, disagree, as to the things that they teach on the same matters, we may turn to the sacred word and find that writers of the Bible, though living

many years, and in some cases centuries apart, agree as to the creation of the world, the condition of man therein, and the final end of the world, and the coming of the Redeemer.

The truth of the whole matter lies in the fact that God's word is proven true again, in that men cannot agree on their own explanations of their statements; that they quibble in the face of divine retribution; that they flaunt their colours against the Most High as He has said they would do; that when calamity comes they cry that the day of judgement is here, and then vainly attempt to explain the calamity in the light of reason. God says concerning these same conditions, He "turneth wise men backward, and maketh their knowledge foolish: "Hath not God made foolish the wisdom of this world? "the world by wisdom knew not God;" "Woe unto them that are wise in their own eyes, and prudent in their own sight!" "As the fire devoureth the stubble and the flame consumeth the chaff, so shall their root be as rottenness and their blossom shall go up as the dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel"

We are living in a time when the word of the Lord to Isaiah is more especially applicable than ever before. Men are trying to exalt the power of man. God has entrusted the men and women of this generation with great talents that they might glorify him but instead those talents are being used to exalt themselves. The result will be as the scripture has predicted. Wisdom as man looks at it is the product of his own powers, but God says, "The wisdom of this world is foolishness with God." "Behold God created man upright, but he hath sought out many inventions."

As men seek to exalt their opinions as against the Bible, and in so doing fail to agree, let us return to the Bible with its clear and beautiful teachings. Let us as believers in the Bible remember the word which says "the goodness of man is as the flower of grass; . . . "the grass withereth, the flower fadeth: but the word of our God shall stand forever." Men disagree; the Bible is a unit on the origin, the state and the final redemption of those who believe in the Saviour and obey him. Men quibble and avoid the direct truth in an attempt to make their reasonings plain;

God's word teaches as one having authority and not as the Scribes. Where then is wisdom? Surely not in the flower that fadeth, but in the word of God. Dear reader, "put not your trust in princes, neither in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Surely in this day of many theories God would have His people turn to His word for wisdom, "for the Word of our God shall stand forever."

The Sabbath

Its Nature and History

"WHO then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season: Blessed is that servant whom his Lord when He cometh shall find so doing." Matt. 24: 45, 46.

During the present generation the question is continually coming up: Why is the Christian world keeping the first day of the week instead of the seventh day which God commanded us to keep. Is there a plain Scripture command for such a change? And if not, how and when was such a change made? by whom was the change made; and are we doing wrong in keeping the day which God has not ordained, instead of the one blessed and sanctified by Him in the beginning? These and every other question relating to the Sabbath, we believe can be made plain from God's word; and certainly no other authority should be accepted in anything relating to His worship.

In the Old Testament the Sabbath was very explicitly pointed out, and the reason given why God called it holy. Let us now examine the Sabbath question from the New Testament. The Sabbath day is often mentioned in the New Testament, but not a word is said about its being done away. The first day is also mentioned several times but no reason is given for calling it holy time nor is it intimated that holiness attaches to it in any way.

The following texts mention the first day: Matt. 28:1; Mark 16: 1; Luke 24: 1; John 20: 1; but they simply state that the Lord arose in the morning of that day.

In fact, Luke tells us in connection with the story that they bought spices and ointments on Friday afternoon, "and rested the Sabbath day according to the commandment." Luke 23: 36. These disciples had been with Jesus more than three years; they believed He was the Messiah, the Son of God, and yet they knew nothing of Sunday sacredness, for the next verse says, that this first day morning these same disciples, and others with them, came to the sepulcher bringing the spices with them. This is positive evidence that the disciples rested on the Sabbath according to the commandment; but that they came to work on the first day, to embalm the body of their Lord. In the twentieth chapter of his gospel, John gives a very particular account of the incidents of that first day. Mary was first at the sepulcher. Then Peter and John came, and after they left Jesus made Himself known to Mary, who went and told the others that Jesus was risen. But they would not believe, and that evening Jesus met them all but Thomas, (verse 19). This is said to be the place and time where Jesus instituted the first-day Sabbath; but by comparing several scriptures we shall find that these disciples were at home eating supper when Jesus entered their abode.

When Jesus chose His disciples, he went into a house (home margin). Mark 3: 19. When Jesus ascended they still had their place of abode, or home. Acts 1: 13. And Mark, 16: 14, says that when they returned from Emmaus Jesus came and appeared to the eleven as they sat at meat.

So it is proved that this was not a public meeting, but a family gathered for the evening meal. Thomas, however, who was absent, would not believe that it was Jesus. So eight days after, He appeared to them again to show Thomas that it was indeed Himself. Then Thomas also believed. This has been called the second public meeting Jesus had with his disciples on the first day of the week; but after *seven days* would have been the next first day, and not after eight days.

Another text that is brought forward with a great deal of confidence is Acts 20: "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow: and continued his speech until midnight." This meeting was

(Continued on page 106.)

GENERAL ARTICLES

Retrospection

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
Carried my Lord on the crest;
When I dwell on the days of my wilderness
march,
I can lean on His love for the rest.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight, and the rough made
plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

Néver a watch on the dreariest halt,
But some promise of love endears;
I read from my past what my future shall be,
Far better than all my fears;
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark of the law of the Lord,
Is the covenant care of my God.

