

GOD'S MESSAGE FOR TO-DAY

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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, October, 1907

No. 10



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THE CARIBBEAN WATCHMAN

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

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

No. 10

WALK IN THE LIGHT



HE Christian pilgrim is not left to walk in darkness, Jesus leads the way. Those who follow him walk in the sunshine of his presence. The path that the pilgrim treads is clear and well defined. Christ's righteousness goes before him—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his rearward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavour to win others to accompany him. Constantly receiving the light of Christ's presence, constantly he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. He who walks in the light cherishes no such spirit, but, by conscientious, consistent behavior, heeds the apostle's admonition to provoke his fellow pilgrims to love and good works. Those who have a careful regard for one another's needs, those who speak words of kindly sympathy, those who give thoughtful assistance to others, to help them in their work, encourage not only their fellow men, but themselves as well, because they thus become laborers together with God.

If it were not for the light that is given us from above, we could not follow step by step in the footprints of Jesus. Christ came to this world in order that we might have this light. He, is "the true light, which lighteth every man that cometh into the world." He, the Majesty of heaven, the Son of the living God, the One equal with the Father, came to our world to stand by the side of fallen beings, through his sacrifice giving value to humanity. Lower and still lower he stepped in humiliation, until it was impossible for him

to descend any lower. For our sake he suffered and died. While hanging upon the cross, he exclaimed, "It is finished." He had accomplished his work for us; he had become the propitiation for our sins; he had made it possible for us to be accepted of God through faith in the atoning merits of the Crucified One.

To "walk in the light" means to resolve, to exercise thought, to exert will-power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. Let no one rest satisfied simply in saying, "I am a child of God." Are you beholding Jesus, and by beholding becoming changed into his likeness? To "walk in the light" means advancement and progress in spiritual attainments. Paul declared, "Not as though I had already attained, neither were already perfect; but . . . forgetting those things which are behind," constantly beholding the Pattern, I reach "forth unto those things which are before."

To "walk in the light" means to "walk uprightly," to walk "in the way of the Lord," to "walk by faith," to "walk in the Spirit," to "walk in the truth," to "walk in love," to "walk in newness of life." It is "perfecting holiness in the fear of God."

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves! Let each one take heed to himself. Charge not upon others your defects of character. Talk light; walk in the light. "God is light, and in him is no darkness at all." Study not how to please self. Lose sight of self, and behold the multitudes perishing in their sins. Gather to your souls the courage that can come only from the Light of the world. Forgetting self, help the many who are within reach around you. Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please him. His excellence will help you to be Christ-like. Ever stand ready to lift up the hands that hang down, and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ's glory revealed through your good works.

God will honour and uphold every true-hearted, earnest soul who is seeking to walk before him in the perfection of Christ's grace. He will never leave nor forsake one humble trembling follower of his. He will work in the hearts of those who receive him, making his children pure and holy, by his rich grace qualifying them to be labourers together with him. With keen sanctified perception they will appreciate the strength of his promises, and appropriate them, not because of any worthiness of their own, but because by living faith they avail themselves of the benefits of Christ's sacrifice, and receive the robe of his righteousness.

My fellow traveller in the Christian way, as you walk in the light, pray, simply trusting in Jesus your Redeemer. Walk so that your life will reflect rays of light to others. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just,—a "shining light that shineth more and more unto the perfect day." MRS. E. G. WHITE.

The Joy of Victory

Victory,—the word itself implies a struggle, a conflict, for where there has been no strife there can be no victory; and the harder the battle the more joy and glory there will be in overcoming.

There is something so fascinating about victory, that there is nothing in all the world that thrills and stimulates the soul of man more than to know that through successes and failures oft repeated, he has, at last, become a real victor.

In this life of ours we all have conflicts, the burden of life is upon us, and whatever our position there is strife to meet from within and without. To the Christian, the most desperate warfare is that which comes from within, and the Wise Man says that "He that ruleth his spirit is mightier than he that taketh a city." Hasty tempers, evil speaking, inclination to tell that which is not true and many more evil tendencies with which we are all familiar, are the enemies which we all have to meet, and it takes all the force of character which we are able to muster to become victors over these propensities.

We know of a young man possessed of a fiery temper which often causes him to say and do things which he afterward very much regrets. Many have been the battles fought with self on this stern

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battleground, and when he gained a victory by resolutely refusing to utter the hateful words which came to his lips, his whole face would be radiant with joy, and for days his life has been brightened with the joy of that victory.

If you want to experience in your life the real essence of joy, just make yourself a conqueror in the name of the Lord, over your evil habits, and however fierce the conflict, never give up until you have won, and the knowledge of that victory will give you a legitimate self-respect and joy and fill you with a desire to help others over the same hard battle that you have experienced.

A man said to me not long ago, "I am a strong man, but that little thing (and he held up a cigar to my view) is stronger than I am and in spite of myself I am a slave to it." I felt sorry for the man, sorry in my soul, and who would not? For man with all his God-given endowments was never meant to be a slave. The only master worthy of obedience from him is the great God who created him. How unspeakably sad then, to see him the willing or unwilling slave to unholy appetites or evil propensities.

Let us seek God and assert our rights as His children to conquer evil and know continually in our lives the joy of victory.

LILLIAN S. CONNERLY.

A Guiding Voice

A TOUCHING story comes to us from Minnesota. A farmer living on the edge of one of the lakes of that State started to cross it in a small sailboat one evening after dark. The wind changed, and a gust overturned the boat when he was in the middle of the lake. The surface of the water was covered with large masses of floating ice. The farmer was an expert swimmer, and he struck out boldly toward the shore, where he thought his house stood, but he grew confused in the darkness; the ice formed rapidly over the whole lake.

He was in a small, quickly narrowing circle, in which he beat about wildly, the

chill of death creeping over his body. He gave up at last, and was sinking in the freezing water, when he heard a sound. It was the voice of his little girl calling him: "Father! father! He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought, "If she would only call once more! But she will be frightened at the dark and cold. She

shore and home at last. But if my dear little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

What a multitude of souls about us, like that poor man, have lost their balance, and let go their grip on the life-boat, are struggling amid the cold, icy waves of sin, soon to sink to the bottomless pit and be forever lost, unless some one goes as near to them possible, and calls them in the right direction. Just one word spoken in Jesus' name may show them the right way, and be the means of their salvation.

Dear brother, the sound of your voice, the words you may speak, the kind action you may do, may show some fallen brother the right way home. O let us not be weary in well-doing, for in due season we shall reap if we faint not!—*Christian Observer*.

The Bible Name for the Locomotive

Among Oriental Jews there is a widespread belief that the recent opening of the railway from Joppa to Jerusalem is a sure precursor of the coming of the Messiah.

The foundation for the opinion is said to be Isa. 66: 20: "They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in letters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord."

The Hebrew word which is translated "swift beasts" is *Kirkaroth*. The roots of this word are found in 2 Sam. 6: 14, in connection with David's peculiar swaying dance, and also in the common Hebrew word for furnace. Hence the derived meaning, "a swaying furnace."

As the prophet in holy vision was permitted to look down the stream of time and view the ingathering of the Israel of faith, among the many different vehicles used by God to bring people into contact with the truth was a very strange and rapid conveyance, the forepart of which swayed and carried fire. So he called it "a swaying furnace." What a picturesque expression for a locomotive in rapid motion!

H. E. A. MINCHIN.

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The Working-time.

LUKE 14: 16.

C. P. WHITFORD.

F. S. STANTON, Mus. Bac.

1. A cer-tain man made a great sup-per, The rich were in-vit-ed to come;
 2. So, in-to the highways and hedge-s, And in-to the dan-ger-ous street,
 3. So, sing-ing, and pray-ing, and work-ing, We'll re-scue and save all we can;
 4. Re-war-d is a thing of the fu-ture, Its glo-ry will soon be re-vealed;

Ex-cus-es were man-y among them, And to the King's feast there came none.
 Wher-ev-er a broth-er has fall-en, Wher-ev-er a sis-ter's in need;
 Un-self-ish-ly la-b'ring with Je-sus, In up-lift-ing poor fall-en man.
 The roy-al gift has not passed by thee, Nor Je-sus His prom-ise re-pealed.

