

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

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

HOLY BIBLE

Vol. II.—No. 2.]

Port-of-Spain and Kingston, July, 1903.

[Price 3 Cents.



In the Heart of the Woods.

*Such beautiful things in the heart of the woods!
Flowers and ferns and the soft green moss;
Such love of the birds in the solitudes,
Where the swift wings glance, and the tree-tops toss:
Spaces of silence, swept with song,
Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guarding love.*

*Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone,
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.*

*Such pledge of love in the heart of the woods!
For the Maker of all things keeps the least,
And over the tiny floweret broods,
With care that for ages has never ceased.
If he cares for this, will he not for thee—
Thee, wherever thou art to-day?
Child of an infinite Father, see—
And safe in such gentlest keeping stay.*

—Margaret E. Sangster.

STEPHENS & SCOTT, LTD.,

✦ **The Stores,** ✦

PORT-OF-SPAIN,

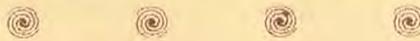
TRINIDAD.

The Best Place to Buy Everything.

A Large Department Store

SHOWING ALL THE LATEST NOVELTIES FOR

Ladies' and Gent's Wear.



Ladies' Fancy Goods,
High-class Millinery,
Underclothing,
Hats and Caps,
Panama Hats,

Boots and Shoes,
Household requisites of all kinds,
Travelling Outfits,
Sporting Goods,
Ready-made Suits,

Jewellery and Clocks,
Glassware, Earthenware,
Harness and Saddlery,
Rifles, Guns,
Furniture.



HIGH-CLASS TAILORING in all its branches.

UP-TO-DATE GROCERIES, fresh by every steamer.

Stop at "The Clock" to Post Letters and
. . Buy Everything. . .



STEPHENS & SCOTT, LIMITED.

In replying to Advertisements please mention "Caribbean Watchman."

CARIBBEAN WATCHMAN

THE CARIBBEAN ISLANDS

CUBA, JAMAICA, HAITI, PORTO RICO, TRINIDAD, GUYANA, SURINAM, GRENADA, VENEZUELA

CARIBBEAN SEA

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

HOLY BIBLE

Vol. I.—No. 2.]

Port-of-Spain and Kingston, July, 1903.

[Price 3 Cents.

The Watchman and The Message

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; . . . and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Is. lxii., 6-7.

ZION or Jerusalem, with its high walls, and strong bulwarks, beautiful for situation, invincible to every attack of the enemy was a symbol of the church of Christ.

Our text says that on these walls the Lord has set watchmen. As represented in our illustration, these watchmen, from their high position on the walls, with the world spread out in panoramic view below them, and their eyes fixed on the eastern hilltops to catch the first gleams of the golden morning, were to receive the words of admonition and comfort from the Lord's mouth and pass them back to the people. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, when I am reprov'd; and the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. ii, 1-2.

The church of Christ is the object of His supreme regard, "Christ also loved the church and gave Himself for it." Eph. v., 25-27. And this church which Christ loves and for which He gave Himself is neither bound by creed, nor confined to any one communion of the multitude of church organizations of to-day. But as of old "in every nation he that feareth God and worketh righteousness is accepted with Him." Acts x., 35. He, who has been born again, who has Christ living in him, who "confesseth that Jesus Christ is come in the flesh"

is of God, and is a member of the church of Christ. Scattered through all lands, in all communions, this church like a mighty army has been marching steadily on to the city of God. On the walls of Zion, the faithful watchmen have stood



and ministered the word. It is true that some of the watchmen have been "blind," "sleeping," "looking for his own gain," etc., as pictured before us in Isaiah lvi., 10-12. But we gladly turn from this sad picture to the brighter one of Isaiah lxii.

ISAIAH LXII.

Study carefully the whole chapter. The church of Christ, scattered through all the earth, is to hear this one message, and be united into one communion, of one heart, in one place, in order to meet their Blessed Lord. "Her righteousness shall go forth as brightness, and the salvation thereof as a lamp that burneth." The Gentiles and all kings shall see it. She shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God"

And what brings about this blessed result? It is the *Watchman and the Message*.

THE MESSAGE: "BEHOLD THY SALVATION COMETH."

The message in the mouth of the watchman that accomplishes so much is the message of the second coming of Christ. This second advent of Jesus is the glorious climax of the plan of salvation.

Do you think dear reader that it will come upon the world without warning? Turn to the past for a moment. Take the time of the flood. Did the Lord permit that awful judgment to come without sending warning? Or, did He pour fire upon the cities of the plain unwarned? Or at His first advent, did He come to earth, born of humble parents in a lowly manger, unheralded? He did not. "Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets."

Amos iii., 7.

PREPARE YE THE WAY.

When ancient and powerful kings went forth on a journey, a large number of labourers were sent before, to prepare the road for the royal train. The stones were gathered out, the tops of the

hills dug down, the valleys filled, and the crooked places made straight. Even so the way must be prepared for the coming King. This work is vividly portrayed in verses 10 and 11. This way is prepared in the hearts of the people by the Watchman and the Message.

There are stones to be gathered out, stones hoary with age; crooked places, long followed because of tradition to be made straight, an highway to be cast up, and a standard lifted up for the people.

When this work is being done, and this standard is lifted up, the church of God scattered through all communions shall see it, and rally round it, and prepare to meet their God.

In order for this work to be done, the watchmen must give the trumpet a certain sound. "If the trumpet give an uncertain sound who shall prepare himself for the battle." 1 Cor. xiv., 8. It is no time to deal in glittering generalities, to be satisfied with occasionally giving assent to the doctrine of the second advent. Only a straight direct message such as the one in the prophecy before us can awaken the world, slumbering in sin and iniquity, or arouse the sinners in Zion, who are rocked in the cradle of carnal security.

But let us not be deceived by thinking this work will either be popular, or necessarily include in its ranks the great or the rich of earth. "A remnant shall be saved." "As in the days of Noah so shall the coming of the Son of man be."

The standard will be raised, the message of the kingdom will be sounded, the cross will be lifted up, and like a magnet it will draw all who will yield to the power of God. These will then be fitted for the kingdom and Jesus will come to take them home to the city of God.

Will you rally round the standard?

"Yes we'll rally round the standard,
We'll rally once again,
We will rally from our languor,
We'll work with might and main
Sounding the message of the Kingdom."

"We are springing to the call of
Our Saviour gone before,
And we'll soon extend our ranks with
Full many Christians more,
Sounding the message of the Kingdom."

"So we're rising to the call from
All nations of the world, [and
For each falsehood must come down
The Truth must be unfurled
Sounding the message of the Kingdom."

G.F.E.

How to Gain Spiritual Strength.

MANY are spiritually weak because they look at themselves instead of at Christ. Looking at themselves and seeing only discouragement and unworthiness they forget that God is waiting to make them agencies for the blessing

of the world, and that angels are waiting to be co-labourers with them.

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why then do we withdraw our eyes from His sufficiency to look on and bemoan our wickedness? Why do we forget that He is ready to help us in every time of need? We dishonor him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like Him more and more able to talk of Him, better prepared to avail ourselves of His kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with Him, we grow strong in His strength, a help and blessing to those around us.

Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office it is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness.

If we would only do as the Lord desires us to, our hearts would become sacred harps, every chord of which would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

When temptations assail you, as they surely will, when care and perplexity surround you, when depressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasses you will be dispelled by the bright shining of His glory. When sin struggles for mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God.

Looking at self we only see weakness and we forget God's purpose for us. We forget that He placed on us so high a value that He gave Christ to die for us. Oh, after all that has been done for us how can we disappoint Christ by failing to live the life that he has made it possible to live. Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let

us press forward in the heavenward way. Let us neglect no opportunity that if improved will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold even a man than the golden wedge of Ophir." All heaven rejoices when weak, faulty human beings give themselves to Jesus, to live His life.

MRS. E. G. WHITE.



A Prayer.

I bring to Thee, O Lord, my utter nothingness,
Take Thou my sins away and give me righteousness.

Take Thou my sorrow, grief and care, and give in place

The peace and hope and joy of Thy sustaining grace.

For unbelief give faith, for doubt confiding trust;
Consider Thou my frame, remember it is dust
And doomed to death; impart Thy life that I may live.

Thy strength, O Lord, made perfect in my weakness, give.

Defenseless, clothe me with the armor of Thy might.

To gain the victory o'er sin,—for these I plead
In merit of my Saviour's all-atoning blood
And plunge for cleansing in that precious,
crimson flood.

ELLA CORNISH.



Salvation Threefold.

1. Salvation of the Soul—Past.—The sinner's soul is saved through the reception of Jesus Christ as his complete Saviour. "Them that are saved." 2 Cor. ii., 15. "Who hath saved us." 2 Tim. i., 9. "For by grace are ye saved." Eph. ii., 8; 1 Thess. i., 10; Luke vii., 50.

