

“AND THERE SHALL BE SIGNS”

Price 4 Cents

# THE CARIBBEAN WATCHMAN

“LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS.”

Vol. 6

Port-of-Spain, Trinidad, March, 1908

No. 3



Stanborough Park Missionary College, Watford, Herts, England.



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# THE CARIBBEAN WATCHMAN

"Let them give glory to the Lord and declare His praise in the islands."  
Isa. 43: 12.

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No. 3

## THE GREAT MISSIONARY

MRS. E. G. WHITE.



INTO this world came our Lord Jesus Christ as the unwearied Servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. He came to remove the burden of disease and wretchedness and sin. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

The Saviour's work was not restricted to any time or place. His compassion knew no limit. Wherever there were hearts ready to receive his message, he comforted them with the assurance of their heavenly Father's love. All day he ministered to those who came to him; in the evening he gave attention to such as through the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of his soul, and none could appreciate the weight that rested upon him. Through childhood, youth, and manhood, he walked alone. Yet it was heaven to be in his presence. Day by day he met trials and temptations; day by day he was brought into contact with evil, and witnessed its power upon those whom he was seeking to bless and to save. Yet he did not fail nor become discouraged.

In all things he brought his wishes into strict abeyance to his mission. He glorified his life by making everything in it subordinate to the will of his Father. When in his youth his mother, finding him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" he answered,—and his answer is the keynote of his life-work,—"How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

His life was one of constant self-

sacrifice. He had no home in this world, except as the kindness of friends provided for him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonoured, he walked in and out among the people for whom he had done so much.

He was always patient and cheerful, and the afflicted hailed him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all he gave the invitation, "Come unto Me."

During his ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of his words that he came not to destroy, but to save. He made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of his work. He imparted earthly blessings that he might incline the hearts of men to receive the Gospel of his grace.

By the sea, on the mountainside, in the streets of the city, in the synagogue, his voice was heard explaining the Scriptures. Often he taught in the outer court of the temple, that the Gentiles might hear his words. The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written," "What saith the Scriptures?" "How readest thou?" At every opportunity when an interest was awakened by either friend or foe, he presented the word. With clearness and power he proclaimed the Gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had his hearers perceived in the word of God such depth of meaning.

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company he found himself, he presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow

men only made him more conscious of their need of his divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often he met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others he met who were fighting a hand-to-hand battle with the adversary of souls. These he encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory.

At the table of the publicans he sat as an honoured guest, by his sympathy and social kindness showing that he recognized the dignity of humanity; and men longed to become worthy of his confidence. Upon their thirsty hearts his words fell with blessed, life-giving power.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but he humbled himself to take our nature, that he might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places through which he would pass, that they might call on him for help. Hither, too, came many anxious to hear his words and to receive a touch of his hand. Thus he went from city to city, from town to town, preaching the Gospel and healing the sick—the King of glory in the lowly garb of humanity.

MRS. E. G. WHITE.

### Defending Scripture

My business is not to prove to you the reasonableness of our truth nor to defend any trust from its consequences. All I do here, and I mean to keep it, is just to assert the truth because it is in the Bible. Then if you do not like it, you must settle the quarrel with my Master and if you think it unreasonable

you must quarrel with the Bible. Let others defend scripture and prove it to be true; they can do the work better than I could;—mine is just the mere work of proclaiming, I am the Messenger: I tell the Master's message: if you do not like the message, quarrel with the Bible, not with me; so long as I have scripture on my side I will dare and defy him to do anything against me.

Chas. H. Spurgeon.

### Love Conquers

LOVE is a conquering force. A true life is a series of conquests. It is to him that overcometh that the crown of life is promised. The first thing to be conquered is self. Without self-mastery there can be no true manhood. Until one has learned to control himself he is not fit to be master of anything. Many methods of arriving at self-mastery have been tried. The best and only successful method is to be filled with love. A baptism of love every morning, noon, and night will soon bring self down and drown selfishness completely.

