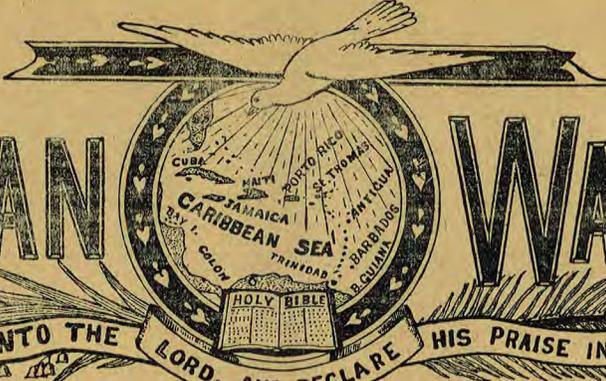


THE
CARIBBEAN WATCHMAN

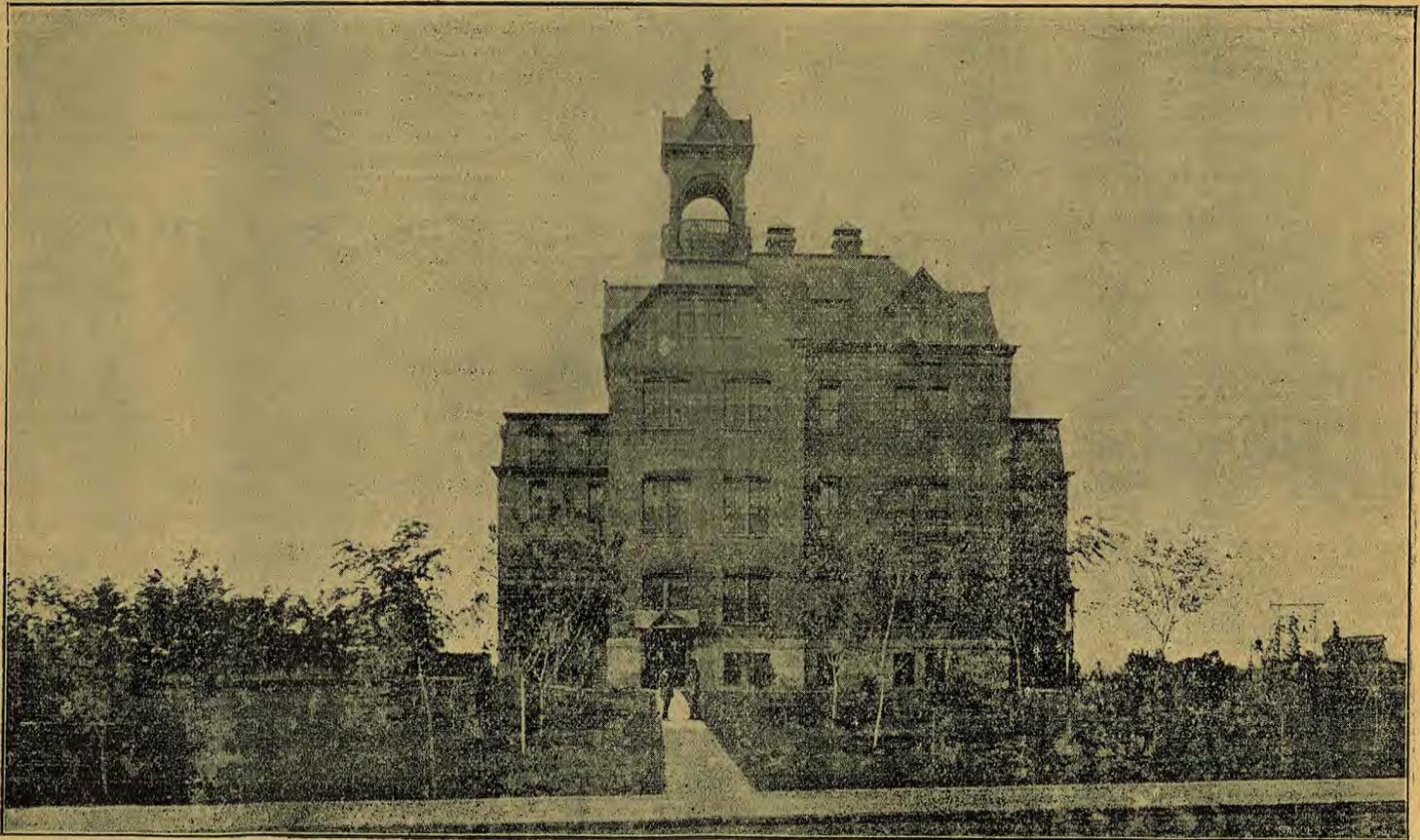
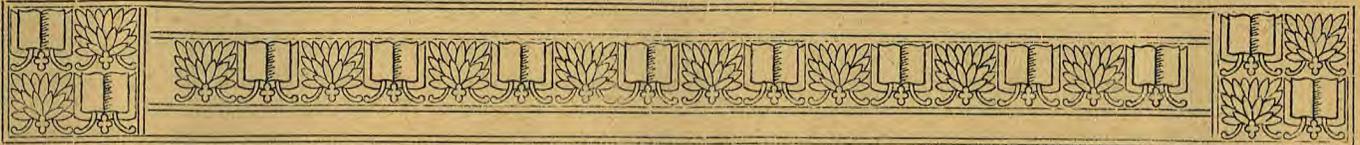


"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 43.12.

Vol. 5

Port-of Spain, Trinidad, August, 1907

No. 8



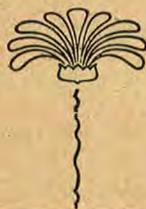
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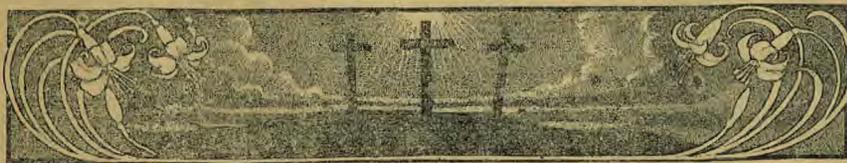
THE CARIBBEAN WATCHMAN

"Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42: 12.

VOL. 5

PORT-OF-SPAIN, TRINIDAD, W. I., AUGUST, 1907.

No. 8



The Lamb Slain from the Foundation of the World.

Jesus Our Sacrifice

FROM the day that sin first entered this fair world of ours until now, our heavenly Father has been striving to lead men to look upon Jesus as their sacrificial Substitute. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began." Luke 1: 68-70. Jesus is the "Lamb slain from the foundation of the world." Rev. 13: 8. In the ecstasy of divine assurance, John the Baptist cried out, "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

The story of Jesus, our Sacrifice, is so blessedly simple that even a child can understand. In that terrible day when sin first intruded itself into man's life, the Son of God looked down from His holy habitation and saw that "there was none to help," and "wondered that there was no intercessor; therefore His arm brought salvation unto him." Isa. 63: 5; 59: 16. That day He gave Himself up in man's behalf; the iniquity of all was laid upon Him (Isa. 53: 6), and all Heaven's agencies were at once set in operation for the accomplishment of His will. By patriarch, priest, and prophet, man was instructed concerning the Lamb that was to come; and "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Gal. 4: 4, 5.

Calvary came. In harmony with that which was "determined before to be done" (Acts 4: 28); namely, that He, by the grace of God "should taste death for every man," (Heb. 2: 9), Jesus was there "brought as a lamb to the

slaughter." Isa. 53: 7. "Him who knew no sin" (2 Cor. 5: 21), the "Lamb without blemish and without spot" (1 Peter 1: 19), there "offered up Himself." Heb. 7: 27.

Why Must He Die?

Ah, it was that God "might be just," and yet "the Justifier of Him which believeth." Rom. 3: 26. All have sinned (Rom. 3: 23); "sin is the transgression of the law" (1 John 3: 4; and "the wages of sin is death" (Rom. 6: 23). That God's holy law might be satisfied and upheld, and still sinful man be saved, Jesus, the Author of the law, threw Himself into the breach. He put Himself into man's place, taking all that man deserved, that the man might have all Christ deserved. He took man's death that man might have His life. "Who His own self bare our sins in His own body on the tree, that we . . . should live unto righteousness." 1 Peter 2: 24. "He hath made him to be sin . . . that we might be made the righteousness of God." 2 Cor. 5: 21.

By his death the Son of God made possible reconciliation between God and man. Rom. 5: 10. He "abolished in His flesh the enmity . . . to make in Himself of twain one new man." Eph. 2: 15. By the gift of Himself, He broke down the wall of sin which shut man away from heaven.

But this is not all. The Scripture says (Heb. 9: 22), "Without shedding of blood there is no remission." As in the type, so here, the blood is the medium by which sin is transferred to the sanctuary on high, the channel through which, by prayer, man can find access to Jehovah's throne. Heb. 10: 19. The blood of the cross makes peace. Col. 1: 20. And blessed indeed is the glorious truth that "the God of peace . . . through the blood of the everlasting covenant," makes man "perfect in every good work to do His will." Heb. 13: 21, 22.

