

THE CARIBBEAN WATCHMAN

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

Vol. 4—No. 4.]

Port-of-Spain, April, 1906.

[Price 3 Cents



Front View

The Sanitarium Idea

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Rear View



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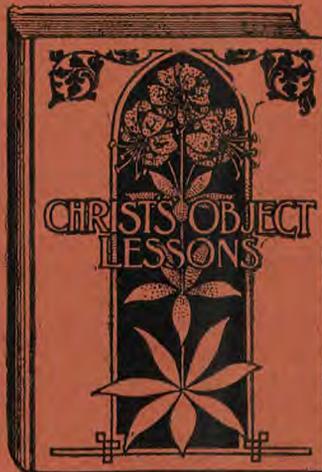
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Wait and Trust

Hold on, my heart, in thy believing!
The steadfast only wear the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds, through all
Shall stand, tho earth and heaven should fall.

Hold in thy murmurs, Heaven arrainging,
The patient see God's loving face;
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.

He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm proclaims a sunnier morrow;
The cross points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold on, hold out.

—Selected.

of nature, and trace therein the wisdom, the power, and the love of the Creator.

While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigour imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—"the wondrous works of Him who is perfect in knowledge"—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framers and Upholders of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds," the mysteries of light and sound, of day and night,—all were open to the study of our first parents.

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, un-failing love of God. MRS. E.G. WHITE.

"It is a much shallower and more ignoble occupation to detect faults than to discover beauties."

Adam and Eve

After the earth, with its teeming animal and vegetable life, had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for "God said, Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth." "So God created man in his own image; male and female created he them."

The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God."

He was placed as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, . . . the beasts of the field, the fowl of the air, . . . and whatsoever passeth through the paths of the seas."

Man was to bear God's image, both in resemblance and in character. Christ alone is "the express image" of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will.

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance

bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.

God himself gave Adam a companion. He provided "an help meet for him,"—a helper corresponding to him,—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated, but nourisheth and cherisheth it." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one."

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon his power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator.

All nature speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book

Baptism

"God moves in a mysterious way
His wonders to perform."

Wonderful is the record of God's dealings with the children of Israel. Our hearts are stirred as we read of His long-suffering toward them. Times without number did they turn away from the Lord, and grieve Him. Again and again He forgave them, and stood by them, delivering them from their enemies. Step by step they went downward, till, by rejecting God's proffered mercies, their hearts had become so hardened that they could even reject and crucify their King, the Redeemer of the world.

"Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," etc. Jer. 31: 31. Before Christ came God commanded Israel to observe ordinances and sacred rites, as an acknowledgement of their faith in the Lamb slain from the foundation of the world; but when type met Antitype, these passed away.

Since the new covenant was ratified by His death, Christ has given us two emblems of the great work He has wrought for our salvation. These are the ordinances of the Lord's Supper, in commemoration of His death, and Baptism, in commemoration of His burial and resurrection. In His wonderful self-sacrifice Christ has left us an example that we should follow His steps. 1 Peter 2:21. He also says, "He that believeth and is baptized shall be saved." We see clearly that faith precedes baptism. Peter, on the day of Pentecost said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now it is true that we do not observe this rite in order to be saved. We do not do anything as a means of saving ourselves. We are saved by grace, through faith. Our actions, our lives, will show whether we have faith or not. God takes our faith, and measures it by our works. If we believe, and God gives us light concerning these things, it is our duty to manifest our faith by taking part in this form. We have put off the old man, we are dead to sin and to the world; we must now be buried with Christ in baptism. We are baptized into His death, that even as He was raised from the dead, so we should walk in newness of life, if so be that we have put on Christ." Rom. 6: 4.

Only those who are dead should be buried. If our affections are set on things above, and we are dead to the world, we have a right to be buried with Christ in baptism. Col. 2, 12; 3: 1-3. If the old man is truly dead and buried, the things of this world will not charm the soul. The principles of righteousness have been implanted in

the heart; the individual has been born from above, and raised to a new life.

The Word of God is a sure foundation and those who will but look and live, can not fail to see what God has in it for them. The above-mentioned scriptures with such as Matt. 3: 16; Mark 8: 10; Acts 8: 38, 39, establish beyond a doubt the true mode of baptism. But Satan is ever ready to give error for truth. Therefore the Lord exhorts us all to be on our guard. "And what I say unto you, I say unto all, Watch."

PAULINE SCHILBERG,

Melodies of Nature

There is music all around us,
From the humming of the bee
To the mighty oratorio
Of the mighty restless sea.
There is music in the heavens
Where the vibrant echoes ring
Back from all the circling systems
To the great eternal King.

There is music when the breakers
Rise in graceful, joyous arch
With a brilliant, dashing movement
Like a royal wedding march.
There is soul-inspiring music
In the diapason roar
Of the mighty swells of ocean
As they kiss the rocky shore.

There is music when the wavelets
Gently ripple on the deep
Like the lullaby of mother
When she rocks her babe to sleep.
There is music in the whisper
Of the breezes as they pass,
And the tinkle of the rain-drops
As they come to cheer the grass.

There is music in the sighing
Of the night-wind through the bush
Just as well as in the warble
Of the robin or the thrush.
There is music in the lowing
Of the home-returning herd
Just as well as in the trilling
Of the cage-imprisoned bird.

Go and list to Nature's music
Rendered by the gentle breeze,
As she sweeps her airy fingers
O'er the harp-strings on the trees.
Listen to the liquid music
Where the laughing waters go
Dancing gaily o'er the pebbles
Shining from the depths below.

Yes, there's music, heavenly music,
All around us and above;
And the key in which 'tis written
Is the natural key of love.
When we're keyed to Nature's love-song
Hear we melodies so rare
That the soul-entrancing music
Sweetly echoes everywhere.

G. A. SNYDER.

Jesus at the Door

"Behold the Saviour at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still,
You treat no other friend so ill."

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20. This language has a present application. It is thus, that Jesus comes to every heart *before* He comes in the clouds of heaven. And unless back-

sliders and lukewarm professors shall hear and heed the Saviour's voice and open the doors of the heart by zealous repentance, and thus constrain the dear Saviour to come in and sup with them and they with Him; unless the soul shall experience this blessed, wonderful, and glorious feast, fellowship and walk with Jesus, they can not be sanctified wholly—body, soul, and spirit—and preserved blameless unto His coming in glory.

Jesus' coming in the clouds of heaven draws near. But unless we welcome the Saviour into the soul and feel the blessedness of His loving spirit, sad will be the day of His coming in glory to reap the harvest of the earth. Our disappointment and distress will be inconceivable. If we let Him in now, the Day-star will have risen in our hearts as the harbinger of the perfect and eternal day to us. It is the coming of Jesus into our hearts and lives, that demands our first and most earnest attention. By a zealous compliance with the conditions, let us claim this wonderful promise *here* and *now*, and hold on by faith until the radiant presence of Jesus fills the soul all the time. Then, and not till then, will our works be wrought in God, and we be all ready to hear the "well done" from the lips of our glorious King when He comes in power and great glory, to gather unto Himself His own.

"The coming King is at the door,
Who once the cross for sinners bore,
But now the righteous ones alone,
He comes to gather home."

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33.

When the heavens above us shall roll back as a scroll when it is rolled together, and thus the great door of the heavens be opened, revealing the personal coming of our glorified Lord with all His holy angels, what a glorious and thrilling sight to all those in whose hearts the Morning Star has risen, who are filled with His love, who are ready and looking for Him! They will look up and exclaim, "Lo, this is our God; we have waited for Him, and He will save us." And only such will be saved then.

Reader, be not deceived. Sing not the songs of Jesus' coming as King of Kings to reap the harvest of the earth until He has come into your soul with all His heavenly graces, and you have sweet fellowship with Him in all the walks and works of life. Then, and not till then, can you sing with the Spirit and understanding, the beautiful songs of His coming again to be glorified in all His saints, and to be admired in all them that love Him.

"Welcome, welcome, my Redeemer,
Welcome to this heart of mine.
Lord, I make a full surrender,
Every power and thought be thine—
Thine entirely, Thine entirely,
Through eternal ages Thine."

H. A. ST. JOHN.

The Power of His Resurrection.

The Lord is Risen Indeed

The morning kindles all the sky,
The heavens resound with anthems high
The shining angels, as they speed,
Proclaim, "The Lord is risen indeed!"

Vainly with rocks his tomb was barred,
While Roman warriors stood on guard,
Majestic from the spoiled tomb
In pomp of triumph, he has come!

When the amazed disciples heard,
Their hearts with speechless joy were stirred;
Their Lord's beloved face to see,
Eager they haste to Galilee.

His pierced hands to them he shows,
His face with love's own radiance glows;
They with the angels' message speed,
And shout, "The Lord is risen indeed!"

O Christ, thou King compassionate!
Our hearts possess, on thee we wait;
Help us to render praises due,
To thee the endless ages through!

Ambrosian.

The Resurrection of Christ

More will be said during the month of April by the pulpit and religious press on the resurrection of Christ than in all the year beside. Why is this? Does the resurrection pertain to special seasons? Is it more important at one time of the year than another? What is its lesson? What does or what should the resurrection of Christ mean to us? How should the great event be celebrated? How should it be remembered before the world? These are important and vital questions to every child of God, nay, more, to all people.

What Need of a Resurrection?