When one has mastered himself he may overcome his enemies. Who has not tried to overcome his enemies by force, by wrath, by stratagem? This we may do if we are stronger and shrewder than they. But when it is done there will be no advantage either to the victor or the vanquished. The man who has been crushed by violence is no better, nor is his conqueror better. Jesus taught men a new method of dealing with enemies: "Love your enemies." So taught the apostle: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Thousands of enemies have been conquered in this way. And there is no other way worth trying. If we fail it is because we have not enough love.

—*Christian Advocate.*

### Things Good to Keep

"KEEP thy heart with all diligence."

Prov. 4: 23

"Keep the door of my lips." Ps. 141: 3.

"Keep thy foot when thou goest to the house of God." Eccl. 5: 1.

"Keep under my body." 1 Cor. 9: 27.

"Keep my mouth with a bridle, while the wicked is before me." Ps. 39: 1.

"Keep . . . unspotted from the world." James 1: 27.

"Keep thyself pure." 1 Tim. 5: 22.

"Keep that which is committed to thy trust." 1 Tim. 6: 20.

"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." Ps. 119: 33.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 3.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

"Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13.

—*Nettie E. Graves.*

"CHRIST'S service is no service for an idler. There is no place in all the kingdom of heaven for an idle man, either in

this world or the next. Indeed, no man can follow Christ without becoming a busy man, as his Master was before him. Work is one of the world's great blessings. It is work that wins wages. And yet there is no easy task that may not be made hard by leaving Christ out of it. So there is no hard task but may be made easy if we put Christ and His helpfulness in it."

## New Testament Characters

Matthew



ATTHEW meaning "gift of Jehovah," contracted from Mattathias was the son of Alpheus, but not the same Alpheus who was the father of James the less. Mark 2: 14. He was a native of Galilee and a Jew. Before his call to follow the Messiah he was a publican under the

Romans. Publicans were officers employed to collect taxes. There were two classes—(1) the general collectors (Gabbai) and the ordinary tax-gatherers (Mokhes or Mokhsa). To this latter class Matthew belonged. This profession was looked upon with great scorn and contempt. It was very painful to the Jews to be subject to the Romans, as they boasted of their privileges. "We be Abraham's seed," said they "and were never in bondage to any man." While engaged in this occupation, Jesus gave Matthew the invitation, "Follow me," and he immediately obeyed.

From this time he continued to labour with great zeal and earnestness in the cause of the gospel. How long he laboured in Judea after the ascension of our Lord is not accurately known. He travelled unto Ethiopia and after preaching the gospel there for some time, was martyred at a city called Nadabar.

Not much is known of this apostle, but there are some important lessons to be derived from the little that is recorded of him

1. His obedience to the call. Immediately as the words fell from the lips of Jesus, Matthew "left all, rose up and followed him." His present profession vanished from his mind and was swallowed up in the bliss of becoming a disciple of Jesus. No inducement of worldly happiness was held out to him. To follow the Saviour was to travel the way of sacrifice, for He never came clothed with temporal power to bestow upon His followers ease and enjoyment.

2. Matthew gave up a lucrative position to follow Jesus. He never questioned what reward would be received. Without any notice to his employers he

left his work. How different is the conduct of many now. The Spirit of God shows them what is error, and they continue to reject the invitation. They will not renounce the world and sin, and decide for Christ. Mammon blinds their eyes. But happy are they who like Matthew will leave all and follow Jesus.

3. Matthew was willing that his relatives and friends should receive some of the good that had come to him. "Levi made a great feast in his own house; and there was a company of publicans and others that sat down with them." This was a day in his life never to be forgotten. The rabbis were indignant because Jesus sat at this feast, and asked his followers, "Why eateth your Master with publicans and sinners." But our Lord replied, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice, for I came not to call the righteous, but sinners to repentance." We should always bring others to Christ. When converted we will go forth to serve.