—*Yonkers Statesman.*

Who Is My Neighbor?

THIS question Christ answered in the parable of the good Samaritan. He showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God.

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested with robbers, and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, and left half dead by the wayside. As he lay thus, a priest came that way; he saw the man lying wounded and bruised, weltering in his own blood; but he left him without rendering any

assistance. He "passed by on the other side." Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way, so that he would not have seen the wounded man. He persuaded himself that the case was no concern of his, and he too "passed by on the other side."

But a Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness he ministered to the wounded man. "When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the priest and the Levite, but in spirit and works he proved himself to be in harmony with God.

In giving this lesson, Christ presented the principles of the law in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners could find no opportunity to cavil. The lawyer found in the lesson nothing that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" he answered. "He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they can not stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ.

By no selfish practises can the cause of Christ be served. His cause is the cause of the oppressed and the poor. In the hearts of His professed followers there is need of the tender sympathy of Christ,—a deeper love for those whom He has so valued as to give His own life for their salvation. These souls are precious, infinitely more precious than any other offering we can bring to God. To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, is not a service that will meet His approval.

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor. "Freely ye have received," Christ says, "freely give." All around us are poor, tried souls that

need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. Too often these are passed by with neglect. They may be ragged, uncouth, and seemingly in every way unattractive; yet they are God's property. They have been bought with a price, and they are as precious in His sight as we are. They are members of God's great household, and Christians as His stewards are responsible for them. "Their souls," He says, "will I require at thine hand."

"If thou wilt keep my charge," the Lord declares, "I will give thee places to walk among these that stand by,"—even among the angels that surround His throne. By co-operating with heavenly beings in their work on earth, we are preparing for their companionship in heaven. "Ministering spirits, sent forth to minister for them who shall be heirs of salvation," angels in heaven will welcome those who on earth have lived "not to be ministered unto, but to minister." In this blessed companionship we shall learn, to our eternal joy, all that is wrapped up in the question, "Who is my neighbor?"

MRS. E. G. WHITE.

The Great Day of the Lord

Events Immediately Preceding Christ's Coming

(Concluded)

THE SEVEN LAST PLAGUES

Rev. 15 tells us of the preparation for the pouring out of these plagues. "In them is filled up the wrath of God." Chapter 16 mentions separately each plague. The first five or more or less local, but the others affect the whole world. Because men have refused to hear and heed God's law, thereby declaring themselves greater than the Lawgiver, God gives them the fruit of their thoughts. Jer 6: 19, Isa. 24.

Under the first plague is a grievous sore, under the second and third the water is turned to blood. These people are worthy to drink blood as their decree condemning all who have remained true to God (Rev. 13: 15) has brought on them the blood of all the saints and prophets. The fourth pours out his vial upon the sun, and

by the fifth angel darkness comes upon "the seat of the beast." Under this fifth plague some are still living who were living under the first, thus showing that these plagues do not cover long periods of time. The plagues are to come in "one day" prophetic time or one year literal time. Rev. 18: 8. The sixth plague involves the whole world.

ARMAGEDDON

Under the sixth plague comes the great battle of Armageddon. On that awful battle field the world will reap the ripened fruit of the present frantic effort of all nations to increase their armies and navies. The men who to-day are predicting disarmament in the near future are able to read aright neither the prophetic word nor current events. They refuse to look facts in the face because they do not square with their theories.

In the prophecy of Joel we are plainly told that at the close of this world's history all nations will obey the decree to "Prepare war . . . Beat your plowshares into swords . . . Wake up the heathen." That this immediately precedes the coming of the Lord is seen from verses 14 to 16 (Joel 3: 9-17). The final result of this "alarm of war" is "destruction upon destruction . . . for the whole land is spoiled." Read Jer 4: 19-26. Men whose hands are on the pulse of the activities of the nations at the present time, know well that the present world-wide war preparations are not for peace. Mr. Asquith, speaking recently to the peace delegates, said he could not indulge in the hope that the youngest person now alive, would witness the advent of the day of universal disarmament. He further stated that the nations did not spend immense sums annually, for ornament. They were intended for use and some day they would be let loose upon the world. But they will not be let loose until the sixth plague. Then, "the waters of the river Euphrates will be dried up that the way of the kings of the East may be prepared." Rev 16: 2. The nation here referred to as being dried up can be none other than that occupying the territory mentioned, that is to say the Turk.

The seventh plague is universal and immediately precedes Christ's coming. The greatest of all earthquakes destroys all the cities of the earth, and the greatest of all hailstorms drops hail the weight of a talent

(From 50 to 117 pounds each). The dreadfulness of the scene from the standpoint of the unprepared ones is beyond description.

GOD'S PEOPLE PROTECTED

During all these plagues the righteous are unharmed. "No plague shall come nigh thy dwelling." See Ps. 91: 6-10; Isa. 4: 5, 6; 33: 10; Ps. 46: 1.

The pouring out of the unmingled wrath of God as warned against in the threefold message has devastated the earth. Heaven has been active with the preparation for the second advent. Christ gathers His host about Him and the Father's voice is heard saying "It is done." The scenes at this coming will be described next month.

GEO. F. ENOCH.

Hold, Angel, Hold!

