

CHRIST, THE RESTORER.

Gospel Series NO. 4

THE CARIBBEAN WATCHMAN

"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 42:12.

Vol. 3—No. 6.]

Port-of-Spain, June, 1905.

[Price 3 Cents.



SATAN'S HOST SURROUNDING THE CITY OF GCD. SEE PAGE 6.

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"There shall be no more sea."

"But a day will come, a blessed day
When earthly sorrow shall pass away
When the hour of anguish shall turn to
peace
And even the roar of the waves shall cease,
Then out from its deepest and darkest bed
Old ocean shall render up her dead,
And freed from the weight of human woes
Shall quietly sink in her last repose,
No sorrow shall ever be written there

On the depths of the sea, or the hearts of
men
But heaven and earth renewed shall shine
Still clothed in glory and light divine;
Then where shall the billows of ocean be?
Gone—for in heaven shall be no more sea.
'Tis a bright and beautiful thing of earth
That cannot share in the soul's New birth
'Tis a life of murmur and tossing and spray
And at resting time, it must pass away."

Our Future Home

The King in His Glory

The Saviour, just before He closed His earthly mission, stated that He would come again. John 14: 1-3. The angels, at His ascension, declared that the same Jesus would return. Acts 1: 11. When the coming shall burst upon the world, He will come in His own glory and that of His Father and of His angels. Luke 9: 26. The Archangel's trumpet shall sound, and the dead shall arise. 1 Thess. 4: 16. The millions who have slept in hope of the better resurrection shall awake. Heb. 11: 35. They went down emaciated through disease and decrepitude. They come

forth clad with immortality, in possession of perfect health and beauty.

Thus at the second coming of Christ will occur the resurrection of the righteous, the grandest and most wonderful event in all the world's history, save the death and resurrection of Jesus Christ, which made the redemption of the world and the salvation of mankind possible. The second coming of Christ is fraught with such interest to every believer that the pen of Inspiration calls it "that blessed hope." Titus 2: 13.

Both King and Judge

As Christ comes, upon His vesture is written, King of kings, and Lord of lords. Jesus by virtue of His office as

king, is Judge of the quick and dead. 2 Tim. 4: 1.

The judgment of the wicked occurs during the one thousand years, between the first and second resurrection (Rev. 20: 1-6).—the resurrection of the righteous introducing the thousand years, and the resurrection of the wicked terminating it.

At the close of that wonderful period, the execution of the judgment takes place. Rev. 20: 12-15.

Then sinners will cease to exist. The universe will then know of a surety that the "wages of sin is death." Rom 6: 23. Rebellion will nevermore menace

the government of God, nor mar His fair universe.

Complete Restitution

The judgment and its execution being past, the time has fully come for the restitution of all things spoken of by all the holy prophets since the world began, Acts 3: 19, 20. The scenes connected with this wonderful restitution are recorded in both the Old and New Testaments. The evangelistic prophet says: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64: 4.

This quotation teaches that at the beginning of the world, before man sinned and the curse marred its fair territory, man did behold in Eden the same glory that will clothe the earth when it shall be restored by the power of God.

Beauty Even Here

Altho the prophet declares that eye hath not seen nor ear heard the glory of the world as it was, yet in this one, since the fall, the human eye has beheld some wonderful glories. There are golden sunrises and rosy sunsets, mountain grandeur and ocean marvels so beautiful and thrilling that, once seen their impression clings to the memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but we shall never correctly picture the golden streets, the pearly gates, the broad river of life, or the glorious tree of life in our present state of existence. But in the morning time of our immortal existence, in this world restored, when we contrast the beauty of it with the faint flashes of grandeur we behold here, we shall earnestly exclaim, "The half has never been told."

The New Jerusalem

will be the capital city of the new earth. John saw in holy vision the city, and thus portrays it: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And, I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev 21: 1-4.

It is a literal city, having streets, walls, and gates. It is laid out in a perfect square (verse 16), and it is twelve

thousand furlongs around it. At eight furlongs to the mile, the entire distance around it would be fifteen hundred miles. Three hundred and seventy-five miles on a side, covering a larger area of territory than England, Ireland, Scotland, Wales, and the adjacent islands; larger than the states of Ohio, Indiana, and Illinois combined,—a city compared with which London, Paris, and New York sink into utter insignificance. Truly it is a royal city for the King of kings.

The prophet, speaking further of the city, says: "And the building of the wall of it was jasper, and the city was pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones." Rev. 21: 18, 19.

As the light that will emanate from the Father and Son shines upon those transparent and translucent walls, which reflect and refract its rays, there will encircle and shine above the throne a beautiful rainbow. Rev. 4: 3. Prismatic colours will tinge the verdure of the landscape, and every twig and bud will be a; brightly adorned as the rosebud encircled with dew.

The Passing of The Veil

The sun and moon will exist to lighten the world as when it was first created. In the change which results in transforming this present world into a glorious paradise, the very atmosphere will have become so thoroughly purified that it will be clear as crystal. The prophet Isaiah, in viewing the scene, says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30: 26.

The rays of the sun are God's pencil, with which He paints flower, field, and forest with their many-hued colours; and, as the sun is to shine with sevenfold more brilliancy, therefore every green leaf, and every flower and each blade of grass, will greet the eye with sevenfold more beauty, grace, and glory than in the present world.

The Funeral Trains

Sickness, sorrow, pain, and death shall never invade that city. In the words of another, "a city never built with hands nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, no black-robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

The redeemed world will be arrayed

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with beauty such as language is inadequate to describe. No scenery ever gazed upon in this world can be justly compared with it. The gently-sloping hills and beautiful plains will be made joyous by the sound of babbling brooks and rippling rivulets, while the air will be richly freighted with the notes of merry songsters. The wide-spreading plains will swell into hills of beauty, and the mountains rear their lofty summits heavenward; and the ransomed of the Lord shall worship where mountain, lake, and forest meet. And in that beautiful world, God's redeemed people, so long pilgrims and strangers in this vale of tears, will find an eternal home which will constitute all that is most enduring and satisfying. Christ, your Saviour, your Redeemer, your Helper, your Friend will be King. Will you be one of the redeemed subjects?

S. H. LANE.

Infallible Evidence

A PROOF of the resurrection of the dead is that God counts Abraham as among the living. Christ does not give this as proof of the immortality of the soul, but as positive proof of a resurrection. In answering the Sadducees, who did not believe in the resurrection, Jesus said: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him." Luke 20: 37, 38. Abraham has the promise of being heir of the world (Rom. 14:3), but he died without receiving the promise, as shown in the eleventh chapter of Hebrews; and he will not receive it until his heirs (the children of faith) receive it with him. He can not be made perfect without "us" (verses 39, 40) and that will not be until the coming of the Lord and the resurrection of the righteous dead. See 1 Thess. 4: 13 - 18. Abraham died, "and the dead know not anything;" but the lives of the righteous are "hid with Christ in God," and when He "who is our life shall appear, then shall ye also appear with Him in glory. "This mortal must put on immortality," says Paul (1 Cor. 15: 53). Then he adds, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." So, in order that God may fulfil His promise to Abraham, He must raise Him from the dead. And it is because God has the resurrection in purpose, that He reckons Abraham as living. So Jesus gives the fact of God's having made a promise to a man who died without receiving the promise, as proof, not of inherent immortality, but of a resurrection from the dead.

Signs of the Times.

What will the Outcome Be?

THE SOLUTION OF THE WORLD'S GREAT PROBLEM.

A Dark Picture

If we should pay a visit to this earth during the millennium we should behold a very different picture to that which is often imagined as the millennial age. We should look in vain for a happy, contented people, each man sitting under his own fig-tree, for an earth covered with righteousness as the waters cover the sea. We should listen in vain for the songs of birds and the strains of rejoicing melody.

Jeremiah was shown this earth as it will appear during the thousand years, and he described the picture thus:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light."

"I beheld the mountains, and, lo, they trembled, and all the hills moved lightly."

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled."

"I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4: 23-26.

What has produced this picture of ruin and desolation? What has become of man and of all the living creatures? How is it that the earth is waste and void, and that the heavens have no light?

The event which marks the beginning of the thousand years is the Second Advent of Christ and the resurrection of the saints. "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." Rev. 20: 4-6.

Here we have the key to Jeremiah's vision of the desolate earth. There are no righteous people left on the earth or in it. The Lord descended with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ arose. Then those of the righteous who were living on the earth were caught up together with them to meet the Lord in the air, and, all together, the glorified, immortal host arose to the throne of God, where Christ presented them faultless before the presence of His Father with exceeding joy. 1 Thess. 4: 14-17. Jude 24.