When Jesus was taken down from the cross, He was dead. "Christ died for our sins according to the scriptures; and . . . was buried." 1 Cor. 15; 3, 4. This is one of the great facts of the Gospel. In order to live, He must have a resurrection. Death comes in consequence of sin. But Jesus Christ did not die because He Himself was a sinner. He kept the Father's commandments, and abode in his love. John 15; 19. "He did no sin, neither was guile found in his mouth." 1 Peter 2: 22. He "gave Himself for our sins." Gal. 1; 4. God "gave Him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5; 21. And so He died, and was buried, hence the necessity of His resurrection.

Righteousness And Life

He died because of *our* sins; and He was raised because of *His* righteousness, or the righteousness of God in him. For, in the way of righteousness is life; and in the pathway thereof there is no death."

Prov. 12; 28. "He died, the Just for the unjust, to bring us to God." He lives, the Prince of righteousness and life. The power which raised Him from the dead was the power of God manifest in a righteous life in sinful flesh. The law in Him was not "the law of sin and death," but "the law of the spirit of life." Rom. 8: 2 "But the Spirit is life because of righteousness." Verse 10. And as Christ was absolutely righteous, God loosed the pains of death; because it was not possible that He should be holden of it." Acts 2: 24 Death can hold forever only those who are identified with sin. Christ identified Himself with sin, but not *for* Himself, nor *in* Himself; it was solely for others that He died. He lives because death can not hold the righteous. The resurrection is, therefore, the demonstration of the power of God triumphant in flesh over sin in His life.

"The Power of the Resurrection"

"The power by which He was raised is the power of God, the same power that is in the Gospel; "for it [the Gospel] is the power of God unto salvation to every one that believeth. For therein [in the Gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom 1; 17. The power of God in the Gospel is, therefore, the power which enables the child of faith to live the righteousness of God. This is the power of the eternal Spirit by which Christ was enabled to offer "Himself without spot," and by which His children fulfil or keep the righteousness of his law. Heb. 9: 14; Rom. 8: 4 It is the power of the life that Christ lived while on earth, and which He lives in every one who will have faith in Him. Gal. 3: 20. It is the power by which we are "born from above," are made new creatures in Christ Jesus, "created unto good works," "in righteousness and true holiness." (See John 3: 3; 5: 1; 2 Cor. 5: 17, Eph 2: 10; 4: 24.) This is the power of God, the power of His "endless life," the power of his "eternal Spirit," the power manifest in Christ's life over sin, the power triumphant over death.

That same power must be in us, and will be in us unless we receive the grace of God in vain "if any man have not the Spirit of Christ he is none of His." Rom. 8: 9. It is this power that the Spirit prays through the apostle that we may possess: that *ye may know* . . . what is the *exceeding greatness of His power* to usward *who believe* according to the working of *His mighty power*, which He wrought in Christ, when He

raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be *Head over all things to the Church*, which is His body, the fulness of Him that filleth all in all." Eph. 1; 18-23. The resurrection, therefore, reveals to us a Conqueror over sin for the race of the lost ones in Adam, who was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom 1: 4.

The Memorial of His Death.

The death, burial, and resurrection of Christ are the three great facts of the Gospel. This, the apostle clearly sets forth in 1 Cor. 15 1-4; After saying that what he had declared to the believers was the Gospel, which they had received, wherein they stood, by which they were saved, he thus recapitulates; "For I delivered unto you first of all that which I also received, how that Christ died for our sin according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

Certainly, these great events, the death of the eternal Son of God, His burial and resurrection should be remembered, should be kept before the world, should be proclaimed, that others might receive it and be saved. Has God given such memorials? He has. "As often as ye eat this bread, and drink this cup, ye do *show the Lord's death* till He come." 1 Cor. 11: 26. The bread and wine of communion are a reminder of the death of Jesus Christ, which is continually and forever effectual an occasional symbol of a continual spiritual feast on the Word and life of God. 1 Cor. 10: 16, 17; John 9: 54-56, 36. It is not on "Good Friday," or once a year, that Christ's death should be remembered, but "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4: 10.

The Memorial of His Resurrection

The burial and resurrection of Jesus Christ is symbolized by baptism. The same apostle writes:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death: that *like as Christ was raised up from the dead* by the glory of the Father, *even so* we also should walk in *newness of life*. For if we have been planted together in the likeness of His death, we shall be also in the *likeness of His resurrection*; knowing this,

The Resurrection, The Christian's Hope

The resurrection of Christ to life is a pledge of God that there shall be a resurrection of those who are His to the life He has to give. We read, "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." 1 Thess. 4: 14. Some in the early church had been teaching that there would be no resurrection of the dead. Paul took direct issue with such teachers, and declared: "But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain; . . . and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." 1 Cor. 15: 13-18.

There is one conclusion that must necessarily be drawn from the scripture, and that is that men do not have inherent immortality. For, if there be no resurrection, all who die are perished. If men are not immortal, then, whether there be a resurrection or not, death does not end existence. The immortal man, at death, would simply pass from one state of existence to another, and would not—could not—perish. But the scripture leaves no ground for such an hypothesis. Without the resurrection, heathen and Christian alike would remain in their graves forever.

Immortality is a part of the reward which Christ is to bring with Him when He comes back to this earth, to close the epoch of sin and usher in the reign of righteousness. He tells us, in his last letter to His church: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22: 12. At His coming, this is what occurs: "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." 1 Thess. 4: 16. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

From these scriptures we see that this change from mortality to immortality and the resurrection of the righteous dead and the second coming of Christ, all take place at the same time. Immortality is bestowed upon those who are worthy of it when Christ comes back to earth. Therefore it could not have been in the possession of men and women up to that time. Immortality would not be bestowed upon those who already had it. The righteous dead had

not received life up to that time, except in promise. They receive it then. They had not possessed immortality up to that time. They receive it also at that time.

But mark this: In none of these scriptures, nor in any other scripture, is there assurance given to any that they will receive immortality and eternal life, save through the door of the resurrection. Of course, those who are alive at the time of the second coming of Christ, at the time the righteous dead are raised, are exempt from death, and so from the necessity of a resurrection; but the "change" of which the apostle speaks, and which takes place in them at the time of the first resurrection, is just as much a change from mortality to immortality, as it is in the case of those who pass through the tomb. The "corruptible" living mortal, and the mortal who has seen "corruption" in the tomb, are both made "incorruptible" at the same time, according to the plain teaching of the scriptures above quoted.

The modern church makes but little of the resurrection; the early church made much of it. The modern church is making much of present, inherent immortality; the great apostle of the early church contended against it with all the power of pen and voice.

The popular modern church teaches the reception of the Christian's reward at death; the Revelator declares, through the prophet John: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is."

So I repeat, without the resurrection from the dead, none of the dead shall ever see eternal life; and that resurrection does not take place until Christ shall come in the clouds of heaven. In the resurrection lies the hope of the Christian.

C. M. Snow.

Morsels

The Nations' creed is greed; their worship, war-ship. Theirs is the faith in fight, rather than the "good fight of faith." They wrestle with flesh and blood; they fight sinners: we fight sin. Our warfare is man's welfare—not carnal, spiritual.

The counsel to the German army a few weeks ago was: "Keep your sword whetted, and your powder dry." Our sword is God's word, sharper than any two-edged sword, our powder, God's power; our only cannon, the canon of scriptures. We believe in mercy, not massacre; we persuade men, not persecute. Our tactics, the force of love and not the love of force.

In the soon coming conflagration of all things, what reckless and eternal negligence of those who will not insure their goods against that day (2 Pet. 3: 8-12). "Wherefore the rather, brethren,

ren, give diligence to make your calling and election sure." (1 Pet. 1: 10). Which shall it be—negligence or diligence?

So many listen to the Gospel campaign, but will not enlist. Cowards or traitors or what, when the war is over, and the glory won, theirs will be the benediction and shame of truant Meroz. (Judges. 5: 23).

Endure hardness therefore as a good soldier of Jesus Christ. Fight the good fight of faith. Lay hold on eternal life.

He lives best who is fittest to die.
PHILIP GIDDINGS.

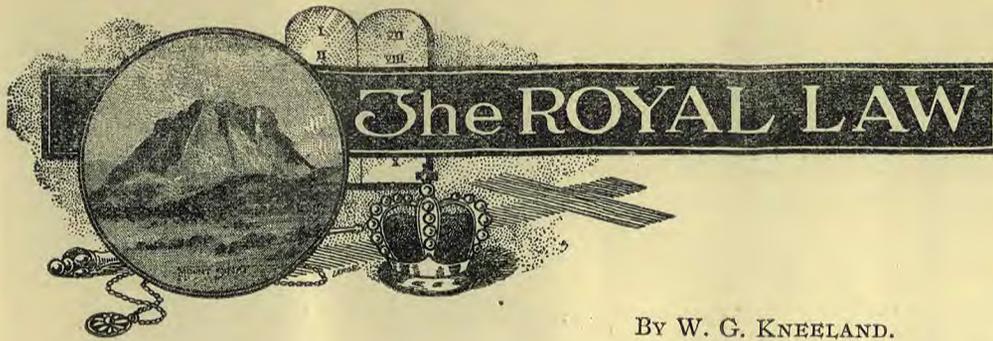
Resurgam

The fool asks: "With what flesh? in joy or pain?
Helped or unhelped? and lonely, or again
Surrounded by our earthly friends?"
I know not; and I glory that I do
Not know; that for eternity's great ends
God counted me as worthy of such trust
That I need not be told.
Out to the earthward brink
Of that great tideless sea,
Light from Christ's garment streams.
Believing thus, I joy, altho I lie in dust.
I joy, not that I ask or choose,
But simply that I must.
I love, and fear not; and I can not lose,
One instant, this great certainty of peace.
Long as God ceases not, I can not cease;
I must arise.

Helen Hunt Jackson.