2. Salvation in Our Walk—Present.—The saint's life may be saved now by abiding in Christ, and in fellowship with God. The believer is told to work out his own salvation with fear and trembling Phil. ii., 12, 13. It is ours to work out by not grieving the Holy Spirit who dwells in us, but allowing him to work in us and through us day by day, delivering us from temptations within and without, and strengthening us to walk as Christ walked. Phil. i., 19; 1 Cor. xv., 32; 2 Cor. xi., 23, 27; 1 Cor. ix., 22, 27.

3. Salvation of the Body—Future.—At Christ's coming for the saints.—It is ours to be complete then. "Now is our salvation nearer than when we believed." Rom. xiii., 11. This is the Christian's hope, His coming again, bringing this extra grace with Him and changing these bodies of humiliation, fashioning them like unto the body of His glory. Phil. iii., 20, 21; 1 Peter i., 13; Rom. viii., 23-25; 1 Thess. iv., 13-18; Titus ii., 13.

O, praise Him for this threefold complete salvation. O, what an eternity of joy to be forever saved. Dear saint, trust on, and walk with, and work for Jesus.

A. J. WILLIAMS.



The Coming of the Lord.

Coming, coming, coming! *Who?*
 Christ, the Lord of life and glory
 He who once for me and you
 Died! O, depth of sin's sad story!
 Coming, not a helpless stranger,
 Cradled in the friendless manger;
 Coming Lord of earth and heaven!
 King! to whom all power is given;
 Judge! at whose all-searching bar
 All must stand, just where they are,
 And the wicked tell with shame
 Why they've cursed His Holy Name.

Coming, coming, coming! *How?*
 Clothed in strange unearthly splendor,
 Glory men ne'er dream of now,
 Grandeur earth ne'er had attend her;
 At His sight the heavens shall wither;
 From His presence earth shall flee,
 Islands move, and mountains thither
 Seek the caverns of the sea.
 Every eye shall then behold Him,
 All the nations feel His ire;
 While the brightness that enfolds Him
 Is to them consuming fire,
 Thunders all the air shall thrill,
 All the heavens with lightnings blaze,
 And the universe stand still,
 While through all its realms is heard
 That profound omnific Word
 Which to life the dead shall raise.

Coming, coming, coming! *Why?*
 To redeem His purchased treasure
 All His saints o'er sin who sigh,
 All who make His will their pleasure;
 To bring back within their borders
 His, whom hades holds to-day;
 To arrest sin's wild disorders,
 And the monster, Death, to slay;
 Coming to fulfil His plan,
 Make His oath and promise good,
 Which secures repentant man
 Life eternal through His blood.

URIAH SMITH.

The Blessed Hope.

THE second coming of Christ to this earth is the consummation of the desire of the people of God. Wearied and worn with earth's corroding cares and blighting sorrows, the saints, with longing hearts, have looked for Him to come whose right it is to reign.

The Man of Calvary,—He who made Himself the friend of sinners, He whose hand was ever ready to minister to

suffering humanity, He whose ear was never deaf to the unfortunate's cry, He whose lips spake only words of pardon and hope, He whose eye would not look upon the poor, trembling victim as her accusers demanded her life, but who said, "Neither do I condemn thee; go, and sin no more,"—He, "the chiefest among ten thousand," the One "altogether lovely," has promised to come to earth again, and take His people home.

He who once came to this world a lowly babe of the humblest birth, who lived and toiled in poverty and want, who said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head," who met ignominy and reproach from Bethlehem's manger to Calvary, who died the malefactor's death, and bore His cross alone when there was none to help,—why should He not come to earth again, crowned with glory and honor,—come as King of kings and Lord of lords,—and take possession of the purchase of His blood. Surely He will come, and

HIS COMING WILL BE LITERAL.

Let us read: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts i., 9-11.

Again we read, "For the Son of man shall come in the glory of His Father with His angels." John said, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. i., 7.

FATE OF THE UNPREPARED.

But when He comes, He brings His reward with Him. Then the careless, unrepentant sinner meets his awful

doom. Without hope in God, unfitted for the society of the pure and the holy, the wicked will find themselves unprepared to receive earth's coming King. As they behold Him in the clouds of glory, descending the vaulted skies, their faces are turned into paleness, and the terrors of eternal despair fall upon them. The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood," are stilled. Hark! Naught is heard now but the voice of prayer, and the sound of weeping and lamentation. From lips so lately scoffing, the cry bursts forth, "The great day of His wrath is come; and who shall be able to stand?" They are praying; hear that bitter wail, "Mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

REWARD OF THE WAITING ONES.

To the saint of God the coming of Christ has no terror, but is the consummation of all his hopes. At the appearance of Jesus, he expects his reward. Then it is that he receives his long-promised inheritance. Said Christ, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv., 3. And when they behold Him coming, they cry, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv., 9. And as He descends to the earth in the glory of His Father, with all the angels, the trumpet sounds, and the voice of the Son of God calls forth the sleeping saints. Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall echo with the tread of that exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, "O death, where is thy sting? O grave, where is thy victory?"

LIFE AND IMMORTALITY.

As the resurrected throng ascend to meet the Lord, the saints feel the thrill of immortality, and they are caught up to meet the Lord in the air. Our vile bodies are changed and fashioned like unto His glorious body. Every deformity will be left behind, every trace of sin obliterated, and we shall be like Jesus, world without end.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were destitute, afflicted, tormented. Millions went down to the grave loaded with infamy, because they steadfastly

refused to yield to the deceptive claims of Satan. By human tribunals they were condemned. But now

"GOD IS JUDGE HIMSELF."

Now the decisions of earth are reversed. "The rebuke of His people shall He take away." "They shall call them, The holy people, The redeemed of the Lord." He hath appointed unto them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be forever with the Lord. They stand before the throne clad in robes of victory more beautiful than the honored of earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs.

The days of weeping and pain are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches, they pour forth a song of praise, clear, sweet, and harmonious. Every voice takes up the strain, till the anthem swells through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond to the ascription, "Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God forever and ever." Rev. vii, 10, 12.

"THE SPIRIT AND THE BRIDE SAY
COME."

Dear reader, do you know this Jesus to be your Friend and Saviour? Are you ready to receive Him when He comes in glory? To you what is the meaning of these many things which Jesus said would be signs of His soon coming? Are you seeking to hear the voice of God in the events of the present hour? "To-day if ye will hear His voice, harden not your hearts." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "And they shall be Mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Glorious will be the deliverance and reward of those who have "washed their robes, and made them white in the blood of the Lamb," and have waited patiently for His coming; for to such the Master will say, "Well done; . . . enter thou into the joy of thy Lord."

"PREPARE TO MEET THY GOD."

B. S. L., No. 176.

"The world will be convinced, not by what the pulpit teaches, but by what the church lives."

***** Bible Reading *****

The Scriptural Foundation for This Blessed Hope.

Christ has been here on earth once, and He has promised to come again.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the *second time* without sin unto salvation." Heb. ix., 28.

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will *come again*, and receive you unto Myself; that where I am, there ye may be also." John xiv., 1-3.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven, *this same Jesus*, which is taken up from you into heaven, *shall so come in like manner* as ye have seen Him go into heaven." Acts i., 9-11.

The second advent of Christ is clearly foretold in the Old Testament, as follows:—

(a) Enoch prophesied of Christ's coming in glory. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints." Jude xiv.

(b) Job believed in the coming of Christ at the last day.

"For I know that my Redeemer liveth, and that *He shall stand at the latter day upon the earth*; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not a stranger [margin]; though my reins be consumed within me." Job xix., 25-27.

(c) David spoke of Christ's coming to gather His saints.

"*Our God shall come*, and shall not keep silence; a fire shall devour Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. *Gather My saints together unto Me*; those that have made a covenant with Me by sacrifice. Ps. l., 3-5.

(d) Isaiah prophesied of Jesus' coming to save His people and to destroy the wicked.

"*He will swallow up death in victory*; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, *Lo, this is our God; we have waited for Him, and He will save us*; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv., 8-9.

"For, behold, *the Lord will come with fire*, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. lxvi., 15-16.

Christ's coming will be personal, in the clouds of heaven, and every eye shall see Him.

"Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, *shall so come* in like

manner as ye have seen Him go into heaven." Acts i. 11.

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke xxii., 27.

"Behold, *He cometh with clouds*; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen. Rev. i., 7.

"Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. xxiv., 26-27.

"Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi., 64; Mark xiv., 62.

"And then shall they see the Son of man coming in the clouds with great power and glory." Mark xiii., 26.

"For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke ix., 26.

He will come with all the holy angels, and will then gather the saints.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. xxv., 31.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And 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. xxiv., 30-31.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. xiii., 39.

Only those who love and prepare for His appearing will then rejoice and be saved.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. iv., 8.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. ix., 28.

"And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Isa. viii., 17.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv., 9.