What has become of the wicked? The dead of the ages past lie still in

their graves, awaiting the second resurrection, at the end of the thousand years. None of the wicked who were alive when Christ came survived the brightness of His appearing. His glory was to them a consuming fire. 2 Thess. 1: 7, 8.

"The remnant were slain with the sword of Him that sat upon the horse, which sword

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 3.

The desolation extends beyond the wicked. The earth itself is broken down. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24: 5.

The earth was cursed at the fall for man's sake. "The whole creation groaneth and travaileth in pain together until now." Rom 8: 22. When utter destruction is visited upon the sinful race, the earth partakes in the ruin.

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 19, 20.

Nature is then no longer marked by order and stability. The earth is like a drunkard, who is not under control. The work of creation is undone, and the earth returns to chaos, "without form, and void." The earth is removed out of its place. Isa. 13: 13.

The heavens have no light. "And all the host of heaven shall be dissolved, and the heavens shall be roiled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Isa. 34: 4.

All the hills move lightly. The fires that are confined in the earth consume the foundations of the mountains, and they sink through the melting crust. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste." Isa. 34: 9, 10.

It is a lurid and an awful picture. The ruins of magnificent buildings, cathedrals, banks, theatres, are mingled in the common wreck. Palace and hut are indistinguishable. The bodies of man and beast and reptile, of the proudest monarch and the most degraded of his subjects, return with equal honour to the dust. Mighty fortresses and ships of war have availed nothing against the besom of destruction. Every

Hear, Hear, O Earth!

[By the late Uriah Smith.]

O earth, earth, earth, low sunk in sin and sorrow!
Tears are the birthright of thy dying men;
All hearts are aching for that happy morrow.
When righteousness and peace shall reign again.
That day will come; for He who rules in heaven,
Whose word created, and whose power upholds,
Has not His work to utter ruin given,
But still His creatures with His love enfolds.
But sin must perish in devouring fire;
The elements must melt with fervent heat;
Evil may not to endless life aspire,
Nor curse tread God's domain with fouling feet;
The judgment scene is thrust athwart the path
Ere pilgrim, glad, their heavenly country win—
An outburst of Jehovah's fiercest wrath
Against that traitor in His kingdom—Sin!
Heaven sounds a trumpet-call to sons of men;
Sky, land, and sea, lift up their voices now;
And this the thrilling note of their re rain:
Soon hosts of heaven you parting sky will bow.
Six thousand years their course foretold have run,
All working, steadfast, to the crowning day,
When the wild contest, Right and Wrong, is done,
And from the great white throne earth flees away.
O earth, earth, hear the summons of thy Lord!
The crisis for eternity is near;
'Tis God that speaks; and ne'er canst thou afford
The hopeless fate of those who will not hear—
Who insult God, His tender call who spurn,
Till break from heaven the words, in thunder tone,
"Tis done!" Ah, then all faces black will turn—
A guilty, speechless world before the throne!

proceeded out of His mouth; and all the fowls were filled with their flesh. Rev. 19: 21.

At this time is seen the fulfilment of the words spoken by Jeremiah, that the slain of the Lord should be from one end of the earth even to the other. They should not be gathered, nor lamented, nor buried, but should be as dung upon the ground. Jer. 25: 33.

high tower and fenced wall, and all the ships of Tarshish, are laid low. Isa. 2: 15, 16.

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Ps. 46: 8, 9.

Where now are the proud empires of earth? The kingdom has passed from their hands to Him whose right it is. Ezek. 21: 27.

Where are the science and art of man, the inventions which led him to trust in himself and forget his Maker? Every spark of man's kindling has gone out. The world by its wisdom knew not God, and this is the fruit of its wisdom.

"For My people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer. 4: 22.

By God's appointment, the earth was to rest every seventh year. When Israel refused to obey this ordinance, they went into captivity seventy years; "until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath." 2 Chron. 36: 21.

For six thousand years the earth has been under the control of a rebellious race, who have not acknowledged God, nor obeyed His laws. The land will enjoy her sabbaths, while she lies desolate a thousand years.

Binding of Satan

SATAN, the author of all evil that has befallen God's creation, alone remains upon the earth. An angel comes down from heaven at the time of Christ's second advent, and binds the Deceiver for a thousand years. Rev. 20: 1-3.

For sixty centuries the devil has gone about as a roaring lion, seeking whom he may devour, and for a part of that time he was even able to appear before the Lord. Job 1: 6; Rev. 12: 8. Now his liberty is ended. The righteous are all in heaven, beyond the reach of his malice. The wicked are all dead, and will remain so until the second resurrection. The great Adversary has now a thousand years of solitude and inaction, in which to meditate over the work he has been doing, and the condition to which he has reduced himself and all who served him.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14: 12. Of all created things, Satan is now the most miserable. He was made for an exalted position, and endowed with powers of a high order, but these have been perverted. Instead of being a blessing in God's universe, he has become a frightful curse. His powerful energies have been used to destroy souls, and in the pit which he digged for others he has now fallen.

Satan had exulted in the thought that he would thwart God's plans and destroy the men and women whom He created, but now, while he is gnashing his teeth in despair, a great host of redeemed men and women are filling the courts of glory with their songs of praise. The gap created by Satan's rebellion is more than made good. Lucifer might have been with them himself if he had been content with the place God gave him, but now he writhes at the humiliating reflection that in heaven,

where angels once regarded him with honour and affection, he has become an object of utter abhorrence. He had been "the anointed cherub that covered," the glory of God: now he is "that old serpent, the devil." Ezek. 28: 14; Rev. 12: 9.

His rebellion has been a failure from first to last, and he knows it. As well might human ambition seek to possess the sun as for an angel to think that he could defeat the purposes of God. Satan endeavoured to prove God a tyrant, and he spared no falsehood in the attempt, but the straightforward, everlasting, unchanging goodness of God has exposed the malice of His accuser. Now Satan is known for what he really is, a liar from the beginning. His falsehoods have recoiled upon his own head, and have covered him with unutterable contempt. His petty warfare against God has only served to bring out the nobility and the greatness of Jehovah.

Satan has always been an accuser. He insinuated base motives in the faithful service of Job. Zechariah saw him standing in God's presence to undo the prayers of Joshua the high priest. Zech. 3: 1, 2. When Christ raised the body of Moses from the dead, Satan disputed His right to it. Jude 9. When Jesus overcame the devil on Calvary this song was heard in heaven: "The accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12: 10. The venomous accuser has taunted God with the sins of his people. He has made them a plea to justify his own rebellion. He has raked up the sins of those who claimed to be Christ's redeemed ones, and has urged that these sins show how impossible it is to do what God requires.

But now the time has come when every one of these sins is laid upon their principal author, Satan. He it is who introduced sin, and steadily, mercilessly worked to weaken and deprave the human character that it might never escape from the bondage of sin. Jesus Christ, the great high priest, has made full atonement for the sins of men, and everyone who accepts His gift and submits to His control is set free from sin. The Saviour covers the repentant transgressors with His own righteousness, takes away their sin, and charges it back upon the instigator who tempted and trapped and worried them into sin. Satan is the real sinner, and now the guilt is brought home to him. The more he has laboured to seduce God's people into sin, the heavier is the load which he is now compelled to bear. Truly he is more than defeated in the contest. In proportion as he has exulted in his success in leading God's people into sin, to that extent he is now crushed beneath the load of guilt which is rolled back upon his own head. His past success only serves now to augment the bitterness of his defeat.

The experience was foreshadowed in the priestly work of Aaron. On the great day of atonement, after the tabernacle, the altar, and all the vessels had been cleansed, and atonement had been made for the sins of the penitent congregation by the blood of the Lord's goat, the high priest laid all the iniquities of the children of Israel upon a second goat. Lev. 16. The goat which was slain was called the Lord's goat. The other was called the scapegoat, or according to the margin, Azazel. Verse 8. By the word of Azazel many authorities, both Jewish and Christian, understand that Satan is intended.

The goat for Azazel was sent away by the hand of a fit man into the wilderness, "and the goat shall bear upon him all their iniquities unto a land not inhabited." Verse 22. This was a type of what will befall Satan when he is bound by the angel from heaven, after the Saviour's priestly ministration is completed, and God's people are cleansed from all connection with sin. He is then abandoned to himself in "a land not inhabited." His own iniquities shall take the wicked himself, and he shall be helden with the cords of his sins." Prov. 5: 22.

"Behold he travaileth with iniquity, and

hath conceived mischief, and brought forth falsehood.