The Gospel of Matthew is admitted to be the first that was written. It was penned in A. D. 37, in Palestine. Ancient authorities say it was written in Hebrew. Matthew wrote more fully than all the other evangelists. He was an eye witness and ear witness of most that he recorded. His object in writing was to convince the Jews that Jesus was the Christ.

The following circumstances are recorded only in Matthew:—Christ's genealogy through the male line; Joseph's dreams, Matt. 2; visit of the magi; flight into Egypt; massacre of the infants; Sermon on the Mount; healing of two blind men; parables of the hid treasure, the pearl, and draw net; Peter's confession of Christ; Christ paying tribute with money from a fish; two blind men cured whilst going from Jericho; parable of the wedding garment; parables of the ten virgins; talents, sheep, and goats; dream of Pilate's wife; resurrection of many saints after the crucifixion; bribing of the Roman guard.

T. L. M. SPENCER.

## "AND THERE SHALL BE SIGNS"

### Present-Day Conditions Minutely Foretold

#### Great Spiritual Declension Predicted

1. *What does the apostle Paul tell us will be the general moral condition of the world in the last days?*

"This know also, that in the last days perilous times shall come." 2 Tim. 3: 1.

2. *What does he say will be the cause of these perilous times that are to come in the "last days"?*

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." 2 Tim. 3: 2-4.

3. *What does the apostle say further in regard to these people who will make the last days perilous because of the sins they are committing?*

"Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 5.

NOTE.—Study closely what we are to "know" of the conditions that will obtain in "the last days." The foregoing texts from the apostle Paul make the matter too plain to need any special comment. First, he says that we are to "know" that the "last days" are to be perilous because of certain things. Secondly, he assures us that the things that will make the last days perilous are a great array of sins that will be general in the world. And, thirdly, he says that these sins will be among those who have "a form of godliness." The "form" of godliness is found only among professing Christians; the out-and-out worldling makes no pretension to any of the forms of religion. Hence these people who hold to the forms of godliness, but who deny its power, are base hypocrites. This is the clear teaching of the word of the Lord, and the responsibility of the utterance is with him. Let the reader ask himself the question, "How many of my acquaintances who make a profession of godliness are living in harmony with their professions?" Not that it is expected that the professors of Christ will make no mistakes, but they should keep from being apparent and glaring hypocrites.

4. *What does Christ say will result from a general condition of iniquity?*

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24: 12, 13.

5. *What question does the Teacher ask concerning faith at the time of his coming?*

"Nevertheless when the Son of Man cometh, shall He find faith on the earth?" Luke 18: 8.

#### Knowledge to Be Increased

6. *What does the prophet say in re-*

*gard to knowledge at the end of time?*

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

NOTE.—Various translators and commentators on this text quoted from Daniel make it quite evident that the prophet refers particularly to the increase of knowledge in regard to the Bible and its prophecies that are to specifically mark the "time of the end." But no matter in what direction we look in this time we see an almost bewildering array of the increase of knowledge. Bibles have been multiplied, and the knowledge contained in the Bible has been spread before this generation so that every one may have it if he wants it. And then general knowledge of the arts and sciences, covering every field of investigation, is prodigally abundant.

#### A Cry of Peace and Safety

7. *Will there be a time when men generally will be talking of peace and safety?*

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 1-3.

NOTE.—They will be saying "peace and safety," and this talk of "peace and safety" is in connection with the time when the "day of the Lord" is the theme before the world. And "when they are saying, Peace and safety," as the American Standard Revised Version puts it, then it is that "sudden destruction cometh upon them," and they shall not escape from it. If people are saying "peace and safety" in the face of sudden destruction, it must be that they do not have sufficient ground on which to base their claim of "peace and safety."

#### Signs in the Heavens

8. *Will there be signs in the sun, moon, and stars to betoken the second coming of Christ?*

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 25-27.