Jesus Our High Priest

"Seeing, then, that we have a great High Priest, that is, passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4: 14. Having completed His earthly ministrations, our Lord took His departure to the courts above, there to "appear in the presence of God for us." Heb. 9: 24. He is there as our Advocate (1 John 2: 1), seated with the eternal Father upon the throne of mercy and grace. Heb. 4: 15, 16. Surrounded and assisted by those who ascended with Him to heaven (Matt. 28: 52, 53; Rev. 5: 6), He there, by a specific and a well-defined service, completes what Calvary had begun.

And let all remember that our High Priest in the heavenly temple must "have somewhat . . . to offer" for sin, even as did the priests on earth. Heb. 8: 1-4. Of the earthly service the Scripture says, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" Heb. 9: 13, 14. And this makes the story plain. To-day Jesus Christ pleads His own "precious blood." In behalf of His lost ones on earth, He stretches forth His hand to the Father and asks that for His own blood's sake the Father have mercy upon those who by the broken law are condemned to death. His constant word is, "Father, remember the blood, remember the blood!" And as the prayers and confessions of His believing children come up before God, He mingles with them the fragrant incense of His righteousness (Rev. 8: 3, 4), the merits of His own blood. This is a glorious truth and thus the Master graciously reminds us that, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." Heb. 10: 21, 22.

"The sprinkled blood is speaking." Does it speak for you and for me?—It does, if we have chosen that it shall. The work of the atoning sacrifice can be wrought out in us only by our co-operation. Man must yield his will in order that God may work. Man's part is to make the offering of Jesus Christ

His own personal offering. Says the Lord, "Thou shalt make His soul an offering for [thy] sin." Isa. 53: 10.

Jesus is our priest forever (Heb. 5: 10); His priesthood changes not (Heb. 7: 24); and because of this "He

is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Verse 25. Blessed hope! And this hope "we have as an anchor of the soul, both sure and stead-

fast, and which entereth into that with-in the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek." Heb. 6: 19, 20.

C. L. TAYLOR.

The Earthly Sanctuary and Its Service

For over fifteen hundred years there was maintained on earth by divine arrangement an earthly sanctuary," which was a figure for the time then present in which were offered both gifts and sacrifices." Heb. 9: 9. Here Aaron and his sons ministered daily for the people, thus presenting "an example and shadow of heavenly things." Heb. 8: 5.

Everything connected with the building and service of this earthly sanctuary, its sacred vessels and significant ceremonies, were designed to enlighten mankind respecting the results of transgression, the priesthood of Christ, and how through his holy ministry we may become part of that "spiritual house" which is being erected to the glory and praise of our heavenly Father.

The walls of this portable tabernacle were made of boards overlaid with gold. Pillars and bars of the same materials held these boards in position and also supported the beautiful fine linen curtains, wrought with figures of angels that formed the ceiling, doors, and drapery that adorned this tabernacle of God. Curtains of goat's hair and skins, formed a covering, or tent, over the two apartments of the sanctuary. In the first apartment, or holy place, was kept the golden candlestick, table of shewbread and the golden altar of incense. (See Exodus ch. 25-27).

"There was virtue in every service of the sanctuary to the one who by faith co-operated with the priests in the service. Those priests "served unto the example and shadow of heavenly things" and our High Priest is *now* performing the *real* work, of which that was a shadow, and every individual who will by faith follow Him in that service will be blessed. Every morning and evening the high priest in the ancient sanctuary entered the holy place and placed fresh incense upon the fire which was constantly burning upon the golden altar. Sufficient incense was placed there each morning to last all day, and at evening the supply was sufficient to keep the fragrant smoke ascending through all the dreary hours of the night. What could more fitly represent the real incense,—Christ's righteousness, which he adds to the prayers of his people from the golden altar, before the Father's throne in heaven? Those who believe this may *know* that every morning there is an abundant supply of Christ's righteousness offered; and as they pour out their souls before God, their prayers will not ascend alone: for the great High Priest will add "much incense" with

them, and the Father look'ng upon the righteousness of his Son, will accept the feeble petition of his child."

"Upon the north side of the holy place stood the golden table bearing its twelve loaves of bread. This bread was called "bread of presence." See Ex. 25: 30 (Youngs Translation). Christ is the "living bread" which ever liveth to make intercession for his people."



The High Priest.

The golden candlestick represented the church of God. It was of beaten work, and many heavy strokes of the hammer were necessary to blend the pieces of gold into one compact whole and form the perfect candlestick. In like manner it takes many trials and chastisements to eradicate pride, envy and covetousness from the people of God and blend them into one complete church, without spot or wrinkle or any such thing. The candlestick upheld seven lamps; these lamps in the earthly sanctuary were a type of the "seven lamps of fire burning before the throne of God in heaven which are the seven spirits of God."

Christ says of the church "Ye are the light of the world." The spirit of God shines forth upon the earth through the church. The church, the candlestick, upholds the light, guiding souls to the Lord. The candlestick was one whole piece. An individual that is

out of harmony with the body, the church, is not a part of the candlestick." *The Seer of Patmos, ch. 24.*

The second or Most Holy place contained the "ark of God," a symbol of the throne of God in heaven. In this "ark of the testimony" were placed the tables of stone, upon which God had written his holy law. The golden mercy seat covering the ark represented the blending of *justice* and *mercy* in the throne of God. Ps. 88: 10. Since the moral law, the ten commandments, are the foundation of God's throne, no one will ever be able to alter, amend or abolish any portion of that law. See Matt. 5: 17, 18. As the tables of stone were ever inside the ark, so the law of love in the heart of God is the divine rule by which all the universe is judged: and through the ministry of Christ, those same holy precepts are to be written on the tables of our heart, so that we may walk in obedience to their holy requirements.

"The services of the typical sanctuary were well calculated to convict men of the effects of sin, and inspire faith in Him who consented to die that we might live. The penitent brought his innocent offering to the door of the tabernacle, and with his own hand upon its head, confessed his sins, thus in figure transferring them to the offering. What could more fitly represent the sinner, as by confession he laid his sins on Jesus the only One who can and does take away our sins? The typical lamb was then slain and its blood, representing the life, was presented before the Lord. When the blood was not carried before the Lord in the sanctuary, some of the flesh of the sin offering was eaten by the priests in the holy place, and thus they in type represented Christ "who bare our sins in his own body on the tree." 1 Pet. 2: 24.

"Christ entered the heavenly sanctuary with the same body that hung on the cross. He also entered there with his own blood. It was necessary in the type to carry both the flesh and the blood into the sanctuary to fully represent the complete work of Christ. Each offering typified some special portion of his work in our behalf. After either the blood or the flesh was presented before the Lord in the holy place, the fat was separated by the sinner from the offering, and the priest burned it upon the brazen altar, thus typifying the final burning of sin. This was a sweet savour unto the Lord for it represented the burning of sin and the salvation of the sinner. The remainder of the blood was poured out on the

ground at the base of the brazen altar thus typifying that the earth would be freed from the curse of sin by the blood of Christ." *The Seer of Patmos, ch. 24.*

The stains caused by the sprinkled blood before the Lord indicated that sin is a violation of God's law, and that an accurate record is kept of the deeds of every individual. "For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me saith the Lord." Jer. 2: 22.

On the tenth day of the second month a special service was held in the second or Most Holy Place, known as the "cleansing" of the sanctuary from the sins which in type had been placed there during the yearly service. This