"He made a pit, and digged it, and is fallen into the ditch which he made.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7: 14-16.

Thrones of Judgment

VERY different is the scene in the courts of heaven. There the redeemed of every age and clime rejoice in the presence of their Saviour, and in fellowship with the angels. Every month the tree of life bears its wonderful fruit for them. They walk up and down the banks of the river of life, and drink of its crystal waters. The Paradise of God and the marvels of the New Jerusalem fill them with admiring wonder, and arouse continual gratitude and love to Him who has prepared such a home for His children. John 14: 2. They dwell among scenes such as have not entered the heart of man to conceive. 1 Cor. 2: 9.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4.

The tables are turned now. Those who were persecuted on earth for their faith, those who were beheaded for their loyalty to Christ, and were denied the right to buy or sell unless they would receive the mark of the beast, are now seated upon thrones of judgment. For them the narrow cell, the jeering multitude, the fiendish torment, and the fiery stake are past forever. They have endured hardship as good soldiers of Jesus. They have carried the cross: now they wear the crown. They have shared on earth the reproach of Christ: now they reign with Him upon His throne. 2 Tim. 2: 11, 12.

During the thousand years the saints are to judge the world. Even the doings of the fallen angels come before them for sentence. 1 Cor. 6: 1-3. Judgment began at the house of God (1 Peter 4: 17) and, so far as the saints were concerned, their future destiny was settled and their rewards determined before the Saviour came for them. Rev. 22: 11, 12. Only those who were accounted worthy obtained the resurrection from the dead. Luke 20: 35. Now it is their work to determine what shall be the portion of all the wicked world lying in the great cemetery of the desolate earth. Satan himself and his angels

come before that tribunal to have their sinful careers investigated, and their punishment apportioned.

It is not necessary that any appear in person at the judgment to answer for themselves. There are books in heaven which furnish an accurate account of every life. The very words used, and the deeds performed, are repeated before the assembled judges. Every one gives account of himself, for every word spoken and every secret thought, whether they be good or whether they be evil, have been recorded on the wonderful books of heaven, and present there an absolutely faithful record of every individual life. No one could possibly speak for himself so accurately as those books reveal his life.

A strange and thrilling history it is that is unfolded before the saints day after day. They trace the conflict between God and Satan from its first inception in heaven down to the last moment of time. Mysteries that have puzzled the keenest minds are laid open to their gaze. All that has been hidden is now revealed, and as they see God's ways vindicated in every page of human history, they break into songs of praise.

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15: 3, 4.

As the history is unfolded, the saints come to the circumstances surrounding their own lives on earth. The martyr reads the life story of those who persecuted him, of the bigoted priest who caused him to be arrested, of the merciless judge who condemned him to be tortured and slain, of the unfeeling executioners who carried out the sentence. Will the saint, now sitting on the throne of judgment, say, "I ask that these men may be sentenced to endure the severest penalty we can inflict upon them. They treated me abominably on earth, and I made up my mind that when my turn came they should have it all back with interest?"

No. The principle of heaven's judgments is far removed from such a spirit. The very one who has suffered at their hands will plead for these sinners. He will say, "Father, forgive them, they did not know what they did. I did not understand at the time, but now I see how ignorance and superstition degraded their minds. They were educated to what they did. I can feel nothing but pity for them as I see now how empty their lives were of all true joy. They punished themselves by their sin far more than I could ever think of punishing them."

There will be no spirit of vindictiveness manifested in the judgment, but every good word that can be spoken for the lost will be brought forward. If it is found that any sinner has ever given

so much as a cup of cold water to a disciple, he will not lose his reward. Matt. 10: 42.

The educational value to the saints of the thousand years of judgment will be inconceivable. It will be a thousand years of mental growth, of deepening insight into the vast problems of time and the mysteries of the cross. When the work of judgment is over each one will be prepared, as he never could have been otherwise, to enter upon the great tasks of eternity, with a clear understanding of the principles of God's king-

dom and a deep, unshakable confidence in His love and wisdom.

What would not the philosophers and scholars of this world give for the privilege of attending such a course? A thousand years' study of the rise and fall of nations, embracing every question in history and social science! Yet this is but one of the privileges offered to the poorest and most ignorant through the Gospel of Jesus Christ. How foolish, in the name of wisdom and education, to throw away such an opportunity!

The Return of the Jews

Before passing to the events which follow the close of the millennium, let us inquire briefly into a question that has confused very many—Will the Jews be restored to their own land?

This question is nearly always connected with the idea of the millennium, and indeed it is a part of it.

First, who are the Jews, to whom the promise of restoration has been made? They are Abraham and his seed.

Who are the seed of Abraham? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. Only Christians then can be the Jews who are entitled to the promise. What does Paul say? "He is not a Jew which is one outwardly, . . . but he is a Jew which is one inwardly." Rom. 2: 28, 26.

Does that mean that the Jew after the flesh is not reckoned a descendant of Abraham? Yes. Jesus put the Jews straight in His day as to their paternity. They were making a great boast that Abraham was their father, and He said: "If ye were Abraham's children, ye would do the works of Abraham." Ye are of your father the devil." John 8: 39, 44. God has made no promise of inheritance to the children of the devil, outside of the lake of fire.

John the Baptist was equally clear. "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3: 9.

Once more we read, and this settles all question:

"They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 8.

God's promises are made to the children of the flesh only on condition that they become the children of faith. Then they are in Christ and are one with the

believing Gentiles, for in Christ there is no difference. They are no more strangers and foreigners. Eph. 2: 16-22.

The promise to Abraham did not relate to an inheritance in this world. He could have it only at the resurrection, for he died without receiving its fulfillment. Heb. 11: 13. It was to be an everlasting inheritance, and it comprised the whole world (Rom. 4: 13), so it could only be enjoyed by a man who lived forever. Abraham never looked for any city that a man could build. The city he looked for was the work of God. In short the better country of the promise is an heavenly country (Heb. 11: 10-16); therefore the promises to Abraham will never be fulfilled until he gets this whole earth, in a heavenly state, and that it never will be until the New Jerusalem comes down from heaven and the God of heaven sets up His throne on this earth. Rev. 21: 1-3.

God's one purpose in all His dealings with this world has been to save men from sin. All His plans for Israel are subservient to this. Any Israelite who is not saved from sin has no part in God's promises, unless this be a promise: "All the sinners of My people shall die by the sword." Amos 9: 10.

Paul preached that all the promises to the fathers were summed up and received in the Gospel. "We declare unto you glad tidings, how that the promise which was made unto the fathers, *God hath fulfilled the same unto us their children, in that He hath raised up Jesus again.*" Acts 13: 32, 33.

Zacharias, by the Holy Ghost, said the same thing:

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers." Luke 1: 68-72.

Every promise made in the Old Testament, of riches and power and inherit-

ance, is fulfilled in Christ. 2 Cor. 1: 20. Will not earthly Jerusalem be restored then? It may be, but not by God. The new Jerusalem, of which He is the Builder, is the city for which Abraham looked, and in that Jerusalem every believer, Jew or Gentile by the flesh, has an equal right. The names of the twelve tribes are over its gates, but the names of the twelve apostles of the Lamb are in its foundations. Rev. 21: 12, 14. Paul, on behalf of Jew and Gentile believers, declared that the Jerusalem above was the mother of us all. Gal. 4: 26. The children of the old Jerusalem are in bondage, like their mother, and are to be cast out. Verse 25.

What about the Old Testament promise concerning the gathering of Israel? Now that we know who the Israel of God are, it is easy to understand these promises. By the Gospel message God is gathering out of the nations a people for His name. Acts 15: 14. The closing work of the Gospel gathers out 144,000 of all the tribes of the Israel of God, who are sealed with His seal. Rev. 7: 1-8. These are without guile before the throne of God (Rev. 14: 5), and one who is without guile is an Israelite indeed. John 1: 47. The great gathering of Israel will take place when Christ comes and sends His angels to gather together His elect from one end of heaven to the other. Matt. 54: 31. Then they are taken by Him to the New Jerusalem above.

"And it shall come to pass in that day, that the great trumpet shall be blown (1 Thess. 4: 16), and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27: 13.

God has not cast away Israel after the flesh. He casts off none. But there is no future for them except as they turn from transgression. Rom. 11: 26. "They also, if they abide not still in unbelief, shall be grafted in." Verse 23.

We hear a great deal about the Lost Ten Tribes. Many nations have been identified with the Ten Tribes by those who devote themselves to this subject, among them Great Britain, the United States, the Afghans, and the Japanese; but all such speculations are worse than waste of time if they lead people to think that God's promises are governed by fleshly descent. Apart from the question whether the Ten Tribes ever were lost, the Scriptures clearly teach that only Christ's children are the seed of Abraham, so far as God's promises are concerned.