The righteous are then taken up to meet Christ in the clouds, who takes them to the city, New Jerusalem, which he has prepared for the saints.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv., 16-17.

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

and whither I go ye know, and the way ye know." John xiv., 1-4.

All the living wicked will also see Christ when He comes in glory, but they will see Him with anguish, and will then be destroyed.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. i., 7.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. vi., 14-17.

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. lxvii., 15-16.

—Selected.



The Glorious Climax of the Plan of Salvation.

"HE which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. Rev. xxii., 20-21.

The Word of God is given to instruct us in reference to the plan of salvation. The second coming of Christ is to be the climax and completion of that great scheme. It is most appropriate, therefore, that the book should close with the solemn announcement, "Surely I come quickly." Be it ours to join with fervent hearts in the response of the apostle: "Amen. Even so, come, Lord Jesus."

Thus closes the volume of inspiration,—closes with that which constitutes the best of all promises, and the substance of the Christian's hope,—the return of Christ.

THEN SHALL THE ELECT BE GATHERED

and bid a long farewell to all the ills of this mortal life. How rich in all that is precious to the Christian is this promise! Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from ages,—the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of heaven sound forth in joyous concert; and a song before unheard, unknown, in the universe, the song of the redeemed, shall add its marvellous notes of rapture and melody to the universal jubilee. So shall the saints be

gathered, to be joyful in each other's presence forever and ever,—

"While the glory of God, like a molten sea,
Bathes the immortal company."

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in His likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We can but be "upon tiptoe" for the adoption, to wit, the redemption of the body. Our eyes are open for its visions, our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into His presence. COME, LORD JESUS, COME QUICKLY. No news more welcome than the announcement that the command has gone forth from the Lord to His angels, "Gather together unto Me My elect from the four winds of heaven."

THE PLACE OF GATHERING

has nothing but attraction. Jesus, the fairest among ten thousand, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there,—flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality can form any conception or think desirable, will be there.

There every eye is sparkling with the fulness of the joy that reigns. On every cheek is the bloom of eternal youth and everlasting health. Every limb is lithe and strong. The lame man leaps as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. He who was once dumb joins with loud voice in the anthems of praise. The mother clasps to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. Long-parted friends meet in eternal reunion. There is the river so pure and clear, so charged with every element of refreshment and life that it is called "the river of life." One overarching tree is so healing in its leaves, so vivifying in its fruits, so potent in its ministry, that it is called "the tree of life." There is the great white throne, in whose effulgence there is no need of moon or sun to give us light; and from its center a voice is saying to that victorious company, "This is your rest forever, and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away." And in all the universe there is thenceforth no trace of sin or suffering, but from every world and from every creature rises a joyous anthem, like the sound of many waters, going up to God; and they say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto Lamb forever and ever."

WE MUST BE THERE.

We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest and triumph and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories

"EVEN SO, COME, LORD JESUS."

U. SMITH.



"In all Points Tempted Like as We Are."

"I DON'T believe it! I don't believe it!" exclaimed a noisy fellow at the Bible study the other day. It's a temptation to me to chew tobacco. It wasn't a temptation to Christ, because there wasn't any tobacco then!

"Well my friend," responded the leader, "tempted means tried, doesn't it?"

"Yes Sir."

"How do you try a chain or a rope?"

"Pull on it, of course, or hang a weight on to it!"

"Well does the weight have to be tobacco, or would a ton of flour do just as well? Or when it comes to pulling, would a zebra do just as well as a bay mule if he pulled the same number of pounds?"

"I'm sure I can't see what you are getting at!"

"No? Well perhaps I can make it plainer. Don't you suppose that Christ's appetite was tested in going forty days without food about as strongly as yours is when you go a couple of days without your miserable tobacco?" Then the tobacco-chewer understood.

EDISON DRIVER.



Blasts from the "Ram's Horn."

THE man who lives only for himself is engaged in a very small business.

If grumbling could be exchanged for gold how many of us would soon be rich.

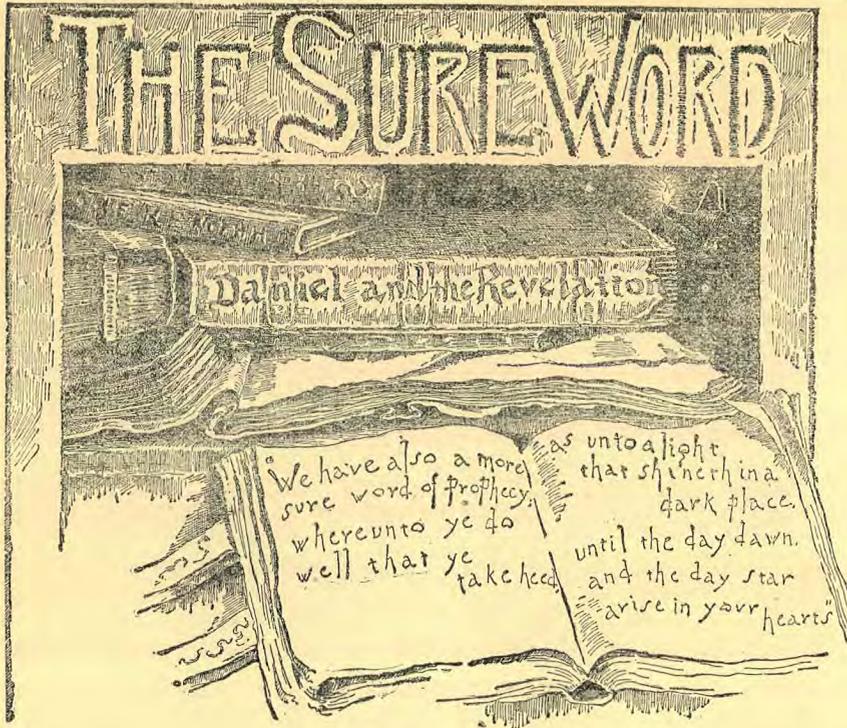
It is foolish to give your children good advice, while you are setting them a bad example.

The devil often wears a white cravat.

The world is full of religion that did not come from Christ.

Joy that is not shared with somebody else soon becomes mouldy.

If God puts mountains before us it is that we may obtain nearer views of heaven from their summits.



"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

—Cowper.

THE transfiguration was a miniature representation of the coming of the Lord in glory, to raise the righteous dead, and to translate the living. Ever after that memorable day, the coming of the Lord must have been a more vivid reality to Peter, James, and John, than it had been before. Jesus said to them, "When the Son of man shall come in his glory, and all the holy angels with Him, then shall he sit upon the throne of his glory," and now these three disciples could realize what that glory would be. They had been eye-witnesses of His majesty, and had beheld the glory of His coming.

Perhaps some may be inclined to say, "If I could have such evidence as that, I would have no doubt about the matter. If I could only see for myself, I should know that these things are so." Well now read what Peter says immediately after his reference to the transfiguration in 2 Pet. i., 19-21.

Nothing can make the word of prophecy more sure than it was when it came from the lips of the holy men whom God inspired. The sure word of prophecy is more sure than any panoramic view can be. Our eyes may deceive us, but the word of God "liveth and abideth forever." It is something that comes direct from "the Spirit of truth." Men's eyes may deceive them; but the word of prophecy does not depend upon any human faculty; it "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Men were simply the unresisting mouth-pieces of the Spirit of

God; it spoke the words, and they had no voice in the matter.

An instance of how the prophecy came not by the will of man, is afforded by the case of Balaam. It is true that Balaam was not a "holy man of God;" but the fact that he intended to pronounce a curse makes it more apparent that the prophecy came not by the will of man. Balaam was tempted by the promise of a great reward to go and curse Israel, but God, in his great love for his people, "turned the curse into a blessing." When Balak reproached Balaam for not cursing Israel, the latter replied, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak." Num. xxiv., 13. While Balaam was passive in the hands of the Lord, he uttered the words of the prophecy found in verses 17-19.

Here we have one instance of the "sure word of prophecy" concerning the coming of the Lord. Considering the circumstances under which it was uttered, it is a notable instance. It shows most fully that prophecy is something that has in it nothing of human, but is wholly divine. Thus it is "more sure" than human eyesight. For this reason it is that it was said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

E. J. WAGGONER.

Daniel and the Revelation.

THE mystic symbols found in the books of Daniel and Revelation are important factors in enlightening mankind concerning Christ and His kingdom, and the necessary qualifications for citizenship therein. The sealing of Daniel's prophecy (Dan. xii., 4) was not to keep it forever from the knowledge of men, but rather to preserve it for the special instruction of those living in the "time of the end" when the revelation would be needed. At that time, the seal would be removed, "knowledge shall be increased" and "the wise shall understand." Dan. xii., 4, 10. Christ recognized the value of this prophecy and referred His disciples to the book of Daniel for instruction concerning the impending doom of Jerusalem, with the assurance that by reading they could understand the vision. Matt. xxiv., 13.