#### Last-Day Scoffers

9. *Will men scoff at the doctrine of the second coming of Christ?*

"Knowing this first, that there shall come in the last days, scoffers, waking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things

continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

NOTE.—Unless some one was preaching the second coming of Christ, and presenting evidence to show that the event is near, there would be no occasion for people to ask in derision, "Where is the promise of His coming?" And the people thus deriding the doctrine try to brush their convictions aside, and to quiet the convictions of others, by saying that everything is just as it was since the beginning of the world. The people that talk in this way are in themselves one of the signs of the times in which we live. It is wonderful that the Lord could tell so far in advance that the people would talk in this way.

#### Concerning Crime and Injustice

10. *What description does the prophet give in regard to the crimes and wickedness that would be in the world which call for the Lord to strike it with his vengeance of righteousness?*

"For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 58: 12-19.

11. *What is the apostle Paul's testimony in regard to the wickedness that will be in this world?*

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 12, 13.

NOTE.—Many important and plain scriptures are presented in this Bible study. These scriptures are the plain word of God. Study them carefully in all their connections. They mean much to the people of this generation.

## ARMAGEDDON

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, THAT THE WAY OF THE KINGS OF THE EAST MIGHT BE PREPARED. . . .

And I saw three unclean spirits; . . . for they are the spirits of devils working miracles, which go forth unto the KINGS OF THE EARTH and OF THE WHOLE WORLD, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

Rev. 15: 1; 16: 12-16



It is highly significant that with the above texts of scripture the author of the latest, the most scholarly and far-seeing work on the recent crisis in the Far East, opens his discussion of the perils involved in those world-shaking events and problems.

For it is evident that in the things which have recently transpired, and which are even now transpiring in the Far East, this author sees the fulfillment, in part at least, of the above quoted scripture.

To-day, as never before, is the attention of the whole world, of all the kings and rulers of the earth, centered upon the "East." This has been so ever since that fateful night of the memorable 8th of February, 1904, when the Japanese torpedo boats attacked the Russian warships lying outside Port Arthur. Then it was that the world learned that at least one of the "kings of the East" and the nations of the East, had awakened, and that henceforth Japan also would classify as a world power.

The war between Russia and Japan humbled the pride and power of Russia, and it immensely complicated the question of the world's peace. Instead of only Russia in Manchuria, both Russia and Japan are there now. Thus this province, which is particularly precious to the imperial throne of China, "is firmly held by two rival military powers busily engaged in entrenching against one another, and showing every inclination, in spite of all evacuation talk, to tighten their hold over their respective spheres. Again the leased territories of 1898 are still securely held, although Port Arthur has now changed masters." And instead of these two facing an impotent China, they are *vis-a-vis* with a China renewing her youth and strength at a pace which is almost dazzling.

It has been said with considerable truth that the so-called Portsmouth Peace was really made in London, England, on the 12th of August, 1905, by the signature of the new Anglo-Japanese alliance. This treaty specifies that it shall remain in force for ten years from that date, and Article II states:—

If by reason of unprovoked attack or aggressive action, whenever arising on the part of any other power or powers, either contracting party should be involved in war in defense of its territorial rights or special interests mentioned in the preamble of this Agreement, the other contracting party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

The tremendous dangers to the peace of all nations with which this alliance is fraught have been freely commented upon in the public press. One paragraph, prophetic in its nature, written before the new Anglo-Japanese treaty was signed or even heard of, is deeply significant, since it comes from the pen of one of the greatest, if not the greatest, of living authorities on Eastern affairs:—

Any extension of the Anglo-Japanese Alliance will increase mutual responsibilities enormously, will create new risks, add to present enmities, and be fraught with many perils of the gravest kind. Instead of flames of war lighting Manchuria's hills and plains as they do now, they may soon after they have died down leap sky-high once again along an immense land-frontier extending from Asia Minor to the sea of Okhotsk, involving the whole world in the bloodiest conflict ever known.