BREAK off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope once to see God; and some gleam of faith and life and love will stream down upon thy soul from the everlasting fount of love. Follow on and thou shalt never lose that track of light.—*Edward B. Pussey*

THE END OF THE THOUSAND YEARS

MANY important events take place at the end of the thousand years. Then the work of judging the wicked has been completed, the second resurrection comes, the New Jerusalem descends out of heaven, and Satan is loosed for a little season.

It is the voice of Christ that awakes the sleeping dead, both at the first and second resurrections.

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

The first resurrection brought to the righteous immortality and honour. To them was given a crown of life that faileth not away. An eternity of bliss dawned upon their night of trial, bringing joy unspeakable and full of glory. No such happiness greets the wicked. They died out of Christ, and they awake the same, aliens from the commonwealth of Israel, strangers to the covenants of promise, without God and without hope. They are still mortal and subject to all fleshly ills. Disease and sin have marked their bodies and their minds. They have awaked only to "a certain fearful looking for of judgment and fiery indignation."

In that day Christ's feet shall stand upon the mount of Olives, "and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14: 4.

The sinful multitudes who have risen from their graves over this area flee away. "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah." Verse 5. The advancing halves of the mountain compel the people to retreat in either direction before the moving mass, until a great plain is made, ready for the New Jerusalem to rest upon when it descends out of heaven. "And the Lord my God shall come, and all the saints with Thee." Verse 5.

The character of the earth's inhabitants, after the second resurrection, may be gathered from the Scriptures that describe the impenitent sinner:—"being filled with all unrighteousness, fornication, wickedness, covetousness, malice, envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiseful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. 1: 29-31.

Husbands and wives, parents and children, earthly companions, friends

and enemies, will meet there, but there will be no happiness in the meeting for all are devoid of natural affection. What men call natural affection is really due to the Spirit of God. When the Spirit is driven away, hatred and malice fill the heart. Men and women, fired with an unholy passion, despise God's commandments in this life, and even take their own lives rather than live without one another, but in that day every sinful alliance will receive its reward when the guilty associates meet. They will be incapable of love or friendship; rankling hatred and murderous deceit will be the bitter fruit borne by their unhallowed appetites.

The shadow of the second death broods over all. It is made clear that Satan's rule has destroyed the people who owned his sway. The broken earth, their ghastly inheritance, "groans" more than ever under the corruption which defiles it. The universe sees at last what Satan's kingdom is like.

Every misery and every evil is rampant in that fallen host. Not one good feeling stirs those countless hearts. Their mouths are full of cursing and bitterness, the poison of asps is under their tongues, their feet make haste to shed blood, for the way of peace they know not.

Satan Loosed

AT the resurrection of the wicked dead Satan is set free, for he is bound a thousand years, and the rest of the dead live again when the thousand years are finished. Rev. 20: 5.

Whatever Satan has undergone during his long imprisonment, it has not cured his rebellion. That is incurable, as he immediately begins to demonstrate, for he goes out to deceive the nations which are in the four quarters of the earth. From north to south, from east to west he hastens. In every direction he finds countless multitudes who can be readily persuaded to enlist in any enterprise that promises to gratify their sinful instincts.

The present population of the earth is estimated at about fifteen hundred millions. We do not know how many of these are the children of God, for human statistics do not give this information, but it is safe to conclude that the great majority of the earth's inhabitants are serving the god of this world. Go back a few years to the last generation, and you have more hundreds of millions, and every generation thus traced back adds a mighty host to the huge total of the unsaved. The imagination staggers at the thought of all these people on the earth at one time. Yet every country on the face of the whole earth, at the second resurrection,

will be peopled by the myriads who have died there.

Posing, without doubt, according to his methods in the past, as man's champion and friend, the deceiver persuades the nations to prepare themselves for war. He proposes to lead them against the camp of the saints, the beloved city, New Jerusalem, with the idea that they will yet take possession of the city and rule the earth. Innumerable men of war are at his command, the "inventors of evil things" once again employ their talents in the service of Satan. Full preparations are made, and, at length, from one end of the earth to the other the great march begins. "They went up on the breadth of the earth, and compassed the camp of the saints."

Again Satan's warfare against God prepares his own defeat. This, his mightiest effort, is to be his final fall. Says the Lord: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. 3: 8.

"I am against thee, O Gog, the chief prince of Meshech and Tubal, . . . and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia, and Libya with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee."

"In the latter years thou shall come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shall be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

"And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Ezek. 38: 1-13.

At length the nations from the four quarters of the earth are gathered around the walls of the city. Assembled from far and near, the embattled ranks are stretched on every side as far as the eye can reach. Final preparations are made for the great assault. Let us now look for a moment at the New Jerusalem

THE NEW JERUSALEM



WITHIN the city the dwellers are not alarmed by the sight of the vast hosts that besiege them. "In that day shall this song be sung in the land of Judah: 'We have a strong city: salvation will God appoint for walls and bulwarks.'" Isa. 26: 1.

Abraham, and all the heirs of the promise, are now at home in the city that hath foundations, whose Builder and Maker is God. The last chapters of Revelation describe the beauty and glory of the city, its gates of pearl, its wall of jasper, its streets of gold and its foundations "garnished with all manner of precious stones." The presence of God fills it with light, and the white-robed throngs make melody in its spacious halls.

The city far exceeds in size the old Jerusalem. "The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed twelve thousand furlongs." Rev. 21: 16. This is equal to fifteen hundred miles, or a square of three hundred and seventy-five miles each way.

The area of such a city would be 140,625 square miles, fourteen times as large as the land of Palestine. Into the space occupied by the New Jerusalem we could put the surface of the whole of the United Kingdom, and have enough space for the land of Switzerland, and still there would be three thousand square miles left. When we bear in mind these dimensions, we can understand how the "mountains of Israel" and "the land of unwalled villages" (Ezek. 38.) are included within the far-extended boundaries of the city.

Here there is ample room for the many mansions prepared by Christ for His people. No wonder that as the prophet looked forward to the New Jerusalem, the barren wife, waiting so long for her children, and contrasted her glory with that of old Jerusalem, these words burst from him:—

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54: 1, 2.

Who would desire the restoration of earthly Jerusalem, when God offers Jew and Gentile a home in this infinitely more glorious city? Abraham had no

craving for any temporal city, nor will any member of the household of faith look for a kingdom in this sinful earth; "God having provided some better thing for us." Heb. 11: 40.

While the armies of Satan surround the New Jerusalem there is seen the fulfillment of Christ's words to those who rejected His message; "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28.

The Great White Throne

NEVER before has there been such a gathering on this earth. Every son and daughter of Adam is present there.

Those who have accepted the salvation bought for them by the sacrifice of Christ are gathered in the city. Outside is every soul who has chosen the path of the transgressor. The glory of the New Jerusalem bears witness to God's love and care for his children, while the sin stained hosts of rebellion, massed in hostile array upon the rugged earth, tell with equal plainness that sin, when it is finished, bringeth forth death. The sons of light and of darkness are met.

In the presence of this vast assembly the last scene is unfolded. Satan has planned to assault the city, but God has permitted the gathering for His own purpose. "I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." Ezek. 38: 16.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

"And I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 11, 12.

During the thousand years, while the saints have been sitting in judgment, they have investigated the life-record of every sinner. Now the sentence is pronounced. The books are opened, and every one is confronted with the unerring record of his own life. He hears his own accents again. He retraces the sins by which he defied God and trampled upon His grace. He sees that his

sentence is just, and that God is clear from his blood.

Men shelter themselves to-day among the multitudes. They only do as others do, and because of this fact they excuse their sin. But there is no refuge or hiding-place for the sinner when he stands before the great white throne. He would gladly sink into the earth, but before the face of the Judge "the earth and heaven fled away." The sinner forgets that any other being exists. He does not know on what his feet are resting. He only knows that he is face to face with God, naked and open unto the eyes of Him with whom he has to do, as though God and he were alone together in the universe. The burning eyes of the Judge search through and through his guilty soul. He cannot dissemble. He sees himself as he really is, and he sees God in His true character. He is required to give account of himself for the deeds done in the body. Any justification he has for his life of sin will be listened to. But he is without excuse. The excuses which flowed from his lips so freely in his earthly life do not serve him now. There is but one thing he can do, and in that white light, where falsehood cannot live, he bows the knee before his Judge and acknowledges that Jesus Christ is his rightful Lord.