REFRAIN.

Then came the mes-sage, Then came the mes-sage, Bring in the poor and the blind;
 There we will la-bor, There we will la-bor, There we will work and will pray;
 Yes, we will la-bor, Yes, we will la-bor, Yes, we will work and will pray,
 Cour-age, dear worker, Cour-age, dear worker, Let not thy heart sor-row more;

The Mas-ter will glad-ly receive them, Tell all to come free-ly and dine.
 We'll lift up the fall-en, and point them To Je-sus, the Life and the Way.
 We'll lift up the fall-en, and point them To Je-sus, the Truth and the Way.
 Be faith-ful a lit-tle while lon-ger, The working-time soon will be o'er.

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will go in and shut the door." But just then came the cry loud and clear: "Father!"

"I turned," said the man afterward, in telling the story, "and struck out in the opposite direction, I had been going away from home. I fought my way; the ice broke before me. I reached the

The Condition of the World To-day

THE attention of many individuals is being aroused to carefully consider the significance of the many events that are appearing on the world's horizon. Whither are we drifting? Toward universal peace or war and revolution? What do the present world conditions indicate respecting future events.

Let us consider some of the events in the earth which show that the history of this world is fast closing. A glance at the political world shows that the nations are,

Dreaming of Peace But Preparing for War

Let us compare present day conditions with the Word of God. "And many nations shall come and say, let us go up to the mountain of the Lord. Nations shall not lift up sword against nation, neither shall they learn war any more,—for all people will walk in the name of his god." Micah 4: 1-5. While the nations are professing their desire for peace, the Lord speaks as follows of the actual conditions which will prevail in the world in the last days. "Proclaim this among the Gentiles, prepare war, wake up the mighty men, let all of the men of war draw near; let them come up; Beat your plowshares into swords and your pruning hooks into spears; for the day of the Lord is near." Joel 3: 9, 10, 14.

At the very time the delegates were assembled in Peace Conference at the Hague, the startling information came, that the recent experiments in aerial navigation may still increase the horrors of war, and the difficulties in securing the disarmament of nations. In the first place the atmospheric boundaries of the nations must be fixed; and limitations placed upon aerial navigation, or the military forts and large navies would soon be unable to protect their respective countries.

In a recent interview on this subject Major Baden-Powell said "The possibility is that if air-ships become common, wars would be no more on land. Armies would be useless, for what would be the good of men marching over the country with their enemies in air ships hovering over them and watching their every movement? England must rule the atmospheric waves as we rule the waves of the sea." Thus we see that should this means of navigation become feasible, no doubt various complications would arise which would far from tend toward peace among the nations.

Something more than legislation is

required to bring in the millennium of peace and safety so much talked about. For, while individuals will take advantage of the weakness and ignorance of each other for their own selfish interests, nations are likely to do the same; for as the Russian delegate at the Peace Conference put it, "Nations are living beings just like individuals with the same passions, aspirations and feelings. Any plan for the disarmament of nations must be accepted by the individuals composing those nations. The principles of love and peace as laid down by the Author of Peace must be planted in individual hearts and this work can never be accomplished by national regulations.

Moral Conditions a Sign of the Times

Nowhere perhaps are the signs of the last days more strikingly manifest than in the moral and Social conditions existing at the present time. While this is a time of great profession of morality, uprightness, integrity and honesty, yet we find these qualities of character sadly lacking when individuals are put to the test.

Not in one city or one country alone is this increase of crime apparent but in every city, in every land, crime and vice are spreading like a mighty epidemic.

Bribery is corrupting legislatures and city counsels, and vice and crime of the worst sort have been turned into business enterprises. We hear much about the crime of those cities which have recently been visited in a signal manner by earthquake and disaster, as being worse than other cities of the time. But these cities which have suffered the displeasure of God, are not wholly different from other cities of the same size and situation. As Christ told the people of His day concerning those upon whom the Tower of Siloam fell and slew them; "Think ye they were sinners above all men,—I tell you, Nay; but except ye repent ye shall all likewise perish." Luke 13: 4, 5.

The Church Decadent

The church should be to those seeking the way of salvation what the lighthouse is to the storm tossed mariner; but if that light becomes dim, how difficult and dangerous for those travelling the stormy seas of human experience to reach their desired haven. Only a few of those occupying the important position of watchmen seem to be awake to the signs that foretell the second advent of Christ and the end of the world; and are willing to give the warning to the

people of the approaching day of Judgment.

Because of failure to rebuke the sins of this pleasure loving age, the church has lost much of her power to rescue sinners from the error of their ways; and at the present time instead of seeking for a revival of the purity and power of the apostolic days, we find the church bidding for worldly patronage, and the aid of earthly governments to help accomplish the much needed reforms in the church and society in general. The clergy often seem more anxious to obtain religious legislation and the strict enforcement of Sunday laws and other measures favouring the church, than they do in seeking to bring about a revival of genuine piety and proper respect for the holy law of God. They are forgetting God and trusting in the weak arm of flesh to guide and defend the church in time of trial.

These things again remind us that the perils of the last days are right upon us; and many of those who should be prepared to explain the significance of passing events from the scriptures are openly denying the inspiration of the Bible and the fulfillment of prophecy, which is as a light in a dark place to guide the children of God.

Will honest souls be allowed to go on in ignorance of the true meaning of the events now taking place in the world? We answer, No! The seals upon the prophetic books of Daniel and Revelation, preserved for the special consideration of this generation, have been broken, so that "many shall run to and fro and knowledge shall be increased." "Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Dan. 12.

The everlasting gospel presents the only remedy for the existing conditions in this sin-cursed earth. God is now sending his warnings to this earth, and we may accept His everlasting gospel of salvation and be saved from the confusion and strife of this world.

W. G. KNEELAND.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

GOD'S MESSAGE FOR TO-DAY

HAS God a special message for this generation? Is that message being heralded to the world to-day? These and other questions growing out of such a suggestion will, if definitely answered in that affirmative be of more than passing interest to our readers as it will vitally affect the spiritual life of all people.

That the moral and spiritual conditions in the world are such as to call loudly for a divine interposition in behalf of righteousness is made evident by the facts presented elsewhere in this journal. That the world can positively look for such a message is evinced by the story of the ages; for whenever in the course of human events the condition of this world's moral atmosphere has reached the limit of God's forbearance, whether in the days near or long past, God has ever had his agencies ready to sound a trumpet call to all people to return unto him in righteousness.

Those who have carefully studied the prophecies as they have been presented from time to time appreciate the fact that we have reached the time of the end, and that the second coming of Christ is an event that awaits this generation. Further that it is the burden of all scriptures that in the days preceding that coming, the spiritual and moral conditions will be perilous in the extreme. That the Lord made ample provision from eternity for the maintainance of his glory, and for the recovery of misguided humanity in these trying times, we will now proceed to verify. We call attention to the statement found in Revelation, chapter fourteen. In the 14th verse we read, "I looked and behold a white cloud, and upon the cloud one sat like the son of man, having on his head a golden crown, and in his hand a sharp sickle." Compare with Rev. 1: 7; Acts 1: 9-11; Matt. 24: 30; 25: 31.

In this scripture we have brought to view that glorious event which God has ever associated with the closing up of this world's history. The coming of Christ as here brought to view, is associated with an historical outline in symbols, presenting to the world the great controversy that was to take place throughout this dispensation between Christ and Satan—Between the church and a man-moulded system of salvation as represented in the beast and his image.

This outline begins with the opening of the 12th chapter of Revelation. Taking up the course of events beginning at a time, just prior to the birth of Christ, and carrying us down the centuries of the christian age, in chapters 13

and 14 to the second advent of our Lord.

