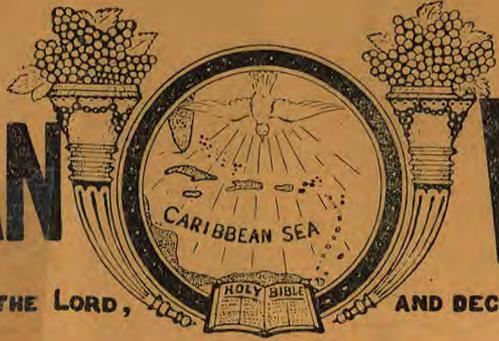


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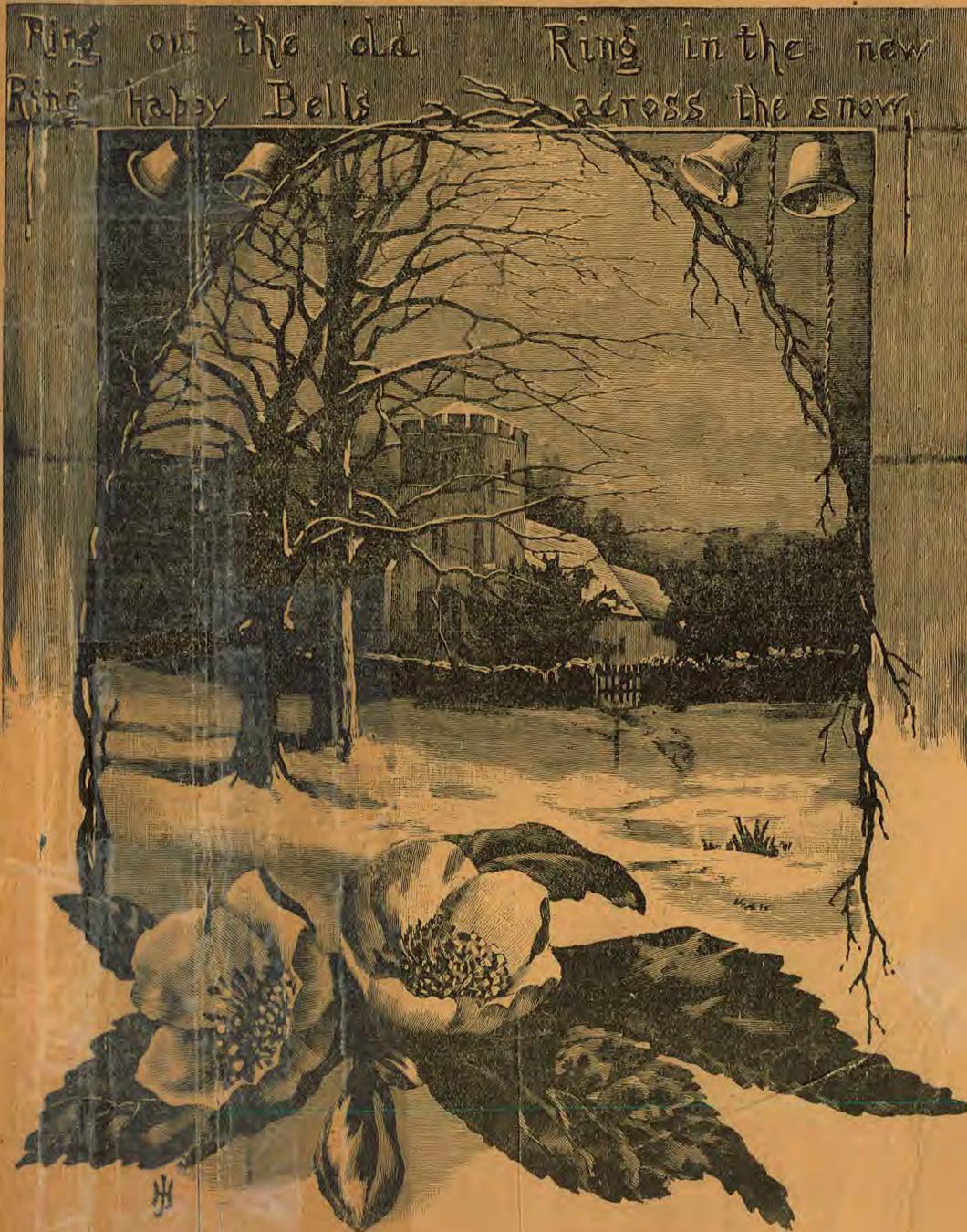


"LET THEM GIVE GLORY INTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."

Vol. 6

Port-of-Spain, Trinidad, January, 1908

No. 1



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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. 6

PORT-OF-SPAIN, TRINIDAD, W. I., JANUARY, 1908

NO. 1

A Happy New Year

WITH words that fall sweet as the notes of a harp,
With nothing about them discordant and sharp,
We meet and we greet those in life we hold dear,
And tenderly wish them—A Happy New Year!
From husband to wife, and from father to child—
Yes, even to children both erring and wild—
The dear wish is wafted, and freighted with care;

It half seems to borrow the pinions of prayer.

A Happy New Year, and a new year for Him,
With mercy who makes our life cup overflow.
In living or dying, in labour or rest,
God's will for us each must be highest and best.

Then, Christian, be joyful, whate'er may befall,
And still see the hand of thy Father in all:
Accept from him gratefully, feeling no fear,
The beautiful gift of another New Year.

—Margaret E. Sangster.

CHRIST, OUR REDEEMER



ESUS, the author and finisher of our faith, lived not to please himself. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression, and so he left heaven, and took his place in the ranks of fallen beings, enduring, for our

sakes, suffering and abuse.

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart."

Think you not that Christ suffered loneliness of spirit, as, unrecognized and

unhonoured, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you:—

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Ask him who was sent to announce his coming:—

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water, . . . but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Ask John, the beloved disciple:—

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

We turn to Peter, and he declares of his Master,—

"Thou art Christ, the Son of the living God."

We ask Christ himself who he is, and he replies,—

"Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father."

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

"Being in the form of God, he thought, it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

Jesus is our great Exemplar, and in his life and death he taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honour of God's law might be preserved, and yet man not utterly perish. If we are true servants of God, we shall follow our Saviour's example, and there will be no question in our minds whether or not we shall obey the divine law of ten commandments.

MRS. E. G. WHITE.

"FOR I am the Lord thy God, the Holy One of Israel, thy Saviour."

"Higher Mathematics"

IN moral mathematics as in the other, there is the system of decimals: seeming *increase* is only *decrease*; we *divide* when we seem to *multiply*. Now one by decimal ten equal decimal ten or one tenth; so that what seems to be ten is a hundred times less than ten. The one we thought of multiplying to increase is ten times worse off.

Don't affiliate with evil. One is more than one multiplied by a thousand noughts; for one is one, but one by 0000 is good for nothing. Thus one equals one; one by 0000 equals nothing. Better be alone than with zero's negative multitude. Better be right alone than be wrong with a million men. "Follow not a multitude to do evil." One is more than one hundred multiplied by 0, for one equals one, but one hundred by 0 equals nothing. Thus the multiplier, instead of increasing, has really nullified the multiplicand, and annihilated the product. How many sad times Lebanon's *Cedar* has married *Thistle!* 2 Kings 14: 9,—a *married* that is a *married*;—a Solomon (1 Kings 2) and a *Samson delilahizing* to the loss of their (i's) eyes. Judges 16: 4-21.

Little foxes spoil the grapes. Cant. 2: 15. "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour." Eccl. 10: 1. "A little that the righteous man hath is better than the riches of many wicked." Psa. 37: 16. "Better is a little with the fear of the Lord than great treasure and trouble therewith." Prov. 15: 16. This is not simply a moral *salve* but *solvable*.

To men of the world—of duplicity—who say, "business is business," the moral code is the moral code doing business with you, with no exemption clause. Whatever product is by procedure contrary to that code, that product is preceded by a point. "Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he also reap." Sin or wrong decimates. If you multiply integers by decimals or decimals by integers, the result is decimals. *Plus* multiplied by *minus* or *minus* by *plus* is minus. Don't let seeming bulk of figures deceive you. "Godliness with contentment is great gain," but gain without godliness is great loss. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." It would be better to have a glass of water when thirsty than be drowned in a river full. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." 1 Tim. 6: 6-10. Those sorrow piercers are decimal punctures. Decimal mil-

lion dollars (\$.1000000) is as according to Haggai 1: 6, "he that earneth wages to put into bags with holes." Those "holes" are the "decimal places." And after you have wearied yourself to make those "places," \$.1000000 *ad infinitum*, will be never more than one-tenth of a dollar. "Ye have sown much, and brought in little." "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermillion. Shalt thou reign, because thou closest thyself in cedar. . . ." Jer. 22: 13-15.

A question in "Profit and Loss" and "Exchange:" "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26. The action answers to this problem elucidate the two schools—that of Foolosophy and Philosophy. Acham's and Gehazi's ill-got riches are "treasures" with "trouble." Jos. 7: 10-26; 2 Kings 5: 20-27. Those who covet filthy lucre cover with leprous filth. And what did it profit Gehazi to gain such wealth and lose his health?

To those who trade their soul with the coppersmith, Alexander (2 Tim. 4: 14), or silversmith, Demetrius (Acts 19: 24), we recommend Luke 12: 15-21.