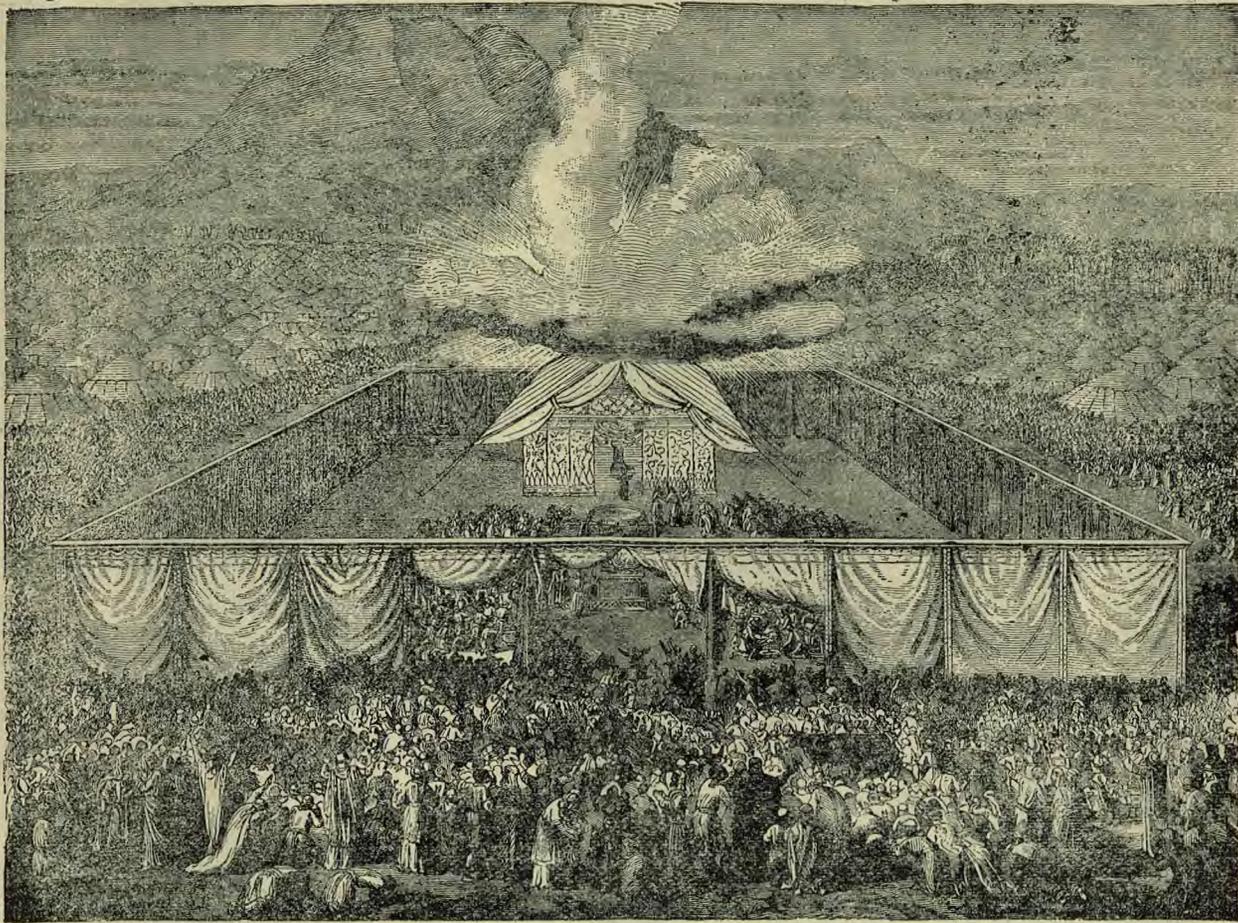
the door of the tabernacle and by placing his hand on the head of the other goat (which represented Azazel or Satan) transferred the sins of Israel to this offering. Then this goat was taken away into the wilderness and left to perish in sin, and the people were then free from their transgressions. See Lev. Ch. 16.

In the final Judgment the sins of God's people will be removed from the books of heaven. "He that overcometh, the same will be clothed in white raiment, and I will not blot his name out of the book of Life, but will confess his name before my Father and before his angels." When Christ's work as Intercessor for sin is finished, He

mony of heaven be marred by sin, sorrow and death.

Now is the time for all to confess their sins so that the church of God may be purified and cleansed from sin, that each of us may be found among the number of redeemed ones who shall reveal the Father's love and mercy throughout the ages of eternity. According to the Sure Word of Prophecy: We are NOW LIVING in the anti-typical day of atonement, or "hour of judgment." How important then that we improve every opportunity to prepare for the home Christ has provided for his faithful people.

W. G. KNEELAND.



The Tabernacle in the Wilderness of Sinai

"day of atonement" was a type of the day of Judgment when all sins will be removed and destroyed from the sanctuary of God.

In this typical service two goats were brought before the tabernacle of the congregation and the one on whom the Lord's lot fell was slain, and its blood sprinkled seven times upon the mercy seat. At this time both priest and people were humbly confessing their sins and pleading for pardon. When the holy light on the breastplate of the high priest signified that their prayers were heard, the high priest returned to

leaves the sanctuary and lays upon Satan the sins of God's people, and then the author of sin is cast into the "lake of fire and brimstone."

In the type, after the sins were laid upon the scape-goat, the court was cleansed and the bodies of the sin offerings were burned. The ashes of these offerings was all that remained of that which represented sin. In like manner when the great anti-typical day of atonement closes all that will be left of sin, sinners, and their proud leader Satan will be ashes under the feet of the righteous. Never again will the har-

It is not the form of prayer, but the spirit with which it is offered, that counts before God. It is dedicated by a sense of need, and if presented with faith in the name of Christ and in harmony with God's will, it is sure to be heard. It may be crude in man's sight, but if sincere and earnest, it is neither rejected nor despised. All can come before God with their burdens and petitions, for He turns no honest supplicant away empty-handed.—*Herald of Light.*

"No man is ordained of God until he is ready to serve men."

The Heavenly Sanctuary

That there is a sanctuary, a tabernacle, a temple in heaven, the scriptures clearly, and forcibly teach. That their building and its service are inseparably connected with the great gospel plan for the redemption of man is as clearly taught. That the sanctuary built by Moses in the wilderness of Sinai, when the Lord successfully brought his people out of the bondage of Egypt, was but a shadow of good things to come, a pattern of the true or perfect Tabernacle in heaven must be conceded. The real purpose of the earthly sanctuary can be clearly understood by the student who will give the subject careful consideration. As declared by Paul the sanctuary and its service "was a figure" for the time then present, in which were offered both gifts and sacrifices. Heb. 9: 9. The earthly sanctuary was built by men and modeled after the heavenly: for, "see, saith he, that thou make *all things according to the pattern shewed to thee in the mount.*" The earthly Tabernacle had its priesthood after the order of Aaron. "Who serve unto the example and shadow of heavenly things." Heb. 8: 5. But Paul speaking of Christ and his work says, "Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and the true tabernacle, which the Lord pitched and not man." Heb. 8: 1, 2. Note how clearly this scripture defines the position and work of Christ. Again in Heb. 9: 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." The earthly sanctuary was but a *figure* of "the True," a pattern of the tabernacle in heaven.

This earthly building serves to show us what the heavenly *temple* is like. As the earthly had two apartments, the Holy and the Most Holy so must it be in the heavenly building. For Christ is not entered into the holy places made with hands, WHICH ARE A FIGURE OF THE True; but into the heaven itself, now to appear in the presence of God for us. Heb. 9: 24. While the earthly tabernacle served on earth, "The Holy Ghost thus signifieth that the way into the holiest of all [Greek, "holy places," plural] was not yet made manifest." Heb. 9: 8. But when Christ died on Calvary type met anti-type, the shadow had been traced to the substance. The true sacrifice took the place of all the offerings made from the foundation of the world. The Temple that had served its purpose for centuries and toward which the chosen of God had turned

their faces in worship was rejected, left "desolate" and no longer holy was succeeded by the "greater and more perfect Tabernacle" in the heavens." At the death of Christ the veil of the temple was rent in twain and that which had consisted only in types and shadows; the earthly sanctuary and its services, passed away forever. Since Christ is our "high priest forever after the order of Melchisedec" at the right hand of God in the temple of temples.

Christ, in the Revelation, gave John the beloved through the Spirit a view of the heavenly Sanctuary. There he saw the seven lamps of fire burning before the throne. (Rev. 4: 5.) Christ as High Priest (Rev. 5 ch.). An altar of incense and a golden censer (Rev. 8: 3.) and last of all, the Ark of God's testament (Rev. 11: 19; 15: 8). By contrasting the earthly Sanctuary with the statements of Paul and the views given John the exact parallels are clearly discerned. Mark you, that, just as the Ark points out to a certainty that there is a Most Holy apartment in the heavenly Sanctuary so also the presence of the Altar, the Censer, and the seven lamps definitely settles the question as to the first apartment.

By a careful study of the lesser or earthly Sanctuary and its service, we can clearly understand the divine ministration of the greater or heavenly Tabernacle. As the penitent in the former dispensation brought his sin-offering and the officiating priest took the blood and offered it as an atonement for his sin, so Christ, the true sacrifice, offers up his own blood for penitent sinners who plead the merit of his sacrifice for their transgression.

As the sins of the people in old time by figure were transferred to the sanctuary so in fact are the sins of men now by the merits of his blood removed from them to the sanctuary. And as with the earthly service once a year there was a day of atonement (Lev. 16 ch.) when the sins of the year were forever removed by being placed upon the head of the scapegoat, so in the end there must come a day when the heavenly Temple will be cleansed from all the recorded sins that have been transferred thither through the merits of Christ's blood and placed upon the head of the anti-typical scapegoat (the devil).

Further, in-as-much as the Ark of God was in the Most Holy Place of the worldly sanctuary and in that ark beneath the mercy seat was the law of God written on the tables of stone by the finger of Jehovah, it is established that that law was simply a copy of the original law to be found in the Ark in

the heavenly temple. "And there was seen in his temple the ark of his testament." (Rev. 11: 19.)