First we have the church symbolized by the woman (Rev. 12: 6, 14, 17). Christ, the man child, see verses 2, 5; Satan (verses 3, 4, 9,) who wages his ceaseless warfare against the church to the end of time (verse 17). In chapter thirteen we have the beast and his image, symbols of the two great religious systems that dominate the latter and greater portion of the Christian Era, and are living, as two forces when time ends. The Beast stands for that great, false, ecclesiastical system, which came as the result of the falling away, during and following the days of the Apostles (see 2 Thess. 2: 3-7) and finally culminated in a union of Church and State. Its religious denomination dates from the early part of the sixth century. The career of this religio-political power was checked by the work of the reformation and for that reason is represented as receiving a deadly wound, but near the end it will regain its prestige.—"Its deadly wound was healed."

The two horned beast represents that which finally becomes another religio-civil power and dominates the earth in union with the beast during the closing days of time. This power arises out of the great religious bodies that sprang up after the reformation. Like the early church they ran well for a time. They protested against the entrance of the civil into the religious. The two horned beast originally represented a free people, who held the Church and State separate. They were lamb-like, innocent, pure in their profession. It recognized every man's right to worship according to the dictates of his own conscience. But this is not always to last. "He spake as a dragon." They forsook the first principles. They formed a union with the state. That would be an "image to the beast," a likeness to the first apostasy. Civil laws relative to and regulating man's duty to his Maker are called for, enacted and enforced. "The deadly wound" is thus being and will be healed. The masses of the world will thus become once more a unit in the enforcement by the civil code,—their conception of righteousness.

All this however will be a drastic deception. Will become world-wide and embracing every form of unrighteousness and the extent to which it is carried is clearly stated in this and other scriptures. Surely after so clearly revealing the state to which the world will finally drift *it cannot be otherwise* than that Our God, whose name is "wonderful," "Counselor," will sound a mighty note of warning in

a world-wide message of love and tender mercy to all people. And so it is.

First—Fix definitely in your mind that this Three-fold Message with its warnings, is the proclamation of "the Everlasting Gospel" "to every nation, and kindred, and tongue, and people."

Secondly—It is a time message. It announces that the "hour of God's judgment is come." The judgment began in 1844 at the end of the 2300 prophetic days of Dan. 8: 14. (See issue of August, 1907) and is thus definitely pointed out as belonging to our time.

Thirdly—Consider how clear cut are the words of warning against the world-wide man-made forms of worship represented in the beast and his image,

Fourthly—These messages are to all the world, and are the clear, definite, living phases of the gospel at the time of Christ's Second Coming and are God's agencies to prepare the world for that event.

Fifthly—Verse 12 says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," taken together with the last verse of Rev. 12, definitely fixing the character of the people who are called to make this world-wide proclamation.

Yes, God has a message for to-day. That message is the grand old gospel,—"The Everlasting gospel" which is the power of God unto salvation to every one that believeth." And this is the fulness of Heaven's living stream that will bring relief in rich measure to every sinsick, weary soul and healing to this life's polluted stream however turbid with sin. The gospel that, although it heralds to all people its message of warning in a mighty voice and threatening, carries in its bosom the fullness of the divine remedy for every ill that may overtake misguided humanity.

It is the Gospel of liberty that grants to all people the right of choice and the privilege of worshiping or not worshiping. That saith to all, "Choose ye this day whom ye will serve." "If any man will come after me let him deny himself, take up his cross and follow me." "Whosoever will, let him take of the water of life freely" and "If any man hear my words, and believe not, I judge him not."

This message calls upon all to turn away from that deadly miasma of fear of man, to the fear of God; from the glorifying of the man, to the giving of honour to God to whom all glory belongs. From the worship of the temporal, to the worship of the creator, the living and true God. The message brings every soul face to face with the judgment which witnesses to the need of a preparation that we may not fear to meet Christ at his coming in Glory. It declares to all people the fall of that system which is ever the representative of the human Babylon. Fallen because she

made (forced) all nations to drink of the cup of human speculation and perverted Christianity, in union with the powers of earth.

This message gives warning against the worship of the Beast and his image. That great human combination that has arisen as a result of following the traditions of the fathers, and pampering to the world and the speculation of self-seeking men. It sets before the world the danger of receiving that mark which is the sign of apostasy, the seal of the power, the rival of the sign or seal of God. The threatening that God brings to bear against this combination and mark has no parallel in scripture. It will be a visitation of God's unmingled wrath upon all

those who give no heed to his final overtures of Mercy. The wine of God's wrath here threatened is more fully set forth in Rev. 16. The seven last plagues fall upon the generation that hear this message proclaimed.

Does not the language of this message appeal to you? Does it not touch a cord in your heart that will cause you to give the matter careful and prayerful attention? Can we let such warnings pass us unheeded? Be not deceived—you need not be. The warning is given that you may escape. Thy Master and Lord appeals to you and we entreat you in the name of him who gave the Revelation. Rev. 1: 1,

D. E. WELLMAN.

THE SEAL OF GOD

EVERY power that promulgates a law must have authority to do so, and the law, in order to be operative, must have a seal upon it or within it that shows the territory of the one giving the law.

Does the law of Ten Commandments contain such a sign of authority? Does the law that was given by the Lord Himself contain a seal or a sign by which all the world, yes, by which all the universe of worlds, may know of His power to give the law in the territory of which He is the rightful ruler?

The law of the Lord as proclaimed by Him from the top of Mount Sinai is to be found in the first part of the twentieth chapter of Exodus. The last five of the commandments of this law do not contain at all the name of the Lord Jehovah who gives the law. Each of the first five makes mention of the Lord, but if you will take out the fourth, or Sabbath commandment, you will see that none of the other commandments, give a description of the One making the law, nor tell the territory over which He rules, nor define His power. The fourth commandment, however, is ample and clear upon all these points. Let us read it together and note what it says:

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

First, we are called upon to "remember the Sabbath day;" then we are told that the Sabbath is the "seventh day," and further we are told that neither ourselves, our family, nor our beasts are to work on that day. Then follows the sublime declaration that the One who proclaims this law is no less a personage than He who is the Creator of all things;

He made the heavens and the earth. And being thus the mighty Creator, He tells us that this is the "wherefore" of His giving this commandment to observe the Sabbath, and His authority to give the Sabbath commandment is His authority for giving all the rest of the law.

When a general law is promulgated in this country, the law itself states it was made by the Parliament of England; when the United States proclaims a law, it is said that it is done by Congress, and so on through all the nations. And when the great God of the universe proclaims His law, He upholds His right to do it by directing our attention to the fact that He is the Creator, and therefore He has the right to be the Lawgiver.

And so He says in His word, "Verily ye shall keep My Sabbath; for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Ex. 31: 13. And through His prophet Ezekiel He twice over repeats the same thought that the Sabbath is the sign of power by which we are to know the Creator. He says, "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20: 12, 20.

Observe that the Scripture tells plainly that the Sabbath is God's "sign" by which we may know Him. This fact is repeated and emphasized. God does not repeat and emphasize things that are of only ordinary importance. It must be that only special things are thus to be emphasized.

The Sabbath is much more than a mere day of rest. It is the "sign" of God's authority and of God's power. It

is the "sign" by which we may know that He has the ability to sanctify us and fit us for the joys of eternity. The Sabbath is much more than a religious dogma or part of a creed. It is the sign of God's power, it is the seal of His authority. Then, when under the proclamation of the third angel's message, a people is developed who "keep the commandments of God, and the faith of Jesus" they will of necessity be keepers of the true Sabbath of Jehovah. For, as recently shown in this paper, they are to be worshipers of "Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7.

Sabbath-keeping, then, is far beyond and much broader than the mere resting from labour on a given day of the week. True Sabbath-keeping brings us in touch with the creative power of the Creator Himself. For Sabbath-keeping is God's sign to us that He doth sanctify us. His word says it and it is so.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10. We are "created in Christ Jesus." The converted man is a new creation. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 1 Cor. 5: 17.

Then when we receive the Sabbath as the memorial of God's creative power it becomes much more to us than a memorial of the creation of the heavens and the earth; it is a sign to us of the power of God in creation, and that He is therefore able to and does create us anew in Christ Jesus. And thus do we see when we accept the Sabbath upon God's plan as given in His word that it has a broad, soul-satisfying and soul-uplifting power and significance in it.