Enjoyments at the expense of any principle of God's decalogue are "pleasures of sin for a season," treasures that are treason to the soul, decimating such treasures to a "morsel" compared to the after remorse. Heb. 12: 16, 17; Phil. 3: 17-19.

P. GIDDINGS.

How to Begin to be a Christian

MAKE that one corner, room, house, office, as like heaven as you can.

Begin?—Begin with the paper on the walls; make that beautiful; with the air, keep it fresh; with the drains, make them sweet; with the furniture, see that it is honest.

Abolish whatsoever maketh abomination,—in food, in drink, in luxury, in books, in art,—whatsoever maketh a lie,—in conversation, in social intercourse, in correspondence, in domestic life.

This done, you have arranged for a heaven, but you have not got it. Heaven lies within,—in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ,—what he did and how he dwells in them, and how he makes all one. Teach it not as a doctrine, but as a discovery—as your own discovery. Live your own discovery.—*Henry Drummond.*

Sin Always Defiling

IT is a mistake to suppose that one is more likely to become a great saint because he has once been a great sinner. The two conditions have nothing in common. Paul was not great in righteousness because he looked upon himself as "the chief of sinners." He could say, "By the grace of God I am what I am." Peter was not better because he denied his Lord. The remembrance of sin may stimulate a good man to greater zeal in religion; but it is the grace of the Lord Jesus Christ, and not the remembrance of his evil life, that makes him what he is. Thousands of men have recalled the iniquity of their earlier years, and have not been made any better by it. Neither sin nor the remembrance of sin can make the character pure. "Thou art ever with me, and all that I have is thine," was not spoken of the prodigal. The remembrance that a man once smeared himself with filth does not make his complexion any fairer. There is nothing in sin to make any one's character beautiful or his life better. Grace and purity do not come from beneath, but from above.—*United Presbyterian.*

Why I Observe the Sabbath

BECAUSE my blessed Lord and Master kept it (Luke 4: 16) leaving me an example that I should follow in His steps. 1 Pet. 2: 21.

2. My heavenly Father has commanded me to "Remember the Sabbath day to keep it holy," and told me that "the seventh day is the sabbath of the Lord." Ex. 20: 8-11.

3. The holy women that were instructed by Jesus Himself "rested the Sabbath-day, according to the commandment." Luke 23: 54-56.

4. Apostolic example shows the disciples kept the seventh-day Sabbath. There is a record of Paul preaching on eighty-four Sabbath days [Acts 13: 42, 44; 16: 13; 17: 2; 18: 4, 11] but the New Testament contains the record of *only one* sermon ever being preached on Sunday, the first day of the week, and that was an evening service. Acts 20: 7-12.

5. The Saviour bade his disciples pray that they would not break the Sabbath. Matt. 24: 20.

6. The Sabbath will be observed in the new earth and I want to begin in this life so I will be in harmony with the principles of my future home. Isa. 66: 22, 23.—*Bible Training School.*

"THE angels can not take our places; but they stand ready to co-operate with us in drawing souls to Christ, and they are soliciting us to work in fellowship with them."—*Mrs. E. G. White.*

THE HOLY SCRIPTURES

The Word of God

1. WHAT help has been provided to guide mankind through the dark valley of sin?

"Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light; it giveth understanding unto the simple." "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Ps. 119: 105-130; Prov. 6: 23.

2. Was this light intended for all ages and conditions in this world?

"That was the true light, which lighteth every man that cometh into the world." "For the grace of God that bringeth salvation hath appeared to all men." "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Jno. 1: 9; Titus 2: 11; Acts 20: 32.

3. What evidence has been given which shows that there is power in the word of God?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast." "And God said, let there be light: and there was light." Ps. 33: 6, 9; Gen. 1: 3.

4. Does the written word have the same power as that spoken directly by God himself?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Rom. 15: 4; John 20: 31.

5. Has God ever authorized the writing of his word for the benefit of humanity?

"What thou seest, write in a book, and send it unto the seven churches." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." "Write the vision, and make it plain upon tables, that he may run that readeth it." Rev. 1: 11, 19; Hab. 2: 2.

6. What prevents the Divine Word from being corrupted by the frailty of the human instrument?

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." "Thou shalt put them, O Lord, thou shalt preserve them from this generation forever." "For the prophecy came not at any time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." Ps. 12: 6, 7; 2 Peter 1: 21. A. R. V.

NOTE.—When Balaam tried to curse Israel for reward, he was unable to do so because he was recognized as a prophet of God. Men under the influence of the spirit of God could not put their own ideas into the scriptures they wrote and thus pervert the words of God.

7. How much of the Bible has been given by divine inspiration?

"... The prophets have inquired and searched diligently." "... Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before hand of the sufferings of Christ, and the glory that should follow." "Yea, and all the

prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." "All scripture is given by inspiration of God, and is profitable for doctrine,—that the man of God may be perfect, thoroughly furnished unto all good works." 1 Peter 1: 10, 11; Acts 3: 24; 2 Tim. 3: 16, 17.

8. What encouragement has been given all who will diligently seek to know the word of God?

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "Consider what I say; and the Lord give thee understanding in all things." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Jno. 5: 39; 2 Tim. 3: 15; 2: 7; 1 Tim. 4: 15; Rev. 1: 3.

9. What effect is the Word able to produce on human hearts?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And this is the word which by the gospel is preached unto you." "Receive with meekness the ingrafted word, which is able to save your souls." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "Thy word have I hid in mine heart, that I might not sin against thee." "The law of his God is in his heart; none of his steps shall slide." 1 Peter 1: 23, 25; Jas. 1: 21; Ps. 119: 9, 11; 37: 31.

10. What special opportunities are provided for this generation to know the word of God?

"The vision belongeth to the time of the end." "Seal the book, even to the time of the end: 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. 8: 19, R. V.; 12: 4, 10.

NOTE.—The wonderful increase of facilities for travel, and for securing scientific and religious knowledge, together with the rapid fulfilment of the special signs that indicate the soon return of Christ, as King, clearly show that we are now in the "time of the end." Instead of joining with false teachers who are busy casting doubts on the inspiration of the Bible, let us seek earnestly for the spirit to guide us into a correct knowledge of its truths.

W. G. KNEELAND.

The True Protestant Position

THE Bible, I say, the Bible only, is the religion of Protestants! "Nor is it of any account in the estimation of the genuine Protestant HOW EARLY a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his accept-

ance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it spring from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.

The great question at issue between popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or THE BIBLE AND TRADITION TOGETHER? Is no doctrine to be received as matter of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures?

The whole Christian world, both nominal and real, are divided by this question into two great divisions: The consistent and truehearted Protestant, standing upon this rock, "THE BIBLE AND THE BIBLE ONLY," can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than, that which they pay to the sacred Scriptures themselves; and he who receives a single doctrine upon this mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—Dowling, "History of Romanism," Book 1, p. 67.

From the Protestant Episcopal Church, Thirty-nine Articles

"ART. VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURE FOR SALVATION.—Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."

(Continued on page 12.)

The Law of God the Standard of the Message



MONSIGNOR ANTONIO MARTINI, the famous archbishop of Florence and noted as the author of the Italian edition of the Catholic Scriptures, makes the following pertinent statement concerning the law of God. "The decalogue for us Christians, enlightened by the old and

New Testament Scriptures, teaches righteousness in its most perfect form, that is, the righteousness which requires not only an external observance but also a spiritual, true, perfect, and loving obedience to God and his holy will." In this splendid statement, the archbishop not only declares the law of God to be the highest expression of perfect righteousness, but insists equally upon the spiritual and moral value of the decalogue to the one who in loving obedience submits to its legitimate claims. And in passing we would suggest that in these days of antinomianism it might prove beneficial for some of our Protestant friends to ponder this declaration of Monsignor Martini. This testimony of a leading prelate in the Roman church should demonstrate the eminent place that the law of God ought to occupy also viewed from a Catholic standpoint.

But notwithstanding its clear recognition of the exalted position occupied by the law of God, yet the Catholic church has not been deterred from meddling with its eternal precepts. This tampering with the law of God on the part of the papacy is furthermore acknowledged by them: for they contend that it is the prerogative of the church to change the precepts of God's law when it is deemed necessary.

But in this teaching they put themselves in direct opposition to the plain declarations of the Divine Master himself, who says, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." He furthermore insists that he himself is not empowered to set aside the law: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." And then as if foreshadowing the coming of some power which would teach men a mutilated law, he says, "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

On the basis of our Saviour's words, therefore, we have a right to contest the the least attempt on the part of any

power to alter the smallest iota in the law of God. And when we see a power that has the courage to meddle not only with a jot, but has the audacity to sweep away one of the longest commandments of the decalogue, namely, the second, and hopelessly change that other important precept, namely, the fourth, our protest swells into a loud cry.

Now, I shall not have the opportunity of showing here that the church of Rome has eliminated the second commandment from the law of God and that it has flagrantly changed the fourth commandment, but this fact is easily susceptible of verification, not only historically considered, but also from their own writings.