Rev. 7: 1-4

AT each four corners of the earth,

Where fierce sirrocos have their birth,
A mighty angel waiting stands,

Holding the tempests in his hands.
The ravelled, tangled, snarl of winds

In sheaves of power he deftly binds,
And garners them in stores of power,
Until shall strike time's fateful hour.

Hold, angel, hold! securely bind

Each tugging, fretting, restless wind;
For lo! another angel flies.

With throbbing heart and eager eyes,
Beneath the heavens, on tireless wing
Love's message of good-will to bring,
In answer to the longing prayer of souls
That languish in despair.

"Prepare the way," he cries, "with peace!
Ye winds and waves, your threatening
cease.

Make silence! until all have heard
This one last message of my word."

And on the angel speeds apace,
Regardless of all time or space;
While at the seat of winds and storms,
Whence spring the courage of strange
alarms,

Each waiting angel, silent, stands,

Holding the tempests in his hands.
And hark! the Bride and Spirit cry,

To all the earth, "Why will ye die?
Come freely, whosoever will,
And drink of joyous life your fill!"

Hold, angel, hold! God, give us time,
To compass every land and clime,

And tell to every tribe and race,
 The thrilling story of Thy grace!
 But we must hasten: for full soon
 Will fail earth's latest afternoon,
 And to love's messenger will come the call
 "The night draws on: come home;"
 While forth the stern command will go;
 "Unbind the winds and let them blow."
 —Mrs. S. M. I. Henry.

Ministration of Good Angels

MAX HILL

THE commission of Christ to teach His Gospel to all peoples and nations and tongues of earth was given to men. Through all the history of the work of God in the earth, that work has been committed to men, who through the help of His Spirit have accomplished mighty deeds for God and His truth. But there have been other helpers in this work; angels have had a part; their ministration has been manifest in every dispensation. Our Saviour Himself, in the working out of the plan of salvation, performed the office of an angel—the "Angel of His presence,"—in leading Israel out of Egypt to the promised land. Angels visited Abraham with messages and warnings. Angels came to Lot and his family in wicked Sodom with a warning to flee from the visitation of the wrath of God soon to fall upon that city. By their power the howling rabble of Sodom were struck with blindness; and later, when the fire of God was ready to be poured out upon the city, the angels took righteous Lot and his family out, leading them by the hand to a place of safety.

Fleeing from the woman Jezebel, Elijah lay down to rest in the desert; "and as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. . . . And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19: 5-8. Fed by an angel, and directed by an angel hand to the very mount of God, Elijah was led to see the wonderful power of the "still, small voice," and, grasping that power, to take up the stern duties of the prophet of God to a rebellious people.

Daniel was the victim of scheming enemies among the wise men of Babylon;

in their zeal for their gods and in their hatred of this young Hebrew who so far excelled them in learning and favor with the king, they planned a cowardly revenge. Too true to his God to abate one whit from his usual custom of praying three times each day with his face toward his loved Jerusalem where were the ruins of the once glorious house of his God, Daniel was easily taken. With the Medes and the Persians "no decree nor statute which the king establisheth may be changed," and Daniel was cast into the den of ferocious lions in the royal menagerie. His own words describe the result.

"My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

When the time for the deliverance of Israel from Babylon was reached, Daniel, who was a close student of prophecy, began to seek the Lord for the promised home-gathering of his people. Long and earnestly he prayed, confessing his sins and the sins of his people, when an angel—the angel Gabriel—touched him, saying, "I am now come forth to give thee skill and understanding;" and to the faithful prophet was revealed the future of Israel, and reaching on down the ages, the future of the world, till the saints of God shall take the kingdom, the restored dominion of earth.

An angel—again the angel Gabriel—bore the message to Mary that to her should be born Jesus, who should save His people from their sins. To Joseph also he appeared; and to the shepherds on the hills about Bethlehem a mighty host of heavenly messengers sang the song of peace and good will which echoes still the wondrous news of a Saviour born to man. Angels ministered to Him in His hours of deep distress and humiliation; and a numberless host of angels attended Him to the heavenly courts in His ascension.

To Cornelius, to Peter, to Paul, to John, angels were sent with messages. To the last named, as to Daniel, visions of God were revealed, vistas of the course of time, till time shall be no more and the countless ages of eternity are ushered in. Guiding, protecting, instructing, comforting, angels have ministered to man in his weakness. Will any deny the evidence of the word of

God? Will any doubt that to-day as in God's dealings with His people in all other dispensations He sends His angels to help His earthly children?

Who has not felt the influence of an unseen power about him? In times of calamity and danger, how often individuals are supernaturally protected! Times without number have missionaries in heathen lands been threatened with torture and death from wild beasts and wilder men, only to be rescued in ways beyond the power of human intervention—by angel hands without a question. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

Moses received the promise: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23: 20. David exclaimed: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." "He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 34: 7; 19: 11. Of the number of angels, the Scriptures speak of "ten thousand times ten thousand, and thousands of thousands," "an innumerable company of angels." Rev. 5: 12; Heb. 12: 22.

In the final day of earth's history in its present sinful condition, the angels will play an important part, for "the reapers are the angels." "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 4: 11; 24: 31. Thus will the angels finish their work with the men and women whose lives they watched ever and protected and guided, and whose cases were presented by them before the throne of God, for each child of God is attended by a heavenly "minister," as witnessed by the words of the Master Himself: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18: 10.