The last book of the Bible is an appropriate closing, a fitting sequel to the prophecy of Christ given by the mouth of all the holy prophets since the world began. It is a revelation of Jesus Christ, dealing particularly with things that must "shortly come to pass." Rev. i., 1-3. Special blessings are pronounced on all who hear, read and obey, the instructions found in its sacred pages. Rev. i., 3; xxii., 7. Who can afford to neglect such a wonderful privilege.

Prophecy is history unfolded; history is prophecy recorded. Studied together they reveal the eternal purpose of God for man's salvation, the vanity of earthly things, and the glories of the world to come. Since "all scripture is given by inspiration of God" through His holy prophets, we should not reject any of it, but carefully and prayerfully, consider its requirements. If you lack wisdom, ask of God and receive the same Holy Spirit that gave the Word to reveal its true meaning to your darkened understanding. While the rays of light are shining upon our pathway from the throne of God, let us "walk in the light" lest it become darkness unto us because of neglected opportunities. By study of the prophetic page we may all be prepared to pass the solemn scenes of the first Judgment and enjoy the blessings of eternity in the kingdom of our Lord and Saviour, Jesus Christ.

W. G. KNEELAND.



A MAN can no more take in a supply of grace for the future than he can eat enough to-day to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day as we need it.—D. L. Moody.



"AN active faith can give thanks for a promise, tho' it be not yet performed."

The Law of God.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5., 18.

THE law of God must be perpetual. There is no abrogation of it, nor amendment of it. It is not to be toned down or adjusted to our fallen condition; but every one of the Lord's righteous judgments abideth forever. I would urge three reasons which will establish this teaching.

In the first place, our Lord Jesus declares that He did not come to abolish it. His words are most express: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." And Paul tells us with regard to the gospel: "Do we then make void the law through faith? God forbid; yea we establish the law." Rom. 3., 31. The gospel is the means of the firm establishment and vindication of the law of God.

JESUS CAME TO EXPLAIN IT.

Jesus did not come to change the law, but He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. Upon one particular point in which there happened to be a little ceremonialism involved, namely, the keeping of the Sabbath, our Lord enlarged, and showed that the Jewish idea was not the true one. The Pharisees forbade even the doing of works of necessity and mercy such as rubbing ears of corn to satisfy hunger, and healing the sick. Our Lord Jesus showed that it was not at all according to the mind of God to forbid these things. In straining over the letter, and carrying an outward observance to excess, they had missed the spirit of the Sabbath law, which suggested works of piety such as truly hallow the day. He showed that—

SABBATIC REST

was not mere inaction, and He said, "My Father worketh hitherto, and I work." He pointed to the priests who labored hard at offering sacrifices, and said of them, "The priests in the temple profane the Sabbath, and are blameless." They were doing divine service, and were within the law. To meet the popular error, He took care to do some of His grandest miracles upon the Sabbath day; and though this excited great wrath against Him as though He were a law-breaker, yet He did it on purpose that they might see that the Sabbath was made for man, and not man for the Sabbath, and that it was meant to be a day for doing that which honours God and blesses men. Oh, that men knew how to keep the spiritual Sabbath by a ceasing from all servile work, and from all work done for self!

THE REST OF FAITH

is the true Sabbath, and the service of God is the most acceptable hallowing of the day. Oh, that the day were wholly spent! The sum of our Lord's teaching was that works of necessity, works of mercy, and works of piety are lawful on the Sabbath. He did explain the law in that point and others, yet that explanation did not alter the command, but only removed the rust of tradition which had settled upon it. By thus explaining the law, He confirmed it; He could not have meant to abolish it, or he would not have needed to expound it.

Our Lord Jesus Christ, in addition to explaining the law and pointing out its spiritual character, also unveiled—

ITS LIVING ESSENCE;

for when one asked Him, "Which is the great commandment in the law?" He said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In other words, He has told us, "All the law is fulfilled in this:—

"THOU SHALT LOVE."

There is the pith and marrow of it. Does any man say to me, "You see, then, instead of the ten commandments, we have received the two commandments, and these are much easier"? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and not to be regarded as the erasure of a jot or a tittle of them. Whatever difficulties surround the ten commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table; If any suppose that the law of love is an adaptation of the moral law of man's fallen condition, they greatly err. I can only say that the supposed adaptation is no more adapted to us than the original law. If there could be considered to be any difference in difficulty, it might be easier to keep the ten than the two, for if we go no deeper than the letter, the two are more exacting, since they deal with the

HEART, AND SOUL, AND MIND.

The ten commands mean all that the two express; but if we forget this, and look only at the wording of them, I say, it is harder for a man to love God with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbor as himself, than it would be merely to abstain from killing, stealing, and false witness. Christ has not, therefore, abrogated, or at all moderated the law to meet our helplessness; He has left it in all its sublime perfections as it always must be left, and He pointed out how deep are its foundations, how elevated are its heights, how measureless are its length and breadth. Like the laws of the Medes and Persians, God's commands cannot be altered; we are saved by another method.

—C. H. Spurgeon.

My Wish.

I ask O Lord, that from my life may flow
Such gladsome music, soothing, sweet and clear,
From a fine strung harp to reach the weary ear
Of struggling men,

To bid them pause a while and listen; then
With spirit calmer, stronger than before,
Take up their work once more.

I only pray that, through the common days
Of this my life, unceasingly may steal
Into some aching heart strains that shall help to
heal

Its long borne pain,
To lift the thoughts from self and worldly gain
And fill the life with harmonies divine;
O may such power be mine.
Thus would I live; and when all working days
Are o'er for me,
May the rich music of my life ring on Eternally.

—Wesleyan Magazine.

Saved from Sin.

UNLESS we are saved from sin in this life, we cannot hope to be glorified in the life to come, for nothing impure can enter heaven. If saved at all, we must be saved by faith in Christ, He is the only saviour of sinners. We must consecrate ourselves unreservedly to Him, and by the power of His Spirit and grace be pardoned and purified, before we are fit to enter heaven. We must not make any parley with sin. The old leaven of wickedness must be cast out. Christ did not come to cripple but to destroy the works of the devil; and we should not be satisfied with any thing else.

The Bible makes no allowance for sin, and we should not give it any quarter. It is our great enemy, and we should not be satisfied until we have gained a complete victory over it. This is our privilege and also our duty. Sin, we are assured, shall not have dominion over us. The strong man armed must be cast out, and Christ enthroned in the heart as Lord of all. Thus saved from sin through Christ on earth, we shall be glorified with Him forever in heaven.—Anon.

He Satisfies.

THE religion of Christ is indeed a living reality. Would you know why? Because He is a prayer-hearing and a prayer-answering God. His promises are ever sure, and He never fails to answer the fervent prayer of faith. "The effectual fervent prayer of a righteous man availeth much." James v., 16. It may not always be answered in our way but it will be answered, nevertheless. The all-wise Father may see fit to answer in some other way, but we have the blessed assurance that His way is the best.

Have you ever, dear souls, been burdened with some heart-longing, from which it seemed impossible for you to find relief? Have you ever, under the shadow of sickness or death felt the utter helplessness of man? Have you then in the midst of your sorrow and your sadness; fled to Him who is waiting and yearning to help His children, and in Him found peace? Why not? When on earth Christ forgave sin, healed the sick, cleansed the leper. After His ascension His disciples were enabled to carry on the same wonderful work. Is He not now just as willing to pour out His spirit upon us, for "Jesus Christ is the same yesterday, to-day and forever?" 1 John v., 14-15.

Yes, His promises are full and abundant, and when proved are soul-satisfying. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! for He satisfieth the longing soul, and filleth the hungry soul with goodness."

—Kathrina Blossom Wilcox.

Health and Temperance.

Strong Drink.

There's a drink that the whales, the walruses,
the seals,
Alligators, great turtles, white bears, and the
eels
All love to partake of before and at meals,
Is it cider?—Well, no, it's cold water.
And the elephants, lions, giraffes, kangaroos,
Hippopotami, tigers, the swift caribboos—
The strongest of God's creatures a beverage use
—A strong drink—is it beer? No, 'tis water.
When the work horse, reeked with sweat, comes
in at the noon,
Hungry, weary, and craving more power as a
boon,
What will keep his strength up, and not once
pull it down?
Is it whisky? O, No, it is water!
If the horse should drink whisky, 'twould soon
make him sick,
And the next time you brought it, he'd probably
kick;
If he only knew how, he'd launch out with a
brick,
He wants drink that is strong, like cold
water.
Now if all the strong beasts are kept strong in
this way
By using cold water as their drink every day,
Then *the water* is strong, and that none can
gainsay.
Drink no brandy for strength—drink cold
water.
Water carries the ships that weigh thousands of
tons,
And it gives them their steam for ten thousand-
mile runs,
And it mauls the great rocks like a million of
guns.
If *you* want to find strength, take cold
water.
Down it pours from the skies when the thunder
roars out,
And it hastens the day when, with song and
with shout,
The big harvest rolls wealth o'er the land, in
and out.
Is it liquor does this?—No; 'tis water.
Of course, liquor has strength of a certain mean
kind;
It can bubble and froth, and break down peace
of mind;
It is strong to *breed hate*, to *destroy humankind*.
That is alcohol's strength—give me cold
water.
Thank God for the beverage made by his hand,
That is strong to spread roses and fruit o'er the
land.
Let us praise our dear Father for this present
so grand,
And for strong drink take only cold water.