These inroads made by the papacy in the law of God naturally called for a protest and a rectification of the error. Consequently there have been for some centuries those that have entered a vigorous protest against the errors of the papacy; and these individuals have been known by the name Protestants. But amid the many perplexities and difficulties with which these Protestants have had to contend, the great change made by the Catholic church in the law of God has been overlooked.

It devolved, therefore, upon the people of this generation to rescue the law from its mutilated state and restore it to the perfect condition in which it was given by God himself. Consequently as we have been entrusted with the sacred duty of restoring the law to its rightful form and place, we feel a solemn responsibility resting upon us to devote the best energies of our being to this high calling. We, therefore, must give this message and cannot do otherwise as we are commissioned by God himself to proclaim to the people the law in its purity and completeness.

The question might be asked, "Why in this age and generation should this agitation be raised concerning the eternal claims of the law of God?" The problem is not difficult of solution. We are living in the generation that immediately precedes the coming of our Lord and Saviour in the clouds of heaven. For lack of space I must make this statement here without endeavouring to produce the evidence which, however, is very abundant. Pope Pius X has given out as his motto, the saying, "The restoration of everything in Christ," but we might say that in a special way our message contemplates a restoration of everything to Christ preparatory to his return as King of kings and Lord of lords.

As Christ will soon return to establish his kingdom, in which he himself will reign as king, active preparations must certainly be set in operation that all may be ready to welcome our Divine Ruler. Now, even in an earthly kingdom a mutilated and defective law is looked upon as ruinous to the stability and happiness of both ruler and people. But who would think of establishing the eternal kingdom of glory upon a law that has been tampered with and mutilated? For this reason prior to the coming of Jesus and the setting up of his kingdom, the law of God, that will form the basis of that kingdom, must be liberated from the errors and traditions that have been cast around it by devising men. Jesus will not receive into his kingdom a race of rebels, but those only who are willing to become law-abiding citizens of the place. It is plain, therefore, that if we expect to enjoy citizenship in the kingdom of glory we must abide by the law of the realm.

Those therefore that are preparing themselves to reign with Jesus when he comes must now be learning obedience to his law. Consequently this message that we are proclaiming at the present time emphasizes in a special way the claims of God's law and our need of placing ourselves in harmony with it. And in this feature the message is not arbitrary but perfectly in harmony with its mission, which is to prepare a people for the coming of the Saviour.

Our message is brought to view in a special way in the scripture found in Rev. 14: 6-12. In the verses 14-16, we see the Saviour coming in the clouds of heaven to bring this world's drama to a close and gather home his elect. The people who are at that time awaiting with joy his appearing and who have been developed as a result of the last message, are spoken of in this connection as follows: "Here are they that keep the commandments of God and the faith of Jesus."

This shows very plainly that as a result of the proclamation of the message which we are now giving, there will be gathered out of the world a people in whose life the law of God will be supreme and who will therefore be prepared to welcome the coming of Jesus and enter into his kingdom obedient subjects to his law.

To-day the work of gathering out this people is going on, and each reader of these lines may be one of that happy throng. Shall we not avail ourselves of this great privilege and that right now?

CHAS. T. EVERSON.

"YOUR success or failure in life will depend not upon *where* you are, but upon *what* you are. And Christian education will make you what you should be."

THE STATE OF THE DEAD

Purgatory

PURGATORY: WHAT IS IT? AND WHERE IS IT?—

Purgatory is *Nothing*, and consequently *Nowhere*. But man's Schism and Catechism have mischievously said: "Purgatory is a place where souls suffer for a time after death on account of their sins. Those souls go to Purgatory that depart this life in *venial* sin; or that have not fully paid the debt of *temporal* punishment due to those sins of which the guilt has been forgiven."

Page 247, "The Faith of our Fathers" by Cardinal Gibbons reads: "The Catholic Church teaches that, besides a place of eternal torments for the wicked and everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven. She also teaches us that although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of purgatory naturally implies the correlative dogma—the utility of praying for the dead; for the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven, and fit subjects for divine clemency."

That may be "*the faith of our fathers*," but surely, it is not *The Faith of our Fathers*; and what he hath not planted, says Christ, must be rooted up. Matt. 15: 13.

Now, what has been said of the impossibility of an immaterial soul suffering in hell's material fire applies equally to purgatory's. But purgatory seems to have been invented for the purpose of satisfying "the justice of God for sins already forgiven."

But is not God satisfied *when* he forgives? When God forgives, has he not forgiven through the all-sufficiency of Christ's blood? And has not that blood satisfied all the justice of God for all those who appropriate that blood? Has he forgiven the soul *while* punishing it? "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then being justified by His Blood, we shall be saved from wrath through Him." Rom. 5: 8-9. "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. 3: 24-26.

Purgatory is from the same word we get *purge* or to make *pure*: but literal fire cannot cleanse the soul any more than water can wash dirty thoughts or cleanse the soul's guilt.

If purgatory is God's purpose of getting "fully paid the debt of *temporal* punishment due to those sins of which the guilt has been forgiven," could n't the Lord in whose hand our breath is—could n't he have kept the man alive in this temporal life-time and not allowed him to die, until he had "fully paid the debt of (that) temporal punishment? Is it that the man died too suddenly, or too soon, so that he *escaped a part* of the penalty due this side, which *said part* he must make up the other side? Preposterous! And how much of this purgatorial temporal punishment does it take to satisfy God? For if man knows it takes purgatory to satisfy God's justice, he must know *how much* of it.

And what is this "venial sin" which they falsely say is pardoned in the next world? *Venia* is a Latin word for *forgiveness, pardon*, etc. But why is it not pardoned in this life-time? Was life too short to give a fair chance to *finish* one's work? Are there two probations or one and a piece or *one* only and *only* one?—"Now is the accepted time; Now is the day of salvation." 2 Cor. 6: 2. *Now or Never*.

And as to "venial sins" which they say are purged in purgatory, the Cardinal gives a sample, saying: "If this brother of yours dies with some slight stains upon his soul, a sin of impatience, for instance or an idle word, is he fit to enter heaven with these blemishes upon his soul?" We answer, No; but purgatory being a physical element cannot purge or purify that soul's stains and blemishes; and since the souls in purgatory, by the Cardinal's own statement, "can not help themselves"—since they have no more moral responsiveness, no more contrition or repentance, no further cooperation in the application of the blood—and the blood of Jesus Christ cleanseth from all sin (1 John 1: 7)—those stains and blemishes must ever remain uncleansed as death left them, because the cooperative conditions of salvation are no longer possible. And as to "idle word," Christ declares: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." Matt. 12: 36, 37.

Jesus has spoken directly on one of those very sins they call "venial," but the Saviour has mentioned no purgatorial cleansing of it, but a condemnation in the day of judgment if not forgiven before death, for "it is appointed unto men once to die but after this (not purgatory) the judgment." Heb. 9: 27.

"The blood of Jesus Christ His Son cleanseth from all sin." All sin must be cleansed *Now, Here, or No Where*.

On pages 220-223 of "Our Christian Heritage," the same author has written so well and correctly concerning the dead, that it gives pleasure to quote: "The heart is not moved without a motive-power. Where will the sinner who has entered into his eternity, find the lever to lift him from the mire in which he wallowed? Where will he find that influence to inspire him with holy aspirations? Not in himself; for the fountain of the heart is poisoned and no new element of strength has been added to his soul since he passed from time to eternity. . . . His only hope, then, could be in God. But where is the ground of that hope, when the night of life has passed, and the day of eternity has dawned? . . . God prescribes a term of probation beyond which the door of mercy is to be closed. The very word *probation* implies some limitation. That the time of probation, that is "the acceptable time," when it is given to us to do good to all men 'and so strive for the mastery that we may receive an incorruptible crown,' is limited to this life, is frequently asserted, or insinuated in the New Testament. . . ."

"Lastly, you will say: If the door of repentance is open to us even to the last breath of life, if one act of genuine sorrow is sufficient to blot out sin, and to reconcile us to God, may we not hope that few are lost and that the great bulk of mankind will be saved? . . . Prudence imperatively demands that in a matter affecting our eternal interests, we should pursue the safer course by 'living soberly and justly and piously in this world . . . Of the conversion of the good thief, St. Augustine said: 'One was converted at the hour of death, that you might

not despair; *only* one was converted, that you might not presume.'" If as the Cardinal very rightly remarks, that "the door of mercy is to be closed" "when the night of life has passed," and it "is limited to this life," how can "they, still exiles from heaven," find "clemency," when that night of life has passed, which closes this door of clemency or mercy, which is *limited to this life*?

To maintain the two positions—that of page 247, "The Faith of our Fathers; and of pages 220-223 "Our Christian Heritage,"—is like pointing at opposite cardinal points.

But the Cardinal continues his attempt at proving purgatory by saying: "Our Saviour says: 'Whosoever shall speak a word against the Son of man, it shall be forgiven him. But he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come.'" And draws this inference: "When our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life, he evidently leaves us to infer that there are some sins which will be pardoned in the life to come."

That is not a necessary inference at all. I will quote the whole: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32. Now, it would be just as logical for me to infer, since the sin against the Holy Ghost is the only sin not pardoned in the next life, "all manner of sin and blasphemy" otherwise will be pardoned in the next life. But outside of the Catholic's own list of the six sins against the Holy Ghost, there are "Capital Sins" and "Sins Crying to Heaven for Vengeance," which, according to that Church, being "mortal" and not "venial" sins cannot be forgiven in the world to come. The Cardinal's inference has therefore inferred a self-contradiction.