Walking with God

Walk humbly with God! The possibility of companionship with the Infinite presses us into the dust! He that humbly Himself shall be exalted! Greatness consists not in original talents, but it will be found wherever our heavenly Father is permitted to control and operate throughout our lives. Bunyan and Luther and Lincoln would have remained in undiscovered obscurity except that they permitted the great God to build His mighty thoughts into their humble lives. The measure of a man depends on how much of God he permits to enter into his life. All creation is full of God; the flower has more of God than the stone, the bird has more than the flower; but man is God's masterpiece. The masterpiece in marble or canvas is the work in which the artist has invested most of himself. God's investment in man is an intimation of the possibilities of the man who walks humbly with God. Mary Lyon used to say to her students: "If you want to serve your generation, go where no one else will go, and do what no one else will do." It is the God-purpose, which makes chapters of history! It is the God-thought which is the nucleus of individual glory and renown. The evolution of the good goes steadily forward. If a man would have a part in the great process of the world's redemption he must be good—and this he will come to if he strives to "walk humbly with his God."—C. E. Locke, D. D.



Notes on the Law

The Lord's Day

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

One seventh of man's time has been wisely reserved by our Creator for spiritual refreshment and communion with Him. He who, created man understood humanity's need and in love and mercy, He ordained that the week of toil should be crowned with a day of joy and gladness. "And God saw all that he had made and behold it was very good." Gen. 1: 31.

The Sabbath rest is based upon the following indisputable facts. (1) The creation of the world in six days. (2) God's rest upon the seventh day, thus establishing the weekly cycle of time. (3) The blessing of Jehovah upon the rest day. (4) The sanctifying, or setting apart of each successive seventh day as a holy rest day for mankind. Since the Sabbath rests on the facts of creation, it can never be changed until the facts of creation are changed, and as these facts can never be changed, the Sabbath remains unchangeable. The absolute silence of the New Testament, the example of Christ and the Apostles in Sabbath keeping is sufficient evidence that no change has been made by Divine approval. The only safe course for us to pursue is obedience to the holy scriptures which contain all things necessary to our salvation and respect the "royal law which is holy, just and good." Rom. 7: 13. That the term "Christian Sabbath" may be correctly applied to the seventh day of the week, is proven by the relation of Christ to the work of creation and redemption. "In the beginning was the Word and the Word was with God and the Word was God, the same was in the beginning with God. All things were made by him and without him was not anything made that was made." Jno. 1: 1-9. That the "Word" is none other than the only begotten Son of God is clearly proven by verse 17 of this chapter. Since "the Sabbath was made for man" by Christ, He is Lord of the Sabbath day and the expression "Lord's Day" cannot mean any other day except the holy rest day appointed from creation by Christ.

We are commanded to "remember the Sabbath to keep it holy" in memory of creation and as a sign of loyalty to Christ our redeemer. "If any man be in Christ then he is a new creation." 2 Cor. 5: 7. R. V. It is by His creative power that we are "born again" from dead works to serve the living God, and the Sabbath is the sign of our sanctification in Christ. Eze. 20: 12, 20.

The first command forbids cherishing false gods. The fourth points out definitely the

By W. G. KNEELAND.

true God—the Creator of heaven and earth. The proper observance of the Sabbath guards against the spread of infidelity and heathenism. It is a weekly reminder to all, that we are dependent on God for blessing and that only He who creates and defends his Creatures is worthy of our service and devotion.

Knowing the importance of the Sabbath in revealing the true God, Satan has attempted to obscure this divine institution by suggesting doubts respecting the biblical record of Creation and exalting the mysteries of Sun-worship. So long as men regard God as their Creator Satan could not carry out his scheme of exalting himself to the throne of the universe. By co-operating with the adversary in despising and rejecting the Sabbath we give evidence that we have not been "born again" but are controlled by the "carnal mind" which "is emmitiv against God for it is not subject to the law of God neither indeed can be." Rom. 8: 7.

Christ, the founder of christianity gave us an example by faithfully observing the right sabbath upon the right day. He taught that the sabbath should be free from the meaningless rites and ceremonies that had been unlawfully added to it by the Pharisees as a substitute for the spirit of true worship.

The merciful care of the Lord for all his creatures as recorded in this fourth command shows that the sabbath, as well as all other precepts of the decalogue, originated in the heart of Infinite Love. In order to be a true worshiper of God, provision must be made for kindred, servants, and the stranger under our protection that they too, may enjoy the sabbath privileges. Even the faithful beasts that serve us must not be neglected in our zeal to adore the God of the universe. When these principles are written on the table of our hearts, in fulfilment of the new covenant promise, then our relations with each other will be happier and our service to God more acceptable.

"The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgement on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the works of his hands, and the subjects of his authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people." "Blessed is the man that doeth this and the son of man that layeth hold on it, that keepeth the sabbath from polluting it an keepeth his hand from doing evil."

A blessing for all

"Also the sons of the stranger, that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called a house of prayer for all people." Isa. 56: 2, 6, 7. Christ came to "seek and to save that which was lost." In fulfillment of this promise, He declares "behold I make all things new."

The restoring of that which was lost is therefore a new creation. The Sabbath is the sign given before sin entered, of creative power. It therefore will remain a fitting memorial through all eternity of the redemption that is in Christ Jesus our Lord. Isa. 66; 23. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 17.

A Heavenly Current

Writing on the attempt made by psychologists lately to investigate the scientific basis of conversion, Dr. A. T. Pierson says, in the *Missionary Review*:—

"There are mysteries in conversion that no science can unlock. We must go deeper than any mere psychology to account for its marvelous results. The Spirit of God is mightier than any 'mental concept,' and the transformation effect is more than a 'moral crisis.' The Gulf Stream, intensely blue, fifty miles wide at its narrowest, twenty thousand feet deep at its deepest, so differing in temperature that thermometers, dropped from a ship's bow and stern when crossing its border line, may show thirty degrees difference—here is a gigantic interocean, moving five miles an hour at times, and four thousand miles before it spends itself. No philosophy has yet adequately explained this oceanic mystery. Yet it is a *fact*, however inadequate man's philosophy.

"So, in the midst of this world's vast sea of human life, there flows a mighty current, steadily, silently, often scarcely perceptible to the eye or distinguishable from its surroundings. Yet it is eternally different. It has its own celestial colour and divine temperature. "It carries with it the growths of God's tropics, and, unconsciously to men, it tempers the social atmosphere. Those shores are most fertile and habitable which it laves. Icebergs of unbelief melt in it, and it carries summer into the realms of winter, and life into the regions of death. Account for it as we will it is a fact. And we are deeply persuaded that its foundations lie deeper than man's sounding-line has ever reached, and that it is essentially a River of God."

—Selected.

Submission Brings Peace

I find that it is not the circumstances in which we are placed, but the spirit in which we meet them, that constitutes our comfort; and that this may be undisturbed if we seek for and cherish a feeling of quiet submission, whatever may be the privations allotted us.

—Elizabeth T. King.

"Keep thy tongue from evil, and thy lips from speaking guile."

EDITORIAL

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The First Day of the Week

New Testament Testimony

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God ye hold the tradition of men." "Full well ye reject the commandment of God that ye may hold your own tradition." Solemn words are these spoken by our Saviour. To their bar must we bring every practice of the life, every doctrine of the heart. Although we find them not in His words, yet we are loath to give up those very customs received from birth. It is easier to seek for excuses, and continue according to custom. So much is this true, that the natural tendency is to search for some text that may be twisted into the semblance of a support of that which we wish to find. Those who come to the word that way will surely find that for which they seek. Yet it is vain. Jesus says "In vain do ye worship me teaching for doctrines the commandments of men."

With these texts before us we will turn to the Bible record of the first day of the week. We will divest our minds of all prejudice, away from birth or education, and prayerfully consider just what Jesus says. In this study several facts must be borne in mind. (1) The New Testament was written in the Christian dispensation. Matthew the first of the gospels was written more than ten years this side of the resurrection. (2) The New Testament was written by Christian men. (3) It was written for Christians. (4) It was written by inspiration of God. Therefore the terms used therein are the inspired terms to be used by the Christian Church. We will therefore examine every text in the New Testament where the first day is mentioned to see the Spirit's teaching in the matter. The first day is mentioned but eight times.

Five times similar language is used to describe this event. Turn to these texts and read them carefully, remembering they were written from twelve to sixteen years his side the Resurrection, you will not find a single hint that, the first day was a Sabbath or day of rest. You will find nothing more than the simple statement of the resurrection, and that the Sabbath was passed or ended when the first day had come. But Luke more clearly states that the crucifixion-day Friday was their preparation-day, and that the day following was the Sabbath-day according to the commandment; it was therefore the same day God made at Creation. No time had been lost.

John mentions the first day also in the twentieth chapter of his gospel, verse 19-23. It has been stated by first day observers that at this time the disciples being gathered in Jerusalem to celebrate the resurrection, were engaged in Divine Worship, and that the Saviour appeared in their midst sanctioning Divine worship on that day and administered to them the sacrament.

Accordingly turn with interest to the record of this meeting. We must also look up the parallel records of the same meeting found in Mark 16: 14 and Luke 24: 36-38. After carefully examining these scriptures, we conclude that our first day friends must have read between the lines. At least they cannot find that which they assert in the inspired re-

cord. Mark tells us the disciples were "at meat;" John says the doors and windows were locked and barred, and both Mark and Luke, say that the disciples did not believe Jesus was risen although they saw him face to face. Luke says the only food there was broiled fish and honeycomb. By what magic do our friends take this group of terrified disciples, tremblingly partaking of their humble evening meal with doors and windows barred, believing that those who had crucified their Lord and master, whom they still believed dead, would come and vent the balance of their rage upon them, and transform them into a happy gathering of believers, celebrating an event of which they were ignorant, and that the Saviour administered the Sacrament, when only fish and honeycomb were there. We cannot so wrest the scriptures, although believing differently puts us out of harmony with the practice of the majority. Our life must be guided by the plain, simple, word of God.