And now there has been under the new treaty an extension of the Anglo-Japanese Alliance. Should either one of these allies become involved in war, its ally would also have to enter the struggle, and the area of the arena would become vast indeed. The terms of the alliance are supposed to secure England from Russian aggression on the Indian frontier, and to grant immunity to Japan in Korea from the intrigues of her late antagonist. The so-called peace in the East is not in reality a permanent peace at all, but only a very precarious truce, used by all parties concerned as a breathing spell in which to prepare for still greater hostilities. Thus General Baschenow, of the Russian army, has recently stated:—

The second war between Japan and Russia cannot be postponed for more than six years, the islanders being unlikely to wait until 1915, when Russia will have gathered a new army. Japan will utilize to the utmost Great Britain's obligations to her to force Russia's hand, her aim being to destroy Muscovite influence in the basin of the Pacific and to strengthen the position she has acquired in Korea and Manchuria. The peace of Portsmouth is therefore nothing but an indefinite truce, at the close of which Russia will have to face two adversaries. . . .

There remains one clear duty for Russia to perform, namely, to fortify herself in the Far East against all contingencies notwithstanding the protests of the Japanese.

. . . Orders should be placed at once with shipbuilders all over the world and premiums offered for delivery before contract date. . . . A second line is indispensable on the trans-Siberian railway as far as Vladivostock. . . . The second Japanese war is not far away behind the mountains; it is already upon our shoulders, and if we be not prepared this time, the enemy will drive us over the Baikal.

When war breaks out between Japan and Russia again, the British empire comes into the struggle. But Russia has a close alliance with France, which will necessitate the entering of that power into the fray. And now comes the news of "the new triple alliance, an *entente*, between England, France, and Spain as sea powers, which has sent a thrill of curiosity and perturbation through several European chancelleries. This is a naval alliance still further enlarging the war zone.

Japan is getting ready for trouble which she knows must come. The number of divisions in her army is being raised to twenty-one. Prior to the late war they numbered only thirteen. Japan's cavalry establishment is being raised to eight independent divisions—a sixteen-fold increase since the war. The war footing of the Japanese army is to reach the tremendous figure of two-million men. The Japanese navy is being doubled, and at the present time the largest battle-ship in commission, the *Satsuma*, flies the war flag of the Mikado.

Great Britain is also preparing for the struggle. At the present time that nation spends annually the almost incredible sum of \$400,000,000 on her army and navy. And the latest British war-ship, the *Bellerophon*, is said to almost reduce the muchvaunted *Dreadnaught* to a back number.

With all her internal difficulties, Russia is but little behind. Her army is being reorganized. The Siberian railroad is being double tracked. Russia to-day has twice as many armed men in the Far East as she ever had before the war, and if her colonizing plans are given effect to quickly, that strength may be quadrupled in a few years. For not one jot or tittle of the Russian ambitions have been abated.

Such is the situation of the world-powers of to-day, each and every one expecting war in the near future. In spite of her isolated position, the United States is sending an enormous war fleet to the Pacific, thus announcing to all the world that she is ready and prepared to take a hand in the Far Eastern struggle when it begins. A struggle for commercial supremacy between the nations of the West and the nations of the East grows apace, and every chancellery understands that soon an appeal to the arbitrament of war must be made.

In his word God has told us to watch

the nations getting ready for this struggle, and to know that it is a sign of the swift coming end of all things. It is a sign, a wondrous sign,—one in which all men must perforce be interested; for

it necessarily engrosses the attention of all, and viewed from a human standpoint alone, involves the happiness of all the inhabitants of earth.

PERCY T. MAGAN.

## Christ's Power to Save

### A CLEAN PEOPLE



HE human family has sought many ways of salvation. By gods of their own creation, by great systems of human philosophies, by culture and education, by seeking to draw inspiration from their own counterfeit goodness, they have endeavoured to obtain righteousness. And not content with seeking salvation for themselves in ways of their own appointing, they have endeavoured not only to persuade, but to force, others to follow the same methods. We see great efforts put forth to make men righteous by legislation. All these human and man-made efforts have been utterly and absolutely unavailing, and have served to make none of their devotees one whit more holy.