THOMAS R. WILLIAMSON.

The Evil Effects of Alcohol.

ALCOHOL, the essential constituent of all fermented and intoxicating liquor, is an ancient foe of the human race. From the time Noah fell into shame and disgrace through the intoxicating effects of wine, alcohol has never ceased to be an enemy of mankind. Like the arch deceiver himself, alcohol, one of the devil's most efficient agents for destroying the

happiness of man for the present and the hereafter, gains the confidence of its victims by making great promises, which it never fulfils.

Alcohol promises pleasure; but instead of the true pleasure, happiness, and contentment which come from a life of sobriety and uprightness, it gives a mere transient tickle of the palate, a thrill to the nerves, a momentary exhilaration, and with it the bitterness of a ruined life, loss of friends, home, property, a wrecked body, premature death, disgrace, and misery. Alcohol promises comfort; but instead of the comfort and well-being which come from health, strength, and vigor, the result of a wholesome life, alcohol gives simply a temporary benumbing of the sensibilities certain to be followed by an increase of pain and suffering and an aggravation of all the miseries which it promises to relieve.

The weary man takes a glass of intoxicating liquor for the relief of pain, a weakness of the nerves, a sinking at the stomach, a general discomfort. His misery disappears. He congratulates himself that he has a never-failing remedy—a panacea upon which he may always rely. But he soon finds that his malady, his misery, is aggravated instead of cured. His weak nerves, when the influence of the liquor is gone, are weaker than before. He is completely unstrung. More liquor is required to put to sleep his crying nerves and to relieve his discomfort. Alcohol is in every way a deceiver. It fulfils none of its promises. It relieves hunger because it destroys the appetite and the power to digest food, but it does not nourish the body. It destroys pain by paralyzing the nerves, but it does not remove the cause of the pain. It makes the poor man feel for a brief time that he has boundless wealth, but it leaves him poorer than before. If a man is cold, it gives him a sensation of warmth, but he is actually colder than before. The man who is weak imagines he is strong, while he is actually weaker than before.

Alcohol is a chemical agent. The active chemical properties possessed by it render it not only unfit for introduction into the body, but actually dangerous when in a pure state.

Alcohol is a poison to plants. Vital properties are very much the same in a general way, whether manifested by a mushroom or by a man; and any substance that will destroy the life of a plant is not likely to be wholesome for human beings.

Alcohol is a poison to all animals as proven by experiments in all parts of the world. Notwithstanding the apparent impunity with which diluted alcohol in the form of various liquors may be taken, pure alcohol is rapidly and certainly fatal when taken into the stomach without dilution.

Alcohol is a narcotic. It is exciting in its first effects; but like most other substances of similar nature, its second-

ary and most prominent effect is narcotizing. It benumbs the sensibilities. If a man is exhausted it relieves the feeling of fatigue by deadening his senses not by replenishing his wasted energy.

A tablespoonful of strong alcohol held in the mouth for two or three minutes will deaden the sense of taste so as to render a person unable to determine between sweet and sour, saline and bitter. Ether and chloroform are made from alcohol.

HOW TO REFORM.

This is a question which thousands of men who have unwittingly enslaved themselves to the fascinating vice of liquor-drinking are daily asking themselves. Few if any would ever become addicted to the use of alcohol if they really appreciated the suffering which they must endure from the galling chain which the habit will sooner or later bind about them.

It is by no means easy to escape from the tyranny of a drug habit of any sort, and alcohol is one of the most difficult to overcome. The following brief suggestions may be helpful to one who is really in earnest in his desire to escape from this body and soul destroying poison:—

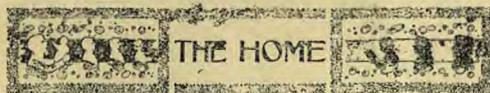
1. Resolve to stop and to stop at once. Determine to be free or die in the attempt, but have no fears of death. The most abject slave to alcohol may stop immediately without any danger to health or life. The idea that one must taper off, or that the system becomes so accustomed to the drug that it is a necessity, is entirely an error. Alcohol is a poison, and the sooner one is rid of it the better. The suffering which results is far less if one stops at once and altogether than when an attempt is made to leave off gradually.

2. Great care should be exercised respecting diet. Buttermilk is an exceedingly wholesome food for such cases. Milk of all kinds is usually well tolerated, also gruels. Avoid altogether meats, spices, confectionery, tea and coffee, and all sorts of hot and irritating foods.

3. The inebriate suffers most of all from weakness of will power and loss of resolution and decision of character, which is the natural result of long yielding to the clamors of appetite.

The restoration of the will power, while most essential for a complete and permanent recovery, cannot be accomplished by the individual himself, nor by any mode of treatment which can be applied to him. It is only by divine power acting in co-operation with the human will that mental and moral restitution can be completely accomplished; but this miracle of grace the divine Being who created man and dwells in him, is ever ready to accomplish for him who seeks deliverance from the thralldom of vice. Read Ps. cvii., 17-21.

J. H. KELLOGG, M.D.



Are All the Children in?

Are all the children in? The night is falling,
 And storm-clouds gather in the threatening
 West ;
 The lowing cattle seek a friendly shelter,
 The bird hies to her nest ;
 The thunder crashes ; wilder grows the tempest,
 And darkness settles o'er the fearful din :
 Come, shut the door, and gather round the
 hearth stone,—
 Are all the children in ?

Are all the children in? The night is falling,
 When gilded sin doth walk about the streets.
 Oh, "At the last it biteth like a serpent" !
 Poisoned are stolen sweets.
 O mother guard the feet of inexperience,
 Too prone to wander in the paths of sin.
 Oh, shut the door of love against temptation !
 Are all the children in ?

Are all the children in? The night is falling ;
 The night of death is hastening on apace ;
 The Lord is calling, "Enter thou thy chamber,
 And tarry there a space."
 And when He comes, the King in all His glory,
 Who died the shameful death our hearts to
 win,
 Oh, may the gates of heaven shut about us,
 With all the children in !

ELIZABETH ROSSER.



True Story of a Little Saint.

VERY tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into Rev. Dr. Gordon's study, where he was holding counsel with two of his deacons, and now upon inquiry into the nature of her errand, a little shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons. "You had better run home, and let us talk to your mother."

She showed no signs of running, however, as her wistful blue eyes travelled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and, with gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name and where you live."

"Annie Graham, sir, and I live on K Street. I go to your Sunday school."

"You do; and who is your teacher?"

Miss B. She is very good to me."

"And you want to join the church?"

The child's face glowed as she leaned eagerly towards him, clasping her hands, but all she said was, "Yes Sir."

"She cannot be more than six years' old," said one of the deacons disapprovingly. Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old, older than I look," she said.

"It is not usual for us to admit anyone so young to membership," he said thoughtfully.

"We never have done so; still—"

"It may make an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes sir;" and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold."

"I did," he answered, with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath school teacher proving satisfactory, she was baptized the following week, and, except for occasional information from Miss B. that she was doing well Dr. Gordon heard no more of her for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Annie had lived, he wished for a moment that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder; progress was hindered, and as, perforce, he paused for a moment, his eyes fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Annie Graham, my lad?" he asked.

"Know her, it is sir? Never a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, an' it's owin' to her an' no clergy at all that I'll iver follow her blessed footsteps to heaven. She'd read me from her own Bible whinever she came, an' now she's gone there'll be none at all to help me, for mother's dead an' dad's drunk, and the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy. Dr.

Gordon passed on, after promising him a visit very soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in a narrow passage way of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" the doctor asked.

"No, but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbours. What she's been to us no one but the Lord will ever know; and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read an' sing to me every evening, an' it was her talk an' prayer that made a christian of me."

"Mother, mother, come home," said a young man, putting his arm around her to lead her away, "you'll see her again."

"I know, I know," she sobbed as she followed him; "but I miss her sore now."

A silence fell on those assembled, and marvelling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spake for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by someone longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house, and was admitted into his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight resting after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

"Truly a marvellous record for one year. It is well said 'Their angels do ever behold His face'."

—Christian Arbitrator.

The World-Wide Message.

Notes from the Thirty-Fifth Session of the General Conference of Seventh Day Adventists, convened in Oakland, Cal., U.S.A., March 29th to April 18th, 1903. Delegates were present representing the world-wide field.