Again it is a known fact that the continual round of services in the old dispensation related to the law of ten commandments transgressed; and that being so, it is undeniable that the work of Christ in the true tabernacle before the ark of God in heaven has the same law for a basis of ministration.

Wonderful indeed is the divine plan. How clearly it reveals the standard to which man is amenable and the merciful provisions for man's redemption. Then "let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in *all points* tempted *like as we are yet without sin.* Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and *find grace to help in time of need.*" Heb. 4: 14 16.

D. E. WELLMAN.

THE 2300 DAYS



THE twenty-three hundred days is a prophetic period connected with the prophecy of Daniel 8. Verse 14 reads as follows: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This is an answer to the question recorded in the previous verse, namely, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" That is, How long will earthly powers oppose God's work and worship, and oppress His people?

This prophetic period, the longest found in the Bible, reaches to the cleansing of the sanctuary, the closing service of our great High Priest in behalf of God's people.

When Does It Begin?

To be a revelation to us, we must be able to ascertain when this period begins and ends. Let us study the context to see what instruction is given concerning it. We find it connected with symbolic prophecy. A ram, a goat, and a little horn are shown to Daniel in vision, as symbols of earthly powers. Dan. 8: 1-12. The angel Gabriel, by divine command, explained to Daniel that they represented Media and Persia, Greece, and the kingdom which succeeded

Greece, which all students of history know to be Rome. Verses 16-25. This explanation was clear and easily understood.

Not Understood

Then Gabriel said: "And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." Verse 26. What vision was this? By comparing the marginal reading of verse 14 with this, we find that it refers to the vision of the twenty-three hundred days, or twenty-three hundred evenings and mornings, and in the American Standard Revised Version, both verses 14 and 26 have "evenings and mornings," a Hebraism for day. See Gen. 1: 5, 8. Hence, when Gabriel declares that the vision of the evenings and mornings is true, he has direct reference to the vision of the twenty-three hundred days ("evenings and mornings") of verse 14. He had explained the symbols of the ram, the goat, and the little horn, and Daniel "fainted and was sick certain days." The time had not yet been explained, hence Daniel said, "I was astonished at the vision, but none understood it." Verse 27. Here he referred to the vision of the evenings and the mornings of the previous verse.

Was the Vision Explained?

Did Gabriel obey the command to make Daniel "understand the vision"? Verse 16. The chapter closes with the statement that "none understood it." Verse 27. We can not believe that Gabriel failed to explain it. We would naturally expect to find an explanation in the next chapter. In the first nineteen verses we read of Daniel's studying the prophecy of Jeremiah concerning the seventy years' captivity, and his earnest prayer, with humble confession, that Jerusalem might be restored and the sanctuary service might be revived. See verses 2, 5 and 16, 19. God's people were then in captivity at Babylon, Jerusalem was desolate, and the sanctuary had been destroyed. In answer to his fervent prayer, Gabriel came with words of comfort and encouragement; saying, "I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision." Verses 22, 23.

The Time Explained

Gabriel begins his explanation with these words: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." In other words, seventy weeks of the two thou-

sand and three hundred days are appointed, or given particularly to the Jewish people and to Jerusalem, till they should fill up the cup of their iniquity, and Christ should come and make reconciliation for iniquity by His death, and bring in an example of everlasting righteousness by His spotless life. The seventy weeks would also serve as a measuring rod for the twenty-three hundred days, which would seal up, or make sure, the vision and prophecy; that is, would approve and confirm, or make sure, the correct application of the time, and would thus forbid and expose every false theory concerning it. Seal is often used in this sense. See Dan. 6: 17; Matt. 27: 65, 66.

The seventy weeks would also reach to the time when the Most Holy would be anointed. Before the service in the earthly sanctuary began, it was to be anointed with oil. Ex. 40: 9. Jesus began His ministry in the heavenly sanctuary when He ascended. Heb. 8: 1, 2. Therefore the anointing of that sanctuary preparatory to His service in it must have been just prior to that service, as in the type.

When the Days Began

As yet we have not been informed when the seventy weeks, the first great division of the two thousand three hundred days, would begin. The next verse, however, names the event which marks its commencement. Gabriel says: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verses 25-27.

In these verses we have several important truths revealed.

1. The commandment to restore and build Jerusalem is the event which marks the commencement of the seventy weeks and therefore of the twenty-three hundred days of which it forms a part, and is the key.

2. The seventy weeks is divided into three parts, namely: (a) Seven weeks, (b) Three score and two weeks, (c) One week. Seven weeks were allotted to the building of the city. Sixty-two weeks more would reach to Messiah the Prince. Verse 25. The last week of the seventy would be devoted to confirming the covenant. And in the midst, or middle of the week, "He shall cause the sacrifice and the oblation to cease." This He did by His offering on Calvary, which superseded all the typical service and offerings of the Jewish dispensation.

The Date of the Commandment

Do the scriptures give the date of the commandment to restore and to build Jerusalem?—They surely do. If they do not, these scriptures can not be understood, and are, therefore, unprofitable. But Jesus said of Daniel's prophecy, "Whoso readeth let him understand." Matt. 24: 15. In Ezra 6: 14 we find this statement: "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Three decrees were issued by the kings of Persia. Taken together they constituted the commandment of God to restore and to build Jerusalem. The first was issued by Cyrus in 536 B. C. Ezra 1: 14. The second was issued by Darius in 519 B. C. Ezra 6: 1-10. The third by Artaxerxes in 457 B. C. Ezra 7: 6-26. The last one was fuller in its scope, and greater in its powers than the first two, and thus filled out what was lacking in the others, and made full and complete the commandment to restore and to build Jerusalem.

The seventh year of Artaxerxes in which the last decree was issued, (Ezra 7: 7-13), was 457 B. C. This is one of the best established dates in ancient history, and is proved correct by the concurrent agreement of more than twenty eclipses.

Let us now use our measuring-rod, the seventy weeks, and see if the events and dates coincide. It must be remembered that the time we are studying is prophetic, or symbolic time, being used in symbolic prophecy. A day when used as a symbol represents a literal year. This is the Lord's instruction. See Num. 14: 34; Eze. 4: 3, 6. This is so clear and definite that Bible scholars and commentators generally accept and adopt this plan of reckoning.

The Time Is Fulfilled

Beginning 457 B. C., the first seven weeks (49 prophetic days or 49 literal years) would reach to 408 B. C., when the street and wall were finished. This work began in the autumn of 457 B. C., doubtless about the seventh month, as they did not reach Jerusalem till the fifth month. Ezra 7: 8. Sixty-two weeks (434 symbolic days, or 434 years) would extend to the autumn of 27 A. D., when Messiah the Prince was to be manifested. This occurred at that time when He was baptized, in exact fulfillment of the prophecy. See John 1: 29-34; Matt. 3: 13-17; Acts 10: 38. "Messiah" means "Anointed." Jesus was anointed by the descent of the Holy Spirit upon Him at His baptism, and He went forth preaching, "The time is fulfilled." Mark 1: 9, 15. What time?—Evidently the prophetic time of Daniel 9: 25 that was to reach to Messiah the Prince.

During the last week the Messiah was to confirm the covenant with many for one week. This he did in person during the first half of that week till He was crucified in the spring of 31 A. D. This work was carried forward by His representatives, the apostles, during the remainder of the seventieth week, which ended in the autumn of 34 A. D. During this week the Gospel was carried especially to the Jewish people, and thousands accepted it. In the very last part of the seventieth week, Stephen was martyred, the Jewish Sanhedrin formally rejected the Gospel, and Paul, the great apostle to the Gentiles, was called. See Acts 7 and 8. From this time, A. D. 34, the believers went among the Gentiles preaching the word. See Acts 8: 4, 5; 10: 1-6, 44 47; 13: 45, 46.

When the 2,300 Days Close

The seventy weeks, or 490 years, ended, therefore, in the autumn of A. D. 34. How many more years remain of the 2,300? By deducting 490 from

2,300 we have 1,810. Then adding this to 34 A. D. gives 1844 A. D. the date for the end of the 2,300 days of Dan. 8: 14. How clear, plain, and harmonious all these dates are. The seventy weeks with its various divisions, and the events which mark them, is a measuring-rod of their accuracy, and proves that 457 B. C. is the correct date for the beginning of the 2,300 days, and proves every other date wrong. Truly it seals, or makes sure, "the vision and prophecy" (Dan. 9: 24); and we are enabled to *know* when the Saviour begins His closing work in the most holy place of the heavenly sanctuary. How solemn and momentous the truth that the hour of God's "judgment is come," and soon its decisions will be rendered. How shall we stand in the judgment? May we so seek His face and believe His word that Jesus may confess our names before His Father (Rev. 3: 5), and that our sins may be blotted out. Acts. 3: 19, 20.