#### Only One Way

There is but one avenue by which man may obtain salvation, and that is in God's own appointed way. When sin entered this world and Adam and his posterity were brought under its thralldom, not one ray of light pierced the gloom and darkness of their despair. So far as man's own action and choice were concerned, the race was wholly given up to Satanic influence, and there was utterly no escape from the prison-house; but God, in His infinite mercy, provides a way of escape. A star of hope appears on the horizon. Jesus Christ offers Himself as a substitute to die in man's stead. He purposes to receive in His own holy person the penalty of the violated law. The substitute is accepted, and Jesus Christ appears as the Saviour of all men.

#### A Twofold Salvation

The salvation He provides is twofold in its character: first, a release of the whole human family from the Adamic death, a death which comes from inheritance and nature upon every man. This release will come to the whole human family in the general resurrection of the last day, when all, irrespective of character, are raised from the dead; secondly, upon those who accept Him as their personal and individual Saviour, who take Him as their substitute, He bestows "abundance of grace and of the gift of righteousness." These "shall

reign in life by One, Jesus Christ." Rom. 5: 17.

And so by the power conferred upon Him as the Saviour of the human family, Jesus Christ says to all the world, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." In recognition of this one salvation through Jesus Christ alone, the apostle Peter declares, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Jesus Christ is set forth as the one Saviour of the human family. His power to save lies in the fact that He is God. He saves the human family not *in* their sin, but *from* their sin. Said the angel to Mary, "Thou shalt call His name Jesus: for He shall save His people *from* their sins."

#### Creative Power in Salvation

His power to save is the power of creation. The conversion of the child of God is but the manifestation of creative power. The psalmist prays, "Create in me a clean heart, O God; and renew a right spirit within me," and the apostle Paul declares that "we are His workmanship, created in Christ Jesus unto good works." From the exercise of this creative power, this union of the human with the divine, there results the new man: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This new man possesses a new mind—the mind of Christ. Phil. 2: 5. A new life, even the life of God, is bestowed upon him. Gal. 2: 20.

#### How to Obtain Salvation

How may the sinner obtain this salvation?—By complying with two simple conditions, *asking* and *receiving*. In this is manifest the love of God for His poor, weak children. If heaven provided that salvation could be obtained only through education, wealth, or influence, how few of earth's multitudes could come to God! The great unnumbered masses would be shut out from all hope in the life beyond. But God has made the conditions so simple that the poorest and the humblest and the most illiterate may come to Him equally with the mightiest and most learned of the

human family. The conditions apply alike to the king on his throne and the serf in the field. The Lord in His tender mercy pleads with his people to come. He frames for us the very words we may employ in coming.

#### The Invitation

He says, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." To this appeal which the Lord puts in the mouth of the sinner, He Himself responds: "I will heal their backsliding, I will love them freely; for Mine anger is turned away from him." How could the great God be more gracious! How could He more signally multiply His mercies and magnify His love to the children of men! He holds out the cup of salvation, He offers it to every soul, and all He asks is that each will come and drink.

#### The Acceptance

The repentant sinner accepts the invitation of God, and follows the good impulses of the Spirit of God upon his heart. Entirely unable to find salvation elsewhere, he throws himself upon the mercy of his Creator. He confesses his sin, he asks for pardon. By simple, childlike faith he believes that God hears his cry; this brings to him peace and joy in the Holy Ghost. Says the apostle Paul, "Christ may dwell in your hearts by faith;" and John says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the easy, simple way chosen of God by which we may come to Him. It is not by whippings and scourgings; it is not by any man-made methods of righteousness; but by simple, childlike asking and faith receiving. Who that has not followed this simple way of escape which has been appointed for him will finally stand guiltless before God?