The Key-Note.

“THE ringing key-note in this Conference has been the old, old, message of the coming of our Lord. The Spirit of God witnessed to every word spoken that aimed in the direction of a definite message, and a closing in of the ranks for pushing the work forward in every unentered field. Zion is to shake herself loose from every band that would hold it, and arise, in the name of the Lord, to do the work which will prepare the way of the coming King.”

Our Time and Our Work.

FROM A SERMON BY A. G. DANIELLS.

“But ye brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and of the day. We are not of the night nor of darkness. Therefore let us not sleep as do others: but let us watch and be sober.”

We as a people believe that the hour has come for Christ to close His work and return to the earth for His church. We believe that the evidence is abundant and clear and unmistakable, and we believe we are commissioned by God to take up this evidence and herald it to all the world.

The scriptures tell us about a period called “the time of the end.” They tell us about a day called “the day of His preparation.” They tell us about an hour called “the hour of His judgment.” Rev. xiv. They tell us about a work called “the finishing of the gospel.” Rom. ix.; Rev. x. Do all these focus on the same spot? They do. It can be clearly demonstrated that this is the generation to which they apply, and that the third angel’s message is the precise movement to which they refer. This is the time, in view of the message we have, that should make us mightily in earnest and very sincere and upright in our living.

This movement is represented by an angel flying in the midst of heaven, having the everlasting gospel to preach unto every nation, kindred, tongue and people. Look upon all the countries of the earth—America, Great Britain, Scandinavia, Germany, Russia, Turkey, Syria, Egypt, Africa, India, China, Japan, Australia, the islands of the sea—look upon all these countries where men dwell, and there you see God’s messengers earnestly proclaiming the message God has given them. It is a loyal church, proclaiming the truth, going forth throughout the length and breadth of the land to the uttermost parts of the earth, to take possession of the kingdom of Jesus Christ. The saints of the Most High shall take the kingdom and possess it forever and ever.”

What it means to be a Church Member.

FROM A SERMON BY A. T. JONES.—Eph. v., 25-27.

“The church is the body of Christ in the world. Membership in that church then comes not by belonging to the church, in order to belong to Christ, but by belonging to Christ in order to belong to the church. And the difference between these two things is the difference between christianity and the mystery of iniquity. The mystery of iniquity

exalts the name, the form, the idea of the church; then calls, and sweeps, and forces all the world into that church. They conform to different forms of things than they did before; but in character, in life, in all they ever were, they are the same as though they were not members of the church at all.

But the church of Christ is Himself manifested. Therefore to belong to this church we must first belong to Him. And membership in this church depends altogether upon our membership of Him. That changes the individual into another man and makes a new people.

Then we need to ask ourselves the question “Am I a member of the church?” Not because I am enrolled on the books of the church, but because I have given myself to Christ, and belong to Him, and move and live and have my being in Him, for my name is enrolled in the book of life.” It matters not how much our names are on the church book, nor how long we have been “members” by joining a collection of individuals, we can never be members of the church of Christ in that way.

And though it should be that circumstances prevent your name from being on any book on earth, yet if you live in Him, are joined to Him, you are a member of His church. That is the only true membership of the church of Christ.

The Gospel Message.

Let us make as clear as possible what God’s definite purpose for His work is now, that we, may all unitedly co-operate with God’s purpose for *this* time, that there may be just as much the one voice that shall speak the one message, “Prepare ye the way of the Lord: make straight in the desert a highway for our God,” as was heard when the one man, John the Baptist, went forth with his message. Thus we shall not have a message of one sort on this coast and a message of some other sort in some other country. There will be one world-wide message, with only one voice, ever preaching salvation from sin through faith in God’s provision,—a complete deliverance from sin; the blotting out of sin and the salvation of God fully revealed.

W. W. PRESCOTT.

Educational.

BY PROF. E. A. SUTHERLAND.—Deut. iv., 5-7, Is. lx., 1-8.

These two portions of scripture teach us some principles. One is that the church of God is to be at the head of educational work. The early Christian church received the idea from Jesus that they were to be the educators of the world. The early church moved out on that principle. The pagan institutions of Greece and Rome received a shock from the Christian preachers and teachers of the early Christian church that almost destroyed them. The only thing that saved the pagan schools was the apostasy of the early church. And now God has called out those who believe the Word of God, and will do just what He tells them to do. He has given them a system of education that they might stand at the head of the educational work, and not the tail. Our schools are prisoners of hope. In the last four years nearly five hundred church schools have been established for the little ones. Eleven industrial

and secondary schools have been established for the youth; and our larger colleges are doing all they can to train the older ones for the Lord’s work.

European School Work.

The plan of conducting our Training School work in European countries is to gather out the promising young men and women in each country as far as possible and associate them with young men and women from our older Conferences, have them study together, mingle with one another, and grow up together as workers, and then go out as labourers together in the harvest. Successful training schools are in operation in England, Germany, Denmark, Sweden, Switzerland and France. One is just opening in Rome, and we expect to open another at once in Barcelona, Spain.

Statistical.

The Statistical Report presented to the Conference showed a membership of nearly 80,000, scattered throughout the world. The number of labourers in the message were tabulated as 2,278. The amount of tithe paid in 1902, \$643,747.83. Amount for Foreign Missions in 1902, \$125,000. Retail value of book sales in 1902, \$430,027.71.

The Open Door in German East Africa.

REPORT BY L. R. CONRADI.

In Germany there are 2,400 sabbath keepers. For some time they have been aroused over the question of opening up work in the German colonies in Africa. God is opening the way before them. To-day Germany owns in Africa a section of country five or six times as large as the area of the German empire in Europe, with a population of 10,000,000 souls.

I went to the Colonial office in Berlin and was taken to the official looking after the missions in the different colonies. In my talk with him I mentioned that we had a sanitarium in the Samoan Islands. When I mentioned that he said “Is that institution your people’s?” I said “yes.” He at once said “The governor of East Africa is coming up in December; you come to Berlin, and I will see that you meet him.” When I came back from Egypt in December I went to the government office and was given a letter and directed to go to the Hotel Bristol. A fine gentleman stepped up to me and spoke to me pleasantly and his first words were “Mr. Conradi I am glad to meet you. The mission work of your people has been highly recommended to us, and I can but say, I welcome you to come to East Africa.” I am thankful to God that he is opening the way, that the men in charge are welcoming us to come there.

Resolution No. 21 passed by the Conference reads as follows,—That we grant the sum of \$5,000 for the purpose of opening the mission work in German East Africa.

In the South Pacific.

REPORT BY E. H. GATES.

There is on Pitcairn Island a church of sixty members.

In the Society Islands there are 119 mem-

bers, two church buildings, and an industrial school on the island of Raiatea.

On the island of Raratonga of the Cook Islands group there is a church of twenty five members and the work is onward.

In the Samoan Islands Doctor Braucht has been very successful in the Sanitarium work. "Christ our Saviour" is now printed in the Samoan language.

In the Fiji Islands there are about two hundred members who are pushing the work on to victory. Several native labourers are associated with our missionaries and others are in training. They issue a monthly paper in the Fijian language called the "Rarama." Several native Fijians are now training to enter the cannibal islands to the west of Fiji.

Australia.

The membership in Australia is 2,460. Eight new church buildings have been erected, since the last conference, one purchased, and four are in the process of construction.

The training school for Christian workers at Avondale, seventy miles from Sydney and twenty from Newcastle is prospering financially and spiritually.

There are four medical institutions in this field. One in New Zealand, one in Sydney, one in Avondale and one in Apia, Samoa. The Sydney Sanitarium has just been completed at a cost of \$70,000.

The Southern States.

There was manifested during the Conference a very great interest in the work for the colored people of the South. Elder J. E. White gave a most interesting report of his work among the negroes in the Southern States. Beginning in a humble way several years ago with the missionary ship "Morning Star," the Southern Missionary Society was formed, and now churches are organized, and schools established in various places. Mrs. E. G. White spoke with much feeling in regard to the necessity of the white people of the Northern States taking a deep and practical interest in the work of uplifting the colored people of the Southern States, and made a fervent appeal for all to rally to this end.

The conditions surrounding these people since slavery was abolished in 1865 has been quite different from that of the West Indies. The government failed to provide schools, and even a common education for the great majority, and as a result their condition is most deplorable. It is cheering to see the Seventh Day Adventist denomination pledging themselves to do all they can to relieve the situation. Substantial financial aid was voted to assist the Southern Missionary Society in its work. An Academy located on a large farm at Huntsville, Alabama, is devoted entirely to the interests of the colored people, also a Sanitarium at Nashville, Tennessee.

Our Work and Workers.

There is a good opening for our workers in the city of Amsterdam, Holland.

There are now 90 members in the Balkan States.

Seven souls were recently baptized in Calcutta, and three in Burmah.

A new Conference called "The Rhineland Conference" has been organized in Germany.