Oh, if the sinner would only come to his Saviour to-day, and own Him Lord before it is too late, what anguish of soul he would avoid, what an eternity of happiness the surrender would bring! That awful interview with the Judge cannot be escaped. It will surely come for every soul who neglects the salvation provided. In that day no sacrifice would appear too great to buy another chance of salvation. Now, whosoever will may come and take of the water of life freely.

A wonderful sight is then seen. Every individual sinner standing before the throne, from Satan downwards, without any thought but of his own condemnation, self-pronounced, bows before the Lord, and confesses His justice. "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14: 11.

But the confession, though it clears God's name of every accusation ever brought against Him, is made too late to save those who utter it. The day of grace is over for them. O!

Satan's power to deceive is ended. No man blames God any longer for his own ruin. He turns upon those who have deceived and ensnared him. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." Zech 14: 13.

Satan, the leader, is now the object of universal execration. "They that see

thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" Isa. 14: 16, 17.

"And fire came down from God out of heaven and devoured them." Rev. 20: 9.

The Second Death

DURING the thousand years of judgment the saints have fixed the degree of punishment to be awarded to each of the transgressors. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes." Luke 12: 47, 48. It will be more tolerable in that day for the men of Sodom and Gomorrah than for the people of Capernaum. Matt. 11: 23.

Satan is the greatest of all offenders. While others are quickly devoured by the fire that comes from heaven, Satan is tormented in the lake of fire and brimstone as long as it burns. At last even he will cease to exist, and the purpose of Christ is fulfilled, "that through death He might destroy him that had the power of death, that is the devil." Heb. 2: 14.

God had said concerning Satan: "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness . . . therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that be-

hold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 16-19.

"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

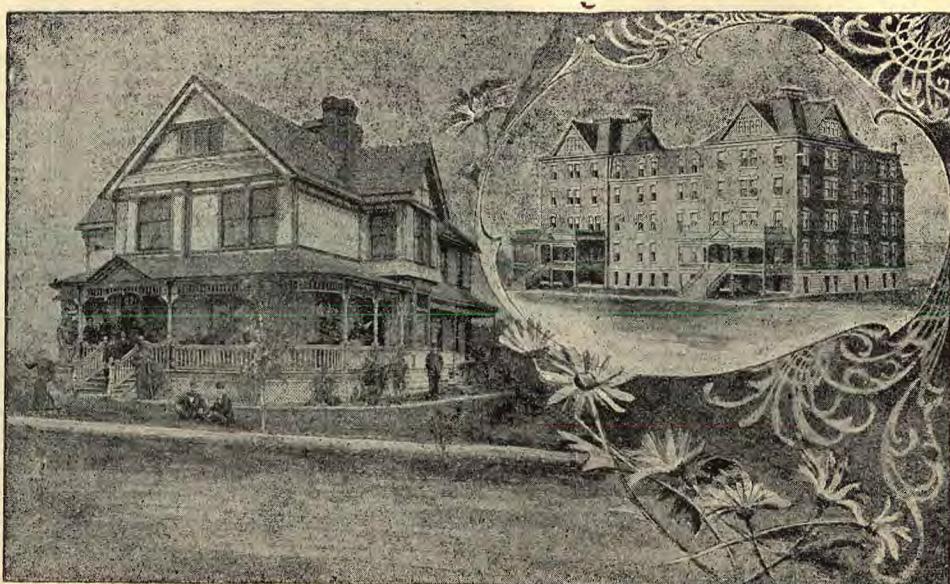
The evil seed of doubt sown by Satan in the Garden of Eden has borne its terrible fruit. The history of this world will be a warning lesson in all God's universe. It will ever be remembered that one selfish thought is sufficient to produce a harvest of sin such as perished in the second death. But the lesson, though long and costly, once learned is learned for ever. God tells us that He will make such an utter end of evil that affliction shall not rise up the second time. Nahum 1: 8, 9.

In the fire that consumes sin and sinners the earth is purified from every trace of the curse. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3: 10.

"And death and hell were cast into the lake of fire. This is the second death." Rev. 20: 14.

Every trace of the works of sinful man disappears in the lake of fire. No relic of sin will survive, except the memory of the cross of Christ. "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isa. 65: 17.

"LEARN to say kind things about people; it will help you wonderfully."



SANITARIUM AND COLLEGE, COLLEGE VIEW, NEBRASKA, U. S. A.

The Sanitarium is the building in upper right hand corner. The building at lower left hand corner is the Boys Dormitory of the College. See further details with cut of Main Building.

The Home

Farmer Penniman's Dream

(Concluded.)

At last relief came; the miners gathered to the little grass plot not far away to eat their noonday meal. They seated themselves on the grass, made tables of the broken rocks and spread out their bountiful repast. How delicious their food looked! I had not seen so much at one time for months. How I longed for the very crumbs that fell from their hands, yet I could not ask. It was not pride but despair. All the ungrateful past of my life seemed to come up before me; the food I had carelessly wasted, or carelessly received, unmindful of the Giver. I never was hungry till this famine began, and now it seemed impossible for me to be fed. 'Cursed with a curse' for my ingratitude and robbery of God! Oh the thought was agony! A deep groan escaped my lips and discovered me to the miners. One brought me a cup of water, and others gave me food. What a luxury was that cold water! How delicious was the coarse but wholesome food! I ate and drank like the famished creature I was, till fully satisfied, and my kind friends returned to finish their own repast, leaving me lying on the soft grass with a heart full of praise and thanksgiving.

"The miners were rough men of many nationalities. West Indians, Europeans, and God-defying Americans worked side by side. And as they sat in groups enjoying their noonday meal I listened to their fearful profanity till my soul was sick within me. There I lay, all that long summer afternoon, living over the years of my past prosperous life, bemoaning my selfishness and thinking how little I had ever done to send the Gospel to such as the men in the mines."

"But all the future was dead within me. What could a poor bereaved famine-stricken man do, only to pray for pardon and for death?"

"At last the day was ended, and two of the kindly miners half led, half carried to their camps, shared their evening meal and their scanty tent with me. My heart was full of gratitude, and, before seeking repose, I knelt to thank Him who had given such unexpected deliverance from famine and death."

"Scarcely had I lain down, when one of the men touched me on my shoulder saying, Stranger if you can pray won't you come and see a sick man just over here?"

"I arose and followed him, and there in a dirty tent, lay, and had lain for weeks, tossing with fever and delirium, my once happy innocent boy, my long lost Henry. The fever had left him and now pale and exhausted he seemed only waiting for the last heart throb of a wasted life. Some of you, my friends have known of this great sorrow which has lain on my heart for years, and may imagine the meeting and the sad recital I had to make. He said little of himself till I asked him of his spiritual state, his preparation for an exchange of worlds. An expression of anguish passed over his face. 'I am not ready—not prepared,' he exclaimed. 'All is lost, is lost! Don't interrupt me,' he continued, as I was about to speak; 'I know what you would say; I know the way, but have lost the desire to walk therein. I feel I am forever lost!' 'Two years ago,' he continued, 'there came to the mines a young Christian minister, full of life and enthusiasm, yet so gentle and blameless, so Christ-like that we must all love him. He had a wonderful

power over all, even the roughest, and I loved him as a brother. He remained with us a year, preaching, talking, and praying, till profanity was banished, and many seemed almost persuaded. His second year's labours was scarcely begun, when news came from the Home Missionary Society, saying the treasury was empty, and they did not know how long it would be before they would be able to pay what remained due on his salary, and there were so many feeble churches needing a little help, so many new settlements to be occupied, that they could not continue his commission another year. His heart was full of grief. He loved those rough men. He would have gladly worked with his hands as did Paul but had not the strength, nor could he live without a salary. The miners might have paid it, but they would not; they liked him, but he was a restraint upon them, and he left us. Father, I thought of home then, of those rich farms, those beautiful harvests, and those men and women professing so much love to Christ, yet neglecting to fully support their own minister, and doing nothing to give those poor miners the Bread of Life. I might have been a Christian, if young Hurd had remained here, but when he went away, I was angry with Christians, with God, and myself. I went back to my old ways and now I cannot repent.' My poor boy sank back on his pillow exhausted; a deadly pallor overspread his face, his breath grew shorter and shorter, and in my agony at seeing him dying thus without hope, I uttered a deep groan, and awoke."