The purpose in this gathering was that those disciples might witness that "Jesus did according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures, and that he was seen of Cephas then of the twelve." 1 Cor 15: 3-5. None of the twelve says that Jesus rose the first day of the week, but each one witnesses that he rose the third day according to the scriptures. It is worthy of notice that Jesus did not appear to his disciples until the closing moments of that day. The seventh text where the first day is mentioned is Acts 20: 7-13. We read it carefully, but find not one single word to suggest it is a sacred day. It is not called the Lord's day although written but about five years previous to Revelation, nor is there anything that intimated that it is a day of rest. This event in Paul's life is doubtless written for the purpose of recording one instance where the great Apostle to the Gentiles thought the power of the Holy Spirit was instrumental in restoring the dead to life. This is the central thought of the record.

But the point on which our friends in their extremity hang all their hope is the single fact that the disciples "broke bread" on that day. Now the same writer in the same book (Acts 2: 44-47) tells us that it was the custom to break bread daily, that is every day. Therefore if the simple "breaking of bread" on that day proves it to be a holy day, then every day is holy.

But was this a communion service? It cannot be so proven. But whether it was, a communion service or an ordinary meal, neither could make a holy day out of a day that had not been sanctified?

This meeting was on a dark part of the first day. The dark part precedes the light part. Therefore this meeting was held on what we call Saturday night. While this meeting was in progress, Paul's fellow labourers were beginning their long journey to Jerusalem at Paul's appointment (verse 13,) and Sunday morning at daybreak Paul himself began his long journey. Strange action for one who observed it as an holy day. Note that the Christian Missionaries tarried in Troas until the setting sun marked the close of the sacred Sabbath, then they began their long journey at Paul's appointment. Here then is evidence that those Missionaries and the Church at Troas had kept the Sabbath according to the commandment.

Driven without hope from seven of the eight texts where the first day is mentioned, we turn with interest to the last scripture. Again we search in vain for any authority for first day observance. Paul was desirous of carrying to poor saints among the Jewish believers in Jerusalem a good donation from the Gentiles, thus showing them to be free from all national prejudice, as well as the high regard in which the Gentile believers regarded Jews in the early church. See Rom. 15: 25-27. This puts to

shame the unreasonable and unchristian prejudice now manifested against everything Jewish.

He tells each one individually, each week to lay by him in store as God prospers him, a gift, that as large a sum as possible should be in hand on Paul's arrival. This was not in the public collection plate. All versions of the Bible agree in this matter. The Vulgate says "apud se," with one's self at home, French Bible "Chez soi," at his own house, German of Luther, "bei sich selbst," by himself at home, Italian of Diodate "Appresso di se," in his own presence at home, Dutch, "by hemselven," Spanish "en su casa," in his own house, etc. etc. Greenfield in his Greek Lexicon speaking of the Greek term says "with one's self at home." The Syriac says "let every one of you lay aside and preserve at home." So we see all languages and translations agree that this was not a public collection. The assertion that it was, only shows to what extremities first day observers are forced for props to uphold that institution.

The fact that they were to lay by them as God prospered them proves that it was necessary for them to reckon their business matters.

There was no better time for this than at the close of God's Holy day on the threshold of the new week, before beginning its active duties.

We thus see that the New Testament is silent concerning any sacredness to the first day of the week. Christians of the early church did not so regard it. Let us come back to Apostolic practices and then we will have Apostolic power. "Contend earnestly for the faith once delivered to the saints."

E.

Call to Remembrance the Former Days

"But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions." As the toils of life, its trials and temptations, infest our daily experience, we are tempted many times to murmur. Our lot seems a hard one. We, it seems to us, have more than our share of the burdens and deprivations in this life. Our lives have less of pleasure, we think, than men and women about us. But is it so? Does the Lord thus afflict you? Think it over soberly my brother, my sister. Ask yourself if you are not to blame for these trials that are, or seem to be yours. Analyze your condition for a moment and "call to remembrance the former days." In nine cases out of ten you can but look back at your early experience as a follower of Christ and say of your present condition, it is my own fault; it is my wanderings, my forgetfulness which have made me morbid now.

The remedy is given by the apostle and it is effective and sufficient. "Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions." Go back over those days. Review their experiences, call to mind your first love, remember the dealings of a loving Saviour, your ardent desire to serve him, your love of His word, and the days spent in learning at his footstool. Go back again to that time, seek the close communion again, study the word ardently, and be assured you will find an answer to your questionings in the comfort and peace the old days will bring. "Back to the old paths." Back to love and duty. The days will be brighter, and in the illumination of the kingdom you will endure willingly, hopefully, trustingly, the afflictions which infest the present life in hope of life in a fairer, better land.

w.

"The man who tries to do a certain thing and fails is strengthened by the effort, but he who is unwilling to try can not help feeling a humiliating sense of defeat."

Health and Temperance

Out of Doors

Out of doors, 'neath the open sky,
Bathed in the fresh, sweet air;
Out where the birds and the insects fly,
And their songs echo everywhere.

Out of doors, with the trees and the flowers,
Treading a carpet of green;
Or, weary, 'neath fragrant, sun-kissed bowers
On mother-earth's breast to lean.

Out of doors, where the wind-harp's tones
Attune with the robin's lay,
And the brooklet's purling song with the
stones
Chords with the willow's sway.

Out of doors, where the earth-organ peals
Its tide of melodious sound,
The heart its vibrant harmony feels,
And the soul's discords are drowned.

Out of doors, when the king of light
Kindles his fire on the hills,
Burns up the murky gloom of night,
And with joy the whole earth thrills.

Out of doors, out of doors—make haste
Out of the shadows to flee
Like a captive bird from its cage, to taste
What a joy it is to be free.

—Sel.

Condiments and Stimulants

Spices and irritating condiments used to flavor foods are on the increase. It is generally believed that condiments not only give flavor to the food, but also aid digestion, so that very little thought is given to their effect on the digestive organs.

Let us study the effect that mustard has on the skin, where we can watch it; first, the skin turns red, then blistering takes place, and if this process is not stopped, ulceration will be the consequence. The effect on the mucous membrane of the stomach is much greater than on the skin, as it is much more delicate; so mustard easily sets up vomiting, as the stomach cannot tolerate it. For this reason mustard is a good household emetic.

When mustard and pepper sauces are used freely, a violent gastritis is set up, which ends in chronic gastritis and indigestion. Pepper, pepper-sauce, cloves, cinnamon, ginger, and other condiments contain irritating oils similar to those we find in mustard. Some contain tannin as well, which acts as an astringent, causing constipation; this is especially true of ginger.

Vinegar

Vinegar contains about five per cent of acetic acid, and is the product of fermentation, produced by carrying the fermentative process beyond that of alcohol. It is not a food, as all food elements are destroyed in the process of manufacture. The acetic acid found in vinegar is caustic, and applied to the skin will irritate, and blistering and even sloughing may be produced. When taken into the stomach, it acts as it does on the skin, causing digestive disturbances. Pickles of all kinds are very unwholesome and indigestive.

It must also be remembered that the use of vinegar stops the flow of the saliva, as it cannot act on the starch in an acid medium, so that starch digestion is stopped at once in the mouth, and does not take place until the food has passed out of the stomach. It is therefore a great hindrance to digestion.

Salt

Salt is a normal element of the body, but its

use retards and hinders digestion, and it becomes an irritant in the system. We have a good example of this when the system calls for water after we have eaten salt fish. The fact that salt hinders digestion is plainly understood when we learn that salt fish requires four hours to digest, while fresh fish digests in only one and a half hours. The preserving power of salt is clearly seen by studying its power to preserve meats.

Alcohol

Alcohol is an active irritant in all forms; it is capable of producing inflammation of the digestive tract, and renders the gastric juice inert by precipitating the pepsin. The stomach is not the only organ that suffers; the brain and nerves are taxed to their utmost, and the liver goes through a hardening process. This process may go on for years before we have a well-defined case of cirrhosis of the liver,—the so-called gin liver. Why will men dethrone their minds and sentence their bodies to endure pain for a taste of "the cup that biteth like a serpent and stingeth like an adder"?

Tobacco

If people could realize the evil effect that the universal use of tobacco has on the human body, less would be used. Its deleterious effect predisposes the system to a great many evils. Should we examine a smoker's mouth and throat, it would not be an unusual thing to find the mucous membrane red and dry. This is so common that we recognize it as the smoker's sore throat. Another well recognized disease is the tobacco heart, which only a disturbance of the circulation ending in weakness, not only of the assimilating power of the body, but also of the eliminative power. Tobacco, tea, and coffee help to impair the action of the saliva. This is not all, as the whole digestive process is disturbed and impaired. Nervousness, trembling, headache, confusion of thought, sleeplessness, are not frequently traced to the use of tea, coffee, and tobacco.

They stunt the growth of our youth and the mental powers are not fully developed. The moral sensibility and consciousness are deadened, so that vice, profanity, and inanity hold full sway. All ages are affected, but the youth especially are robbed of their inheritance of health and wisdom.

The Moral Effect of Condiments And Stimulants

When condiments, spices, and stimulants are taken, they produce a sense of exhilaration at first, but when the stimulating effect is gone, the user drops below par, his system is unbalanced.