In His goodness and wisdom God has thus provided for the welfare of His children. As with the prophet of old, we have, in every time of danger, an army greater than the enemy; and could our eyes be opened we would see that "they that be with us are more than they that be with them."

The Sabbath

(Continued from page 101)

in the evening of the first day of the week; for "there were many lights in the upper chamber where they were gathered together." After the midnight hour, and after bringing to life the young man who fell from the third loft and was killed, (verses 9, 10); Paul talked till daylight the next morning, then departed (verse 11).

Paul was on a very long journey from Philippi to Jerusalem. He had stayed seven days at Troas and this was his farewell meeting, which was very appropriately closed by the ordinance of the Lord's supper. But this would not indicate that the day was being celebrated as the sabbath, because there is nothing in the New Testament against celebrating the ordinance any day, or every day. And just here another point should be noticed. The day does not close at midnight, but at sunset, which is plainly seen by reference to a few scriptures: "And the evening (dark) and the morning (light) were the first day." Gen: 1: 5. "From even unto even shall ye celebrate your Sabbath." Lev. 23: 32. "At even, at the going down of the sun." Deut. 16: 6. These expressions show that the day, and thus the Sabbath, began with the dark part; and that the going down of the sun marked the beginning and the end of the day.

This was the way the day was kept in the time of Christ, as will be seen by referring to Mark 1: 32. The people would not bring their sick to Jesus to be healed till the sun had set and the Sabbath was past. Still another point should be noticed as evidence that this first day was not being kept as a rest day. While Paul was preaching to the people on that Sunday night, he had sent those who were with him from Troas fifty-one miles to Assos, working all night; thus giving Paul a chance to hold this last all-night meeting, and himself walking across, nearly twenty miles, the next morning. Acts. 20: 13, 14. Thus another Sunday text is gone and the integrity of the Sabbath is still maintained.

Then also the first day was a business day; for Paul charged every one to lay aside on the first day according to their income, the week before, something to help the poor saints at Jerusalem. 1 Cor 16: 1, 2. Not only this, but the Lord Jesus Himself while

here with His disciples taught them to reverence the Word of God, and obey His law. See John 17: 14-19; Matt 5: 17-19. And so careful was He with regard to the Sabbath commandment of this law, which he came not to destroy but to fulfil, that in His great prophetic discourse recorded in Matthew twenty-four in which He told them of the destruction of Jerusalem, He warned them to pray that their flight might not be on the Sabbath day (verse 20). And this destruction did not take place until nearly forty years after the resurrection.

Dear reader, with all these facts before us and remembering that the Sabbath was given to man before the fall, and incorporated with His law, when that law was given to Israel, with a mighty display of power and glory; and remembering that not one word is said of power, or majesty, or glory, or command with reference to the first day of the week; how can we give honor to that day to which God has not given honor, and withhold honor from the day which He has honored?

In our next we shall see by whom the change was made. H. C. GOODRICH.

Truth and the Life

"Truth backed by life is irresistible," said a speaker at a recent international convention. And the South Sea Islander too recognized this fact,—that the power of truth comes from its being wrought into living tissue,—when he prayed, "O God, we are about to go to our homes; let not the words we have heard be like the fine clothes we wear, soon to be taken off, and folded up in a box till another Sabbath comes round; but let thy truth be like the tattoo on our bodies, ineffaceable until death."

Bible Reading

A Short Study of the Sanctuary.

THE sanctuary of the Bible is the center of all religious worship. The sanctuary built by Moses, and the services connected therewith are an illustration of the plan of salvation by Jesus Christ in the heavenly courts. This is plainly stated in Heb. 8: 1-5.

The Heavenly Sanctuary

Heb. 8: 2. Christ is the "minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man."

Ps. 102: 19. The Lord looked down from the height of His sanctuary, from heaven did the Lord behold the earth.

Ps 33: 13, 14. This is God's habitation in heaven from which He sees all mankind.

2. Chron. 6: 39, 40. It is His dwelling-place from which He forgives sins.

2. Chron. 6: 24. The condition of pardon was a recognition of the earthly temple which was an object-lesson of the heavenly.

See Solomon's prayer in 1 Kings 8: 27-61, and 2 Chron. 6: 20-42.

Several points in the above are worthy of special notice. (1.) Tabernacle, sanctuary, habitation, and dwelling-place are the same. (2.) Each is said to be in heaven, from which God looks down upon the earth. (3.) Forgiveness and help cometh alone from God, from His dwelling-place which is in heaven. (4.) In ancient times one condition of answer to prayer was absolutely necessary, namely, a recognition of the earthly sanctuary or the temple Solomon built, which was a figure of the heavenly. Heb. 9: 1-9. The prophets understood this, and the most wonderful answers to prayer were at times



The High Priest of the Jewish Sanctuary: a Type of the Heavenly.

when this was recognized. 2 Chron. 20: 5-34. Daniel 6. The impression made upon their minds would be that there was a personal God in heaven who heard and answered prayer. Let these points be well studied and they will form a basis of assurance of God's hearing and answering prayer.

God's Throne

Heb. 8: 1. Christ is on the right hand of the Majesty in the heavens.

Heb. 4: 16. This throne is called the throne of grace.

1 Kings 22: 19; 2 Chron. 18: 18. The prophet saw the Lord sitting on His throne and all the host of heaven standing before Him.