"At first I could scarcely believe it possible that all I had passed through was but a dream, and then such a flood of contending emotions poured in upon my soul as almost overpowered me. I was indeed like one rescued from deepest misery, and put in possession of every needless blessing. How happy I was, how grateful for the sparing moments of my Heavenly Father! and never did I receive any worldly good with half the satisfaction that it gave me to know that God would accept a thankoffering at my hands. I was in haste to make the offering, for I feared the old life-long selfishness would come back to trouble me; and I could see that my wife had the same fear."

"But the offering was made gladly and in good faith, by us both. During the few days that have intervened since then, I have thoroughly investigated the subject of tithing, and it seems so reasonable, so just, indeed so very little to offer in return for our many mercies, that I only wonder I, a professedly Christian man, could so long have been blind to my duty and privilege."

"Just think of it, year after year, I have plowed my fields and sowed the seed, utterly powerless to make one single seed germinate. I have planted orchards, and could neither make the trees live nor the fruits grow. And every season God has given the sunshine and the dew and the copious rain. And more wonderful still, he has constantly carried on that chemical process by which each plant has appropriated to itself the elements it needeth for growth and perfection. Then when the rich harvests have been gathered in, I have not brought to God a thank-offering of even one-twentieth of the fruits of the earth, and the little which I have doled out I have called BENEVOLENCE."

"And all these years, men, like the miners in my dream, men from the corrupt nations of

the old world, whom God has sent to us for Light; and our own people, somebody's sons, every one of them, have been going down to eternal death uninstructed and unwarned; while I, Cain like, have said in my heart, 'Am I my brother's keeper?' O my brethren! God would be entirely just if he were to visit upon me all the horrors of that fearful dream."

"Yet he is long suffering, and abundant in mercy, and his fearful denunciation is followed by the comforting words, 'Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.'

"I cannot recall the past; I can only pray God to forgive it, but most gladly for the future, do I, from the depths of a grateful heart, adopt Jacob's vow, 'Of all that Thou shalt give me, I will surely give the tenth unto Thee.'

A solemn hush pervaded that large assembly when Mr. Penniman ceased speaking, broken at length, by Mr. Goodman's voice in prayer. A hymn was then sung and the meeting closed.

Health and Temperance

The Way of Escape

(Continued.)

He raised himself to a firmer attitude; and I saw a swift light beginning to flash in his dull eyes.

"Wounded again in the house of a friend," he replied.

"What friend?"

"One on whom has been laid the special duty of saving souls,—my old minister!"

"Not Mr. L.?"

"Yes."

I was confounded.

"I went to him for help," continued Martin, "and instead of the counsel and support I then so much needed, for my old enemy, appetite was gathering up his strength, and setting his host in battle array, I was tempted and betrayed! I should have gone to God and not to man. With this divine word in my thought and prayer in my heart, I should have opposed the awaking enticement of desire, as I have so often done and prevailed." "Tell me how it happened," I said.

"As I have just told you," he replied, "I was not feeling very strong. The old restlessness of which I have spoken, had come back upon me, and I knew what it meant. So I said to my wife, 'I think, Mary, that I will step round and see Mr. L. I'd like to talk with him. She looked at me with a slight shadow of concern in her face; for she has learned to know the signs of a coming hour of darkness, when the powers of hell renew their direful assaults upon my soul. 'Do' she answered, and I went.

"I found Mr. L. in his library, but not alone. Mr. F. the banker had called in to talk with the minister about a college for theological students in which both felt considerable interest. Funds were wanted in order to give the institution the required efficiency; and the ways and means of getting funds were earnestly discussed by Mr. L. and the capitalist. After an hour's talk and the arrangement for a plan for securing the object in view, Mr. L. rang a bell. To the servant who came in he said something in a low voice that I did not hear. The servant retired, and in a few minutes came back bearing, to my surprise, and momentary consternation, a tray with wine and glasses. I saw a pleased look in the banker's eyes, as they rested upon the amber-coloured wine. Some fine old sherry, said Mr. L. send me by a friend abroad. I want you to taste it and he filled the three glasses that

Concluded on p 12.

MISSIONS

A Letter from Russia

My dear brethren in Christ. The peace of God be with you. I desire to write you of the wonderful manner in which God has protected His work and assisted His workers in St. Petersburg.

A month ago there was a great insurrection in St. Petersburg. All work stopped. All factories and business houses were closed. Nearly one million men were without work. Many telegraph poles were thrown down. The electric-light power house was compelled to shut down. The soldiers marched about the streets, shooting and killing right and left, to subdue the insurrectionists. About ten thousand are supposed to have perished. Many places of business were plundered and utterly destroyed. In short, there was an awful massacre in the streets, and no one was sure of his life.

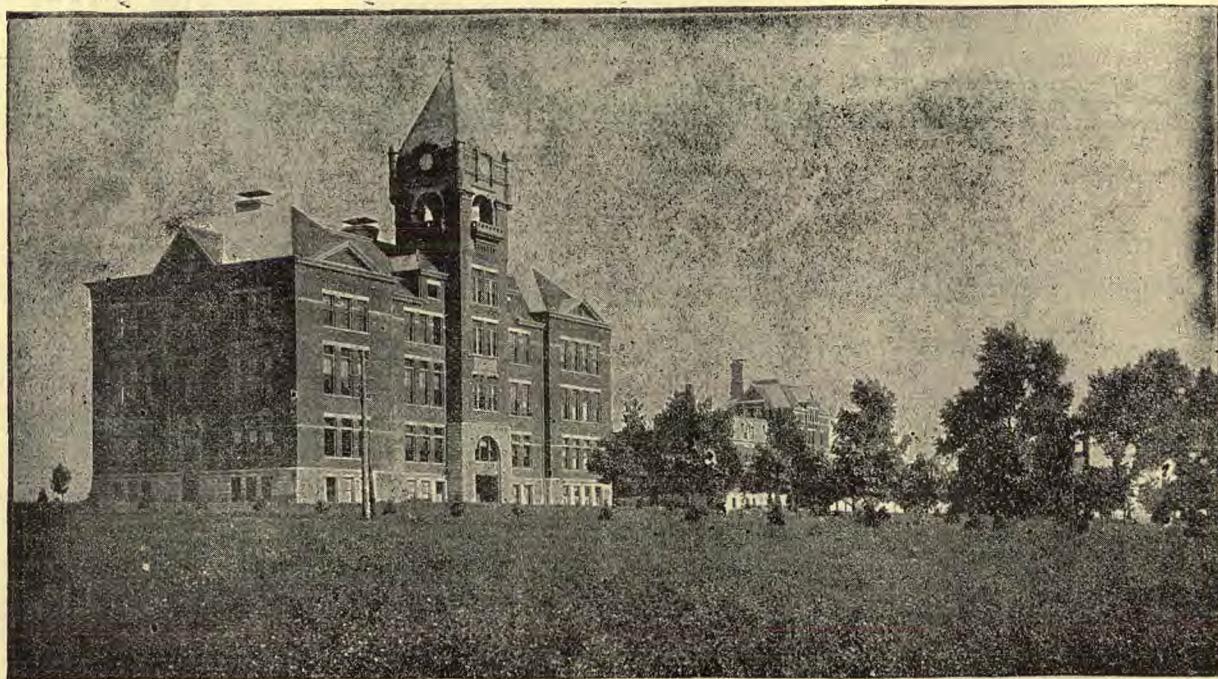
But in this terrible hour the Lord protected His children; to Him be the glory! During the week I held regularly three meetings, and two meetings on Sabbath—one Russian and one German—and I also visited many, and have had very much to do. Nine have asked for baptism, and a large number of others are seeking to prepare themselves for it.

However, Satan is not asleep. One evening a Russian priest, accompanied by a missionary, came into our meeting, and at once began to speak with reference to the holy pictures. I called their attention to the Scriptures that from the pillars of our faith, and as the room began to be filled with hearers, I said to the priest and to the missionary, that I had not come to argue with them, but to proclaim the Word of God, especially to speak of the truth it contains for our time. I requested them to quietly listen to the reasons of our faith, as I pre-

sented the signs of the second coming of Christ—after opening the meeting with song and prayer. We had quite a scene at the close of the meeting, but I have not time to describe it all.