The delicate lining of the stomach is irritated and inflamed, a nervousness is set up which cannot be quenched by water, but calls for strong drink. Mothers should learn that the free use of condiments, spices, and stimulating food helps to fill drunkard's graves.

M. M. MARTINSON, M. D.

Cambridge University Reforms

BY D. H. KRESS, M.D.

A wave of reform seems to have struck Cambridge University. The professor of Latin, Mr. J. E. B. Mayor (eighty years of age), has been a vegetarian for over a quarter of a century. No doubt he has been closely watched by both professors and students, his quiet, steady life and consistent influence has probably had much to do with the conversion of some of the leading professors of the University to the vegetarian idea.

Professor G. Sims Woodhead, M.D., who occupies the chair of pathology at the University, at a meeting recently, expressed his belief as follows: "Meat is absolutely unnecessary for a perfectly healthy existence; the best work can be done on a vegetarian diet. People take too much meat, and they could live much more healthily on a vegetarian diet than on a meat diet. Vegetarians have done a great deal in a quiet way to make possible that simpler life, for which a great number of people are crying out very loudly, without any definite idea of what they mean."

At the same meeting, Dr. Rogers, another professor, said: "I have been a vegetarian for thirteen years, and during that time have found that my faculties were better than before, and my health has been excellent. I have found no disadvantages, but every advantage, in being a vegetarian. Scientists are coming to the conclusion that there are in meat certain things which are absolutely poisonous. My idea is that meat is very much of the nature of a stimulant; it simply bucks people up, and they cannot be 'bucked' up without using themselves more than they should. The distinguishing character of vegetarians is their power of endurance. Now that I am a vegetarian, it does not make any difference if I do not have a meal at the usual time."

Thinking men and women, as they advance in refinement, are naturally turning away with disgust from a diet that necessitates the horrors of the slaughter-house and the shedding of innocent blood.

In an able scientific paper read before the American Medical Association a few years ago, Charles Shepard, M.D., of Brooklyn, N.Y., made the following significant statement: "It is evident that as we progress in intelligence and refinement our food standard changes. As man advances towards a higher plane he inevitably tends towards what, for want of a better term, may be called vegetarianism."

"Faith in Physic"

The following item taken from a daily paper is interesting, as showing that it is the prejudice of the people rather than the conservatism of the medical man that keeps up the practice of drug-taking.

"Have you ever come across the superstition that doctors can do no good for a child because they could not give it strong medicine?" asked Coroner Troutbeck of Dr. Ryan, who gave evidence at an inquest on a Battersea baby on Saturday.

"I have," replied Dr. Ryan, "and have frequently had to prescribe medicine to give satisfaction. There is touching faith in physic, even among educated people, but in nine cases out of ten if they went to doctors for advice instead of medicine it would be much better for them."

The pity is that the doctor should prescribe medicine just to satisfy his patient. What is the good of his skill if he defers to the ignorance of a patient? But perhaps he keeps a special brand of medicine for such cases, strong in flavour and rich in colour, but perfectly harmless in action.

—Selected.

Many a poor child has been beaten for being cross or disobedient when the parents ought to have been whipped for stuffing the child with rich and unwholesome food.—E. W. Conable.

Our Young Folk

If I Were a Boy

If I were a boy, I'd try to be
As tall and as straight as a tall pine tree;
I'd work and play with a will, I know,
And eat the food that would make me grow
If I were a boy.

If I were a boy, I'd try to do
Things that were manly and good and true
I'd scorn to cheat or to tell a lie,
To please my mother I'd always try.
If I were a boy.

If I were a boy, I'd try to say
A kind word to someone every day;
I'd always be gentle, and never rude,
And smaller boys I'd help when I could,
If I were a boy.

If I were a boy, I'd try, you see,
The very best kind of a boy to be;
Manly and gentle and good and strong—
The kind that would help the world along
If I were a boy.

—*Mariou M. Thornton.*

The Power of Silence

Once when a boy of about twelve years of age, I received a lesson which will remain indelibly upon my memory as long as I live. It taught me the power of silence.

My mother was a sweet-spirited, tender-hearted woman, who loved me as only such a mother can love, and in the great depths of that true love it was rather hard for me to go astray into forbidden paths. She had carefully taught me the principles of a true life, and had pointed out the ways in which sin and temptation lurked. I loved my mother with all the ardour of my passionate nature, and I think I generally sought to walk in the path which she had proved to me was the right one. Thus the bright glad years went on, and our home seemed like a little heaven, as I now look upon it.

But there were a few idle, vicious boys in our neighbourhood, just as there are everywhere, who tried to lead me into sin. The summer before my mother died her health was very poor, and as she was not able to attend church I went alone. These boys soon found out the fact, and very often I would meet them on my way to town, or they would overtake me on my return home, and naturally we got into the habit of talking and exchanging our views on many things. They did not make comment in any way about the Sunday-school, nor ridicule my mother's influence over me. They were too sly and artful for that. They, however, tempted me to engage in playing cards, and I did not see their craftiness until I was ensnared. I had a passion for games of any kind, and I became com-

pletely fascinated by the cards. At first I only stopped and played a game under the shadow of some tree, and would hurry home to make up for the time spent in this evil way. It was my first downward slip, and the first thing that I did that I kept from my mother's knowledge. There had always been, until this, the utmost confidence between my mother and myself. I knew that I was doing wrong, and walking in one of the paths I had been taught were dangerous. But that strange fascination that always clings to cards had bound me, and I was helpless. It became stronger and stronger, until I often went no farther than the old maple-tree, and played cards until it was time to return home. If mother asked me about the Sunday-school I always reported the last one I attended. I think that she at last was forced to think that there was something wrong, although she never suggested it to me. One Sunday I started for school as usual, and was met by the boys at the tree, which stood a little distance from the road, but yet hidden from the view of the people passing along it. I intended going to Sunday-school that day, but the "one game" was followed by another and another, until it was long after the time I should have gone. The hour passed swiftly by, and we became so much excited in our games that we took no note of time. While in the midst of our "last game," as we had said it should be, we became conscious of another presence, and looking up, I beheld my mother standing close to us, with her large eyes fixed upon me.

The cards fell from my hand, and I was powerless to move. The other boys gathered them up and went away in silence.

Mother did not speak, and I can never forget the grieved, startled expression which rested upon her face. It seemed to me that I lived an age in the few moments she stood there. It was in the time of falling leaves, and I remember seeing them drift slowly down between her and me. I finally bowed my head to hide the flush which, I felt was burning on my face.

Mother turned about at last and walked feebly to our home, a half-mile away. I looked up at the sun and I saw by its position in the sky that it was late in the afternoon. This explained why my mother had come. She had become alarmed at my absence and started out to meet me. Of course she could not fail to hear our voices from the road, as we were too excited to

speak in an undertone. I sprang up and followed my mother home, and in the autumnal twilight I knelt by her side, and with my hot, flushed face pillowed in her lap, promised her I would never touch a card again. She made no answer.

If she had upbraided me I could have borne my shame better, but that strange silence tortured me. At last, however, she placed her hand upon my head, and I felt that I was forgiven.

Mother grew worse all the autumn and winter, but the sweet smile remained. Before she went she placed her wasted hand upon my head, and left me in the watchcare of God. Once she prayed, "Suffer not my boy to be led again into temptation."

I knew what she meant by that, and that was the only reference she ever made to my sin. I never touched a card again.

I am a man now, and often feel the power of temptation coming over me; but if I have a thought of yielding, the power of that strange silence comes back, and I am saved. Thank God for a mother's influence and prayer.

—*Selected.*

The Boy Who Tried

Many years ago a boy lived in the west of England. He was poor. One day during the play-hour, he did not go forth with the other lads to sport, but sat down under a tree by a little brook. He put his head upon his hand, and began thinking. What about? He said to himself: "How strange it is! All this land used to belong to our family. Yonder fields and that house, and all the houses round, were once ours. We don't own any of this land, and these houses are not ours any longer. Oh, if I could but get all this property back!" He then whispered the words, "I'll try."

He went back to school that afternoon to begin to try. He was soon removed to a superior school, where he did the same. By and by he entered the army and eventually went to India as an officer. His abilities, but still more his energy and determination, secured promotion. He became a man of mark. At last he rose to the highest post which a person could occupy in the land; he was made governor general. In twenty years he came back to England, and bought all the property which belonged to his family. The poor West-of-England boy had become the renowned Warren Hastings.

—*Selected.*



A Child's Evening Prayer

Father in heaven, hear my humble prayer,
Accept my thanks for thy protecting care,
Receive and bless the worship I now bring
To thee, divine Redeemer, Saviour, King.

Thou hast redeemed me with thy precious blood,
Cleansed me from guilt, and brought me to
my God;

For the atonement made on Calvary
Canceled the debt of sin and made me free.

Grant unto me each day my daily bread.
My soul with manna from thy throne be fed;
Clothe me, O Lord, in robes of righteous dress,
The blood-washed garments of thy holiness.

Teach me to trust thee, and each day to raise
My heart and soul in gratitude and praise;
Shield me from danger through each passing hour,
Keep me from evil by thy saving power.

Exalt me with thy grace in faith and love,
Till thou dost call me to thyself above,
To glorious mansions in the kingdom won
Through vic'try over death by Christ, thy
Son.
—J. H. Lant.

The Little Boy's Questions

There were pictures of firemen and fire-engines in the book that the little boy had found, and he carried it directly to his elder sister and began to ask questions about them. She could not tell him all he wished to know—only the chief of a fire department could have done that; but she explained the pictures as well as she could, carefully choosing words that the child would understand, and he went away at length wiser and happier.