But do not fail to note that if we would enjoy the blessings of God's plan of Sabbath-keeping we must be created anew; we must have the seal of the Sabbath truth impressed upon us by the Lord's great Sealer, the Holy Spirit of promise. "In whom [Christ], having also believed, ye are sealed with the Holy Spirit of promise." Eph. 1: 13. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." Eph. 4: 30.

The Holy Spirit is the agency that God uses in sealing us, and the sign or seal of His power of creation—His creation of the universe and His creation of us as individuals anew in Christ Jesus—is His Sabbath that He Himself has instituted. He is the Creator, and He has given a memorial of His creative power. Will we receive it for all that it is?

With these thoughts before us we can readily see the force of the following prophetic utterances: "Bind thou up the testimony, seal the law among My disciples. And I will wait for Jehovah,

that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom Jehovah hath given Me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." Isa. 8: 16-18. Heb. 2: 13 quotes a part of the foregoing verses and makes the application to the Christian dispensation. Then one work for Christ's followers in this dispensation is to restore the seal to His law, and we have already learned that the Sabbath commandment is the sealing portion of that law.

And, coming as the grand climax, we find that in the view that John had of the remnant church that would pass

through the struggles incident to the stubborn efforts of Satan in the last days, he "saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." Rev. 7: 2, 3; 14: 1.

ASA O. TAIT.

Master. "Think not that I am come to destroy the law, or the prophecies; I am not come to destroy but to fulfill; for verily I say unto you that one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. Read also Rom. 7: 12; Jas. 2: 12; 1 Jno. 5: 3.

The apostolic church believed in Christ's second coming to gather His people unto Himself. "Let not your hearts be troubled, ye believe in God, believe also in Me. In my

Christ's Second Coming father's house are many man-

sions; if it were not so I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Jno. 14: 1-3.

"For as the lightning cometh out of the east and shineth even unto the west, so also shall the coming of the Son of man be." Matt. 24: 27. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13. Read in the same connection Rev. 1: 7; 22: 12, 20; 14: 14; 6: 13-17; 2 Pet. 3: 1-13; Heb. 11: 10, 16, 39, 40; Jas. 5: 1-8; Acts 1: 10, 11.

The early christians believed in the resurrection as the consummation of their hope of eternal life, and their entrance into the better land. "Behold I shew

The Resurrection you a mystery; 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. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54. Read with the foregoing these texts, 1 Thess. 4: 14-18; 1 Cor. 15: 12-23; 2 Cor. 4: 14; Heb. 11: 39, 40.

They believed that the dead sleep in their graves until the resurrection, as note the foregoing scriptures; and that

The Sleep of the Dead God does not give the re-

ward of righteousness or un-

righteousness until the final day of reckoning. "And all these having obtained a good report through faith obtained not the promise, God having provided some better thing that they without us should not be made perfect." Heb. 11: 39, 40.

The primitive Christians believed in brotherly love and Christian unity. "That they all may be one, as thou, Father, art in me, and I in thee, that

they also may be one in us: that the world may believe that thou hast sent me."

Jno. 17: 21. "One Lord, one faith, one-

THE CHURCH'S NEED

THERE is growing feeling of longing for something better in a portion of the religious world which it seems impossible to satisfy. The empty form, with an accompanying lack of power from on high, is driving multitudes away from the churches into the world, into infidelity and consequent denial of all the principles of Christianity. On the part of a consecrated few this comes as a source of bitter remorse and they with earnest desire are seeking to know the reason why the church has not the power of those early days when it drew from all walks of life, from both sexes, from rich and poor, high and low, and made them as one flesh and consecrated their lives in faithful service to a Divine Master.

The situation in the church to-day be due to but one condition or set of conditions. It is consequent upon a departure of the church from the pure teachings of the Master Teacher, from the Word of God, from divine command

The Cause and instruction. Never in the history of the people of God has there been revealed

an instance of a single soul being deserted by the angelic ministers of the Most High unless that individual has first forsaken God's spoken commands. Even then He doth not "afflict any willingly." Nor does He leave them to their fate without repeated calls to repentance and warnings of the wrath to come. Even so the conditions to-day within the church do not exist because God has not done His duty or is slack concerning His promises but because of a departure without a subsequent return by those who profess to be His children.

In the early church the teachings of the Word of God were taken as literal and binding. There was no criticism of the instruction therein recorded. The Saviour himself quoted that word in defence of His life and mission. His ans-

wer to the taunts and questionings of the Pharisees was a plain, "It is written." His reply to the temptations of Satan called out an appeal to the same sacred instruction. He reiterated again and again that the Scriptures were for their instruction as witness the following. "If they hear not Moses and the Prophets neither will they be persuaded tho' one rose from the dead." Luke 16:

The Early Church 31; 11: 28. A departure from Scripture is the equivalent of a departure from God and faith in things eternal is founded on that Word. "Faith cometh by hearing and hearing by the word of God."

Consequent upon the above named conditions it is apparent to all that the only way in which the church to-day can recall the past experiences of God's people, the only avenue by which she

The Remedy can receive the blessings of the early church is by a return to a belief in and a practice of the teachings of apostolic days. If the church is willing to do this, and is willing to leave the theories based upon "science falsely so called" for the direct and truthful statements of the Word, there lie before her those blessings enjoyed by the early church and those manifestations of power which followed her disciples in their labours for their fellow-men.

What the Early Church Believed

The early church believed the Word of God to be infallible truth. "All

The Scriptures Infallible scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Read also Acts 20: 32; Rom. 15: 4; Heb. 4: 12; 2 Pet. 1: 21.

The church of apostolic days believed in the binding obligation of every precept of God's Law, as did also our

baptism, one God and Father of all, who is above all, and through all and in all." Eph. 4: 5, 6; 1 Cor. 1: 10; 2 Cor. 13: 11; 1 Pet. 3: 8.

They believed in baptism by immersion, and taught it by example and precept. Acts 8: 36-18; Rom. Baptism 6: 3, 4; Col. 2: 12.

They believed in the work of the Holy Spirit, God's power in the performance of miraculous healings and claimed that power and exercised it to forward the work of God. Matt. 3: 11; Acts 2: 1-4, 38-41; Acts 11: 15, 16; Heb. 2: 4; Mark 16: 17, 18.

If to-day the church of God will give earnest heed to the teachings of the Word; if in place of preaching man-made theories concerning truth, of presenting infidelic sophistries from the pulpit, the ministry would heed the instruction of the apostle to Timothy,

"Preach the word," and the God's Call for Christian world will but seek this Generation to know and to do God's will as revealed in that Word, there is no question but that God stands as ready in these latter days to pour out his spiritual blessings for the building up of the Church of Christ as He did in primitive times. God's message for to-day is for just this purpose. "Come out of her my people;" out of Babylon (the confusion into which the professed church of God has fallen) is the cry of the message. "Fear God and keep His commandments," is a repetition of the call and all along the line is repeated

the earnest entreaty for the Christian world and the whole world to return to God, to His word, to obedience to His commands. It is the only safe course, the one course which will lead us to the apostolic blessings. Of the people who answer that call it is said, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." "In their mouth was found no guile, for they were without fault before the throne of God." Rev. 14: 12, 5.

Oh, for apostolic power, apostolic Christianity. It is finding its place in some hearts and the life makes it manifest. It is working its work in their daily ministrations, but the call is not to one, or two, but to us all. Dear reader, do you not desire the return of those days to yourself, to your life? The way is plain, but the road is rugged. Yet in that path is peace and joy in the Holy Ghost; in it is righteousness and life. Shall we not accept the call; shall we not meet God's entreaty with humble heart and true desire and take up His service? It is primitive Christianity, Bible truth, Christian unity, the leadings of the Holy Spirit of God, and obedience to all the instruction of God which will save us from the downward drift of to-day. Will you, oh, will you wait until to-morrow? "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

W.

we come to (3) the Heaven of heavens, where God is.