Ps. 47: 8. It is called the throne of His holiness.

Jer. 14: 21. It is the throne of God's glory.

Ezekiel 1. It is described as composed of angels, therefore a living throne.

Ps. 11: 4. It is in heaven in the temple.

Ps. 80: 1. It is between the cherubim.

Ps. 89: 29, 36. It will continue as the days of heaven.

Jer. 17: 12. It has been in the sanctuary from the beginning.

Eze. 34: 25-27; Rev. 21: 1-4. It will continue on the earth made new forever and ever.

Rev. 4: 3. The appearance of Him who sits upon it is described.

Rev. 4: 4. There are four and twenty elders sitting around it.

Rev. 4: 5. Before the throne were seven lamps of fire.

Rev. 4: 6. In the midst of this living throne were four living creatures.

Rev. 5: 8, 9. These elders and living creatures were translated saints.

These saints or holy ones were raised when Christ was raised (Matt. 27: 50-53), for Christ was raised among them. Rom. 8: 29. They were the anti-typical wave-sheaf (Lev. 23: 10-12); a sample of the harvest, the first-fruits of them that slept. 1 Cor. 15: 20, 21. Christ led these representatives captive to heaven, as a trophy of redemption. Eph. 4: 8. It therefore follows that God, Christ, angels which surround the throne, and the throne itself are as real as those who are translated to heaven. And the ministry of Christ in the heavenly courts is a real work for the salvation of the human family.

The Ministration of the Sanctuary

Heb. 8: 1-5. The priests and services of the earthly were typical of Christ and His work in the heavenly.

Heb. 3: 1. We are to consider Christ as an Apostle, and a High Priest. That is to consider His work.

Rom. 5: 10. We are reconciled to God by Christ's death, but saved by His life.

Rom. 5: 9. If we are justified by his blood, we shall be saved from wrath through Him.

Heb. 7: 25. His life and death are not sufficient to save without His intercession in our behalf. The fact that He died will not save the sinner without His officiating as a priest.

Hosea 4: 6. Many will be destroyed for lack of knowledge of the work of Christ as a priest, and of our relation to the law of God.

1 John 3: 4, 5. Sin is the transgression of the law of God, and Christ died to take away our sins.

1 John 1: 8-10. A knowledge of our sins, and a confession of the same, and the intercession of Christ in our behalf are essential to salvation.

Gen. 3: 8, 10, 22-24. It was sin that separated man from God, and deprived him of the tree of life. The entire typical service, therefore, reveals the knowledge of sin and how to put it away that man can become one with his Maker. This oneness is called the atonement or at-one-ment.

2 Cor. 5: 21. He who grasps these truths and sustains the relation to Christ, as divinely instructed, exchanges his sins for Christ's righteousness.—*S. N. Haskell in Southern Watchman*

A Little While

A LITTLE while for patient vigil keeping,

To face the storm, to wrestle with the strong;
A little while to sow the seed with weeping,

Then bind the sheaves, and sing the harvest
song.

A little while to keep the oil from failing,

A little while faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps
hailing,

We'll haste to meet Him with the bridal hymn.

—Selected.

HOME AND HEALTH

A Prayer

SAVIOUR, be Thou my Guide to-day—
So hold me that I cannot stray;
Inspire, attend, and shadow me,
That all my life may honor Thee.

My lips and hands and heart control,
Of hope and joy be Thou the soul:
Weary I would not be, nor slow,
In steps I take with Thee below.

Give me an unflinching trust,
Prevent all loitering and rust;
I long through temple, house, and street,
To follow Thee with willing feet.

Let men be blessed by what I say,
The church grow strong because I pray;
Inflame me with Thine own desire,
Baptize me with celestial fire!

In life, in labor, or in rest,
Sure of Thy smile and sheltering breast,
Or, risen with the conqueror's crown,
Hail life immortal as mine own.

Henry J. Fox, D. D.

The Lesson Hallie Learned

"HALLIE'S all right, if you give her a good, prominent part. I don't believe she'll consent to be in the thing at all unless you do that." One of her class-mates in school made this observation when Hallie was not there to hear, and two of the others nodded their prompt assent.

Hallie's little cousin, whom none had noticed as within hearing, and who was in the "little pitcher" stage, promptly repeated the observation to her big cousin. At first Hallie had flushed with wounded pride. Then she had turned it over thoughtfully in her mind, as such a sensible girl would. She had carried the hurt promptly to mother, too,—that was Hallie's way,—and mother had been sweetly sympathetic, but, at the same time, clear-eyed and frank. The result was that Hallie decided to act on the criticism without letting her classmates know that any had reached her ears.

The class were to meet at her home the next evening, to make plans for the entertainment soon to come. When Hallie found herself chosen, as a matter of course, as chairman of the entertainment committee, she surprised them all by her prompt refusal of the honor. "Let some one else be that," she said. "I've had more than

my share of chairmanships. I'll work just as hard as one of the subordinate members." She could not help flushing a little at the slightly surprised look on one or two faces, but passed it off as easily as she knew how, and they had soon adopted her suggestion that one of the newer girls take the place—one who accepted with shy but grateful pleasure, and promptly promised "to do her very best."