On Sunday, February 5, this same priest spoke as follows in the Orthodox church: "Orthodox Christians: In our midst has arisen a sect (the Sabbatarians) which has cast aside our orthodox church, and whose members assemble in their dwellings for prayer; be on your guard against this death-dealing doctrine." He also was careful to give the address of our meeting-place. In this manner

ready begun. We opened with song and prayer. God was with us. I remained self possessed, and attempted to show that the Bible is the genuine Word of God, and as a proof, I referred to the seventy years Babylonian captivity of the Jews, which came as a result of the Israelites forsaking the Law of God. I referred to the object that we as the people of these last days ought to have continually before our eyes, that we might escape the wrath of Heaven against the sins of the world. In the midst of the talk the police appeared, and asked me of my right to speak. I re-



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UNION COLLEGE, illustrated above, is unqualifiedly one of the most successful institutions of its kind in America. Its curriculum embraces all the usual courses of study with the addition of a complete course of Bible. Its Christian influence is one of its chief recommendations, and with the Editor of the United States Trade Reports, Cincinnati, Ohio, U. S. A., we have not the slightest hesitancy in strongly indorsing Union College, of College View, Nebraska, U. S. A. as an institution well fitted to meet the needs of any who may be wishful of placing their children in an American educational institution. Particulars may be obtained and calendar for 1905-6 from the President, addressed as above.

great publicity was given to us and to our work, and the police came to hear of it. I learned of this from our friends.

The next appointment was on the following Wednesday evening at 8 o'clock. I earnestly prayed God to strengthen me and to give me only that which would honour his name. I came to the meeting a little earlier than usual, to encourage those who were young in the truth to be true to the Lord. The room began to fill up, and shortly there was no place for any more. A policeman was sent to see if the meeting had al-

quested that he wait until I was done speaking, but this he refused to do. Then I handed him a copy of the decision rendered in Brother J—'s case, stating that the police do not have the right to forbid the prayer-meetings of the Seventh-day Adventists. He communicated to the other policemen this order of the court; but they remained and listened attentively to the continuation of the talk, standing for an hour and a half—as there were no seats for them.

Toward the close of the meeting, a lady cried out: "That is all good, but

why have you forsaken the Orthodox Faith?" I replied, that I would take up this subject next time. I then stated the other place where we had meeting, and dismissed the congregation. After the most of the hearers had left, the policeman came back, and gave me the copy of our decision from the court. He said: "But you are aware that here in St. Petersburg great unrest rules over the people, and that all meetings are forbidden. My superior bids me say that your elders must announce every meeting to the police, stating what sort of a meeting it will be, and what text will be taken as the foundation of your remarks. This shall be done in writing, signed by the leader of the meeting; then no one will disturb you, and it will be better for you and for the police." I thanked the officer for this.

You can see how the Lord is protecting His children. Many had come to witness my imprisonment at the hands of the police; but God worked directly contrary to the wish of our enemies. Now I shall speak in this place every

Wednesday evening, and the police will know each time the subject upon which I shall speak. But how few are the workers! We commit ourselves to the almighty and omnipotent God, to whom be praise and glory forever. Amen.

Our Work and Workers

Pastor and Mrs. D. E. Wellman are in St. Thomas directing the work on the new church building in that island.

Pastor Geo. F. Enoch made a two weeks visit to Demerara this month, while there holding WATCHMAN institutes in the different churches and laying plans for the coming Conference.

The church building at San Fernando is being rapidly pushed forward with prospects of early completion.

The brethren in Belize, Br. Honduras have purchased a lot for the building of a house of worship.

The early reports of the General Conference which are just to hand give evidence of much of the blessing of God. The extent to which the missionary campaign is predominating is apparent on every hand. We trust to give a report of the proceedings in our next number.

who should receive thanks. True missionary work has been of more assistance to governments than they have been to missions. The Rev. C. H. Harvey tells how in the Congo field the missionary prestige saved the life of a State official who was taken by the natives, and was to be killed. He endeavoured to escape by pleading that he was "a missionary." The people did not altogether believe it, and one acute native said: "If he is a missionary, let him sing a hymn!" The man happened to recall one hymn, "Jesus loves me, this I know," and through singing it he escaped.

Alcoholics

From the *Daily Mail*, London, we glean a digest of an address by Sir Frederick Treves in which he shows the change of opinion among medical men as to the value of alcohol either as a food or as a medicine. He proclaims it as a poison and fertile cause of degeneracy and decay.

He states that it is neither an appetizer or a digestor, and though it has stimulating qualities these last for a very short period and leave behind them bad effects. The man who drinks much does not, as a rule, eat enough, with a consequent suffering from lack of food. He finally declared that alcohol drinking is inconsistent with fine work in any profession, affecting the steadiness of both hand and brain.

The *Daily Mail* remarks that there could be no more crushing indictment of drink, as this proceeds from a scientific man who carefully weighs his phrases.

The wonder is that long ere now medical men have not taken a stronger stand upon this great evil. A few bold spirits have done so and the influence of great men of science will, it is to be hoped, add many more to the list of anti-alcoholics. God's word has ever the same message upon the point and wise men of today must sooner or later agree with the wise man of old, whom God taught. "Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

The War

Throughout the month past the fleets of the two nations have been playing a game of hide and seek with one another, each putting off the inevitable conflict and making all possible effort to gain strength in the meanwhile. The Russian fleet left its rendezvous, near Sigoon, some days back, taking a route between Luzon, Phillipine Is. and Formosa, a portion of the fleet encircling Japan far to sea, making a dash for Vladivostok from the east through Tsugaru Straits, and the main body passing northward between Formosa and Japan. This last division according to telegrams received as we go to press met the Japanese squadron in the straits of Tsushima and the long expected battle has ended very disastrously for the Russians, who lost two battleships, one coast defender, five cruisers, two special service ships, and three destroyers, all sunk, and two battleships, two coast defenders, one special service ship, and one destroyer captured beside over two thousand prisoners taken.

Surely the Russian War Ministry needs no further evidence of their incapacity to meet a modern equipped and patriotic foe. With its own rebellious subjects at home and this final disposition of its ill-starred navy it may well think of suing for a peace which she has long since needed.

On land the Japanese armies are gradually isolating Vladivostok and a siege of that place is expected. Several minor engagements have taken place but press censorship is so strict as to make it impossible to obtain reliable or extended news.

England must begin at once the work of removing many of the great guns on her war-vessels and replacing them with others. It is reported that the large wire-wound guns with which many of the ships have been provided have proved unsatisfactory.

MARCH OF EVENTS

Strikes

There is a general strike on the railways of Italy. The government is trying to operate its trains by aid of the military.

Storms

Several heavy storms, including tornados and cyclones, are reported already this season with considerable loss of life resulting. America has been the chief sufferer.

Peru

Peru is said to be preparing for war, either with Brazil or Chile. She is buying large quantities of military supplies abroad, and is said to have purchased three armoured cruisers of Italy.

Lewis & Clarke Exposition

An exposition of considerable magnitude is on the boards this year at Portland, Oregon, U. S. A. in commemoration of the opening of the great north-west regions by Lewis & Clarke in the early part of the last century.

Yachting

Several yachts, including American, German and English made a start in the race for the German Emperor's Cup, offered for the quickest trip across the Atlantic. Considerable interest was shown in this the first event of its kind which has ever taken place.

Mail Contract

The contract for the conveyance of His Majesty's Mails between London and the West Indian Colonies, has, on account of the disagreement of the colonies with the terms of contract, fallen through. The Royal Mail Company will continue its present service till further notice.

The Balkan Situation

The condition of affairs in the Balkans is again causing much uneasiness. The hope of a comparatively peaceful spring, which had previously been expected, is vanishing. The reform scheme which was to be carried on by two of the powers has been without any lasting or good results. It is reported that in one province Greeks have killed 130 Bulgarians,

and Turks have been killing Servians in the province of Uskub.

Bibles

It is an easy matter to congratulate ourselves upon the figures which prove our Christian activity, and to infer that because so many Bibles are sold in this land there must be a great love amongst us for the scriptures. But do such figures prove anything? A pastor writes in the *Baptist Times*: "It has been part of my business for many years to visit Christian homes. I have seen thousands of Bibles, and upon reflection I am constrained to testify that I have noticed lamentably few that were badly worn. For the most part they are in ominously good condition." It is a great work to circulate Bibles by the million, but it is a still greater work to set people studying their Bibles, and learning to feed upon the living bread.

Illegitimacy

The illegitimacy curse, the bane of the West Indies seems to be growing apace. Again and again measures have been advocated but all have met with failure. Only one remedy for such an evil can be sure and that is practical Christianity taught and upheld by the church. Much of the trouble now existing might be traced to the lax discipline applied and the prevalent idea that church membership, even though lacking the principles of Christ in the life, can be a saving reality.

When the churches do their duty, teaching, by example and precept, and enforcing Christian discipline, much of the evil will be avoided. Let the pulpit do its duty, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," and a change will be seen and not until then.