Did Christ's promise to the thief of being with Him in paradise fail? No; all Christ's promises are yea and amen. The truth is, the thief knew better theology in this matter than many. His request was: "Lord, remember me, when thou comest into thy kingdom—not when thou goest. The pardoned thief knew Christ must first come into His kingdom—the kingdom for which, you and I pray—'Thy Kingdom Come.' It has not come yet, and will not before the end comes. Dan 2: 44, 45; 7: 27; Rev. 11: 15. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

The thief was orthodox. Christ understood his request, "Remember me when thou Comest into thy kingdom;" and he understood Christ's reply, "Verily, I say unto thee, to-day shalt thou be with Me in paradise." Luke 23: 42, 43. The only seeming difficulty is the pause after 'thee' instead of after 'to-day.' Rightly read, "Verily, I say unto thee to-day, thou shalt be with Me in paradise." 'To-day' modifies 'say' and not 'shalt be.' The explanation is as given by Webster's Unabridged Dictionary, the American Encyclopaedia and others: "The ancients were unacquainted with punctuation; they wrote without any distinction of members, periods, or words. The modern points came into use very gradually after the invention of printing, in the sixteenth century by Manutius of Venice."

J. H. McCulloch, M. D. says: Persons unaware of the manner in which the ancient manuscripts were written, must be informed that the Scriptures were originally written, not only without points, but also without separation of the words from each other."

If the thief's request was: "Remember me when thou comest into thy kingdom," and "Thy Kingdom come" is still future, and if Christ's reply to the thief was compliant with that request, that compliance cannot but be future also; for if the request and the reply are equal to the same thing, they are equal to the same time. A possession which the end of the world brings can not be entered into before the end of the world comes.

"When the Son of Man shall come in His glory and all the holy angels with him, then shall he sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

If the request was for the future, the reply is for the future also, and if the reply is for the future, 'to-day' can not apply to it; in other words, Christ did not say to the thief, "To-day thou shalt be with Me in Paradise" when the coming into Paradise was at the end of the world. No more than I could say to my child in Dominica, "To-day thou shalt be with me in British Guiana six days hence." That is a contradiction of time. It is an impossibility. If it is 'to-day' it is not six days hence, and if it is 'six days hence' it is not 'to-day.' But if the boat in which we embark takes just six days, is scheduled, contracted not to get there before 'six days hence,' we cannot get there 'to-day.'

"To-day" therefore does not belong to 'Thou shalt be with me in Paradise,' but to "Verily, I say unto thee." 'To day' modifies 'say' and not 'shalt be.' So that rightly understood and read, Christ's meaning is consonant and consistent with the request and all Scriptures on that subject.

"Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee to-day, thou shalt be with me in Paradise."

PHILIP GIDDINGS.

THE STATE OF THE DEAD

BUT did not the repentant, pardoned thief go to Paradise with Christ that day? No!—for the reasons already given and the following:

David had foretold concerning Christ "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psa. 16: 10. Peter applying that Scripture in Acts 2: 27 repeats those words. Now, the word which in Psa. 16: 10 is translated 'hell' is the Hebrew *Sheol*, many times translated *grave*, as in Gen. 37: 35; 42: 38; 1 Kings 2: 6; Job 14: 13; 17: 13; Psa. 6: 5; 49: 15; 88: 3; 89: 4; and numerous other Scriptures. The word in Acts 2: 27 for 'hell' is the Greek *Hades*, sometimes translated *grave* as in 1 Cor. 15: 55. The word 'hell' as used here in Psa. 16: 10 and Acts 2: 27 is only an equivalent for 'grave,' for Christ's soul did not go into hell-fire, but if it went to the hell of those theologians it did go into the fire, for that kind of hell is nothing but fire.

But Christ's soul did go into 'hell,' which in this connection simply means the grave.

To forestall the objection some might take to the statement of one's soul's being in the grave, it should suffice to reply with such Scripture: "Redeem my soul from the power of the grave." Psa. 49: 15 "Deliver his soul from the hand of the grave." Psa. 89: 48. "Thou hast brought up my soul from the grave." Psa. 30: 3.

"Thou wilt not leave my soul in the grave," but it went there until the third day when God raised Him. Till then He was nowhere else than in the grave. The thief did not go with Him to Paradise that day of the crucifixion

then, unless Paradise is in the grave or in hell! But Paradise is not there.

When He appeared early Sunday morning to Mary, and she learning it was He, made to touch Him, "Jesus saith unto her, Touch Me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jno. 20: 17.

Up to Sunday morning He did not ascend yet. He did ascend though that same day before He met with them that evening. Jno. 20: 17-20. For whereas that morning He forbade Mary to touch Him because He had not yet ascended, He told them in the evening to touch Him—"Behold my hands and my feet, that it is I myself: handle me and see . . ." Luke 24: 39. Therefore He must have ascended some time between that morning and evening.

But where is Paradise? Paul spoke of "one caught up to the third heaven," "Caught up into Paradise." 2 Cor 12: 2, 4. Then Paradise is where the third heaven is, and the third heaven is where God is; therefore to go to Paradise is to go to the third heaven, and to go to the third heaven is to ascend to God: therefore if Christ up to Sunday morning did not ascend to God, He did not ascend to the third heaven, therefore He did not ascend into Paradise which is in the third heaven. The thief, then did not go into Paradise with Christ that Friday.

Another proof that the third heaven is where God is: Up to about 45 miles where air is said to give up to ether, we have (1) the Atmospheric Heaven; through the ethereal sky, we come to (2) the Starry Heaven; far beyond,

OUR YOUNG FOLK

Golden Keys

A bunch of golden keys is mine
To make each day with gladness shine.
"Good-morning!"—That's the golden key
That unlocks every day for me.

When evening comes, "Good-night," I say,
And close the door of each glad day.

When at the table, "If you please"
I take from off my bunch of keys.

When friends give anything to me,
I'll use the little "Thank you" key.

"Excuse me," "Beg your pardon," too,
When by mistake some harm I do;

Or if unkind offence I've given,
"Forgive me," and I'll be forgiven.

I'll often use each golden key,
And then a happy child I'll be.—*Sel.*

He Dared to Tell the Truth

A BOY went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not very hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother. "I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid; Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practise," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the wood-house, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house, the boy heard him. He got up, crept down-stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off, I might be tempted to lie about it. I am very sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, he said, heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds Mr. Jones a kind master and a faithful friend.—*Scotch Tract.*

Youthful Inquirers in Far Lands

IT was a long journey taken by a barefoot Welsh girl to get a Bible, which led to the formation of the British Bible Society a century ago. And still, as the Word gets out into far corners of the earth, children are acting a part in Bible circulation.

Sometimes it is the children, with modern school advantages that their parents did not have, who must read the message from heaven to the older ones.

The Bible in the World, organ of the

British Bible Society, prints an interview with a Mr. Larson, a colporteur, who lately traveled eighteen hundred miles through Mongolia, Central Asia. This extract shows who were the best customers for his books:—

"How many Gospels did you sell altogether?"

"About two thousand three hundred, and these were bought mainly by schoolboys."

"Are there schools, then, in Mongolia?"

"Not exactly schools, but in each village or settlement there is usually one man who teaches the boys set apart to be lamas, to read."

"Do you think the boys read the books they purchase?"

"Without question they do; and they also read them to the other members of the household."

Again, a colporteur selling Bibles along the Yangtze River, in China, gives the following report of an encounter with a lad at Wuhu, a boy who had been sufficiently at school to acquire a disposition to look into foreign learning:—

"I give you five *cash* for your book, foreign teacher," he said, with a roguish look.

"Do you know that the cost price of this is more than fifty *cash*, and its real value worth more than all the silver and gold of the whole earth, my friend?" I said in return.

"Yes, teacher, I know," the little fellow smiled, subdued; "but you are doing good deeds. I am only a poor boy; you could give me that book for a present." I felt very much tempted to do so, but nevertheless remained firm.

"The Shang-Shu-Kung-Hsi (Holy-Book Society) has fixed a rule that the books must not be given away; if you want to buy it, you can have it for not one *cash* less than seven—and good big ones," I added, observing that the little rogue was getting some small *cash* from his string. Seeing that he could not move the bookseller to sell the book for six *cash*, he gave in at last, and presented seven good *cash* for the coveted copy.