What had come over Hallie, some of them wondered, when she began enthusiastically to suggest some of the others for leading parts in the program. It would have been more like her, they thought, to sit back, waiting for these honors to come to her.

"Wasn't Hallie lovely to-night!" one of the girls said as they were going home. "I'm afraid I did her injustice yesterday, when I said what I did about her."

"Wait and see! A person doesn't change like that all at once. She probably didn't care for a prominent part this time—for some reason," said another.

But, as time went on, Hallie continued to be "lovely," and soon the girls forgot they had ever had to study to give her the leading place in their plans in order to secure her sympathy and co-operation.

As for Hallie herself, it wasn't always easy to subordinate her own decided personality and preferences, but she continued to make efforts worthy of her good sense and her very decided little chin, and once she and mother talked on the subject again.

"I really have improved a little, haven't I, Mama? And it's surprising how much more real help I can be by not wanting to lead everything. It's brought out some of the timid girls and their talents wonderfully."

"You've done nobly," said mother. "A great many, instead of acting on such a criticism, would have been foolishly resentful. I'm proud of my girl!"—*Young People's Weekly.*

Why We Cough, Sneeze, and Sigh

ONE of the most interesting facts about the human body is its power of self-protection and self-preservation—its power of evading or overcoming the thousand and

one conditions which, unless corrected, would be injurious or destructive.

Among the most common of these acts of self-preservation are the cough, the sneeze, and the sigh. Every one is familiar with these acts, yet few persons ever ask themselves the cause, and fewer still could explain them.

One of the simplest of the body's devices for self-protection is the cough. The cough is merely a blast of air expelled from the lungs in such a manner as to forcibly dislodge some foreign substance which has been drawn into the throat, the wind-pipe, or the tubes leading to the lungs. The membranes lining these parts of the body are very sensitive, and when a foreign matter comes in contact with them an alarm message is at once sent to the nervous "headquarters," and the result is the sudden, spasmodic expulsion of breath which is called a cough. Very often the cough is produced by irritation caused by the accumulation of mucous on the surfaces mentioned. In this case, as in the case of a foreign body, the cough is merely a means of expelling the foreign matter.

So you see, a cough is merely one of Nature's methods of self-protection. The ordinary cough-cure contains some drug which, by paralyzing the nerves, prevents the cough, and allows the mucous to accumulate. Thus the cough medicine does only harm. The cure for a cough is to cough; to cough until the excessive deposit is removed.

A sneeze is exactly like a cough, save that the obstruction occurs in the nostrils, owing to the deposit of some irritant or foreign matter, and that the blast of air is thrown out through the nose instead of through the throat and mouth.

Why do we sigh? When grieved or depressed the tendency is to hold the breath. This means that the body suffers for oxygen; and the long, deep breath which we call a sigh is merely a means by which the body obtains for itself the necessary amount of oxygen.—*The Circle*.

The Poison of Tobacco

IN India there are professional snake hunters who catch snakes, and supply their skins to tanners who prepare them for use in making purses and belts. To preserve the skin in proper condition it was neces-

sary to skin the snake alive, a proceeding which was objectionable on account of its cruelty. A discovery has now been made which obviates the difficulty. The snake catcher catches a cobra, forces its mouth open, and drops into it a small pinch of snuff. The result to the cobra is almost instant death, and no damage results to the skin. It might be supposed that a reptile carrying so deadly a poison as that of the cobra, would be almost poison proof; but the poison of tobacco is apparently even more deadly to the snake than its poison is to the tobacco-chewing biped.

Alcohol as a Demoralizer

ALCOHOL gradually demoralizes and decays the stomach, liver, kidneys, and lungs. A disease easily curable in a man who does not drink is fatal to a drinking man. The drunkard's face shows the ravages of his vice. According to his temperament, he bloats, yellows, or becomes livid; his hands shake; his breath exhales the poison that has steeped his organism; his health, like his intellect, decays; he loses all sense of manly dignity. Morally, he falls to a point where self-denial is impossible.

But he is piteous; he is helpless; his disease makes its own conditions. The pain that he inflicts, the terror, the anguish, are the result of his weakness; he is not responsible for his acts. An honest man may commit the worst of crimes when under the influence of drink.—*Le petit Journal (Paris)*.

Cocain Dealers Raided

The health department inspectors of New York City have landed eight young men and women in the The Tombs for dealing illegally in cocain. About one thousand dollars' worth of the drug was found in their apartments.

—*Life and Health*.

MR. BOTTOMLY, a member of the English Parliament, has looked over the list of breweries and allied companies, and he finds in them the names of more than a thousand clergymen.

MISSIONS

Religion in India

WE are given the religions of our mission field in India as follows: Mohammedans, 71 per cent; Hindus, 20 per cent; Sikhs, 4 per cent; Low Caste, 4 per cent; Christians, 0.3 per cent; others, 0.7 per cent. Manifestly we are chiefly concerned with two religions, Islam and Hinduism. What answers do these religions give to the deepest questionings and needs of man's spiritual nature.

1. God: Islam's creed, "There is no God but Allah," sounds well at first hearing. At least it denies polytheism. It rejects idolatry. The writer spent one day in Benares. At every turn were the coarse and repulsive Hindu representations of diety. Suddenly we were ushered into a vast enclosure, the only Moslem mosque in that vast section so filled with Hindu temples. It was as if a great pall had been lifted and light had filled the sky, for here, within this Moslem enclosure, were no idols, no symbols, no degrading pictures. But high above the archways was inscribed this word only, "Allah." Yes, there is the good point in Islam; it banishes the idol; it proclaims one God.