What the Saviour meant by the sin against the Holy Ghost not being forgiven in this life nor that to come was to state the utterly conclusive unforgiveness of that sin: Since the Holy Ghost is that by which we are guided into all truth (Jno. 16: 13); that helpeth our infirmities, maketh intercession for us; the Spirit of adoption, whereby we cry, Abba, Father; without which Spirit we are not the sons of God, and are none of Christ—(Rom. 8: 26, 15, 14, 9); whereby we are sanctified, Rom. 8: 26, 15, 14, 9; whereby we are sealed unto the day of redemption, Eph. 4: 30; to quench the Spirit—to resist his pleadings until he takes his final leave—would be to leave us in our sin with the means to lead us out for ever gone; it would be to sever salvation-bridge that connects *two* shores, Time's and Eternity's; a gulf is fixed, impassable from the earth side as from the heaven side; whatsoever sin is bound on earth is bound in heaven; whatsoever sin is retained in this life is retained for that to come. Jno. 20: 23; Mat. 18: 18.

The Scriptures nowhere reads, some sins that are bound *here* will be loosed *hereafter*; but what are bound *here* are bound *here*; and what are loosed *now* will be loosed *then*.

The sin against the Holy Ghost will not be forgiven in the world to come *because* it was not, because it could not, be forgiven *in this world*.

P. GIDDINGS.

"THERE are three good things that the Christian must continually receive from God, if he is to be kept safe and useful. He must get understanding, experience, deliverance from sin, and bear a living testimony to the praise of God. How do these blessings come? They are to be found in feeding daily upon the Word of God, The Bible does not merely talk about these things; it imparts them."

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He Condemned Sin in the Flesh

THE Christianity of the present day knows but little of the spirit of its Master. The popular Christianity is an easy road over which an indulged and petted people delight to travel because of the apparent smoothness of the way. No longer is the word of the Master of the church recognized which says, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it. Matt. 7: 14. The churches on every side are hearing smooth words by the popular preacher who soothingly tells his congregation of a God who is "too good to punish the evil doer," "A love that will save all mankind." The thunders of Sinai are but very little heard. And this is just what the vast majority of the church members desire. It does not cut their susceptibilities, it demands no sacrifices, no trials, no crosses, for the Christian life. And so we have the church pictured in Isa. 30: 10, as they cry "to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits."

But does it pay? Does it help either the preacher or the people to gloss over sin, to cover up the straight "thus saith the Lord" which condemns the sinner? Does it fill the churches, does it better the lives of the people? To any of the above questions we can but answer in the light of experience, no. It may fill the pews for a time, it may blind the eyes of mortal man to the sin of his fellow, but sooner or later the pews are empty for the lack of the vitalizing truths of the gospel and the sins that were covered are brought out to the shame of the individual and of the church. It pays neither in a material nor a spiritual sense. Anything short of the straight gospel with its penalties as well as its love for the repentant sinner will but bring the church of Christ down to ruin. Sin is punishable with death but the gift of God to the repentant sinner is eternal life. If the way is made too easy the man becomes his own Saviour and the cross of Calvary looses its efficacy for him.

In a recent issue of the American secular paper, *The Chicago Inter-Ocean*,

the situation in many pulpits is tersely and emphatically defined. It says, "They (the ministers) do not preach of punishment for sin; the topic is unpleasant. It jars. It offends the mere physical dislike of seeing anybody hurt that many of us regard as "humane sentiment." The idea that God will or even can punish sin with great severity, though affirmed by revelation and confirmed by all we know of the laws of nature is openly rejected by many pulpits and silently ignored by many more. It is said that God is too good." "Having ceased from the appeal to punishment for sin he (the minister) can no longer condemn sin, he must be patient with it—patient till he seems tolerant—always patient." "Having laid aside the sword of divine justice, and even denied that it is a sword at all, these ministers are no longer able to speak as having authority,—they can no longer thunder forth God's 'Thou shalt' and 'Thou shalt not!' They can only say, 'You ought not,' 'Please do not,' and 'It is not nice.'"

No more pertinent comment on the conditions could be made. Is it any wonder that sin is uncondemned? Is it any cause for surprise that confirmed sinners occupy the best pews and that men join the church, not because they are converted and theirs is a life that manifest the fact, but because they desire the social position that it will give them? The ministry does not condemn them, the word of the living God that speaks in no uncertain tones is not brought to bear upon their erring ways. "God is too good to punish them for their sin; for they are good men."

The pulpit of the present day is too weak-kneed. It is too prone to make the way smooth for the sinner. Nor do we believe in talking only punishment. Yet there must be brought to the sinner a sense of the awfulness of sin, an understanding of his lost and undone condition and his need of a Saviour. This cannot be done without causing him to see the result of the disobedience and the final penalty unless he repents and is cleansed in the blood of Christ. That the man has influence or money has nothing to do in the matter. Sin is sin and is punishable with death, even among the angels of God. Paul says of these days and these conditions, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables."

In the early days of Christianity it meant persecution, trial, affliction to be a Christian. It was taught that death was the penalty of disobedience and that the only rescue from the penalty was through the blood of Christ, a faith in the sacrifice of the Son of God. Repen-

tance and living in Christ was the only remedy for the breaking of the law of the eternal God. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20.

Such a Christianity may not be popular but it will be pure. It may not be an easy road to travel but it will be the path of peace. There may be trials and afflictions, but at the other end there will be Christ awaiting the faithful follower. There may be crosses, but at the end of the journey there is a crown of life. There may be sorrows, but there is also a Comforter. There may be persecution, and the world may not be ours, but there is one who is ever by our side and who waits anxiously the time when he may receive his people to himself, even the Christ of God. Such a faith, such a Saviour, whatever its trials, is worthy of our best endeavours and of our strictest fidelity. Is this your faith?

"THY word is a lamp unto my feet and a light unto my path." "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." "Faith cometh by hearing and hearing by the word of God." "When the Son of man cometh will he find faith in the earth?"

From earliest times the only sure guide for the feet of wayward men has been the infallible and sure Word. Lack of knowledge of that Word has brought destruction to many a nation and to millions of individuals. It is indeed a lamp, a light, a day star to the one who will follow its gleaming rays in the darkness of sin's deep night. In it may be found counsel for every step of the journey, directions unmistakable as to the road, strength for the weary, courage for the fainthearted, hope for the discouraged, and reward for the faithful.

In the days of ancient Israel the instruction of the Lord to his children was, "And thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It took constant instruction, often repeating, and diligent study. God's instruction for yesterday is good for to-day. "Faith cometh by hearing and hearing by the word of God." Wherefore to have faith, to know the Lord, to live as he directs, we must know and obey his Word. Only of such can it be said that, "they have faith." And such only will the Lord find *faithful*, and to such give the reward of *faithfulness* at the last day.

HOME AND HEALTH

Why Do We Worry?

Why do we worry about the nest?

We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hills or deep ravine?

In a dismal path or a heavy load
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?

Who labours with courage and trust, not fears,
Has fellowship with God.

—Sarah K. Bolton.



IN the following, which we quote from an exchange, there is a hint which may often be found valuable in the work of inculcating obedience in children:—

“‘Papa,’ she cried. He was so absorbed he did not hear her. She climbed on his knee and pushed her small, persistent self between the paper and its reader. ‘Papa,’ she said, while she put both her hands on his cheeks, ‘Papa, won’t you please come outdoors with me and help me find some ‘ittle stones? Mama wants them to plant Tinese bulbs in, and she won’t let me go after them down to the river alone. Dere isn’t any round the house but dreat big ones. Come.’ The father put down his paper with a smothered sigh of regret, but took the small, plump hand in his own and allowed it to lead him. Out in the hall, where he was slipping into an overcoat, I heard him discussing the chance of finding ‘ittle stones’ as eagerly as if politics and an evening paper did not exist. In fifteen minutes they returned with a basketful of pebbles, which the little maid carried gleefully to her mother. The father returned to his paper.

“When he laid it down, I asked, ‘Why did you leave the newspaper you had been waiting for so eagerly to take Maisie to the river?’

“‘I’ll tell you,’ he said; ‘that is our method of teaching obedience. If I ask my children to do any small duty, I expect to have it done without a word of demur. To teach obedience, the parent must obey as well as the child. When Maisie asked me to take her to the river, it was a weighty matter to her. I might have told her I was reading my paper and could not stop. That was what I wanted to do. It would not have been a good lesson. A four-year-old child would have remembered if I had turned her away and told her I could not lay down my paper. Perhaps to-night I

might find her building a blockhouse, and tell her it was bedtime. It is disagreeable work to put the blocks away, and toddle upstairs before the tired eyelids begin to grow drowsy. Maisie would do it, though, without a murmur, simply because papa obeys her.’

“It made me think. The majority of fathers and mothers would have called this weakness.