Wide-awake young people in these favoured lands of ours must remember that young people in other countries are to hear the gospel message" during the present generation. They should be preparing to enter these regions where the darkness reigns and bring to the young people the light of Gospel truth of which they are many times eager to learn. What preparation are the young people of these West Indian Islands making?



In the Arms of Home

Far have we gone in the passing of years,
Strange were the streets and alien the strand;
Long have we wandered the world-wide frontiers,

And tasted the life of every land.
But from their castles, their plains, and their streams,
And from the wilds of the wide sea foam,
Weary we turn to the scenes of our dreams—
Let us go back to the old, old home.

Sweet was that haven in which we were born,
Cradle and love and a garden of dreams;
Care-free and joyous we rambled the morn,
While fled the years whence nothing redeems.
But by the grim Time at last we were borne
Forth from the garden of dreams to roam;
And not till we moor in the true golden morn
Shall we again find all of that home.

Deep is the touch of a mother's love,
True is the guide of a father's hand;
With brothers and sisters they lift us above
The drift and the dregs of a life's lower land.
There were we made in all we may be
Of goodness or greatness in years that come;
There were we bent for eternity,
Back in the arms of the dear old home.

—Chas. R. Weede.

Deceiving Children

WHILE passing along the streets one day, I heard two little boys, apparently about seven years of age, conversing very earnestly. "My mother says," one was saying, and I lost the rest of the sentence; but the other replied, "Your mother is different from my mother."

I could but wonder if those mothers mistrusted the notes their children were daily taking of their ways and words.

Parents are often ignorant or thoughtless of the keen observation of children. A little girl was once visiting me, and at night, before I put her in bed, I heard her say her prayers, and prayed with her. One day she told me an untruth. I called her to me and told her that it was wicked to tell what was not true, and that in that beautiful home the Lord is preparing for his children, whoever "loveth and maketh a lie" can never enter.

She listened intelligently, and with intense interest, and asked many questions while I told her about the celestial city, as it is described in the word of God. After a while she asked very earnestly,—

"Won't folks that lie go there?"

"Not unless they repent and ask God to forgive them," I answered.



"Then my mother won't go there!" she exclaimed, "for she tells lies."

I was astonished and shocked, for I knew her mother did say things "in fun" that were not strictly true, but I had no idea that the child noticed it.

It recalled to my mind the first lesson in deception I ever learned. When I was a little more than two years old, I went with friends to sit for my daguerreotype, and as it was next to impossible to keep me still long enough to have it taken, they told me if I sat perfectly still and looked steadily at the camera for two minutes, a little bird would come out which I could have.

I sat still and looked until I ached all over. At last I was told that I might move, and I jumped from the chair and called for the bird. After a while they showed me the picture and told me that was the bird; and I distinctly remember to-day how angry I was when I realized that I was deceived. They led me home between them; I screamed at the top of my voice, not so much at the disappointment of not receiving the bird, as in anger at the deception practiced upon me. I remember, too, for a long time afterward when those who had deceived me would tell me anything, I did not believe it.

It is a sad thing when the simple trust of childhood is destroyed, and upon the impressionable little heart is stamped doubt, suspicion, and deceit.

Parents stand to the child in the place of God. The child looks up to them as the embodiment of wisdom and truth, and will in all things have implicit confidence in them until it is betrayed. Perhaps some Christian parents who tearfully and with deep groanings wonder why their sons and daughters have forsaken their mother's God and rejected their father's Bible, if they could trace effect to cause, would see that the first seeds of skepticism, and guile, and wilfulness were sown by their own thoughtless hands in the days of the trusting childhood of their children.

"I never yet deceived my child," said the mother of a bright, inquisitive little girl, who wanted to know the whys and wherefores of everything she saw or thought of.

"How do you get along when she asks questions that you cannot with propriety answer?" I inquired.

"I tell her all I can conscientiously," replied the mother, "and I tell her to

wait till she is older, and then perhaps she will understand all about it."

"Do you never tell her that it is improper to ask so many questions?" I asked.

"Seldom," replied the good woman, "for I'd rather she would come to me for information than to go to any one else, as I fear she might be tempted to do."

How happy will that mother be in years to come, if, as the fruit of her own truthfulness, she can say, "My child never deceived me."—Selected.

A Child Philosopher.

"SPELL toes, said the mother, who was teaching her little daughter, several years old to spell.

"T-o-z-e," answered the child.

"No, dear, that's not right. T-o-e-s spells toes."

"But it sounds like t-o-z-e."

"I know it, but you cannot go by the sound."

Then, in order to enforce this proposition, the mother called on her daughter to spell froze.

"F-r-o-e-s," said the child.

"No, you're wrong again. This time we do use the z, and spell the word f-r-o-z-e."

"Huh!" grunted the child.

"Now spell rose," said the mother.

The child hesitated. Finally she said, "I don't know whether to say r-o-z-e or r-o-e-s, and, really, I don't know that either way would be right."

"Spell it r-o-s-e," said the mother, though there is another word pronounced just like it that's spelled r-o-e-s. That word is the name of the spawn of fishes."

The poor child looked quite miserable.

"Just one moreword," said the mother. "Tell me how you spell blows."

"Well," said the child, who had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind, "I spell it three ways: I spell it b-l-o-s-e for breakfast, b-l-o-e-s for dinner, and b-l-o-z-e for supper."

"I spell it b-l-o-w-s all the time," said the mother.

The child said nothing for a minute or two, then, looking up, she solemnly remarked, "I think, mama, that the English language was made for persons very, very well educated."—New York Times.

IF anybody would make me the greatest king that ever lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king—I would rather be a poor man in a garret with plenty of books than a king who did not love reading.

MISSIONS

EXPECTING

(This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. Heb. 10: 12, 13)

He expecteth, He expecteth!
Down the stream of time
Still the words come softly ringing
Like a chime.

Oftimes faint, now waxing louder
As the hours draw near
When the King in all His glory
Shall appear.

He is waiting with long patience
For His crowning day;
For that kingdom which shall never
Pass away.

And till every tribe and nation
Bow before His throne,
He expecteth loyal service
From His own.

He expecteth,—but He heareth
Still the bitter cry
From earth's millions, "Come and help us,
For we die."

He expecteth,—doth He see us
Busy here and there,
Heedless of those pleading accents
Of despair?

Shall we, dare we, disappoint Him?
Brethren, let us rise,
He who died for us is watching
From the skies,—

Watching till His royal banner
Floateth far and wide,
Till He seeth of His travail
Satisfied!

Selected.

Livingstone's Body-guard

THE work of David Livingstone in Africa was so far that of a Missionary explorer and general that the field of his labour is too broad to permit us to trace individual harvests. No one man can thickly scatter seed over so wide an area. But there is one marvelous story connected with his death, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel.

On the night of his death he called for Susi, his faithful servant, and after some tender ministries had been rendered to the dying man, Livingstone said: "All right; you may go out now," and Susi reluctantly left him alone. At four o'clock next morning, May 1, Susi and Chuma, with four other devoted attendants, anxiously entered that grass hut at Ilala. The candle was still burning, but the greater light of life had gone out. Their great Master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe, they stood apart and watched him, lest they should invade the privacy of prayer. But he did not stir: there was not even

the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near and gently laid his hands upon his cheeks. It was enough: the chill of death was there. The great father of Africa's dark children was dead, and they were orphans.

The most refined and cultured Englishmen would have been perplexed as to what course to take. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the Dark Continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments, and personal effects must be carried to Zanzibar. But the body must first be preserved from decay, and they had no skill nor facilities for embalming; and if preserved, there were no means of transportation—no roads nor carts. No beasts of burden being available, the burden must be borne on the shoulders of human beings; and as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. These humble children of the forest were grandly equal to the occasion, and they resolved among themselves to carry the body to the seashore, and not to give it into other hands until they could surrender it to his countrymen. Moreover, to insure safety to the remains and security to the bearers, it must be done with secrecy. They would gladly have kept secret even their master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now watch these black men as they rudely embalm the body of him who had been to them a saviour. They tenderly open the chest and take out the heart and viscera. These they, with a poetic and pathetic sense of fitness, reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom. And so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula-tree at Ilala that heart was deposited, and that tree, carved with a simple inscription, became his monument. Then the body was prepared for its long journey; the cavity

was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days, and so was reduced to the condition of a mummy. Afterward it was thrust into a hollow cylinder of bark. Over this was sewed a covering of canvas, the whole package was securely lashed to a pole, and so at last was ready to be borne between two men upon their shoulders.