But examine the God of Islam more closely, and you will find that he is no God at all. He has withdrawn from the universe and sits yonder apart. You cannot approach him. You cannot move him. He may not be touched with the feeling of our infirmities. Nowhere is it written of him, "I, even I, am he that comforteth you." He is not love, he is only power. He is not even righteous, he is only wilful. What he does is right, though it contravenes his own word and every moral instinct. Thus has the Moslem religion developed human character like unto its conception of God; unfeeling, wilful, cruel, tyrannical.

Let Hinduism make answer, Who and what is God? It is a dreamy, indefinite answer that you get. The scholar will tell you that God is an "invisible, imperceptible, formless, infinite, and immutable essence, which not only was, and is, and ever shall be, but besides which nothing else ever really was, or is, or can be." This

is pantheism, pure and simple. Everything is God and God is everything. So the most degraded of men may say, "We are parts of that one."

We go to the common people. We do not ask them, Who is your God. We do better; we watch them. See them visit the temple. To whom do they pray and make offerings? It is to an idol of brass, of wood, of stone, an idol with the body of a man and with the head of an elephant. This is the god Ganesh, the god of good fortune.

Alongside of these conceptions, Moslem and Hindu, place your conception of God—the light of the knowledge of the glory of God in the face of Jesus Christ. Are you ready to trade with Moslem or Hindu? If their god is not good enough for you, is he good enough even for them?

2. Sin: There is not space here for elaborate statement. Suffice to say that neither Hinduism nor Islam have any adequate conception of sin. Islam makes all things predetermined of God, and thus takes away responsibility for sin. Hinduism makes everything a part of God, and so there is no room for sin. Thus it is that under these two religions the lowest depths of bestial immorality have been sounded. Of the moral condition, no Western writer can speak frankly.

Sins great and small are placed on a footing. Mr. Palgrave once asked a Moslem what he thought to be the greatest of sins. "Undoubtedly," he replied, "the sin of shirk (denying the unity of the God-head)." And what the second? "Undoubtedly, the use of tobacco." And how about murder, lying, and adultery?—"Ah! God is merciful!" was the reply.

3. Salvation: To the Moslem this is not deliverance from sin, but merely deliverance from punishment. And the way to even such salvation is entirely subject to divine decree. Some of the Maulvies of India even teach that God may save some who have never repented of sin. Apart from the divine decree, man's works alone give the slightest hope of salvation. "Nothing shall be imputed to a man for righteousness except his own labor."

For Hinduism the hope of salvation lies along the line of the transmigration of the soul. As a South India folk song puts it:—

How many births are past, I cannot tell,
 How many yet to come no man can say:
 But this alone I know, and know full well,
 That pain and grief embitter all the way.

Chas. R. Watson, D. D.

Our Work and Workers

Brother E. T. Wilson and wife stopped a few days in Cristobal the first of this month. They are on their way to Peru, where Brother Wilson will be engaged in the book work.

Pastor Wm. Steele and wife, formerly of Chili, South America, sailed from New York at the end of July for Porto Rico where they are to take up evangelistic labor. We welcome them to our field.

Elder H. C. J. Walleker, the newly appointed superintendent of the East Caribbean Mission, which embraces the Leeward and Virgin Islands, made a tour of his field during the early part of August.

Pastor E. C. Widgery, who has labored for something more than a year in British Guiana has been asked to take up labor in the South Caribbean Conference and will doubtless locate in Grenada.

Elder J. B. Beckner, president of the South Caribbean Conference, made a brief visit to Barbados, St. Vincent, and the other islands recently added to that Conference from the East Caribbean Mission field and reports the work as onward.

Brother A. F. Haines, formerly with the Pacific Press Publishing Association of Mountain View, California, arrived in Colon, Aug 12, 1909 to take up the work of the printing department in connection with our publishing office. We are glad to have Brother Haines with us.

The editor was privileged to visit the Academy at Riversdale, Jamaica on the 15th and 16th of August. We were pleased to see the excellent progress made on buildings and farm. A large number of students are in attendance this year, both dormitories being filled.

Mrs B. E. Connerly, associate editor of *El Centinela de la Verdad*, left Colon for a visit to her relatives and friends in America on the 10th of August. This is Sister Connerly's first vacation since coming to the West Indian field and we surely wish her a pleasant and profitable time and a return of health and strength.

Pastor L. E. Wellman, wife, and two children sailed from Dominica for their new field of labor in Guatemala, Aug. 10, stopping on the way at Antigua, St. Kitts, Jamaica, Port Limon, Costa Rica, and Colon. They report a pleasant voyage up to their arrival in Cristobal. Their boat called at all of the above ports en route.

News Notes

The number of persons engaged in work for the Isthmian Canal Commission and the Panama Railroad Company numbered 33,901 on the 28th of July.

Mr. Bryan's paper, the *Commoner*, announces that he will be a candidate for United States Senator at the next election under the direct primary law of his state. His success is predicted by state politicians.

A new telephone trust has been organized in the United States, capitalized at \$970,000,000. The new concern is expected to absorb all of the present Bell telephones in the United States, and these number over four million seven hundred thousand phones.