“‘It is the way we have brought up all the children,’ said the father. ‘Our big boys and girls use judgment, as I do with them. If a task can wait half an hour till an interesting book is finished or a game of tennis is played, I do not ask it done sooner. The children treat me in the same fashion. They know that when father or mother can possibly do what they wish, if it is reasonable and not selfish, their requests will be granted, and our time given them. There is mutual obedience that makes home a place free of selfishness and jars. It is harder to make little children understand the more convenient season. If Maisie had been ten years older, she would have waited for me to finish the paper before she suggested going to the river bank. You see it is discipline on both sides of the house.’”

Reading, and Reading

A MOTHER was very much delighted to know that her young son was so fond of reading and spoke of his thoughtful and studious habits. It developed, however, that he was reading the most trashy books in the line of exciting and sensational yellow-back literature. He had no taste for what was substantial and instructive, and his taste for reading was, in its way and directed as it was, a very injurious tendency.

Physiologists tell us that we do not drink enough, ordinarily, and urge that two or three pints of water daily should be taken into the system. The one who should drink a great deal of beer and wine and other intoxicating liquor, and delude himself that he is living in accordance with this physiological requirement, would make no more surely a great mistake than the one who reading flashy and evil books, flatters himself that he is cultivating his literary taste and satisfying his intellectual needs.—*Herald and Presbyterian.*

What General Sheridan Feared

Two grave, quiet-looking men stood on the steps of a big house in Washington some years ago. They were watch-

ing four bright children get into a cart and drive down the street, throwing back kisses and “good-bye” to papa and papa’s friend, the general.

The younger man and father was General Phil Sheridan—“Fighting Phil,” as he was called in those days. Another general, an old friend, said, “Phil, how do you manage your little army of four?”

“Don’t manage; they are mischievous soldiers, but what good comrades! All the good there is in me they bring out. Their little mother is a wonderful woman, and worth a regiment of officers. John, I often think what pitfalls are in waiting for my small, brave soldiers all through life. I wish I could always help them over.”

“Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?”

General Sheridan leaned his head against the doorway, and said, soberly: “It would be the curse of strong drink. Boys are no saints. We are all self-willed, may be full of courage and thrift and push and kindness and charity, but woe to the man or boy who becomes a slave of liquor. O, I had rather see my little son die to-day than see him carried in to his mother drunk. One of my brave soldier boys on the field said to me just before the battle, when he gave me his message to his mother if he should be killed: ‘Tell her I kept my promise to her. Not one drink have I tasted.’ The boy was killed. I carried the message with my own lips to the mother. She said, ‘General, that is more glory for my boy than if he had taken a city.’”—*Selected.*

A Life of Beauty

THERE ought not to be in any human life servility and dependence; no painful need or vulgar wretchedness should embitter and degrade; drudgery proper, beggarliness, meanness, and pauperism form no part of God’s ordination for any man, and there is much seriously wrong when such a state of things is possible. Our Lord’s life was just as far from vulgar poverty as from vulgar greatness, sordid wealth, or selfish gaiety. But none need be ashamed of the common lot; its honourableness, its efficacy, its boundless possibilities, have been demonstrated by Him who is at once our supreme Teacher and Example. A special silver medal was recently given by the Botanic Society to an exhibitor who showed how to convert an ordinary and ugly wall into a delightful rock garden. Our great Master can teach us how to convert the poorest, dreariest life into a thing of beauty which shall also be a joy for ever.—*Christian Endeavour World.*

OUR YOUNG FOLK

Our Johnny

WHEN Johnny is playing outdoors with the boys,

He is bright as a brand-new penny;
In running and jumping and making a noise
He is seldom outdone by any.
But in learning his lessons in school, alas!
He isn't considered so clever;
For he frequently stands at the foot of his class,
At the head of it "hardly ever."

He can catch an idea as well as the rest,
For he's fully as bright as his brothers;
But to master the language in which it's expressed,
He never will try like the others.

One day when his teacher asked John to define

A circle, he thought of the riddle
A moment, and said: "It's a round straight line,
With a great big hole in the middle."

"And what is an island?" his teacher once asked;

And Johnny, who bravely aspired
To answer the question, was heavily tasked
To find the response she required.
But he put his whole mind right to work with a will,

And this is the answer it brought her:
"It's a place in the sea where the bottom,"
said he,
"Sticks up more or less through the water."
—*St. Nicholas.*

Make Every Occasion a Great Occasion

I KNOW a man whose accomplishments have been the marvel of all who knew him, who in his boyhood made this resolution: "Let every occasion be a great occasion; for you cannot tell when fate may be taking your measure for a larger place."

He was a poor boy, without friends, in a strange city, but this motto always stared him in the face: "Make every occasion a great occasion." If he was doing an errand, these words kept running in his mind: "I must get out of this errand all that there is in it. I must extract every possibility out of it; for there may be an opportunity in it for something higher. Somebody may be watching me, and may say to himself: 'I will keep my eye on that boy. I like the way he does things. He is so prompt, manly, polite, courageous, obliging, accurate. There is the making of a man in that boy.'"

If he was at school, he kept thinking: "I must not skip the hard problems; for they may rise up in my manhood and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson to cultivate the habit of thoroughness, faithfulness, and accuracy. My teacher may be watching me, and when I start on my

career, the teacher or scholars may tell others about my record at school."

When he attended the meeting of a debating society, this motto kept running in his head: "Make this occasion a great occasion." He had read how Lincoln and Vice-President Wilson had made the debating society a stepping stone to something higher. He said to himself: "It is a great thing to learn to think on my feet, and be able to express myself before an audience, and no matter if I am bashful, and people do laugh at me—what if I should break down?—I shall get experience that will help me in my career."

So, though life, whatever he undertook and wherever he was, this motto was ever prodding him on to do his best. If he was at a reception or a dinner, in a parlour or a guest in a home, he must make that occasion a marked occasion by being as bright and as brilliant as possible, by keeping his eyes open and his ears open, and learning everything he could, and expressing himself at every opportunity with ease and elegance. He must use the best language possible; otherwise he would form slipshod habits, which might betray him at some fatal moment when he was trying to make a good impression.

When he travelled, this motto inspired him to drink in every bit of knowledge possible, to let no object of interest pass, and to permit no experience to go by without extracting from it everything that it had for him.

The result was that, although his early education was sadly neglected, he became a strong and interesting character, broad, widely read,—a man of rich experiences and well rounded, complete manhood.—*Success.*

In Another Boy's Shoes

WHEN the late Henry M. Stanley first arrived in New Orleans as a cabin boy on a sailing ship from Liverpool, he was forced to various shifts to earn a living. Among other positions for which he applied was that of office boy in one of the morning newspaper offices. His bright appearance impressed the man in charge, who engaged him, and told him that he could begin his duties in half an hour, it then being nearly six o'clock in the evening, and that his hours of work would last till some time after midnight.

As the boy started out the man noticed that he was barefooted. "Run home and get your shoes and stockings," said the man.

"I haven't got any," answered the boy.

"Can't you get some?"

"I don't know, sir. I'll try."

"Come back at six with shoes and stockings, and it's all right. If you don't we can't take you," answered the man.

He sat down on the steps outside, and after some minutes' thought went back into the ante-room again and faced the boy who was in charge during the day, who had overheard the conversation. "See here," said the applicant, "have you got another pair of shoes and stockings?"

"No."

"When do you go off duty?"

"Six o'clock."

"Same time as I go on. Now, I'll tell you what I'll do. I will give you half a dollar for the use of your shoes and stockings for each night for a week. I'll leave them under the desk for you every morning when I go away, so you can wear them during the day."

"Well," answered the boy, slowly, "I'll do it if you'll write me an order on the cashier for the half."

The order was duly written, and the future Sir Henry put on the shoes and stockings and entered upon his first journalistic duties.—*The Friend*

"Drop a Prayer In Too"

"WAS that your penny on the table, Susie?" asked grandma, as the children came in from Sabbath-school. "I saw it after you were gone, and I was afraid you had forgotten it."

"Oh, no, grandma. Mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no," said Susie. "I had nothing else to put in."

"Do you care what becomes of it?"

"Why, yes. I want it to do good somewhere."

"Well, then, every Sabbath when you drop your penny in, why don't you drop a prayer in, too? If every penny the school sends away carried a prayer with it, what a great amount of good would be done!"

"I'm going to remember," replied Susie, "and not let my penny go alone again."—*Little Worker.*

"O, ask not thou how shall I bear

The burden of to-morrow;

Sufficient for the day, the care,

Its evils and its sorrow;

God imparteth by the way

Strength sufficient for the day."



The Torch

THE God of the Great Endeavour gave me a torch to bear.
I lifted it high above me in the dark and murky air,
And straightway, with loud hosannas, the crowd acclaimed its light,
And followed me as I carried my torch through the starless night;
And, mad with people's praises and drunken with vanity,
I forgot 'twas the torch that drew them, and fancied they followed me.
But slowly my arm grew weary upholding the shining load,
And my tired feet went stumbling over the hilly road,
And I fell with the torch beneath me.
In a moment the flame was out!
Then, lo! from the throng a stripling sprang forth with a mighty shout,
Caught up the torch as it smoldered, and lifted it high again,
Till, fanned by the winds of heaven, it fired the souls of men!
And, as I lay in darkness, the feet of the tramping crowd
Passed over and far beyond me, its pæans proclaimed aloud,
While I learned in the deepening shadows, this glorious verity:
'Tis the torch that the people follow, whoever the bearer be.—*Elizabeth R. Finley.*

A Remarkable Conversion

Told by a Missionary in China

A MISSIONARY in China was once preparing a cup of tea in his tent, when a native of the district, one of the literati, but notoriously wicked—indeed a leader in wickedness, who kept a den of infamy near by which was the resort of the abandoned of both sexes—ventured into the tent. After a few moments' conversation about the weather, and such commonplaces, the missionary approached him on the matters of the soul in some simple way, and was at once met by the resistance that comes from agnosticism. This flagrant Chinese sinner fell back upon our ignorance of everything outside the realm of matter and daily experience, and particularly objected to believing any thing he could not see and understand.