A church of forty-two members was recently organized in Santiago, Chili.

The Skodsborg, Denmark, Sanitarium shows an encouraging increase in patronage, last year. Several members of the Royal Families of Europe patronized the Institution last year.

In Iceland Bro. Ostlund reports a circulation of 1800 for our Iceland missionary journal in that frozen isle of the far north.

Strong working churches are earnestly engaged in the work in Great Britain in such centers as Glasgow, Liverpool, Leeds, Birmingham, Belfast, Southampton, Hull, Bath, Cardiff, etc., also some five churches in London itself.

A splendid large building fully equipped has been purchased in Caterham 30 miles south of the center of London and fitted up as a Sanitarium. Dr. A. B. Olsen is the physician in charge. It is an item of satisfaction to know that no debt has been incurred.

The "Present Truth" our weekly religious journal in England has a circulation of some 32,000 per week. The English Good Health has already reached a circulation of 40,000 copies per issue.

A Sanitarium under the able management of Dr. Bell is in full operation in Belfast, Ireland with encouraging success.

A gentleman who owns a hydropathic institution at Leicester, North England has offered us the same, free of charge, if we will but furnish and care for the necessary medical help.

The eight churches in German Switzerland are reported in a prosperous condition. There are organized churches in the largest cities such as Zurich, Basil, Bern and St. Galen.

In February the first Seventh Day Adventist Church in China was organized; not on the coast but at Sin Tang Chio, Central China. Thus the band of missionaries are early reaping the results of their labours. One of the notable appeals at the recent Conference was Pastor Anderson's appeal for each of the 45 Conferences in the United States, to send an ordained minister to China at once to enter the open doors.

Elder W. J. Tanner reports eleven baptized at Springfield, Jamaica.

The new Gospel tent has been pitched in Demerara and meetings are in progress.

Eleven candidates were baptized at Bridgetown, Barbadoes at the last quarterly meeting.

Pastor D. E. Wellman recently held an impressive baptismal service in the island of Tortola. The church building in that island is in process of erection.

Negotiations for the purchase of a church lot in the island of St. Thomas are proceeding favourably. Elder Wellman baptized several candidates during his recent visit.

Our work has been permanently opened up in the island of Tobago by Pastors W. G. Kneeland and James Matthews. A central station has been established at Scarborough with two outstations. Seven precious souls have already applied for baptism and many others are deeply interested in the message of the kingdom.

The following clipping from the *Barbados Advocate* will be of some interest to our readers:—

"If anything, the monthly Temperance meeting of the Seventh Day Adventist church on King St., was brighter even than usual, and these meetings are never dull. Pastor Sweany drew an impressive parallel between the destruction wrought by Pelee and Soufriere, and the awful havoc wrought by the drink saloon. There were other interesting items. These monthly Temperance meetings are becoming more and more popular, and much real good is being accomplished in various ways."

And our exhortation to all our churches throughout the West Indies is, Go thou and do likewise. Why not inaugurate a general Temperance Campaign? Surely there is a burning need of it all through the field.



This month we chronicle the official visit of another European monarch, Emperor William of Germany, to the Pope. The student of prophecy notes these events as items of more than passing interest. Right along with these two visits comes the announcement of the fact that the Pope has refused to receive President Loubet of France. The Pope still styles himself the "prisoner of the vatican," although he is as free as any man in the world, and nurses tenderly the picture of his lost civil power, ever looking forward to its restoration which he has reason to believe is in the near future.

The powers are now suspicious that the threatened uprising in the Balkans has been secretly upheld by Russia, in order to turn all eyes away from the far East until she could become so thoroughly entrenched there that the Powers could not compel her to withdraw. The seriousness of this question is aggravated by the intense hatred of Japan against Russia. The mainland of Corea and China affords Japan almost the only chance to expand abroad, and had it not been for Russia, she would have secured a foothold there at the time of the Japanese-Chinese war. She has been preparing to fight Russia ever since, and Russia has also been preparing for the struggle. Only a spark is needed to start the conflagration. Great Britain is bound by a treaty to help Japan in case of war.

"Uneasy lies the head that wears the crown" has been proven by the shocking tragedy at Belgrade, Servia. King Alexander, Queen Draga and the prominent Cabinet officers were brutally murdered in that city.

The kingdom is a small one, yet that particular vicinity is the storm centre of the world at the present time. Up to this writing no nation has taken any action in the matter.

TO ADVERTISERS.

THE fact that an advertisement appears in this paper indicates that as far as its managers can ascertain, it is reliable. Anyone finding such not to be the case will confer a favor by giving us notices of same.

TO OUR PATRONS.

Send all money by P.O. Order, Draft, or Registered Letter.

Make all P.O. Orders and Drafts payable to S. A. Wellman, Port-of-Spain, Trinidad.

Address all communications with regard to subscriptions or advertising to

International Tract Society,

31, Dundonald St.,

Port-of-Spain, Trinidad.

In writing for change of address please give the old address as well as the new.

The "Caribbean Watchman" should reach all the readers by the 15th of the ensuing month. Any failure in this should be reported at once to this office, where it will be gladly made right.



PUBLISHED MONTHLY BY

International Tract Society,

PORT-OF-SPAIN, TRINIDAD, and
KINGSTON, JAMAICA.

SUBSCRIPTION:

2 Shillings per year postpaid. Payable in advance.

Address all manuscript and communications for the editor, to GEO. F. ENOCH,

Tunapuna, Trinidad.

Make all money orders and cheques payable to

S. A. WELLMAN, Port-of-Spain, Trinidad.

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” 2 Cor. iv., 5.

“The first singular action of sanctified Christians, is to do much good but make little noise”

“Some people say much and do nothing, but Christians do much and say nothing. To deserve praise where none is obtained is better than to obtain it where none is deserved.”

“Some are more zealous for the market than the closet. They can pray better in the corners of the streets than in the corners of their houses.”

“It is both meat and drink to a formalist to fast, if others do but see it. ‘Come, see my zeal for the Lord of Hosts,’ said Jehu, when there was no real zeal for the Lord of Hosts to be seen. Jehu only made religion a stirrup to mount upon the saddle of popularity. Sounding souls are seldom souls that sound.”—*The Nonsuch Professor*.

Many are so zealous preaching themselves, so clamorous in boasting of the good they are doing, that the people of the world are longing for some to arise who can live a godly life without such a blowing of trumpets. Professional preaching as contrary to practical living has become so common to-day, that the world is not to be convinced of God’s great closing message by the pulpit alone, nor the professional preacher on the street corner, but by a church that carries into their daily lives, seven days in the week, and twenty-four hours in each day the principles of the religion of Jesus Christ.

We would bespeak a careful reading of the sermon on the Law of God by the famous evangelist, C. H. Spurgeon. Especially would we recommend its “sound doctrine” to the consideration of our Baptist brethren of which church Mr. Spurgeon was a celebrated minister.

Some are preserving a copy of each number of the *Watchman* for future reference and study, expecting to bind all the numbers of each volume together at the end of each year. We would advise others to do the same. For the convenience of such we are numbering the pages consecutively and are planning an index for the last number in each volume.

The husbandman that laboreth must be first partaker of the fruits. 2 Tim. ii., 6. The hearty

response of the scores of consecrated hands that carried the first issue of the *Watchman* to the people is an omen of cheer. We trust the above verse will be considered seriously by all these.

Trinidad was in the lead selling over 1,000 copies soon after they were printed and all were anxious for more. Barbadoes and Jamaica followed close with 500 each and little Antigua with 300. Of course that was only the start and was not half enough. Trinidad has more than doubled her order taking 2,500 of this issue, and Barbadoes and Tobago have doubled their order also. We have not yet received word from the other fields but are printing 5,000 copies of this issue and we have not yet reached the top notch. We feel specially impressed to call upon Jamaica and British Guiana to awaken and take hold with as much zeal and earnestness as Trinidad and the Lesser Antilles and the work will soon be done. We also hope that the *Watchman* will have a good circulation along the Central American coast.

We await with interest your orders for August.

The Next Number.

Surely every devout believer in God’s Holy Word has his heart fixed on the Blessed Hope so clearly brought out in this number. It has brought faith and courage all through the hours of darkness. How much more should it bring to-day! If you, dear reader, have been following some will-o’-the-wisp or have had your eyes fixed on the gilt and tinsel of this world, why not exchange these for this blessed hope. Since Jesus is coming again the question, Is His coming near is a most important one.

The Signs of Christ’s Coming

will be the leading theme of our next number. We shall study especially the signs given by Jesus himself. The Lord is coming. Give all the people a chance to learn all about it. And remember this is *only one* of the valuable features of the next number.