M. H. BROWN.

THE JUDGMENT MESSAGE

In the services of the Sanctuary during the days of Ancient Israel there came a time, once each year, when to be wrong in the sight of God, to have sins unconfessed in one's life, meant being cut off from among the people of God. This time was the day of atonement or as Israel understood it, the day of Judgment. When this day came every soul in Israel's camp was supposed to have made confession of sin and that his life was made right in the sight of God. He came up to that day in humility and heart searching and while the high priest was doing the prescribed work in the Most Holy Place, that of cleansing the Sanctuary of the year's accumulated sins, all Israel plead with God for his mercy and protection.

As the service of that dispensation was a type of this (Heb. 8: 1-5; 9: 1-8) we may look for a similar service and work in connection with the Sanctuary in the heavens. Here, however, Jesus, our great High Priest, serves in our behalf, Heb. 9: 11. Now as then there must be a cleansing of the Sanctuary, and as then a day of judgment when men's cases are decided either for weal or woe.

In Daniel 8: 13, 14, as has been demonstrated in the preceding article, The Cleansing of the Sanctuary or the work of judgment was set to commence at the ending of the period of 2,300 days or years. As shown, this period commenced in the year 457 A. D. and ended in the year 1844 A. D. Thus the work of judgment was to commence in

1844. As in the ancient service the priest went within the vail and with blood cleansed the Sanctuary of the year's accumulated sins, so in the Heavenly Sanctuary, at the time appointed, Christ, our High Priest, passed within the vail and there commenced the work of cleansing the Heavenly Sanctuary of the sins of the whole world.

But God does not intend that any should be unable to face Him at the Judgment Bar, because unwarned. Hence, that men might be ready he sent the warning message as recorded in Rev. 14: 6, 7, and this message was proclaimed widely throughout the world before the time of the Sanctuary cleansing or Judgment was to begin. Of the extent of that proclamation it is said, "Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting Gospel, "Fear God and give glory to Him, for the hour of His Judgment is come." At the time appointed the message that God said would go, went.

Let us now consider the meaning of the message and the importance of the days since it has been proclaimed. Let all remember that these days are days of judgment. In 1844 Christ entered within the vail, before the Father, to plead His blood in behalf of His people. From that day until the judgment work is over He has and will stand in their behalf.

A picture of the judgment work is given in Dan. 7: 9, where we read, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow and the hair of his head like pure wool; His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth from before Him. Ten thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened."

Of the magnitude and thoroughness of the judgment work, we read "For God shall bring every work into judgment, whether it be good or whether it be evil." Eccl. 12: 14. "For by thy words shalt thou be justified and by thy words shalt thou be condemned." Matt. 12: 37, 38.

That Jesus will be there in our behalf as before asserted is assured by Heb. 4: 14-16 which says, "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Of His work there Rev. 3: 5 says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels."

The message of judgment that went forth to the world before 1844 is still being sounded in the earth and is a present day message. The work that was to commence then did commence and is still being continued and to-day souls are deciding for eternity, either for righteousness and life, or for sin and death.

In view of this truth how solemn is the warning of the message, "Fear God and give glory to him for the hour of His judgment is come." As a present reality God is calling upon the inhabitants of the earth to repent, to turn to him, to glorify His name in the earth. He calls upon you to come out of your old life, away from sin, and from sinners and walk in the light of the life of Jesus Christ that your name may not be blotted out of the book of life. What preparation have you made to meet this soul-stirring and solemn call? What kind of a life is the one you must soon present before the searching eye of Almighty God? Will it stand the test of the judgment?

To give glory to God we must come into full obedience to His law. We have "all sinned and come short of the

glory of God." Sin is the transgression of the Law. To sin is to come short of the glory of God. Then that you and I may be able to give glory to Him so that we may stand the test of the judgment we must come into accord with His law by obedience. At the end of a righteous life Christ exclaimed, "I have glorified thee on earth: I have finished the work thou gavest me to do." And of Him it is written, "I delight to do thy will, yea, thy law is within my heart."

Soon your case will be called before the great judgment seat and how will you stand? Your life will be called in to question. As the case passes in review before God, the records of your life will be scanned and as they read, so will your future be decided. Again, not far hence, the court room scenes of heaven will cease forever. The cases of the human family will have been all decided

and the investigation closed. Christ will no longer plead for men. "It is finished" will be sounded from above. "He that is unjust let him be unjust still. . . . and he that is righteous let him be righteous still" will be the final decree. Too late then to change. Too late to give God glory. All is over—the die is cast. And a bitter cry will be wrung from many a heart on the last day as they realize that "the harvest is past, the summer is ended, and they are not saved."

"THE HOUR OF GOD'S JUDGMENT IS COME." "Fear God and give glory to Him." Of those who get ready now and are righteous before God it is said, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." God invites you to be one of this company, dear reader. Will you not get ready, and commence now?

or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psa. 88: 10-12.

"The dead praise not the Lord, neither any that go down into silence." Psa. 115: 17.

"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day. . . ." Isa. 38: 18-19.

9. Can a relative or friend pray or pay for prayers to help a dead relative or friend?

Ans: "The dead. . . . neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9: 5-6.

"And if ye call on the Father, who without respect of persons judgeth according to every man's worth, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter 1: 17-19.

10. Why cannot a person who dies unsaved be saved after death?

Ans: Because God has given to every man his work. Mark 13: 34. Because everyone has to work out his own salvation. Phil. 2: 12. Because as every man is rewarded according to his works—Matt. 16: 27; because as the dead are judged out of those things written in the books according to their works—Rev. 20: 12 and 13; and as it is appointed unto men once to die, but after this the judgment—Heb. 9: 27; there can be nothing added to or altered from that work.

Since every man must do his own work, when the night of death comes and puts man to his grave-bed, his work must cease, whether done, undone, or misdone. For Christ Himself has said: "I must work the works of Him that sent Me while it is day; the night cometh when no man can work." Jno. 9: 4.

11. What does Solomon say in view of this night of death?

Ans: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

Note: All those that shall be in glory must have every sin pardoned before death; they must finish the work of their soul's salvation in life not during death. Paul declared: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only but unto all them also that love his appearing." ii Tim. 4: 7-8.

So then, at death, the bad and the good cease from their labours; and their works do follow them. Rev. 14: 13.

12. Give an illustration to show that as death finds a man that's how his case is for Eternity.

Ans: ". . . . If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccl. 11: 3.

Note: Many have fallen away from that belief. Anglican theology used to be in accord with that Scripture when it sang:

"As the tree falls, so must it lie;
As the man lives,
So will he die;
As the man dies, such must he be
All through the days of Eternity."

P. GIDDINGS.

(Continued next month)

"Death holds those out of Christ."

THE STATE OF THE DEAD

This is so clear a matter of fact that it ought never to have been necessary to say: The State of the Dead is a *dead State*. But it is necessary, since so many teach, and so many more believe that a dead person is not dead, but alive somewhere—in Purgatory or Hell or Heaven. And this list of believers of that first contradiction and first lie (Gen. 2: 17; Gen. 3: 4) increase that even so-called Protestant Christians have fallen in with the deception of a post-mortem religion.

But let the Bible answer some questions on this matter:

1. Do the dead know, or can they do, anything?

Ans: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun. Eccl. 9: 4-6.

2. Where are the dead?

Ans: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Jno. 5: 28, 29. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

3. Don't the righteous on dying go straight to Heaven or some place of enjoyment?

Ans: Not at all; they go into their graves and stay there until the voice of the Archangel and the trump of God shall call them hence.

"Behold, I shew you a mystery; we shall not all sleep, but we shall 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." 1 Cor. 15: 51, 52. Read again John 5: 28, 29; Jno. 11: 24; Luke 14: 14.

4. Do you insist the righteous are in their graves?

Ans: Yes: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens. . . ." Acts 2: 29, 34.

5. This is the Spirit's statement by the mouth of Peter concerning David's death; what did David himself by the Spirit foresay?

Ans: "As for me I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Psa. 17: 15.

6. What does righteous Job say of himself when he should be dead?

Ans: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 10-15; Jno. 6: 40.

Note: Then Job and David and Peter and John and Paul declare the righteous dead are in their graves until the appointed time, the 'set time,'—until their change come; and Paul says that change will come at the last trump.

7. Where are the wicked dead?

Ans: ". . . . Let the wicked be silent in the grave." Psa. 31: 7; Jno. 5: 28, 29; Dan. 12: 2.

8. Can the dead pray to or praise God?

Ans: "For in death there is no remembrance of thee: in the grave who shall give thee thanks." Psa. 6: 5.

"Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave?"

OUR YOUNG FOLK

Our Neighbours

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of our light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help, such as you can afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.

—Selected.

Industrial Training

At the creation, labour was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the conditions of labour; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.

The youth should be led to see the true dignity of labour. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation, and in order to fulfil our mission we too must be active.

For every child the first industrial school should be the home. And, so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline.

Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking,

the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim, and should be thorough. While every person need some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time, and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labour. It will lighten the lot of the hard toiler, and will ennoble even the humblest occupation. He who regards work as mere drudgery, and settles down to it with self-complacent ignorance, making no effort to improve, will find it indeed a burden. But those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency.

A youth so trained, whatever his calling in life, so long as it is honest, will make his position one of usefulness and honour.

—Education.

Comparatives

"Nell Colfax is the greatest girl for superlatives" said Lydia, disdainfully. "Everything is the 'loveliest,' the 'sweetest,' and the 'dearest,' she ever saw!"

"I think superlatives are not half so apt to be disagreeable to listen to as comparatives, dearie," said privileged Aunt Lydia.

"Comparatives," echoed Lydia. "What do you mean?"

"Just watch yourself for a little while, and perhaps you'll see," was the reply.

Lydia was considerably puzzled until that noon when she caught herself saying to Minerva Clapp, whose house faced the west, "I think it's always much nicer to have your house face the east. Our porch is so much cooler in the afternoon than yours." And then Aunt Lydia's expression was illumined.

At bedtime she counted up just seven similar slips of the tongue.

"Green is prettier for you," she had said to auburn-haired Patty, who was christening a new, bright-blue dress of very durable material.

"It is easier to play on a dirt court," was the remark she had made to their neighbour, Alec, who took pride in the home-made grass court he had marked out in his own yard.

"Jonquils or hyacinths would be more appropriate for spring," she said to Aunt Lydia, who carried a box of roses to a sick friend.

"Our baby walked earlier than that," she said to Cousin Carry, whose baby sister was just beginning to toddle.

"I've been farther south than that," she said to a school friend, jubilant over a trip of a hundred miles to the south.

—New Guide.

You Owe It To Your Mother

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.

To seek her comfort or pleasure in all things before your own.

Not to forget that, though she is old and wrinkled, she still loves pretty things.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything of which you think she would disapprove.

To make her a partner, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from her shoulders, which have grown

(continued on page 12)

The Home

Home

"The kingdom of home is a beautiful realm,
Its subjects the truest that ever were seen,
When the father rules with a strong, wise hand,
And a loving mother, its faithful queen.
But a desert land is the kingdom cold,
Where Self is lord, and Might is king;
Where Love lies dead, in its poisoned bed,
And dread and doubting to all things cling."

Two Givers

Recently there has been brought to my personal observation two contrasted instances of giving. They point their lessons with their own eloquence.

The first case is that of a girl about fourteen years of age, who is extremely poor, but loves her Master much. A chance to pledge to missions was given, and the girl put her name down for two dollars and a half. Where she would get it she did not know. Her parents reprimanded her for her act. But her heart's love was so great that, when the appeal came, she could not restrain herself. She told her parents that there was something within her that forced her to give. With full confidence she felt that a way would be provided for the meeting of the pledge. She prayed and patiently waited.

When the summer vacation from school came, she went to work in the canning factory. Now she could easily pay the pledge; but no, that money must go to help support the family and prepare them for the necessities of the winter. This, then, was not the open door to her.

But a door did open. A neighbour had a misfortune in harvesting his pea crop. The rains made it impossible to gather the peas into the barn until many of them had sheltled upon the ground. These would have gone to waste, but Miss Nellie saw her opportunity. She went to the farmer and asked whether she might pick them, and he said, "Certainly, and I will pay you for them." After the day's toil at the factory, while it was still light, she laboured evening after evening until her task was completed. The farmer settled with her, and to her great surprise she had earned more than the amount pledged to the missionary cause. This was the Lord's money, and all was for him. What love! What sacrifice! How the Lord appreciates such service!

The second case is that of a wealthy woman. Her husband is said to be worth a million dollars. She is a member of the missionary society. There is no sacrifice for her to make, no anxious hours as to how the money is to be secured, no hard, back-aching toil after

the day's task had been accomplished. She has simply to open her costly purse and place the bill upon the plate.

It was at a thank-offering of the woman's missionary society. Others were casting into the plate, at the entrance door of the church, their gifts as they felt they could afford. This woman, elegantly dressed and sweetly perfumed, persued her way in the procession to the thank-offering plate. She paused, extended a hand bedecked with jewels representing thousands of dollars, in which was a five-dollar bill, and asked the treasurer to take out a dollar. Her love for the Master was measured by the value of one dollar. But was it?—No, for to the startled amazement of the treasurer, before this woman had received her change, she had asked, "Will this dollar be credited to my monthly pledge?" She gives forty-five cents a month. A paltry dollar for the Lord, but thousands for self. But this is the measure of love. It marks a poverty of soul that Jesus saw and condemned.—*J. Canfield Van Doren.*

A Convincing Illustration

The magic lantern has been used ingeniously in the campaign against the yellow-fever mosquito carried on during the epidemic in New Orleans. In order to convince the skeptical that pouring oil on standing water would kill the larvæ in it, Dr. Kohnke, head of the board of health, prepared an illustrated lecture, which he delivered to crowded houses all over the city. A vessel of water filled with the "wiggletails" was projected upon the screen after the larva had been studied in detail. The wiggletails were seen rising to the top to breathe. A film of oil was then poured over the water, and the wiggletails could be seen struggling vainly to thrust their breathing apparatus through it. Balked there, they darted frantically about in all directions, to sink at last to the bottom and die of suffocation. It was a convincing illustration.—*Youth's Companion.*

A Note of Warning

The recent sad and painful death of a little girl five years old, sounds another note of warning to parents not to allow their children to play too freely with domestic animals, such as dogs and cats, nor to permit these animals to touch utensils in domestic use. The case of the little girl referred to puzzled the

physicians as to the real cause of her ailment. She died in great agony, and the autopsy revealed the fact that the circulation of the blood had been almost entirely suspended, owing to a cyst of hydatids being deeply embedded in one of the valves of the heart. The hydatids had infested not only the heart, but also the lungs and the liver. The little girl had permitted a pet dog to eat from her plate, and she was also in the habit of nursing it. It is believed that in this way she contracted the disease. Hydatid disease is of very frequent occurrence in Australia. It is caused by the eggs of the tapeworm of the dog entering the body, very often in the drinking water or food, and there forming the cysts which are characteristic of this disease, and whose dropsical enlargement causes pain and inconvenience. These cysts are usually formed in the liver, and their rupture and the consequent discharge of their contents into the internal organs frequently cause death. Dogs, cats, rabbits, sheep, and other animals have been found to have hydatid tumours. In the human subject hydatids has been found to be one of the most difficult diseases entirely to eradicate from the system once it has obtained a firm hold. In Iceland the disease is also very common, and it is estimated that one-seventh of all the deaths is attributable to this cause. Some years ago the health authorities issued a circular setting forth the dangers attending the practice of fondling domestic animals, and pointing out the necessity for sterilising drinking water obtained from places to which animals have access. The case we have just cited proves the caution to have been a timely one.—*Australian Signs of the Times.*

Father's Kneeling Place

Some children were playiny "hide the handkerchief." We sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement. After a while little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room, and tried to hide it under a cushion of a big chair. Freddie immediately walked over to him, and said in a low, gentle voice, "Please, Jack, don't hide the handkerchief there; that is father's kneeling-place."

"Father's kneeling-place!" It seemed like sacred ground to me as it did to little Freddie; and by-and-by, when the years roll on, and this place shall see the dear father no more forever, will not the memory of this hallowed spot leave an impression upon these young hearts, that time and change can never efface, and remain as one of the most precious memories of the dear old home?—*Selected.*

MISSIONS

Like Simon of Cyrene

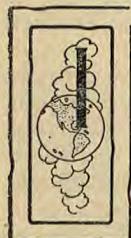
He knows; I do not know;
 But I know him!
 Why must I bear a cross not of my choosing?
 Why must I stand and breast the blinding
 arrows
 Of enemies I went not out to seek?
 Why must I be a hero, when I only wish
 To dream and loiter by some peaceful stream?
 Why must I work at what I hate, for bread,
 When all my longing is to work for love?
 Like Simon of Cyrene, I've thrust my face
 Inquisitive into the throng of life,
 And circumstance has seized me, and has
 laid
 On me the cross I did not ask or want!
 I do not know. Only this much I know:
 The devils cried, "Let us alone!" and per-
 ished.
 The cross is on all others, as on me;
 Bad men and good; on devils, on God, too;
 And must I take it up and follow Him,
 Or fall beneath it, crushed in self-contempt.
 O Christ! why is Thy cross laid on us all?
 He knows; I do not know;
 But I know Him!

—Frank Crane, D. D.

More Workers for Honan

Our Own Work in China.

(Concluded.)