The missionary met him at the very threshold of his own objection, and pointing to the little tea-kettle on the brazier just beginning to emit steam, said: "Well, now there is a simple thing you see, but don't understand. I take some spirits, or charcoal, and a match—all cold and without a flame. I strike the cold match on a cold surface, and it blazes up. It sets the spirits or the

charcoal burning. The flame strikes the cold surface of the kettle, and the heat passes in some way through the kettle bottom, and comes in contact with the water, and, in some way, sets the water moving more and more rapidly, until it is as we say 'boiling.' What was cold becomes hot, until the liquid changes to vapour and comes out at the spout, first invisible, then becomes visible as a white cloud of steam, and presently changes back to water, and falls in drops upon the earth. You see all this, but not one step in it all can even you, a literary man, explain. When you can tell me how matter that is cold and without flame, develops fire, light, and heat; how what is outside passes through metal and gets inside; how what was liquid becomes a floating vapour; how the visible becomes invisible and then visible again; how the water becomes vapour, and the vapour again becomes water; how what was cold becomes hot, and what is hot becomes cold,—I will undertake to explain the mystery of any fact declared in this Book," laying his hand on a copy of the Chinese New Testament.

The Chinese scholar had, of course, nothing to say, and naturally diverted the current of conversation to something else; and, as he was about to leave, the missionary, picking up a neatly bound copy of the Gospel according to John, in Chinese, said: "I will give you this, if you will agree, before you go to bed to-night, to read just the first three chapters." Half playfully the man accepted the gift and the conditions, and, taking the book with him, went off to his den.

The book and the promise were alike forgotten until he had gone to bed, and then the thought occurred to him, "I promised the foreign devil I would read three chapters in that book before I went to bed, and he'll ask me the next time he sees me if I have done it. Well, that promise is easily fulfilled." So he lighted his little lamp, and, still lying in bed, began to read. "In the beginning was the Word, and the Word was with God, and the Word was God." That book did not read as any other he had ever read, and his curiosity was awakened. "In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness has not overpowered it. . . . That

was the true light that illumines every man by its coming into the world."

He read on, irresistibly compelled, as he read, to notice the novelty of the teaching in this gospel story. He read those words spoken by John the Baptist: "Behold the Lamb of God, which beareth away the sin of the world." Who can read that and not stop to think? He read on to the third chapter, and then he found one of the Jewish literati in conversation with Jesus, and stumbling over the mystery of the new birth from above,—just as he had refused to accept what he could not understand,—and he observed how our Lord answered the Pharisee very much as the missionary had answered him: "Here is the wind. Did you ever see it? Yet you see its effects as it bends the branches of trees and sways the fields of grain. You know not whence it comes, or whither it goes—how it comes to blow, and how it comes to die away and stop blowing—how anything so soft and pliable as the wind lifts the waves, and tears up deeply rooted trees. So is every one that is born of the Spirit. You see the proofs and results of the Spirit's working, but never the Spirit himself. You can not tell how he works, whence he comes, or whither he goes." And the learned blasphemer and panderer to vice remembered what the missionary had said about the water, and fire, and steam in the tea-kettle, and could not but say to himself: "There is certainly something very like, in what he said and in what this Jesus teacher said to this man of the Pharisees. You see the fire burn and the kettle boil, but you can not tell why or how. And you see the Spirit make men new as if born again, but you can not tell how." And he read on: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That was wonderful. God giving his own Son, and sinners having only to except God's gift by believing! A little farther on he read how light is come into the world, and men loved darkness rather than light because their deeds are evil. And he felt that that was a true description of himself. He did not want to see any light; it made too clear his own evil doing, and he would run away from any truth that showed him his own bad heart and life. Then, as he finished his promised task and came to the end of that third chapter, he read those wonderful words: "He that believeth on the Son hath everlasting life," and if that was true, he had only to believe in this Jesus and have this strange gift of everlasting life.

Incredible as it may seem, he got out of bed, upon his knees, and asked for salvation. He became, simply by reading that gospel story, and without any

man to guide him, a true believer; and not only abandoned his old life and all its companions and vices, but turned that den of infamy into a place of prayer. The gate of hell became a gate of heaven.—*The Missionary Review of the World.*

Notes of Travel

IMMEDIATELY after the Jamaica earthquake the writer and family bade farewell to the West Indies, and started on the long journey for the Orient. The call to India had come from our Foreign Mission Board some four months previous, and the call had been accepted. It was, however, with great regret that we bade farewell to our many friends, and the scenes of so many pleasant recollections, particularly at a time when so much distress was felt because of the recent calamity.

However, the field is the world, and the teeming millions of the Orient must hear the gospel message before the great gospel commission reaches its complete fulfillment, so we reluctantly left the scenes of our nine years' labour and turned our faces resolutely toward India's great need.

Before undertaking the work awaiting us in the more trying climate of India the Mission Board gave us the privilege of spending a few months in a more northern climate for the strengthening of our physical powers.

As the summer's vacation is now in the past and we are rapidly approaching India, it has occurred, to the writer that a few notes of the summer's travel will be of interest to the larger Watchman family.

After a rough voyage we entered Delaware Bay only to find it almost completely frozen over. After nine years' absence of ice and snow this experience was very interesting, particularly to the children who had been born in the tropics. As our good ship ploughed her way through the ice breaking loose great blocks that slipped away behind us, our little girl exclaimed, "O papa, we must be getting very near the ice factory."

We soon reached Washington D. C., where we were to spend a few weeks in counsel at the headquarters of our denomination.

Our central publishing house, the Review and Herald, is located here. Here four great presses, besides a number of small ones are constantly at work, many times working both day and night, producing nothing but literature bearing on the saving truths of the Bible. It was my happy privilege to meet the corps of workers in their neat chapel in the publishing house and worship with them. It was good to see the entire force, compositors, pressmen, bindery men, proof-readers, editors, manager, and all the helpers gathered together in sweet communion around the common mercy seat, asking God's blessing on the production of the literature, its circulation, and finally upon the reading of it in the homes of the people.

As we thought that this is but one of the three large publishing houses in the United States devoted wholly to this same cause, and as we thought of the many sister houses in England, Germany, Australia and other parts of the world, steadily at work producing a constant supply of literature, our hearts were encouraged. But this is not all. The heaviest part of every publishing house is out in the field, and so our minds went out to the great army of canvassers, colporteurs, and other workers scattered out over all the world, steadily working, early and late, through good report and evil report, scattering the precious seed. Truly in this one branch of the Third Angel's Message we can see abundant evidence of God's good blessing.

It was also our privilege to reside at the Washington Training College, one of a series of a large sisterhood of educational institutions

as widely scattered over the world as the publishing houses and these schools and colleges, in the United States, Canada, England, Germany, Switzerland, Africa, Australia, West Indies, South America are filled with an earnest company of young men and women being prepared as thoroughly as possible for future service.

Since our recent international council held at Gland, Switzerland, this college in Washington, D. C., has been changed into a Foreign Mission Seminary. Here many of the recruits for the foreign mission field will receive special training for their particular fields and be thoroughly tested by the Foreign Mission Board as to mental, spiritual, and physical fitness for the great tasks that lie before them. I gave several talks on the mission fields and their great needs and the special fitness required by those expecting to go to these fields, that met with a hearty response on the part of the students present.

Just across the campus, on the same property, is the splendid new building of the Washington Sanitarium. It is not a mammoth affair, but is neat and cozy, and offers an ideal opportunity for the restoration of both physical and spiritual health. As we viewed all these institutions, we were profoundly grateful that in this great message the Lord has combined the healing of the body with the healing of the soul. We read of Jesus that he "healed the sick and preached the gospel of the kingdom."

In a compact way we have at the headquarters of our denomination, the great trinity of institutions, the college, the publishing house, the sanitarium, that under God are to unite with the evangelical workers and herald the Advent Message to all the world. It is cheering to note that no effort is being made to centralize everything at the headquarters, that no mammoth institutions for any one place are being planned, but rather a scattering out into all the world.

Before leaving Washington D. C., we would mention the General Conference administration building. Here the officers of the denomination and the chairmen of the various departments have their offices. The decisions made in this building reach out into all the world. At 12 noon each day the entire office force gathers in the assembly room for a mid-day prayer service in behalf of all the world.

Our three weeks in Washington was spent in compiling the little booklet, "The Advent Message in the Sunny Caribbean," giving a brief story of the rise and progress of our work in the West Indian field up to and including the Kingston earthquake. The booklet is now ready and can be obtained at the office of this paper.