A recent number of *The Lancet* says that medical men are confronted daily with the ravages upon health and happiness that are made by alcohol taken in excess, and recommends the “Semi-teetotal Pledge Association” which binds the members only to drink at meals. We recognize the awful havoc made by the use of alcohol but believe there is but one remedy and that is total abstinence. The above mentioned pledge is valueless because so easily broken. In London the other day a young man, a member who had signed this pledge, was found at an unseasonable hour enjoying a very large whisky and soda, and a very little sandwich, but oh no, he had not broken his pledge.

PROTESTANT.—At the Diet of Spires the Christian princes made their famous protest that gave to the world the name Protestant. The following is a quotation from that historic document.

“There is no true doctrine but that which conforms to the word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures with one text explained by other and plainer texts, are, in all things necessary for the Christians easy to be understood. We are therefore resolved by divine grace to maintain the pure preaching of God’s only Word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule

of all doctrine and life and can never fail or deceive us.”

These golden words of these noble princes, facing death if necessary, puts to shame the weak and lame excuses of many so-called Protestants of to-day.

“In the last days perilous times shall come. For men shall be lovers of their own selves..... having a form of godliness but denying the power thereof. But evil men and seducers shall wax worse and worse deceiving and being deceived.” 2 Tim. iii., 1-13. Many optimists try to cry down this condition so tersely foretold in Holy Writ, yet the evidence of its truth is being manifested more and more as the days roll by. Thoughtful men who are in touch with the masses of the people in all lands especially in the large cities can see it plainly and are raising the note of warning.

Sir Frederic Hodgson’s recent criticisms of the Clergy in Barbados is but a symptom of this. Mr. Charles Booth in his recent valuable volumes on “Life and Labour in London” points clearly to this same condition. And the same demoralizing tendencies obtain in the large cities of America.

While the churches are quarrelling over creed, incense, and vestments they are undoubtedly losing their hold on the masses. The working classes and the needy are losing confidence in the church of Christ which they are beginning to look upon as a “social club,” rather than the place where they are to seek salvation and find the bread of life which will satisfy their souls. These are times that try men’s souls. Let every believer in the power and reality of primitive christianity step into the breach and in his circle of influence, demonstrate the truth of a living Saviour who is ready and able to save to the uttermost all who come unto God through Him. This through the plain simple preaching of the word is the only way to stop the “away from the church” movement.

A Note of Warning that should not be ignored was sounded by the Port-of-Spain Board of Health last month. The high death rate of the city for the month of May was largely due to the large number of infants dying under one year of age. This, according to the Board, was due to the *improper nourishment given by the mothers*. And this improper nourishment was defined to be *arrowroot pap*. Dr. Reid said mothers insisted on feeding their children on arrowroot pap which was really indigestible, and appealed to the doctors to try to get mothers to substitute wheat flour for the indigestible arrowroot. And the conditions that obtain in Port-of-Spain we know are general over all the West Indies. Just think of it! Such a slaughter of little innocents from two years old and under every year throughout the West Indies, and not by a cruel Herod, but by the hands of the mothers themselves! We wish to appeal to every mother who reads these lines to stay this awful slaughter. Many a child who does not find an early grave is doomed to a life of sickness, because of the miseries of pap.

Perhaps flour pap will be a better substitute but we are of the opinion that the All-wise Creator knew best when he provided the mothers milk for the first months of life for infants, calves, and kids. Pap is starch, and starch digestion begins in the mouth with the teeth and the saliva. Let us never give the children starch until the Creator has signified the proper time by providing the child with a set of proper teeth. If the mother’s milk is not sufficient, substitute either cow’s or goat’s milk, but do not send your little ones to an early grave, or give them a weak constitution, or doom them to life-long dyspepsia by feeding them with arrowroot pap.

Da Costa & Co.,

The Universal Suppliers,

BROAD ST., BARBADOS.

General Importers of, and Dealers in, Everything Needed
by the People of the West Indies.

Dry Goods and Clothing

For Young and Old—Male and Female,

Groceries and Provisions

AND

Supplies of Every Description.

Prompt and Careful Attention given to every Order,
Wholesale and Retail, Local or Foreign.

Da Costa & Co.,

The Universal Suppliers,  Bridgetown, Barbados.

Hazell & Co.,

BROAD STREET, BARBADOS.

Importers of

Staple & Fancy Dry Goods,

Boots and Shoes,

Gent's Hats & Clothing.

WE receive Shipments by each steamer from Liverpool and
Southampton of the latest styles in all kinds of goods
which we sell at Lowest Possible Rates of profit.

WHOLESALE BUYERS

Will find it to their advantage to inspect our large and
well assorted stock.

HAZELL & CO.,

BROAD STREET, BARBADOS.

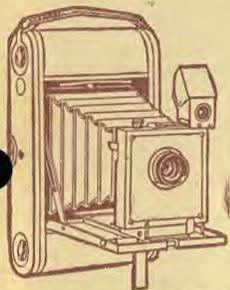
F. S. Dimmick,

BARBADOS, W.I.

SOLE REPRESENTATIVE FOR
EASTMAN KODAK CO.,
KODAKS, FILM,

SUPPLIES.

Ask for particulars of the Daylight
Developing Machine. Intercolonial
Orders receive prompt attention when
addressed to Department "C."



HAMMOND TYPEWRITER CO.

High Grade Writing Machine.

INTERNATIONAL MOTOR-CAR CO.

Electric, Gasoline and Steam Automobiles. The Toledo Steam
Car uses ordinary kerosine as fuel, is noiseless, odourless, econom-
ical in operation and moderate in price.

THE AERMOTOR CO.

The world's largest makers of Steel Windmill,
Pumps, Towers, Tanks, etc.

"PIERCE," "TRIBUNE,"
"CRESCENT" AND "ORIENT" **BICYCLES.**

Tires, Lamps, Bells, Fittings.

With Intercolonial Orders please address Dept. "C,"

F. S. DIMMICK,

P.O. Box 183, Barbados, W.I.

Cable Address: "DIMMICK"—A.B.C. Code.

Good Health.

SICKNESS and Disease are becoming more and
more prevalent. *Good Health* gives month by
month suggestions and practical hints, as to the care
of the body, home and neighbourhood, so as to have
health.

If you have a desire to have "A Sound Mind in
a Sound Body," you should read *Good Health*,
published monthly by the International Tract
Society, London, England. Your "Watchman"
Agent can obtain it for you. Ask him about it.
Price, 3 cents per copy. Yearly subscription, post-
paid, One Shilling and Sixpence.

International Tract Society,

Port-of-Spain,

Trinidad.

In replying to Advertisements please mention "Caribbean Watchman."

❁ ❁ ❁

We are being Patronised
from all over
the West Indies

WE PRINT . . .

“The Caribbean Watchman,”

Which circulates over the whole
of the West Indies and British
Guiana.

. . . FOR OUR . . .

PRINTING

ON ACCOUNT OF

Its Neatness, Effectiveness and
Superiority over all others.

AND WE PUBLISH . . .

“The Courier.”

A monthly Journal, with a free circulation
of 3,500 copies over Trinidad and Tobago.
An excellent medium for Advertisers.

GIVE US A TRIAL.

DAVID ADAMSON,

25, FREDERICK ST., PORT-OF-SPAIN, TRINIDAD.

Books and Tracts on Interesting Subjects.

Books.

The Great Controversy between Christ and Satan.
By Mrs. E. G. WHITE.

AN intensely interesting history of the conflict between
Christianity and the powers of sin and darkness, as
illustrated by the lives of Christian martyrs and reformers on
one hand, and wicked men and persecuting powers on
the other. Illuminated, 700 pages, cloth bound, marbled
edges. \$2.50.—Library (sheep) \$3.00 post-paid.

Heralds of the Morning.

By A. O. TAIT.

This book treats in a most interesting manner the grand
theme—The Second Coming of Christ, and introduces the
reader directly to him who is the friend of sinners. Only such
evidences and signs of the times as are met on every hand are
presented. Illustrated, 280 pages Price cloth, marbled edges,
\$1.25, post-paid.

Power for Witnessing.

By A. F. BALLENGER.

An excellent volume on the Holy Spirit's power as illus-
trated by every day examples. Cloth bound. 75c.; Paper, 25c.

Christ Our Saviour.

By Mrs. E. G. WHITE.

A simply but beautifully written life of our Master. In
three bindings—Board, Cloth back, 50c.; Cloth. 75c. Pre-
sentation edition in green and gold, \$1.25.

Tracts.

A FULL assortment of Religious Tracts and
Pamphlets on the following subjects:—

Signs of Our Times.

Nature of Man.

Millenium.

Third Angel's Message.

The Sabbath.

Gospel Invitation.

Temperance.

The Law of God.

Faith and Righteousness.

Baptism.

In the above are included the Bible Students,
Apples of Gold, Words of Truth, and Beacon Series
of Tracts.

ADDRESS: International Tract Society, Port-of-Spain, Trinidad,
or Kingston, Jamaica.

In replying to Advertisements please mention “Caribbean Watchman.”