As yet the enterprise was scarcely begun, and the worst of their task was yet before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe to face new difficulties.

Nevertheless Susi and Chuma took up their precious burden, and looking to Livingstone's God for help, began that most remarkable funeral march on record. They followed the track their master had marked with his footsteps when he penetrated to Lake Bangweola, passing to the south of Lake Lumbi, which is a continuation of Tanganyika, then crossing to Unyanyembi, where it was found out that they were carrying a dead body. Shelter was hard to get and even food; and at Kasekera they could get nothing they asked, except on condition that they would bury the remains they were carrying. Now indeed their love and generalship were put to a new test. But again they were equal to the emergency. They made up another package like the precious burden, only it contained branches instead of human bones; and this, with mock solemnity, they bore on their shoulders to a safe distance, and scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to procure what they needed, and got on with their charge.

(Concluded in November)

OUR WORK AND WORKERS

Elder Z. G. Baharian reports the baptism of several new converts recently in Asia Minor.

A new mission station was recently opened at Surabaya, Java, among the natives. There are about fifty now observing present truth in this locality.

The mountain home at Mussoorie, India has been found a source of great blessing to our workers in that field. It is now nearly paid for and they expect to dedicate it free from debt during this month.

The work in the Fiji Islands is progressing nicely. There are now ten churches in the islands and at their recent mission council thirty-seven delegates were present. Plauds for

the year were laid which were far reaching and promise still greater progress in the near future.

Our workers in common with other missionaries are excluded from Abyssinia but Brother Lindegren of Scandinavia is locating on the borders of that country to learn the language so that on entrance being granted he can take up aggressive work.

The brethren and sisters of Pitcairn Island were recently visited by Bro. B. J. Cady. He found them well and firm in the faith. Bro. Carey has located there for a time to teach the

school and help them in other lines. They now have a new cutter replacing the one lost at sea a few years back and will have regular communication with the Society Islands.

At the General Conference Council in Gland, Switzerland in May it was decided to make the College at Washington, D. C., U. S. A., the Foreign Missionary Training School of the Denomination. Prof. H. R. Salisbury, formerly in charge of the London Training School at Dunscombe Hall has been asked to take charge of the new school.

MARCH OF EVENTS

It is reported that Russia is seeking a coaling station near Panama Canal. The report up to the present is not denied.

Japan has just ordered a new battle-ship of the Dreadnaught class. Nearly all the first class nations have several now building.

A rate war is on between the Trans-Atlantic Steamship Lines and the prospects are good for very low passage during the winter months.

Prince Ito has been appointed and has assumed his duties of President General of Korea. This formally puts the Hermit kingdom under the suzerainty of Japan.

At Genoa, Italy the steamship *Princess Tonda* of the Italian Loyd line sank while being launched and the loss is estimated at twenty thousand sterling. A disaster was narrowly averted.

The worst gale of many years swept the coast of Newfoundland on the 23rd of September. Seventy-five fishing vessels were wrecked and sixteen persons lost their lives. The property loss is estimated at two hundred and fifty thousand dollars.

Two hundred and fifty thousand railway employees of the Amalgamated Society of Locomotive Engineers and Fireman have gone on strike in Great Britain. Much suffering is anticipated should the strike last for long on account of coal and food supplies.

Much interest has centered in the trial and maiden trips of the new turbine ships of the *Cunard Line*. The *Mauretania* on her trial trip made a record of thirty miles per hour. It is expected that those boats will materially reduce the time of the Atlantic Voyage.

The prospects of the Peace Conference at the Hague accomplishing anything toward the limitation of armaments or the promoting of any real peace in the world seems very small. The past month has been barren of material results, though an International Prize Court has been decided upon and the question of arbitration and several matters affecting it have been thoroughly discussed and some of the plans adopted. Nearly all countries are making preparations to largely augment their navies coincident with the Conference.

At Vancouver, British Columbia, Canada a very bitter race riot took place early in September. It was principally directed toward the Orientals, Chinese, Japs, and East Indians. Troops were called out to control the situation but much bitterness is expressed at the continued emigration of the Oriental labourers into Canada. Protests from Working Men's Associa-

tions to the Dominion government and threats even of secession are broached. These troubles do not appear to be confined to the white men's countries, similar outbreaks having occurred in Japan when the sufferers were Chinese labourers.

The racial troubles of South Africa are not the greatest danger to its peace and prosperity. A writer in the "Methodist Times," who claims to be familiar with the conditions, states that the liquor traffic is fighting hard for a foothold in South Africa. Lately the brandy manufacturers of the Cape succeeded in obtaining a considerable reduction in the duty charged upon brandy imported into the Transvaal. Now they are seeking to induce the mine owners to allow every native in their employ a quart of Cape wine daily. They are also working for Government support for their business. "The Cape Government has advanced large sums of money to the wine and brandy farmers of the colony, and that money will never be recovered unless new markets are found for the produce of these farms. The only new market possible lies among the natives of the Orange River Colony and the Transvaal. The outlook is sufficiently gloomy, and the friends of good order and progress are greatly alarmed. In loss of life, in damage to morals, in real and abiding harm to the whole land the letting loose of the drink fiend among the natives will be unspeakably worse than the terrible three years' war. Defeat in this conflict would mean an unparalleled disaster for our native churches, and would place a new difficulty in the way of evangelizing the heathen."

The missionary who goes forth to proclaim the gospel in the sin-darkened lands of heathenism finds in heathenism "not a mere passive influence," says the Rev. W. F. Hunt, writing from China, but something that "is active, defiant, devilish." He describes it thus:

"Dante's Inferno is a mere dream compared to the awful actualities of pagan life. Goodness and truth are its absent qualities, despair its resultant condition, and death its total fact. Common decency would forbid too graphic a description of that part of its worship in which its bestiality is covered with the glamour of the religious act. All that can be conceived by filth, murder, lying, demonology with all of its canonized sins, are its natural products. Strange enough would it seem that such a system should permeate the very heart and core of the social life of the people. Stranger still is it that the ordinary devotee will laugh at his deity and yet fear him with the greatest superstition. There is to the worshiper of idols, even in his eating, travel, marriage laws, theatricals, and even in his deeds and lust of blood, a deep and subtle religious significance."

Rome's Influence In The United States

THOMAS MCGRADY, for fifteen years a priest in the Church of Rome, and now an ex-Romanist because of his adoption of Socialist views, says in the *Arena* for July, 1907:

"Although this is a Protestant realm, Rome is stronger in America than in any other land beneath the sun, and it is on the shores of the Western world that she is determined to make her last grand fight for universal domination. She is mighty in the loyalty of her people, and that devotion of her children enables her to play a magnificent role on the stage of American politics.

"There are three million Catholic voters in this republic. Although the church claims that she does not interfere with the politics of her subjects, nevertheless she controls their votes. She denounces neither of the old parties, for both stand for the established order. It is immaterial to her whether the Democratic or the Republican candidate is elected; but whenever the candidate takes a position against the church or advocates a measure that would be detrimental to the pretensions of the papacy, or the interests of the hierarchy, he is destined to meet his Waterloo.

"This spirit of solidarity of the Catholic population was manifested in California when Judge Maguire was nominated for governor. San Francisco had always gone Democratic by a large majority; but in that campaign, owing to the influence of the church, San Francisco went Republican by an equally large majority, and Maguire was defeated. Maguire was called a renegade, because he had deserted the creed of his fathers. On the morning of the election, Father Yorke's speech, delivered the previous night, in which he excoriated Maguire and called upon Catholic fidelity throughout the state to preserve the commonwealth from the pollution of the apostate, was printed in all the Republican dailies in California. As a result of that diplomatic stroke, the Republican nominee was elected.