"I thought you were in a hurry to finish that dress," said a girl friend, who had looked and listened with amazement, "Why didn't you tell him you didn't know, or put him off in some way?"

"If I were set down in a strange country, where I wasn't very well acquainted with the language or the customs, I'd expect people to be patient with me," the boy's sister answered. "Harry has been in this world only seven years, you know, and he sees and hears many things he can't comprehend. Isn't it natural that he should ask questions?"

"I'm not very wise, but since he pays me the compliment of thinking that I am; I feel as if I ought to be polite at least. If I lied to him in order to get rid of him his confidence in me wouldn't last very long. If I put him off with an excuse—well, I think it's just as mean

to starve a growing mind as it is to starve a growing body.

"Really the easiest way is to answer him as fully as I can. That gives him something to think about. Then he isn't half so likely to chatter about a dozen different things, and he learns more, too.

"I didn't intend to preach a sermon, Katie," the girl added, smilingly, "but I studied this out for myself when little brother began to find his tongue, and I'm sure I'm right. I asked questions when I was his age, and I still remember the answers to many of them. Early impressions are lasting, you know, either to help or hinder. I want Harry to recall me always as a sister who was honest with him and willing to help."

—*Youth's Companion.*

Two Preachers

Two preachers went to the post-office to get their mail; one of them had been writing a sermon, and continued to think on the subject as he walked down the street. He decided to change the language on the last page, and elaborate more fully an argument in the middle of the sermon. He got his letters from the office, went home, made the changes he intended, and was utterly unconscious he had done anything wrong. But he had angered a sensitive man, offended two middle-aged ladies, and forever insulted a young mother who was out with her three-months-old baby. He had passed them all without seeing them, for he was lost in himself, and was utterly oblivious to all others.

The other preacher was writing a sermon also; but when he left his study he left his thoughts with his pen and manuscript. He passed down the street a few minutes after the other. He met the sensitive man, and said: "Why, how do you do, brother? I'm really glad to see you. How is your wife? Fine day!" and then passed on. Next he met one of the ladies and stopped to shake hands with her, and as the other one came up, he said, "Well, I am in luck to-day in meeting so many friends, and here comes Mrs. So-and-so with her baby." As the young mother came up with her heart's treasure, he said to the baby, "O, you little darling!" and to mother, "You have a beautiful baby." He went to the post-office, got his mail, and went home, without any idea that

he had done anything unusual. But he had made four people feel glad. He had drawn to himself the good feeling and kind thoughts of four hearts, and they all went to hear him preach the next Sunday morning, for people love to be noticed; every human heart loves to be appreciated, for God has made that a part of our common nature.

Both these men were perfectly natural; both were good preachers and Christian gentlemen; each one had acted according to his nature; but one was fortunately constituted in being naturally sociable, and the other had a very unfortunate defect and a very small congregation, for "a man that hath friends must show himself friendly." Prov. 18: 24. This is just as true now as in Solomon's day.

—*Selected.*

Bernard Palissy's Choice

The fame of Palissy, the potter, cannot outshine the honour of Palissy, the Huguenot.

After the long years of labour in which he won the secret of his art, the products of his genius were held in such regard that in the massacre of St. Bartholomew his life was protected. Slay the potter and there could be no more of his pottery. His sturdy faith, however, made him many enemies. Once he narrowly escaped imprisonment and death. At last there came a time when the artifices of friends in power could no longer shield him. He was an old man of seventy-six when he was arrested and sent to the Bastille, and the last four years of his life were spent within its walls. King Henry III., "starched, frilled, and curled," used to visit him there. Two fair young girls shared the latter period of his imprisonment. "My good man," said the king, "you have been forty years in the service of the queen, my mother, or in mine, and we have suffered you to live in your own religion, amidst all excutions and massacres. But now I am so pressed by the Guise party and my own people that I have been compelled, in spite of myself, to imprison these two poor women and you; they are to be burnt to-morrow, and you also, if you will not be converted."

"Sire," answered the old man, "you have said several times that you feel pity for me; but it is I who pity you who have said, "I am compelled." That is not speaking like a king. These girls and I who will have part in the kingdom of heaven, we will teach you to talk royally. The Guisarts, all your people, and yourself cannot compel a potter to bow down to images of clay." The girls were executed a few months later, and Palissy died in the Bastille.

—*Selected.*

"God but tests where the devil tempts."



Missions



Our Purpose, Strong

We trust to the future too much for success,
And think fortune will come our way;
Too little we realize the fact that the future
Depends on our deeds of to-day.

We must resolute be and take step for our-
selves,
Not lay back, and expectantly wait;
For he is lost who sleeps at his post,—
He will doubtless awake too late.

We may wish we had money, and leisure,
and health,
Few I find that can have all these three;
Of these, health is the most satisfactory to
have,
To the book of Life, it's the key.

If we've health, we can fight any battle
there is,
And successfully stand off the foe;
Without it, there isn't much we can do.
For our spirits and chances are low.

Let's do each day the best we can,
The morrow will care for itself;
We will earn what we get, and enjoy what
we have,
Dismiss thoughts of riches and pelf.

For he who is rich has a load on his mind,
Men of leisure are apt to go wrong;
So we'll pick up our loads and be off on our
way,
And we'll come out just where we belong.

The greatest men that we've ever had
Have started in humble way;
They have seen the light,—tried to do what
is right—
And kept striving day after day.

So then, let us work for the best in life,
Only rest when our work is done;
Money and leisure others may have,—
What they have lost, we shall have won.

JOSEPH PERCIVAL NICHOLS.

How the New Testament Entered Japan

In a recently published book, "All about Japan," by Belle M. Brain, we find retold the interesting story of the way in which the Scriptures first found their way into Japan. This is an instance in which "fact is stranger than fiction," because if we read of this merely as fiction, we should say it was the most improbable thing that could have happened. Yet it is all true, and the late Dr. William Wright, editorial superintendent of the Bible Society, himself verified the details when he was in Japan. It happened in this way:—

In 1854 the British fleet anchored in the beautiful harbor of Nagasaki, in the south of Japan. This was four years before the ratification of the treaty of commerce, in virtue of which English ships are free to visit certain ports in the hitherto secluded empire. English statesmen were then pressing the treaty

on Japan, and the arrival of war-ships while negotiations were still in progress created a great stir in Nagasaki. Japanese troops were poured into the town in great force, to prevent a British landing—which had never been intended.

The soldiers were under the command of a distinguished general named Wakasa who traced his descent from a noble family; and his business was to prevent—if necessary, by force of arms—any communication between the foreign fleet and the Japanese people. In the discharge of his duty, the commander-in-chief was accustomed to sail round the harbor in a swift boat, to see that the British were holding no intercourse with his people.

One day as he was going the rounds of the harbor, he found a little book floating on the water. Such queer printing as it had, and such odd binding! It surely was a book, yet Japanese books did not look at all like that.

"I must find out what it is," Wakasa said, as he turned its pages curiously. It was an English New Testament, but not for a long time did he learn this. A Dutch interpreter gave him the information, and added that it was a good book, which told of God and of Christ.

"When the English fleet sailed away, Wakasa went back home to Saga. But somehow he could not forget the little book. At last he sent one of his men secretly to Nagasaki, to find out more about it from the Dutch interpreter.

"You can get a copy of it in Chinese at Shanghai," he was told.

"So Wakasa sent at once to Shanghai; for, like all high-class Japanese, he could read anything printed in Chinese. When the book came, Wakasa and his friends began to study it.

"Eight long years they pored over it alone, trying to understand it. Then, one day, Wakasa said to his young brother, Ayabe, 'I want you to go to Nagasaki and ask the foreign teachers what these things mean.'

"At Nagasaki, Ayabe found Dr. Verbeck, an American missionary, and with another young Japanese, formed a little Bible class of two, the first this great missionary ever taught in Japan.

"After a while Ayabe had to go away to take a government position. Then Wakasa sent Montono, one of his men, back and forth carrying questions to Dr. Verbeck, and bringing his answers back again. It was a long way from Saga to Nagasaki, two hundred miles or more, yet for almost three years the Bible class was kept up in this strange way.

"Early in 1866 Dr. Verbeck received a letter from Wakasa, 'I am coming to hang myself in your honorable eyelids,' it said in quaint Japanese phrase.

"On May 14 he arrived, bringing with him his two sons, his brother Ayabe, his friend Montono, and quite a large train of followers.

"After talking with them long and earnestly, Dr. Verbeck felt sure that Wakasa, Ayabe, and Montono, were true Christians. So on Sunday evening, May 20, he baptized them. After the service, Wakasa told the story of the Book he had found in Nagasaki harbor.

"You can imagine how the missionaries rejoiced over these converts. They had been in Japan seven long years, yet up to this time only one man had become a Christian. This was Yana Riyu, who was baptized in Yokohama in 1864, and died soon after.

"But now these three men of high rank had come, confessing Christ! It seemed almost too good to be true.

"When Wakasa and his friends returned to Saga, they bravely confessed what they had done, though they knew it might cost them their lives. The government declared that they must be punished according to law, but I am glad to tell you that nothing was ever done to them, except to burn some of their books.

"Wakasa died in 1872, but he had lived so faithfully that in 1880 his daughter and her servant went to Nagasaki to be baptized. Through the work of this servant, a church was afterward started in Saga.

"A few years later, Wakasa's granddaughter became a Christian, and in 1890 his grandson entered the Christian college known as the Doshisha, in Kyoto. He brought with him, as a present to the school, a large English Bible that had been given to his grandfather thirty years before.

"Do you not think it very wonderful that such great results should come from one little Testament found floating on the water?