IN response to an appeal from Elder Pilquist for association and help, the board sent word that Dr. A. C. Selmon, of the American Medical College staff, would join him. The promise was more than abundantly fulfilled, when, in the succeeding autumn, October, 1903, Dr. and Mrs. Selmon, Drs. H. W. and Mrs. Miller, accompanied by Misses Ericksen and Simpson, trained nurses, responded to the call. So large a company had not been expected, and insufficient provision had been made for the new missionaries; but with courage equal to the emergency the new recruits set to work to repair another house for occupancy. In the early summer the company separated to form four stations, the Misses Ericksen and Simpson remaining at the old home in Sin Tsai-Hsien to carry on the work but fairly begun there.

In spite of the many difficulties by which they have been beset, and the restrictions placed upon them by Chinese social customs, their work has gone quietly forward. From their little dispensary, relief for suffering has flowed into many homes; and they have made a good beginning in school work for girls in addition to the regular work for women. Work for men is carried on through an evangelist. It sometimes happens that a nurse is able to reach the people who are afraid to trust them-

selves to the doctor for fear of his surgeon's knife.

It was not an easy thing for men and women of only about eight months' experience in the Chinese language to undertake the remodeling of a Chinese family-compound of houses into a home. These structures are frequently built in a row of small houses around an open court. Sometimes, as in large, wealthy families, they consist of a series of courts surrounded in the same way. They consist of brick walls, and roofs probably of thatched straw, with no floors, chimneys, or windows that a Westerner would recognize. The lessee gains possession of these empty shells in whatever state of preservation or decay they happen to be in, at a stipulated sum for a stipulated term of years, and then proceeds to reconstruct the interior into a dwelling. Other buildings for school, chapel, dispensary, or whatever lines of work are to be carried on must be made ready as required. It is under such difficulties and with such privileges that our Honan workers have established themselves in their new homes.

At Siang Cheng, the Doctors Selmon have a good dispensary work, which affords a considerable income with chapel and school work. The work has been prosecuted carefully with a constant desire that it may lay a sound foundation for the future building.

In March of 1905, Mrs. Dr. Miller died at the station in Shang Tsai Hsien, where she with her husband had laboured so diligently for the preceding five months to convert a compound of six native houses, in a somewhat shambling and unsanitary condition, into a dwelling with rooms for helpers, chapels both for men and for the women, dispensary, and schoolroom. Since then another room has been repaired to accommodate the small hand press brought with them from America, and the publication of a monthly representative of the Gospel begun in the local Mandarin dialect.

In May of the present year, F. A. Allum and wife, of Australia, arrived in China to connect with the work at Shang Tsai, and thus Dr. Miller has been relieved from the solitary life he has been living for more than a year past.

Elder J. J. Westrup and wife arrived in China in September, 1905, and have been connected since that time with Elder Pilquist at his station in Lo Shan Hsien. Thus the total number of our missionaries in Honan province is eleven adults and three children.

God's Light in Advance of Missionaries

Our work at Amoy in the Fukien province sprang up quite unexpectedly among the natives, and a number of persons were keeping the Sabbath of the Lord before any of them were known to the missionaries. In response to an appeal for workers, W. C. Hankins and wife came out to take charge of the work at that point. One year later, last March, Elder B. L. Anderson came to labour in the Fukien province. The assistance of those faithful few who were on the ground waiting for their coming has been invaluable to the new missionaries. The same God who planted this work in the province of Fukien has also watered it so that in the short space of two years a faithful company of believers are ready, waiting to be organized into a church. In those days when the first native in Fukien had taken an open and decided stand, fearlessly forsaking position, reputation, and all for what he knew to be the truth; and when those who at the first stood with him had turned back as unwilling to pay the full price of the sacrifice, he sent the words of Ps. 102: 7: "I watch, and am as a sparrow alone upon the housetop." Faithful watcher! The God who sees in secret has rewarded him openly. He is no longer alone. The message to which he bore witness has run far out into the country where none had gone before, and in various places where, in former years, his fruitful labours as pastor had borne witness to a devoted life, little lights are shining—advance pickets of that Messenger of whom it is predicted, "The earth was lightened with His glory." Three out-stations with schools and chapels are conducted from the station at Amoy, and the calls continue to come from other untouched districts.

Literature Needed

Among a people of literary attainments, like the Chinese, the printed page will continue to be as it has been, a large factor in the dissemination of Gospel light. No doubt the present great influence of Japan over the Chinese has been acquired largely through the influence of the press. While the genius of Japan is western and modern, it is in no sense Christian, and a flood of infidel literature from that source is now flooding China. Acting on the principle that darkness is dispelled by light, and error is displaced by truth, there ought to be a counter-tide of evangelical and helpful literature set in motion. A large publishing work will be required to supply present truth

literature for our work. In the meantime the workers are busy with language study as a most essential preparation to an intelligent oversight of any acceptable literary work. Some tracts of original matter with several translations from the English, written in the universal book language of China, are in circulation.

China is awakening from the lethargic condition in which she has spent the past century, and we must rise to meet the higher demands in medical, educational, literary, and evangelical lines which this new era will make upon the missionary.

MRS. J. N. ANDERSON.

Canton, China.

OUR WORK AND WORKERS

The General Conference Council of the Seventh-day Adventist denomination received

March of Events

Five hundred deaths are reported in a Chinese theatre fire at Hong Kong, due to the igniting of explosives concealed under the floor.

The Emperor of Korea, owing to his having sent an embassy to the Hague Peace Conference to protest against the tyranny of the Japanese government over his person and kingdom, has been compelled to abdicate his throne in favour of his son.

In the struggle of the city of San Francisco, U. S. A., with the graft boodlers, the prosecution has succeeded in obtaining a plea of guilty from the boss, Abe Reuf, and has under indictment the mayor, E. E. Schmitz and many leading financiers of the city on the charge of bribery.

In the new Manchurian government since the evacuation of that province of China by Japan and Russia, many of the higher offices are held by Chinese instead of Manchus of the reigning dynasty. This is said to be due to the recent rebellion in China proper against the Manchurian dynasty, at present the ruling house.

The golden wedding of King Oscar II and Queen Sophia of Sweden was celebrated on June 6. King Oscar is seventy-eight years old and Queen Sophia is seventy-one. The King is a poet, classical writer and statesman and as such has no equal among the crowned heads of Europe. More, there has never been the least breath of scandal about his private life.

China is moving gradually forward to the abolition of opium-using by her people. According to the correspondent of the "Times," the last of the opium dens in Peking was closed on 10th May. "All the restaurants and houses of bad character in this city, where formerly the use of opium was universal, some time ago ceased to permit smoking on the premises."

The Governor Elect of Mukden Province, who has been the moving spirit in the anti-opium campaign in Peking, declares that in that province, and in the province of Canton, the public use of opium has almost disappeared. Since the issue of the new regulations, with only one or two exceptions, the Governor knew of no new office given to a known opium-smoker.

calls at the Gland, Switzerland meeting for over eighty new workers for the various mission fields of the World. China, Japan, India, South America and Africa stand at the head of the list.

A new Conference was organized in Chili, South America at the general meeting in that country March 29-April 7, 1907.

The new sanitarium, known as the Washington Sanitarium was dedicated at Takoma Park, a Washington Suburb, early in June. From photographs of the building it appears very well adapted to its purpose, surrounded by nicely graded lawns and in a wooded grove. Placed at the center of our work at Washington D. C., U. S. A. we believe it will have a powerful influence for good.

Visiting the different stations in the Japanese mission, Pastor F. W. Field reports courage all along the line. Five new converts were baptized. A number of others are awaiting the ordinance. In spite of persecution at home, and on the part of the government in some cases, the believers stand loyally by the Faith.

The granting of Universal suffrage in Austria-Hungary has resulted in a complete change of the party control of the empire. The socialist and clerical parties will now dominate the government. This may mean much to the liberties of the empire as the past few years has witnessed some hard struggles against tyranny in Austria. In the future a fine of three dollars will be levied on all qualified electors who do not vote. There were fifty thousand of these in the election just past.

A strong interest now hangs around the trial of Haywood in Montana, U.S.A. for the murder of the former governor. It is charged that he as the secretary of the labour organizations in the west instigated the murder and the man who actually committed the crime was put on the stand as a witness against him. The result of this trial is being eagerly watched by all parties as it has a strong bearing upon the workings of the labour organizations in America. The defense is working hard to remove the stigma that this trial has brought upon the labouring men of the west and their unions.

Concerning the troubles at Lisbon, Portugal mentioned in our July issue an exchange says, "Although the censorship of the press is strict, reports come by way of Madrid, Spain, that there is a widespread spirit of revolt in Portugal. Since the dismissal of Parliament the first of May, Premier Franco has governed by decree, which has aroused popular hatred. A recent journey of the premier from Lisbon to Oporto in hope of gaining popular indorsement for his policy, aroused instead great indignation, and he was hissed at every station. When the dictator returned to Lisbon, there was a serious riot outside the station. Women, with their aprons filled with stones, furnished weapons to the men, who fought for hours against the soldiers who fired upon them in return. Many casualties are reported."