Again the advocates of a big navy have won in their demand for increased armament and England will put out four more larger ships called super-dreadnaughts. These boats are larger than any yet built by Great Britain and are a part of her plans to possess the greatest navy in the world.

Strikes of varying magnitude have been in progress during the summer in several parts of Canada, the United States, France, and Stockholm, Sweden. In nearly all cases more or less violence has been used and in a number of instances has necessitated the calling out of the soldiery to quell the rioting.

Professor Simon Newcomb, one of the greatest of American astronomers, died at Washington, D. C., U. S. A., July 11. Professor Newcomb was also a retired rear-admiral of the United States Navy and was buried with full naval honors. He held honorary degrees from a number of American, English, and German Universities and several orders of merit from various Governments. His was a life full of great and useful service to mankind.

The European Powers are determined to maintain the Turkish regime in Crete. Owing to the agitation in that island for annexation to Greece during recent weeks, Italy, France, and Great Britain have sent warships to the scene and have given instructions to demand the lowering of all Greek flags on the island and to enforce their demand if not complied with. Turkey only a few days back sent a short, peremptory note to Greece demanding her position regarding the uprising in Crete.

Intense heat has been felt by the inhabitants of the great cities of America this summer. Multitudes have slept on the house-tops, fire-escape platforms, porches, and on the beaches. Bare-footed boys and girls have followed the ice wagons and waded in the flush water of the streets to keep cool, while horses have been sprayed to save them from heat exhaustion. Numbers of human beings have died from heat. Yet much of this might be saved if only men and women would live in the cool, delightful country as God originally designed. The country means work, tis true, but it also means health and prosperity.

THE CARIBBEAN WATCHMAN

THE

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When a change of address is ordered, both the new and the old address should be given. The notice should be sent at least one month before the change is to take effect.

How to Remit

Remittances should be sent by Draft on New York or P. O. Money Order, payable to **The Caribbean Watchman**. Cash should always be sent by Registered Letter. If otherwise sent the remitter is responsible for its safe delivery to us.

Subscription Rates

One Year, Post-paid 1s. 6d or 36 cents.

Six Months, " 10d. or 20 cents.

Five or more copies to the same address, 1s. 3d. or 30 cents per year, each, post-paid.

Five or more copies to the same address, six months, 9d. or 18 cents each, post-paid.

Owing to circumstances beyond our control, we have had to postpone the beginning of the series of articles by Pastor S. A. Wellman until another number of the *Watchman*.

We desire to call attention to a slight change of prices in our subscription rates. The changes made do not affect the single yearly subscription rates but only the six months' subscriptions and the club rates.

The publishers regret very much the irregularity with which *The Caribbean Watchman* has reached its subscribers and agents during the past few months. The most serious causes of delay are now out of the way and we shall endeavor to reach as early as possible the place where we can get the paper to agents and subscribers by the first day of each month.

The New Magazine

WE wish to call the attention of our people generally to the new undertaking of the Department of Education in the establishing and conducting of a magazine devoted exclusively to the interests of our educational work.

It is designed that this new magazine, to be entitled *Christian Education*, shall be very practical in its teachings. We purpose setting forth an application of principles which will enable those who teach to accomplish their work not only more easily but more thoroughly. Not only do we intend to make it practical but we also hope to present such a clear exposition of the principles underlying our educational system as to make it desirable and attractive to those not of our faith.

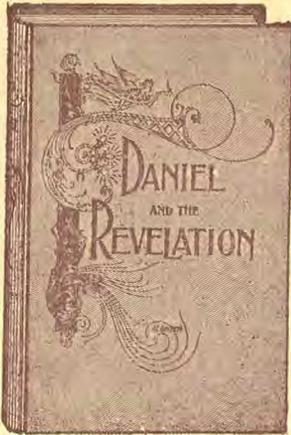
We also intend to make this magazine of special value to the home life and it should be in the home of every Seventh-day Adventist. From these homes it should go into all other homes where the parents are interested in the education of their children and in their general welfare.

This magazine should be to the educational work what *Life and Health* is to the health work. The Spirit of Prophecy has said that the work that lies nearest the church members is to become interested in the children and youth. Because this is true, our people should be thoroughly informed regarding these educational principles and their practical application.

Wherever there is a church school in existence, or wherever there is one to be established, the church should make an earnest effort to have this magazine thoroughly distributed among the people of the community that they may become well acquainted with our principles of education. The educational work is closely interwoven with that of the gospel, and because of this we will be enabled to bring the last gospel message to a saving knowledge of many through our educational work.

All subscriptions to *Christian Education* should be sent to the *Review and Herald*, or to the local Conference Office. The price is fifty cents a year; or in clubs of five, to separate addresses if desired, the price is, for the present, thirty-five cents. Subscribe now.

FREDERICK GRIGGS,
Sec'y Educational Dept.



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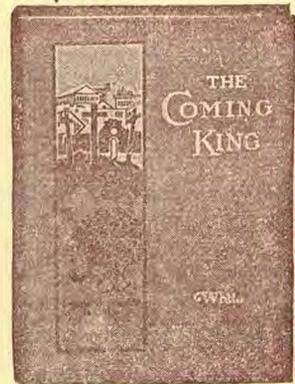
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