"If you will take your Bibles, and turn to the tenth and eleventh verses of the fifty-fifth chapter of Isaiah, you will find a great promise of God that was fulfilled at this time."—*Selected.*

Into Fields Abroad in 1905

The movement of workers toward mission fields outside the United States in 1905 bears witness to the fact that

our borders are constantly enlarging. The cords are lengthening. It was not planned to add so heavily to the force of missionaries in 1905, as the work in mission fields had so grown that it required all the normal missionary income to sustain it. But the word is given that the Lord has set his hand to the rapid extension of the work, and by help from people and conferences, ways and means were found by which Providence kept the lines moving forward. Notice the distribution over the map of the workers who went out during the year, as follows:—

Workers were sent to South Africa, Canada, Central Africa, Brazil, China, India, Switzerland, Argentine, West-Africa, Australia, Germany, Japan, England, Korea, Hayti, Cuba, Peru, Ecuador, New Foundland, Mexico, Spain and the West Indies.

During the year the Central American field of Honduras has been visited, on their own resources, by Dr. F. E. Braucht and Brethren Bellinger and Cary, the latter remaining to engage in the book work.

From the Latin Union field, S. Jespersson and his wife have entered Algeria, Northern Africa. Distribution of help from the German Union field has been made to Russia and German East Africa. A. Pages, of Hamburg, has joined the workers in Brazil. Miss Ella McIntyre, nurse of Egypt, has gone on to India. Brother Caldwell, of Australia engaged in pioneer canvassing has entered the Philippine Islands, where Elder Gates joined him in November.

This list represents much new territory annexed. Every year now marks great changes and advances toward a finished work. Let us follow the workers and their work with our prayers, and stand loyally by the cause of missions in 1906. With every report of new fields entered think of that text which is our watchword, Matt. 24: 14—the witness borne to every land and “then shall the end come.”

W. A. S.

Our Work and Workers

Brother J. J. Smith of Charlotte Amelie, St. Thomas gave us a call on his way to Demerara recently. He has been asked by the Conference Committee to take up work in New Amsterdam, Berbice at which place he may be addressed.

We learn that there has developed a good interest in the message on the West Coast, British Guiana. Pastor Kneeland of Georgetown recently visited the interested ones and nine went forward in baptism. The interest is growing and the call for labourers is so strong that it must be met in the near future. Our canvassers are responsible for the work done. Surely God blesses the efforts of these pioneer messengers.

Pastor J. H. Matthews who has been labouring for one year and a half in Antigua left for his future field of St. Thomas last month. He

will look after the work in St. Thomas and the Virgin Islands.

In a recent Mission Board letter we read of the calls from the East Indian Archipelago with interest. From all parts of the archipelago the calls are coming in for the establishment of our work. The Australian Union Conference in whose charge the field is, is doing all in its power to answer these calls. Labourers are being sent as fast as possible and literature is in process of translation. Surely the Lord is going before his people. What are we doing to follow his leading? Where are the labourers. The harvest truly is plenteous but the labourers few.

March of Events

The English Commons

“The disappearance of a large number of gentlemen who figure in the more exalted social circles will detract from the House some part of its reputation as a favourite place for the entertainment of ladies. Tea on the Terrace will lose perhaps some of its elegance and fashion, and the indoor commissariat will probably suffer by reason of the advent of so many strenuous, plain-living representatives of Labour. But against these lighter losses must be placed the probable gain in business-like precision which has already been fore-shadowed.

It is safe to say that never before has so truly representative a Parliament assembled to guide the destinies of the Empire.

There will be upwards of a hundred barristers; manufacturers will number about 70; merchants, 60; ex-Army officers, 45; solicitors, 34; journalists, 29; shipowners or builders, 20; authors, 18; farmers, 12; bankers, 9; stock-brokers, 8; architects, 4; mineowners, 10; brewers and distillers, 10. The Labour members introduce an element entirely different in character, though not less valuable. Among them are those who have worked for their daily bread as factory lads, compositors, carpenters, grocers' assistants, navvies, stonemasons, and mechanics. Railway guards, agricultural labourers, and blacksmiths, are also represented; while among the most curious cases are one “Welsh seaside resort owner,” and one newsboy. The medical profession is by no means over-represented, there being but ten doctors and two coroners. Conspicuous by their scarcity are railway directors, who now number twenty-one as against 53 in the previous Parliament.

Among the religious beliefs represented, there are 176 Nonconformists, 73 of whom have won seats from the Conservatives. In the last House there were but 69. The Jews, who sent 32 candidates to the polls, were successful in 16 seats, against 12 previously.”

King Christian of Denmark.

“On January 29th King Christian IX. of Denmark, full of years, dearly loved in his own country, and greatly respected throughout Europe, died suddenly, but quite peacefully, Aply styled “The Father-in-Law of Europe,” King Christian was the parent of Queen Alexandra, King George of Greece, King Haakon of Norway, and grandfather to the present Tsar.”

The Tashi Lama

“While at Calcutta—and this was an event above any mere function—the Prince of Wales received the Tashi Lama of Tibet. The Tashi Lama is Tibet's spiritual ruler. His visit to Calcutta is the highest mark of his confidence in British friendship possible for him to pay.

Caterham Sanitarium, Caterham, Surrey, England of which we give an illustration on our cover page reports a good year for 1905. At times as many as fifty patients were being treated and it became necessary for even the nurses to give up their rooms to accommodate patients. Outside cottages were rented. Thus the natural methods of treatment are gaining a good constituency in England. The patronage included patients from England, Scotland, Ireland, Wales, the United States, South Africa, India, Australia and the Continent.

A point easy to realise when the traditional isolation of Tibet is remembered. The Tashi Lama's retinue brought many presents to the Prince and Princess, he himself handing to the former an ivory-hilted dagger.”

The Danger Point at Algiceras

“It is over the police question that difficulty is most likely to arise. On her right to establish and maintain order on the Algerian frontier France will, of course, insist, and will take no refusal. It is unlikely that Germany will oppose this right. But with regard to the police organization throughout the rest of Morocco, Germany and France—from present indications—will probably not see eye to eye. An international police system has proved unfortunate in European Turkey; it would be equally futile, and productive of irritation in Morocco. Police administration should be delegated to one Power, and on every ground that Power should be France.”

In Austro-Hungary

“Relations between Hungary and Austria remain critical. The main point at issue is that the Emperor of Austria refuses to allow the Hungarian language to be used for words of command in the Hungarian regiments.”

In Russia

“The revolutionary spirit in Russia has quieted down. It may be that the revolutionists have decided to abate their efforts until they have seen what benefits or what final disappointments the shortly-to-meet Duma will bring; or the iron repression which they have everywhere encountered may have checked their ardour. Both factors have probably contributed to the present quiescence.”

“Germany is allowing itself to be controlled once more by the papacy. Prof. Haeckel says that “Luther would turn in his grave if he could see the predominance of the Roman Centre party in the German Empire of to-day. We find the papacy, the deadly enemy of Protestant Germany, controlling its destiny, and the Reichstag submitting willingly to be led by the Jesuits.” The reformation was a power in Germany because so many of its people turned from the traditions of men to the living Word of God. When a backward course is taken whether the traditions spring from the church or from philosophy, darkness must be the result.”

“The Prime Minister has expressed his desire to further the cause of peace and bring about disarmament, if possible, but the Paris Temps points out the futility of any such attempt under present conditions. It asks:—

“On what basis could armaments be limited? Of course on the basis of the *status quo*, for a power at present better equipped for war than

(continued on page 12.)



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

April 1, 1906

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- "He who strives for triumph misses truth."
- "He is a true friend who stands by in time of need and trouble."
- "Too often we try to crowd to-morrow's troubles into to-day."
- "A man's conversation usually reveals the principles in which he is mostly interested."
- "The reforms that reach the uttermost places rise in the heart."
- "The day of the right will not be brought about by dreaming about it."
- "He who would destroy the foes of men must know how to make friends of men."
- "We can not determine our heritage, but we can select our environment."

Question Corner

The publishers of the WATCHMAN have decided to open a question corner for the benefit of its readers, and will therein be glad to answer any enquiries addressed to them. Those who have in the past desired to ask questions upon points of Bible doctrine can do so and their questions if asked in a spirit of true enquiry will receive careful attention.

Watchman Press Fund

Previously reported	\$652 09
Demerara	1 00
Mrs. M. Bunting	8 00
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			\$661 09

Only One Sin

Men with all their ingenuity and skill cannot sweep the planets from the starry blue, nor blot the sun from the sky. They cannot mar the handiwork of God in the heavens; but one little wound in the eye will eclipse it all, and hide these glories from our view. What men with all their ability cannot efface, one little wound will hide!

Thus it is with the cross of Christ. Men may seek to annul, and infidels may ridicule, but the Gospel power remains the same, and the blood of Christ can still atone. All the hosts of evil cannot change the redeeming power of the cross, but one sin cherished in the heart can make the cross of Christ of none effect to that soul. What all the enemies of Christ can never do, one cherished sin may accomplish. One wound may destroy the sight, and one sin may destroy the soul. Beware of the little cherished sin!

The Bible and the Robbers

A native Christian preacher in Persia was overtaken by night while travelling, and attacked by a band of ferocious Mohammedan robbers. When these men found that the captive taken in the dark was poor, they were inclined to kill him. One of the robbers bawled out: "He is a Gueber; let's kill him anyhow." In a moment fifty men had drawn their swords to purge the earth of such a wretch.