Lord Cromer has left Egypt. When he went there as the British Consul General in 1883 he found the country a land of antiquity. This year when he left it to another he transferred to his successor in office, a new country, modernized and prosperous and with the prospects of a still stronger and better future. It is said in the *World's Work* for July that he has accomplished more for the success of Egypt than any man either past or present. The reason

for this success may be summed in up what he once told a friend: "When I came to Egypt, I made up my mind that the work was big enough for the life of one man, and that I would devote my life to it and not ask promotion or take promotion till I had made it a complete success." Such devotion to his duty brought its reward and it will bring reward in proportion to every man who stays at the helm till he sees the work a complete success.

From a recent exchange we note that Pope Leo XIII who died some years ago has never had a funeral in the Roman Catholic sense of the word. The funeral of this former pontiff was to have taken place in May of this year. It is said that the Vatican authorities are awaiting a more convenient season. When the previous pope Pius IX was buried there was a public anti-papal demonstration by citizens of Rome and the Vatican does not wish another such experience. Then too, the attitude which the King and Queen of Italy and other government officials are taking toward the Roman church is giving rise to hopes of closer and more friendly relations and it is hoped that they may be able to have a more pretentious showing in the near future.

"The progress of electrical invention is bringing great wealth to countries that have an abundance of water power. Norway is now beginning to utilize sources of power which have been running to waste for ages. A writer in the "Times" says: "Huge turbines driven by that costless force generate electricity which burns the nitrogen of the atmosphere to nitric acid. That is neutralized on the spot with lime, and the result is a fertilizer for our fields equal to that imported from the nitrate deposits of the Pacific slope. The Germans have been quick to seize upon this new and lucrative industry. Their great colour factories require nitric acid in large quantity, and are now investing some two millions sterling in the utilization of Scandinavian waterfalls. The same acid is the basis of all high explosives, so that Germany is securing an abundant supply of material for either peace or war. Norway finds in her water power, thus made exportable by science, a new and welcome source of wealth."

"The prohibition cause is making wonderful advancement in the Southern States of America, as will be seen by the following summary, condensed from the "Christian Advocate":—

"Mississippi takes the lead. In ninety per cent of her territory liquor has been voted out. All but five of the seventy-seven counties of Mississippi are prohibition counties. In all the others high licence prevails. It costs one thousand dollars a year tax to open a saloon in some, and in others one thousand five hundred dollars. In Jackson, the capital, not a saloon is to be found. In Arkansas fifty-nine of the seventy-three counties have declared for prohibition, while in a large percentage of the remaining counties local option prevails. Of the one hundred and one counties of Virginia, seventy-four have voted out whisky.

"A most astounding showing is made by the prohibition forces in Kentucky, the very name of which has for years been synonymous with intemperance. Ninety-six of Kentucky's one hundred and seventeen counties have declared for prohibition. A remarkable record has been won by the Prohibitionists in Georgia. Eighty-five per cent of the territory of that State is now under temperance rule. The saloon flourishes in but few of the larger towns and cities. Tennessee is a close second on this roll of honour. In only eight or nine of her larger cities and towns is the sale of liquor allowed. Texas, too, is fast coming over into the prohibition column. Out of her two hundred and twenty-four counties, one hundred and forty-seven are now in the prohibition ranks."

..... THE
Caribbean Watchman

S. A. WELLMAN - - - - - Editor.

W. G. KNEELAND - - - - - Asso. Editor.

EDITORIAL CONTRIBUTORS

P. GIDDINGS - - - - - J. A. STRICKLAND.

AUGUST 1, 1907.

In the garden of Gethsemane Jesus by prayer and self-renunciation gained strength for the victory of Calvary.

There is not a better way of serving others than in some act of self denial for their sakes. That which costs the giver nothing is of little value as a token of love to the receiver.

We cannot wear the crown of glory until first we bear with meekness the trials and crosses of life. First the cross and then the crown is the law of the heavenly pilgrimage.

We have a Great High Priest an advocate with the Father, even Jesus Christ the righteous. Not earthly priests, not earthly intercession, neither monks, nor nuns, nor the mass can make us right with God, but the blood of Calvary, the blood of atonement which is pleaded in our behalf by our own High Priest, Jesus.

Why will men pray to another when Christ our elder brother has admonished us, "Ask of the Father in my name?" Paul in Hebrews also says as elsewhere quoted, "For we have not such an high priest which cannot be touched with the feeling of our infirmities." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy." God never intended that man should go to man for help in the Christ life. Tell thy troubles, thy trials, the ills of life to the Lord. Seek Him and the promise is, "Ye shall find."

In the judgment of courts of this world justice is not always administered. Many times the guilty go free and the innocent suffer, and for many reasons, not the least being personal friendships, bribery, or knowledge of the weak points in the law.

There is a count sitting in the temple of God to-day also. The judge is there, the witnesses, and the advocate. The judge can read not only the records of a life but, as well, the thoughts and intents of the heart. Justice is being given, not perjured, bribed, or susceptible to points of law raised by lawyers to clear the guilty, but justice in its truest sense, the justice of God, true and infallible.

Jesus is there pleading on behalf of the repentant and believing. Angels are there with the records of sins forgiven or unconfessed. The decision is for eternity. No higher court of appeal. No way of escape except through the blood of Jesus Christ.

That count is sitting on the cases of men and women now. Are you ready when your case is called? "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccl. 12: 14.

"If we confess our sins (to him) he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If you would have health eat less, masticate more. If you would have a reputation for learning, talk less, read more. If it is stronger muscles you desire ride less, walk more.

In all nature may be read lessons by those who have troubled themselves to make her acquaintance. This is best accomplished, not by reading but by association.

We are pleased to note that "Coming King" so well and favourably known by the English speaking portion of the West Indies is now ready in the Spanish language. We plan to have a supply in this office as soon as possible, and we trust the Spanish fields will see that this book is scattered far and near among their peoples. It carries this message and is sure to bring many souls to the light of present truth.

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For September

THE CARIBBEAN WATCHMAN for September will contain excellent articles on the Law and the Gospel. The Scope, Character and Perpetuity of the law will be considered and What is the Gospel, and What is its Purpose. These subjects will be made very practical.

Beside the above we have the continuation of **The State of the Dead and The Law of Jehovah and The Witness of Prophet, Apostle and Jesus Christ.**

The Health and Temperance, Home, Missions, March of Events and Editorial departments will be included and filled with interesting matter.

Watch for it and be sure the agent calls. We want you to have it because of the good, substantial truths it will contain.

The School of Health is a new book just received at this office. It is not a doctor book but a work of reference on health topics; for the work of prevention rather than the cure of disease. It, however, has some excellent instruction on the treatment of simple diseases which are invaluable. The contents are (1) an introductory chapter on the needs of to-day in health lines and outlining the scope of the book, followed by chapters on The Human Body, Physical Development, Physical Deterioration, Beauty Culture, Healthful and Artistic Dress, Personal Hygiene, Aids to Pure Living, A Healthy and Comfortable Old Age, Household Hygiene, The Food Problem, Principles of Health cookery, Simple Food Recipes Foods for the Sick, Combinations of Food, The Feeding of Infants, The Feeding of School Children, Place of Fruits and Nuts in a Healthful Dietary, Nature's Food Filter, Popular Beverages and their Possible Effects on Health, The Smoking Habit, Alcoholic Stimulants, Common Diseases and their Hygienic Treatment, Hydrotherapy in the Home, Poisons and their Antidotes, Accidents and Emergencies.

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When Christ came to the world the first time, he came knowing that his was to be a life of unselfish devotion to the rescuing of others. He knew that at the end of those days He must be nailed to Calvary's cross, a sinless sacrifice for the sins of the world. By this means to be able to plead the cases of repentant mankind before the Father, having shed his blood, given his life, a ransom for our lives.

Soon He is to come again. He will appear this second time "without sin unto salvation." Heb. 9: 28. Those that have looked for Him will be taken by Him, and none other, for these are they that have stood the judgment test, been accounted worthy of heaven and are to be received up into glory. Read Luke 21: 36; Rev. 3: 5; Matt. 16: 27; Jno. 5: 28.

(Continued from page 8.)

stooped in waiting upon you and working for you.

To consult her and ask her advice in regard to whatever you are about to do, even though you have no doubt as to what your course should be.

To bear patiently with all her peculiarities or infirmities of temper and disposition, which may be the result of a life of care and toil.

—Youth's Instructor.

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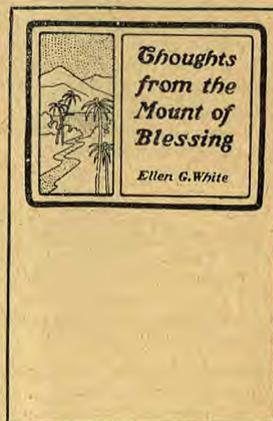
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