"Through the ballot the Catholic Church is mistress of the situation. She can defeat any candidate, blight the career of the politician, and control the action of the statesmen. She forced the government of the United States to send its representative to the Vatican armed with plenipotentiary powers to grant all her claims in the Philippine Islands. She affiliates with no political party, and yet she dominates the two great parties of this country. She compels the Democrats and the Republicans to court her patronage and seek her influence.

"The commercial magnates realize the potency of the Catholic Church in directing the minds and governing the thoughts of her subjects. They know that she is their most redoubtable ally, and therefore they woo her favours and cringe at her throne. Edward the Seventh made a pilgrimage to the shrine of the apostle. The Kaiser followed his example. The president of the American republic sent handsome gifts to the throne of St. Peter, and Morgan redeemed costly vestments and presented them as tokens of respect to the Fisherman on the shores of the Tiber.

"The press will publish no communications of a derogatory character against the interest of the hierarchy, and the Protestant pulpit has ceased to hurl anathemas at the Vatican. Presidents, politicians, statesmen, financial kings and industrial magnates, journalists and publishers, realize that Rome is a mighty potentiality on the American continent, and they court her smiles and fear her frowns. Rome uses the boycott with terrific results. With this weapon of coercion she dominates the political and the commercial sphere from the ruler of the nation to the humblest merchant."

.... THE
Caribbean Watchman

S. A. WELLMAN - - - - - Editor.
W. G. KNEELAND - - - - Asso. Editor.
EDITORIAL, CONTRIBUTORS
P. GIDDINGS - - - J. A. STRICKLAND.

OCTOBER, 1907

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. 14: 6."

The first shipment of *Glimpses of the Caribbean* were received at the office of the WATCHMAN about the first of September. Three hundred and seventy-five were already ordered and went out the day after their arrival. Still further orders continue to come but we are prepared to fill large orders from all parts of the field and hence solicit same.

Special Notice

We are sorry to be compelled, in order that we may reach our readers on time this month, to use an inferior grade of paper. Our paper supply was ordered from London some three months back but for some reason has not arrived as yet. We have placed orders in New York and trust to be able to put out our next number on the old basis. We trust our readers will be so kind as to overlook this uncontrollable feature, and still love the paper for the truths it contains. Christmas issue will be as promised in the last column.

The Gospel message as presented in this issue of the CARIBBEAN WATCHMAN is God's Message for To-day. It is a message to the individual. "If any man" says the angel. The choice lies with the man who hears the message as in all the ages. The difference lies however in the fact that to-day the choice made is forever. We are living in the last days. We are dwelling in the time of judgment and to-day the words of our Saviour ring as true as they did when on earth he exclaimed, "My words shall judge him at the last day." Those gracious words unaccepted are a witness against the rejector. The message of mercy spurned reveals itself in the life, and the judgment of God is given irrevocably in accord with the word spoken and the life witnessed.

It is a notable fact that those who pass the test of the latter days are described as "they that keep the commandments of God and the faith of Jesus" when we remember the words of the wiseman who said, "Fear God and keep His commandments for this is the whole duty of man, for God shall bring every work into judgment." Are you ready to meet this final test?

The accompanying paragraph speaks loudly for itself in behalf of the petty persecution at death which is indulged in some quarters should a person be so unfortunate as to have attended any other services during the latter period of life than those of the controlling church. We know not if this spirit is due to the principles upheld by the Church of England itself, or if it be the individual narrowness of the local minister but however the case may be it speaks loudly of the narrow bigotry of pre-reformation days when the predominant church sought to bind men's souls to her by threats of anathema, of non-burial, of no communion, etc., etc., if they listened to the re-

form preaching. Can it be we are in or near such times now?

The paragraph reads as follows:-

"A PUBLIC CEMETERY WANTED.—The death of Mr. James Barclay Thomas on Sunday, September 8, has opened the eyes of the people of Scarborough to see the need for a public cemetery in Scarborough in a light in which, perhaps, they had not viewed the matter before. The question has been freely, and in some quarters hotly, discussed by all classes, and unfortunately with bitter recriminations in some quarters. The circumstances which gave rise to those angry discussions are painful in the extreme. J. B. Thomas met with a fatal accident which excited sympathy in every heart. A painful round of objections was indulged in for his burial in an Anglican ceme-

The Past—The Future

Our next number will close the series of Special issues which commenced with April of this year. Although as we look back over the months' labours and the work accomplished, we see in many ways imperfections and places where the paper could have more fully placed the subjects before our readers, we feel sure that on the whole the labour has been productive of good results that will be seen in days to come. We pray that this may be so. With the experience of the past, however, before us and the future within our view, we trust that The Caribbean Watchman by the help of a living Father will be able during the year 1908 to wield an influence for greater good than ever before in the homes to which it comes as a welcome friend and companion.

Our last number of the series, November, 1907, is to be on an important and serious question that to day faces the world. The subject matter for the general articles will be on "The Sabbath: The Test of the Ages." Among the divisions of the subject which will be considered are the following, "Its Origin, Nature, and Object," "The Sabbath in the Old Testament," "The Sabbath in the New Testament," and "The Sabbath Changed and Restored."

The Paper will contain beside a neat cover illustration, several cuts bringing out the subjects presented. The Home, Health and Temperance, Editorial, Missions, and March of Events departments will be filled with interesting articles and sketches as usual.

Price 3 cents per copy of all Watchman Agents or from this office. We desire every man, woman and youth to read this number.

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terry, as he had been worshipping in the Seventh-day Adventist Church, and it was only after a certificate by the Rev. T. L. M. Spencer, showing that he was not a member of his church, did the Rev. S. R. Browne condescend to allow him to be buried at the paupers' burial ground by his schoolmaster. This was more than the relatives could bear, perhaps, and they turned to the Wesleyans, who readily buried him at their cemetery of the Scotch Kirk. It seems to be full time that the people of Scarborough should have a public cemetery and be saved all this heartache."

We desire to thank our Wesleyan brethren for the kindness shown, for their act of true Christianity at a time of deep grief when differences of creed should be forgotten. It is appreciated highly and we feel sure will meet its due reward both here and hereafter.

**CHRISTMAS and
West Indian Number**

DECEMBER, 1907.

11 Half-Tone Illustrations.

CThe December issue of the CARIBBEAN WATCHMAN will be a special issue, 16 pages and cover. The inside pages will be on supercallendered paper, giving beautiful, clear pictures from half-tone illustrations, a list of which is appended below. The cover will be of 70 lb. enamelled stock, and will be printed in red and dark green. It will be by far the most beautiful and tasty number of the CARIBBEAN WATCHMAN ever put out by this office, and we anticipate a sale surpassing anything yet known in the islands. 10,000 copies will be printed as a first edition, and we hope to duplicate this by the help of the Lord and our agents throughout the field.

CWe will be more than pleased if our agents all over the Caribbean will send in their special orders at once so that none may be disappointed in not receiving their orders in full. We are planning, in Trinidad, to sell the same number as were sold of the Earthquake Issue, viz. 5,600 copies. We do not doubt but that all other parts of the West Indies will do likewise.

CTo the readers of the WATCHMAN we would say,—The December WATCHMAN will be a number you cannot afford to miss. It will be more than usually full of good, substantial reading matter, a full announcement of which will be given in our November number. Be sure you have the WATCHMAN agent call with a copy. The illustrations alone will be worth the price of the paper. A list of illustrations follows:

"The Botanic Gardens, Br. Guiana.
"The Wise Men at Bethlehem's Manger."

"Bethlehem."
"A Church in the Woods."
"Sherwood Forest, Jamaica."
"Aboriginal Indian Church, Br. Guiana."

"Suburban Residence, Bridgetown, Barbados."

"Blue Basin and Waterfall, Trinidad."
"Turtle."

"Savanna Harbour, Columbia, S. A."
"Indian Boys, Savanna. Columbia, S. A."

Numerous ornamental Headings will add to the attractiveness of this special number which will contain telling truths for the people of this generation.

Read further announcement next month.

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