We were glad to avail ourselves of the route through the sunny South on our way to our home on the Pacific Coast thus avoiding the bitter cold of the more northern routes. Fortunately we reached Los Angeles, California, Sabbath morning, and were able to stay all day with our brethren and sisters there. In that city we have a church of some six hundred members. Southern California is a great Mecca for health seekers and we have four or five flourishing sanitariums in this one conference.

GEO. F. ENOCH.

(To be continued)

Our Work and Workers

FROM Japan comes word that at Nagasaki Brother Okohira has brought several new ones into the faith. Dr. Dunscombe, superintendent of the sanitarium at Kobe, has passed the required medical examination for foreign physicians and the work of the sanitarium was never brighter than now.

KOREA'S force of workers has been recently augmented by the arrival in that country of Elder James Shultz. The work is onward in this land and advances with great rapidity.

NEW stations have been opened in Africa in Nyassaland, Eretria, at the north extremity of the Cape to Cairo Railroad and new workers added to the force in German East Africa, Sierra Leone, Algeria, and British East Africa during the year 1907. Our hopes go out for a still greater advance in 1908.

REPORTS from South America for the Week-of-Prayer Readings state that now Sabbath keepers can be found in that continent from the equator to Tierra-del-Fuego. North of the equator also a large number will be found in the Guianas and Panama.

FROM the German-Russian field comes the following good news:

We have in Asiatic Russia two ordained ministers and a few Bible workers. During the past year Elder H. K. Loeb sack has visited Sanarkand and Tashkend, Mohammedan strongholds in the very heart of Asia. At Semipalatinsk a church was organized and a company near Omsk. Adventists were found also at four different places near Akmolinsk.

The membership in Germany to-day is about six thousands souls. This represents the progress of about thirty years. There are five hundred Sabbath keepers in Austria-Hungary.

THE year 1907 was a year of progress in India. Seven different languages are represented in the field workers. Literature is being published in Hindustani, Bengali, Urdu, Burmese, Tamil, and English. A Mohammedan of influence has recently embraced present truth amid great opposition. The workers in India plead for greater facilities for their publishing house at Karmatar. They desire steam power and another press so as to be able to meet the demands upon them.

March of Events

A PYGMY from the Congo region, who was brought from his native land for exhibition in America, has been converted, and wishes to qualify himself for missionary work among his own people. At first Ota Benga (the name of the pygmy) was kept in a monkey house, but the coloured pastors of New York demanded his removal from a position which classed a human being with brute beasts.

Severe earthquake shocks were again experienced in the province of Calabria, Italy, on November 18. Many of the people who had summoned courage to return to their homes after the shocks of October 27 again became panic-stricken and fled to the country. The inclement weather added to their sufferings.

The captain of a whaling vessel which recently arrived from the Arctic, reports that a terrific earthquake occurred at Unalaska about a month ago, and that Mount McCulloch, which was created by an earthquake nearly a year ago, and extended 2,400 feet above the sea, has dwindled to almost nothing, as a result of submarine disturbances.

THE development of the modern spirit in Persia is progressing with surprising rapidity. "Newspapers are springing up in many of the cities, and are preaching freedom and political honesty. There is actually a comic paper

published in Tabriz, with cartoons which mock at many of the inconsistencies of religion, and do not spare the lash in dealing with political dishonesty of those highest in office. Satires on Persian life are appearing in book and pamphlet form, and are having a ready sale, and people in the most out-of-the-way corners of the land are discussing subjects that never presented themselves to their minds a short year ago. The new movement has already taken on somewhat of an anti-foreign aspect. "Persia for the Persians" is the cry. In the city of Ispahan, in the south of Persia, the demand has been made that the Church Missionary Society representatives be expelled; and in northern Persia the feeling is intense against the Belgians who have charge of the customs and posts. At the same time there is talk of religious liberty."

One missionary writes: "The simultaneous movements in China, India, Persia, and Egypt, indicate that the causes are not local or transient. While Englishmen are watching the changes in the other countries mentioned, it may be well for them also to watch Persia. Especially is the question of the future of Islam wrapped up in this Persian movement."

THE investigation of an explosion in Lisbon, Portugal, by which two anarchists who were manufacturing bombs were killed, has revealed the existence of a far-reaching plot against the dictatorship. More than 700 bombs have been seized, and eighty arrests made. Public meetings have been forbidden, and practically all the newspapers of Lisbon are being prosecuted for attacks upon the king and the papal nuncio. Different political elements have joined in threatening the establishment of a republic in case parliamentary government is not restored. The crown prince, Luiz Phillippe, is reported to have been banished to Villa Vicoso, a royal residence in the forests a hundred miles from Lisbon, for remonstrating with his father, King Carlos, for continuing the administrative dictatorship, giving as his reason that it was turning Portugal into a hotbed of anarchists and endangering the inheritance. On the other hand, the dictatorship of Franco is said to be a financial success, as it has succeeded in reducing the year's deficit from \$6,000,000 to \$2,000,000, without increasing the taxation. The government has issued the following official denial of the published reports: "The fantastic rumors concerning members of the royal family, the attitude of the military forces and political leaders, as well as the stories of an outbreak against order, are absolutely without foundation."

GREAT suffering and loss of life have resulted from the recent storms in the Black Sea. Numerous small craft and the steamship "Kaplan" foundered. The total loss of life was more than 200 persons.

By the passing in London from the Russian embassy to the Japanese embassy of a check for \$24,302,200, Russia wiped out her indebtedness to Japan. This sum represents the remainder due Japan for the maintenance of the Russian prisoners.

THE increase of crime in France has aroused a popular demand for the restoration of the death penalty, which has been virtually abolished by the systematic commutation of the sentences of criminals condemned to death. Recently juries throughout the country have recommended having recourse to the guillotine as the only means of stopping the atrocious murders which are of daily occurrence in Paris and in the provinces.

ABYSSINIA, the *Youth's Companion* says, is the latest country to follow the example of China and Persia in adopting modern institutions. Emperor Menelik has published a decree providing for the establishment of a cabinet, and has appointed five ministers to have charge of the departments of foreign affairs, justice, finance, commerce, and war. The political institutions of Abyssinia are of a feudal character, and the king has practically absolute power.

THINGS HERE AND THERE

Animals that Carry a Light

YOU know all the glow-worms and fireflies that shine on summer nights, lighting up dark places with myriad floating stars. Or you may have seen the sparkles that flash in the wake of a great ship till the billows seem turned into mountains of fire. If a hand-net is let down, it will seem to be filled with living gems—diamonds and pale emeralds. But the morning light shows only numbers of dull little creatures, with all their splendour gone.

Naturalists have found that the substance which shines is phosphorus. You have seen it shine on matches in the dark. A large number of fish are known to be luminous. They have hard Latin names, which being translated seem quite poetic—such as "Silver Axe," the "Light Fish," the "Many Lamps," the "Lantern Eye," the "Starry Swimmer."

There is a mollusk so transparent that it may truly be said to live in a glass house. It can hardly be seen in the day time, but it can light up its tiny crystal palace of living glass with great splendour at night.

In the class known as Zoophytes, or animal plants, there are many rare and beautiful forms. There are the little Berce, which have been compared to tiny melons of glass striped with bands. At night they light up, and sparkle and frisk about as if for a frolic, while the great jelly-fish move in a stately way with a pale gleam.

A voyager in the Indian Ocean says that at night the water presented the appearance of a vast field of snow, so filled was it with tiny light-bearing animalcules. When caught in a tow-net these were found to be a kind of shrimp. The light came from luminous globules dotted over the bodies. These globules were bright red by day, and they could be rolled about so as to send out flashes of light in any direction the animal chose. The eyes of these shrimps were set on movable stalks, very convenient for looking around. Beside these, some of the globules were set on stalks, so that the little animal's eyes were thus provided with natural lanterns.

We may be sure these little lanterns of light were given for a wise purpose. Is it not another example of the wonders worked by the great Creator, that such a tiny morsel of matter should be fitted out in the most limited space with all the organs of life, and have added to all a tiny lamp that it can light or put out at will?—*Sunday Hour*.

Wireless Hour Signals

WHEN a ship is approaching shore, great caution is often necessary because of uncertainty as to the vessel's precise position. Several years ago Mr. John Munro proposed that wireless telegraphy be utilized to send hour signals over the sea around England to a distance of two or three hundred miles from shore, in order that the captains of incoming ships might thus be enabled to rectify their chronometers to Greenwich time. The government of Canada has just established a system of this kind at Camperdown, near Halifax. Every morning the exact hour is to be sent

out over the sea, so that all vessels furnished with a receiving apparatus may pick up the true time from the air.—*Youth's Companion*.

A Substitute for Brass

A NEW alloy, called McAdamite metal, has recently been put on the market, with the idea that it may largely take the place of brass in machine-making. Its base is aluminum, but the exact composition is kept secret. It resembles aluminum only in the lightness and non-corrosiveness. It has about one-third the weight of brass, but about twice the tensile strength, and its resistance to compression is nearly four times that of brass. It takes a high polish, and does not tarnish. It is sonorous, and bells are now made of it. —*Selected*.