The frightened Christian had no weapons. But he had a Bible, which he had been taught to regard as a sword for spiritual warfare. Drawing his Bible from his bosom, he cried out:—

"Men, you have made a great mistake! Do you not see that I am a man of the Book? This is the Book that your prophet repeatedly declared to be true."

The flash of the light on the gilt edges of the Bible caught the gaze of the men; light seemed to blaze from the book. The swords dropped, and several of the robbers came closer to examine the volume curiously, without daring to touch it. At last they dragged the preacher to their village, that the Mullah might tell them whether to spare the man for the sake of the book.

"It is indeed the Book," said the Mullah, after making sure that it contained the Law, the Psalms and the New Testament, as the Koran says it does; "it is the Book, and whosoever unjustly kills one of the people of the Book, him will God smite."

So it came to pass that the poor preacher, so nearly murdered in the robbers' pass, finished his evening an honoured guest in the village, reading to his wild hosts psalm after psalm by the flickering light of the oil wick. And as each of the beautiful psalms came to an end, the robbers, with one accord, said, "Amen!"

—Bible Society Record.

Our Spanish Publications

During the last few months there has been quite an interest manifested by many of our brethren in different places to do missionary work among the Spanish speaking people. This work has created a demand for literature in the Spanish language.

We have the following list of small tracts and pamphlets in Spanish,

Agony of Christ in the garden.....	001
Benefits of Bible Study.....	001
Christ Our Righteousness.....	001
Coming of the Lord.....	001
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March of Events (continued from page 11)

others could not calmly fold its arms while the others toiled in reaching the same standard. Very good! But what right has anyone to take away from the powers all hope of improving their position? England, for example, is today incontestably the first maritime power in the world. But why should not other nations be permitted to cherish the ambition of disputing with her the empire of the seas? Prussia has realized German union to the advantage of Germany, and has given to that country a formidable military force. Does anyone believe that she would readily be induced to diminish it? . . . The more one reflects on the proposal, the more it bristles with difficulties. It is, in fact, quite Utopian."

(Continued from page 3.)

that our old man is crucified with Him that the body of sin might be destroyed, that, henceforth we should not serve sin." Rom. 6: 3-6.

But the careful reader will observe that it is not in the naked ceremony of baptism that the memorial is revealed. There is the likeness—the going down into the water, the whelming immersion, burial, and the rising again. All this is of value only as it represents, faith in the facts of the Gospel and the power of God. If the faith is genuine, it should mean a funeral and a wedding to all beholders. It says that the old man, the old life of sin, is dead; and we bury him forever; and that the new man is married to Christ, the One also raised from the dead, and whose life is in the believer. (See Rom. 7: 4.) The ceremony of baptism itself is, therefore, but a symbol of the new life that is to follow.

M. C. WILCOX.



Song of the Bamboo

One night when the hills were wet with dew,
 And moonbeams lay about,
 The comical cone of a young bamboo
 Came cautiously peeping out.
 It tossed its cap upon the ground,
 Amazed at the sudden light,
 And so pleased it was with the world it found
 That it grew six feet that night.

It grew and it grew in the summer breeze,
 It grew and it grew until
 It looked right over the camphor trees,
 To the further side of the hill,
 A Japanese word the wood cutter said,
 'Fine tree!' is what we would say;
 He chopped it all round till it fell to the
 ground
 His ox then hauled it away.

He made a fine tub from the lowermost
 round,
 And a pail from the following one,
 A caddy for rice from the following slice,
 And his work was only begun.
 Next were tall vases and medicine cases,
 With dippers and cups galore;
 There were platters and bowls and pickets
 and poles,
 And matting to spread on the floor.

A parasol frame, an intricate game,
 And ribs to a paper fan;
 A sole to his shoe, a toothpick or two
 He made next, this wonderful man;
 A pencil, I think—a bottle for ink,
 And a stem for his miniature pipe;
 A ring for his hand, and a little stand,
 And a tray for oranges ripe.

A rake then he made, and a small garden
 spade,
 And a trellis to loop up his vine;
 A flute which he blew and a strainer too,
 And a fiddle to squeak shrill and fine.
 It would take me all day if I were to say
 All that wonderful man brought to view;
 But a traveler I met says he's sitting there
 yet,
 At work on that single bamboo.

Selected.

The Cow Tree.

One of Nature's Greatest Wonders.

In Peru, near the foot of the Andes Mountains, which traverse the western coast of South America, is a stretch of barren rocks where hardly a plant seems to grow. Yet here lives a tall and graceful tree whose leaves are of the colour of leather, and whose roots scarcely do more than take hold of the rock on which it grows. Of what use, thought I, can this tree be? Surely its foliage cannot give shelter to animals such as the puma or mountain lion. Early in the morning, just after sunrise, the sky being of a deep blue intermingled with a rich pinkish colour, I thought I would make a study of the tree and its habits. While carefully engaged in my study some Indians came toward me, carrying with them hatchets and bows which aroused my curiosity as to what they were about to do.

One of the Indians began to chop a small cavity in the side of the tree, and soon a stream of liquid poured forth which seemed to be as thin as water but as white as milk.

Asking a native who happened to pass, what the name of the tree was that the Indians were tapping, he answered in Spanish that the tree

was known as the cow tree, and that the substance which ran out tasted exactly like milk. This famous tree became known to Europeans through the renowned naturalist, Humboldt, who speaks of it as the greatest wonder of nature.

What an extreme blessing, thought I, such a tree in this locality, where nothing but rocks abound, and no cattle within miles of the place. How would the little Indian fare, or the young of the natives survive, were it not for this blessing of nature?—*Selected.*



A Prince Among His Race.

Barry II., the finest dog belonging to the Saint Bernard (Switzerland) Hospice, sacrificed his life to duty. Three travellers who were climbing the pass from the Italian side would have perished but for the appearance of Barry. He conducted them safely to within two hundred yards of the hospice, when he slipped and fell sixty feet into a newly built crevasse, and his skull was crushed.

Twice had he been swept away by avalanches. In all he saved thirty-four lives. Once he brought a baby in his mouth to the hospice, and then returned to aid its parents, who were saved by his agency.

No wonder that the monks sang a special Te Deum in his memory. In our first visit to Switzerland, ascending Mount Saint Bernard in October, in a snowstorm which had overtaken the party about two thousand feet below the hospice, those wonderful dogs came running down to see if we needed their aid. Their spirit is more than human, and their intelligence equal to that of many persons not popularly classed below the normal. In death Barry had the honour of having his demise cabled around the world. Thousands of travellers have seen him and will genuinely mourn his death.—*Selected.*

Pet Marmosets.

Two small marmosets less than a year old, have satisfied a lady, whose pets they are, that some monkeys possess not only intelligence and affection, but also something akin to a conscience.

They are full of mischievous, playful ways, and are great sources of amusement. They will steal all the hairpins and knick-knacks from their mistress's dressing-table. Then the lady calls forth a pretty display of conscience on the part of her pets.

Upon discovering their pilfering she puts her hands to her face and shows signs of grief. The marmosets watch her for a minute and seem disturbed; then they apparently consult together, and finally one goes to their hiding-place and brings back a hairpin and lays it down.

The lady receives it, but still keeps her face covered and seems to weep. Then the other monkey will bring in several more things. They climb up to her in the prettiest way and try to pull her fingers from her eyes, to see if this has had the desired effect. But no, she weeps harder than ever, and in agony of contrition the marmosets race off and fetch in all their booty, whimpering softly and doing all they know to make amends.

Then the lady smiles upon them and praises them, and the little creatures caper with delight, and climb up and caress their mistress with their tiny paws. After this they are on their good behaviour for several days.—*Sel.*

A Dog Which Saves Life.

Rags is a four year-old dog, un-kempt and ill-looking, but a heroic heart beats in his shaggy breast. Rags has saved more than forty lives. His field of service is the Klondike, where he and his master have wintered for several years. The Philadelphia *North American* tells us of two of the dog's exploits.

In the winter of 1901 a number of men belonging to the Pittsburg mining company were prospecting in Alaska. They lived in a little wooden hut from which they went out in pairs to explore. They were away beyond any sign of civilisation and the weather was so severe that they endured a good deal of suffering.

One day two of the men, out on an expedition, were caught in a sudden and terrific storm. They started back for camp, but the trail was rapidly covered by the drifting snow. On and on the men plodded, each falling now and again, only to be roused from the death-dealing sleep and hustled on by his companion. At last both sank, and the snow drifted over them.

The men at the camp, alarmed at the non-appearance of their comrades, started out to rescue them. Rags went along, too. Straight as an arrow, he followed the trail, and before long a sharp yell told the party that their friends had been found. The two men were completely buried in the snow, and help had not come one moment too soon. This was Rags' first exploit.

At another time he went out as the leader of sixteen dogs which were dragging a rescue team to relieve a party of snow-bound miners. As the team was plodding steadily along, Rags suddenly gave a cry, broke from the traces, and by the time they had reached him, Rags had dug away enough snow to allow an entombed miner to crawl out.

Rags has saved forty-six lives and made several record-breaking rescue trips. His badge of honour is a gold collar on which is inscribed a list of his deeds.—*The Myrtle.*

Gospel Reader.

The Gospel Reader, a companion volume to "The Gospel Primer." In preparing the "Reader" it has been the aim of the author to set forth the principles of the gospel in a clear, direct, interesting manner. The more prominent events in Bible history are noticed in chronological order. The author tells the story in such simple and direct language that even smaller children will have no difficulty in understanding it, while other readers will not fail to note the earnest manner and chaste elegance of diction which distinguishes this book from the common story-books of the day. The book contains thirty-five chapters, twenty-two half tones, 192 pages. It is bound in a substantial, attractive, yet modest cover, as follows;

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