Missionary Influence

The missionary who goes to foreign lands in obedience to Christ's commission has a more powerful Protector than any government can be. Where the government protects missionaries, it constitutes one means which God has provided to care for His workers, and it is He



Devoted to the proclamation of the Faith once delivered to the Saints.

June 1, 1905.

Owing to some delay in the mails the fourth article of the Final Gospel Message will not appear until our July Number.

We are indebted to the "Outcome," a tract, in periodical form, issued by the International Tract Society, London, for much of the excellent matter presented in this issue. Its value will, we believe, be very much appreciated by our readers.

The serial story entitled "Farmer Penniman's Dream," which has been running through the Special Numbers was adapted from Sabbath Readings. We believe our readers have enjoyed the story itself and trust that its deep and forcible lesson may make a lasting impression on their minds.

How many of our readers are giving systematically toward the cause of missions? By such systematic giving we may have a part in the carrying of this gospel to all the world as a witness, with the speed that its importance demands. Try it for a time and realize the blessing of so doing.

The effect of cigarette-smoking, in unfitting those who practise it to meet emergencies with courage and nerve, was set forth very clearly by General Knox in a speech recently made by him to the men of the Royal Horse Artillery. He said:

"The new habit of smoking cigarettes cannot be too highly condemned. During the siege of Ladysmith, when for four months I lived entirely with the men, I cannot describe to you the tortures that confirmed smokers suffered when tobacco ran out, but the cigarette smokers were in a worse plight. Officers whom I had known for years, and esteemed highly for their military virtues, showed absolute want of nerve, so enfeebled had their systems become by excessive cigarette-smoking. Now, I have not come here to preach to you without telling you I practise what I preach. After forty years' indulgence, I have given up smoking cigarettes or anything else, and find my nerves greatly benefited thereby."

If this is the experience of those who fight with carnal weapons, should not those who are called upon to fight the good fight of faith, and whose every power must be maintained in fighting order for the holy warfare, keep themselves free from the nerve-destroying narcotic?

We regret to have the sad duty of recording the death of one of our pioneer missionary physicians in Central China, Dr. Maud T. Miller. This new grave in missionary lands adds to the links connecting us as a people with the harvest field and calls for new and stronger devotion to the Truth.

The Ohio Conference, who sent and were supporting Dr. Miller have adopted the following resolutions which express, we are sure, the sentiments of every loyal heart throughout our field.

"With grieved hearts we, the Ohio workers, have learned of the sad death of our beloved Sister Maud Miller, a missionary to China, the wife of one of our Ohio workers, Dr. H. W. Miller.

The following resolutions were prepared and presented at the recent State meeting at Cleveland:-

Resolved, That we heartily and unanimously extend to the dear brother, his parents, and the parents of the deceased, our deepest sympathy, assuring them that we shall ever hold in sacred memory the devotion and sacrifice of Sister and Brother Miller, and will bear the bereaved ones in our arms of faith to our dear Saviour and Father in heaven for consolation.

Resolved, That this sad death shall knit us more closely together and to the work in China; and under the sense of the great need of that far-off field, we pledge anew our hearty support of that work.

Resolved, That a copy of these resolutions be spread on the minutes of the conference, and that copies of the same be sent to the *Welcome Visitor*, the *REVIEW AND HERALD*, and that other papers be requested to copy."

East Caribbean Conference

Georgetown, Demerara, July 19-28

The sessions of the East Caribbean Conference will be held in Georgetown, Demerara, July 19-28, 1905. Evangelistic services will be held nightly in a large tent, to be centrally located in the city, and the conference sessions will be held in the new church building at the corner of Oronoque and Church Sts., Queens-town.

It is expected that all of the Conference labourers will be present and as many as possible of the members of the fourteen churches and stations of the denomination in British Guiana. A cordial invitation is extended to our brethren throughout the islands to be present.

This will be a most favourable opportunity for the friends of the "WATCHMAN" to become acquainted with the promoters of the "WATCHMAN" and their work. We extend to all such a cordial invitation to be present on these occasions.

Upon our church members throughout Demerara we would impress the importance of embracing this opportunity in which the call is "To thy tents, O Israel."

We request the prayers of God's people for the success of the meetings.

Pastor G. F. Enoch, the Conference Secretary, is now in Demerara making the necessary arrangements for the meetings.

A PRAYER

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet!
O feed me, Lord, that I may feed
Thy hungry ones with manna sweet!

O strengthen me, that while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea!

O fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show!

—Havergal.

Watchman Press Fund

We are pleased to acknowledge the following donations on the WATCHMAN Press Fund. Previously received..... \$590 12
Mrs. H. Rogers, Oregon..... 5 00
G. W. Chamberlain..... 1 00
\$596 12

The Way of Escape

(Concluded.)

were on the tray, handing one to the guest and another to me. In myself—my poor, weak self, I was not strong enough to refuse. If I had looked up to God, instantly and prayed for strength to do the right, strength would, I know have come. But I did not, I took the glass not meaning to drink, but to gain time for thought. To have refused, I then felt would have been to set myself up as a rebuker of these men; and that I had not the courage to do. No, I did not mean to taste the wine. But, as they lifted their glasses, drank, and praised the fruity juice, I, in a kind of mesmeric lapse of rational self-control raised my glass also and sipped. A wild fierce thirst possessed me instantly, and I drained the glass to the bottom.

"A sudden terror and great darkness fell upon me. I saw the awful gulf on whose brink I stood. "I will go home I said to myself and rising I bade the two men an abrupt good-night and left them. But I did not go directly home, alas for me! There are too many enticements by the way. Indeed I did not know how or when I got home,

"Of the shame, the anguish, the despair of this morning I cannot speak. You don't know what it means—have no plummet by which to sound its depths of bitterness. I left home feebly resolved to keep away from temptation; how feebly you know! If the good Lord who is trying to save me had not sent you to my rescue, I would now be on; I cannot speak the frightful words."

"He never leaves us, nor forsakes us," I answered. He is always going out upon the bleak mountains, to the hot desert, and into the wilderness of wild beasts, seeking his lost and wandering sheep. If they hear his voice, and follow him, he will bring them into his fold, where is peace and safety."

"Good Shepherd of souls," my friend said, audibly, lifting upward his eyes, that were full of tears, "save me from the wolves! They wait for me in all my paths; they spring upon me in all my unguarded moments; they hide themselves in covert places, thirsting for my life; they steal upon me in sheep's clothing—they beset me everywhere! Good Shepherd! I have no help but thee."

Breaking the deep impressive silence that followed, I said, "In Him alone is safety. So long as you hear his voice, and follow Him no wolf can ever touch you with his murderous teeth. But if you go out of His sheep-fold and trust in your own strength to overcome the wild beasts that crowd the wilderness of the world, destruction is sure."

A few years have passed since then, and Martin still holds in divine strength, the mastery of appetite. The vile second nature he had formed into himself, and which bore him downward, for a time, in its steady current, grew weaker and weaker, as the new life, born from above, gained strength. In the degree, that he resisted and denied the old desires, did they grow weaker; and in their place, God gave him purer and healthier desires, so that he became, as it were, a new man.

And now Martin is a faithful worker in a city rescue mission, and the Lord is using his witness mightily in rescuing others who are in the same condition he once was. A soul and body once bound by evil appetites and passions, but now set free and walking in the liberty wherewith Christ makes free, is one of the strongest arguments, that can be presented to a lost and dying race that Jesus is a risen Saviour, "mighty to save." Dear reader, has this Jesus freed you yet from all physical and spiritual bondage? If not, lose no time in crying to Him for he is able to deliver. "And we are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32.

Adapted.

WHAT OF THE FUTURE.

Commencing with our July Number we will revert to our usual departments. We hope and expect, however, to make the numbers before us much more interesting, timely, and instructive than any in the past have been. **Our Bible Class, Young Folk, Home, Health and Temperance, and Missions Departments** will be resumed and we have a wealth of excellent matter with which to fill them.

The Articles on the Revelation will continue throughout the year.

An article by Mrs. E. G. White, on some timely and important subject will appear each month.

Our **Editorial** department will again appear and month by month matters of interest to every reader will be considered.

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OUR OFFER.

As there are many of our friends who are situated so that they are unable to obtain the Watchman from our agents regularly, we will, until August 1st., accept subscriptions, post-paid, for one year, at the reduced rate of (36cts.) thirty-six cents per copy, (regular rate 48 cents)

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Any Mistakes Occurring will be promptly rectified upon notice being sent this office.

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The fact that an advertisement appears in this paper indicates that, as far as its managers can ascertain, it is reliable. No matter of an objectionable nature is received, the aim being to make the advertising columns come into strict accord with the principles advocated by the paper.

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