A Moving Mountain

THE village of Montemurro, in Italy, is in a state of panic in consequence of the discovery that the mountain, at the foot of which the village is built, is moving. It is accompanied by the disturbances and discomforts of the moving of a human residence. Large boulders have become dislodged, and have rolled down the sides, and are prevented rolling into the valley only by being caught on one of the lower spurs of the mountain. Measurements showed that the whole mountain is slipping from its foundations, as if by some convulsion of the rocks beneath. After a week of fear the movement ceased, and the inhabitants of the valley, numbering about five thousand, regained composure. Some who had hurried away from their homes in fear, returned. No sooner were they settled than a new movement commenced. Trees at the foot of the mountain were uprooted, or broken off as if they had been cornstalks. The people fled in terror. Troops have been rushed to the scene to erect tents for the refugees who are now homeless, and to keep order. The mountains have stood in literature as a symbol for all that is permanent and unchanging. Such events as this must force us to abandon that symbol, but while all earthly things change, we still have the assurance that God is eternal, and in Him there is no change. —*Christian Herald*.

Where all the Pins Really Go

AN old gentleman in the north of London has been making a series of interesting experiments with a view to finding a solution to the question often asked: "What becomes of the countless myriads of pins, etc., that are annually lost?"

As he expected, he finds that it is the disintegrating effects of the air which resolve even these intractable little instruments into their elements. He put some hundreds of brass and steel pins, needles, hairpins, etc., in a quiet corner of his garden, where they would be subject to all the destructive agencies of dampness, earth, wind, etc.

The results are curious. Ordinary hairpins were the first (taking 154 days on an average) to oxidise into a brownish rust—ferrous oxide—which was scattered by the wind as it was formed, and not a trace of a single one could be detected at the end of seven months. Common bright pins took as long as eighteen months before their combustion was complete, but brass ones had been entirely turned into green verdigris long before that.

Polished steel needles of a small size lasted a very long time (over two years and a half), but a black-lead pencil proved itself to be practically indestructible, both cedar and plumbago being almost as good as when new, even though harder things had quite rotted.—*Selected*.

—THE—
Caribbean Watchman

JANUARY 1908.

"ALL 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."

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Ps. 121: 8. This appropriate text has been written on the calendar of the new year that a friend has placed on our desk. The placing of a text of scripture on the daily programme for the new year is a good one, and we hope that all our readers will join us in prayerful meditation on at least *one* of God's promises *daily*. "The entrance of thy words *giveth* light; it giveth understanding unto the simple." "Thy word have I hid in mine heart that I might not sin against thee." Ps. 119: 130, 11. We are sure that a careful study of the Bible will do much to make this truly a "Happy New Year." K.

A New Creature

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a *new creature*." Gal. 6: 14, 15. Doubtless all of us as we review the record of the past year, are convinced that it contains many mistakes and we recognize the importance of improvement the coming year.

HOW SHALL THIS BE ACCOMPLISHED?

Unfortunately all do not agree as to the best answer to this important question. The Scripture already quoted declares plainly that our *profession* of godliness or sincerity in accepting wrong ideas will avail us nothing. *Ye must be born again.* Honest desires, good resolutions, and charitable deeds are of value just so far as they truly indicate our knowledge of the perfect standard, and our determination to do better; but all these without the co-operation of the divine Spirit will never save a condemned sinner. The *old man* of sin with his unholy lust must be *crucified daily* on the *cross of self denial*. Just as fast as the sin is thus destroyed, the grace of God *can* and *will* fashion us anew according to his own character of righteousness. "Wherefore if any man is in Christ, there is a *new creation*, the old things are passed away; behold, they are become new." 2 Cor. 5: 17. R. V. That we cannot change past or be absolutely sure of future improvements is clearly indicated by our long record of miserable failure. Our only hope for improvement is through the creative power of the Word of God, and that is offered freely to all earnest seekers of truth. K.

Announcement—New Rates

DURING the past two years, both in England and America, the prices on all materials used in printing offices have risen largely in value. Paper is 25 per cent higher than two years back, and type has risen in price in the same proportion, making the expense of printing greater than in the past.

In addition to the above conditions, quarantine, and changes in shipping rates and services

have made the expense of reaching the various fields where the WATCHMAN is circulated much greater than in years gone by.

Consequently upon the above named conditions it was decided at a recent meeting of the Watchman Publishing Company's Managing Board to make the following changes in the price of the paper. These prices are to be uniform throughout the field.

Single Copy.....	4 cents
Subscription Rates	
One Year.....	48 cents
Six Months.....	24 cents
In Clubs of 5 or more copies, 36 cents per copy yearly.	

All rates payable in advance.

Just so far as it is possible the subscription plan will be followed. In all the cases these prices will be strictly adhered to and no rates of any kind allowed except to the special agents of the Watchman Publishing Company.

Agents will be appointed in all parts of the West Indian territory who will carry authorized credentials for the obtaining of Watchman subscriptions and the giving of receipts to the subscriber. To all subscribers the Watchman Publishing Company are prepared to guarantee the receipt of their papers and the safety of any funds committed to their agents to forward to them and will be responsible for all subscriptions given to authorized parties.

Among the benefits which will accrue to the subscribers as compared with the buyers of single copies of the paper are these.—(a) Regularity of delivery, (b) All special numbers included in the subscription price, whereas by single copy they will cost 6 cents each. (c) No delay in transportation.

We have installed a mailing machine, mailing type, and all necessary equipment to handle thoroughly and rapidly our mailing lists. For this reason this department will be amply able to cope with the demands of our subscribers and friends.

The following resolutions were passed concerning the circulation of the paper.

Whereas, the CARIBBEAN WATCHMAN is an important factor in carrying the message to the people of the West Indies,

We recommend, that all of our labourers make diligent efforts to secure yearly subscriptions for the CARIBBEAN WATCHMAN from every Seventh-day Adventist family in our field and as far as possible to spend some time each month in working in new fields for the CARIBBEAN WATCHMAN.

We recommend, that steps be taken to encourage suitable persons to push the circulation of the CARIBBEAN WATCHMAN and GOOD HEALTH on the same basis as the regular book agents with the same provisions as to territory.

We recommend, that regular CARIBBEAN WATCHMAN agents be furnished by the Watchman Publishing Company with suitable order books and advertising matter to aid in arousing interest in our periodicals.

The Word of God, Jesus Will Come Again, There Shall Be Signs, The Dead in Christ Shall Rise, The Gospel Light—Prophecy, The Sanctuary—Its Cleansing, The Judgement Message, The Seven Seals, The Seal of God, Called to Be Saints, and The Inheritance of the Saints.

The editorial staff met in Port-of-Spain in December and have arranged for an excellent series of Bible studies during the year 1908. These will cover the following subjects and will be added to the department of General Articles.

A QUESTION CORNER, will be kept up during the year and an additional department, "HERE AND THERE" will be added.

With these added features the WATCHMAN will, we believe, be a treasure in every home, a help to every Christian in his daily life, a power in the community. Can we not depend upon you, reader, to assist us to this end in its circulation?

THE HOLY SCRIPTURES

(Continued from page 3.)

From the Regular Baptists

As Expressed by the Baptist Convention of New Hampshire

"I. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions, should be tried."

From the Evangelical Lutheran Church—Art. I.

"That the Holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practise. (See 2 Tim. 3: 15-17; Prov. 1: 9; Isa. 8: 20; Luke 1: 4; John 5: 39; 20: 31; 1 Cor. 4: 6, etc.)"

From the Andover Orthodox Creed. The Belief of Congregationalists

"The word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practise."

Wesley on the Scriptures

From his notes on 2 Tim. 3: 16, the text is in italics:

"From an infant thou hast known the Holy Scriptures—of the Old Testament. These only were extant when Timothy was an infant. Which are able to make thee wise unto salvation through faith—in the Messiah that was to come. How much more are the Old and New Testaments together able, in God's hand, to make us more abundantly wise unto salvation, even such a measure of present salvation as was not known before Jesus was glorified."

The Rule of the Man of God

The Bible Alone

"All 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.

The Rule of the Romanist

The Bible and Tradition

"If we would have the whole rule of Christian faith and practise, we must not be content with those scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the TRADITIONS OF THE APOSTLES, and the INTERPRETATION OF THE CHURCH, to which the apostles delivered both the book and the true meaning of it."—*Note of the Douay Bible in 2 Tim. 3: 16, 17.*

Glimpses of the Caribbean

A beautifully Illustrated Booklet of West Indian Views

LIST OF ILLUSTRATION

Falls, Dominica.
 Palms, Public Square, St. Kitts.
 Map, West Indies, Central America and N. So. America,
 Royal Palms.
 Roseau Harbour, Dominica, W. I.
 S. D. A. Church and Mission House, Georgetown, British Guiana.
 The Brick-Dam, Street in Georgetown.
 S. D. A. Chapel, Central America.
 Wharves, Port Limon, Costa Rica.
 Banana Harvesting, Costa Rica.
 The Herald.
 The Messenger.
 Harbour and City, St. Johns Antigua.
 Corkscrew Palm.
 Castries Harbour, St. Lucia.
 Mail Carrier, Spanish Honduras.
 Palm Thatched, Wattle Houses, Jamaica, Interior.
 Homes, Aboriginal Indians, British Guiana.
 S. D. A. Church, Aboriginal Indian, Essequibo, Br. Guiana.
 Missionary Ascending the Demerara River.
 Georgetown, British Guiana, Birds-eye-view.
 Going to Market.
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