#### What Salvation Means

This new life in Christ involves not only salvation in the eternal ages, but salvation in this life. It means salvation to-day. It means new plans and purposes working in the life, new motives as a basis of every action. It means being kept by the power of God; "strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness." We have little confidence in the highly vaunted but man-made salvation which boasts of holiness and perfection. True righteousness will lead no man to boast of his merit, and yet, notwithstanding this counterfeit which has justly disgusted all except its own votaries, God places before us a standard of righteousness—

(Continued on page 12)

## EDITORIAL

S. A. WELLMAN . . . . . Editor.  
 W. G. KNEELAND . . . . . Asso. Editor.  
 EDITORIAL CONTRIBUTORS  
 P. GIDDINGS . . . . . H. C. GOODRICH  
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### Why God Uses Signs

FROM time immemorial, from the days of the earth's first parents until now, the Lord Jehovah has used signs to designate the approach of any particular event connected with his workings among the children of men. In the days of the antediluvian world, in addition to a direct message to them from God's servant, Noah, there was a visible, actual demonstration of the definiteness of that message in the building of the ark; there came also the assembling of animals, birds, etc., the entering in of Noah and his family, and the doors closed by the angel of the Lord. To Sodom came the angel visit and the withdrawal of Lot and his family; to Israel of old, in our Saviour's day, were given the evidence of the wise men's visit, Bethlehem's manger, the miracles of Christ's ministry, and his death on Calvary. In all ages God has used certain signs or evidences, prophetically foretold, to warn his people, those who love righteousness, of the event to take place.

In these last days, as we are nearing the close of earth's sorrowful history, we are not left to doubt or conjecture as to the event which the Bible says will take place,—our Saviour's second appearing. In this time and of this event, as never before, the Lord has surrounded us with manifestations, or signs, which make wonderfully accurate the times in which we live and their importance. In sun, moon, stars, the heavens, in nations, Luke 21; Joel 3: 9; social life, the church; in the increase of crime, in storms, tidal waves, earthquakes, and volcanic eruptions; in the increase of riches and the general departure from God, may be seen the manifest evidences, the signs of our Saviour's speedy return.

Why does God make manifest by signs the time of earth's great events? The reasons are stated in the word itself, and they are these. (1) To warn the world and to give them ample time to prepare for the event. "And because I will do this unto you, prepare to meet thy God, O Israel!" Amos 4: 12. Read also Dan. 4: 27; Luke 13: 1-4. (2) As milestones upon the pathway of time that all may know of the nearness of approaching events. "Likewise ye, when ye see all these things, know that it is near, even at the doors." Matt. 24:

33. Read the entire chapter. Also read Amos 4; and Luke 21. (3) To emphasize the messages sent by the Lord to the people of the world and make certain the words of the messenger. "And I will show wonders in heaven above and signs in the earth beneath, blood and fire and vapour of smoke." "God also bearing them witness both with signs and wonders, and with divers miracles." Acts 2: 19; Heb. 2: 4. Read also Ex. 4; Acts 2: 22; Rom. 15: 18, 19. (4) As a source of comfort and consolation to God's waiting saints upon earth. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28; "Wherefore comfort one another with these words." 2 Thess. 4: 18; "Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22: 20.

God, by signs and miracles warns the world, and comforts his people. He makes known his messages, and emphasizes their importance by means of signs, great and marvelous, both in heaven and on earth. "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." Jno. 15: 22. Men are, by the messages given and the signs made manifest among them, left without excuse for that great day in the which God shall judge the world. He that accepteth the warnings, heeds the messages of God and "prepares to meet his God will find safety. But he that turns not aside from his iniquity must bear its inevitable result. "Fall on us and hide us, . . . . . For the great day of his wrath is come; and who shall be able to stand." Rev. 6: 16, 17.

### Is Sunday Legislation Religious Legislation?

In connection with the agitation in Trinidad for a Sunday Law more stringent than that in effect at present, it has often been stated by those who have advocated the measure that it is not a religious question. But on this point we are compelled to differ with those who take this position. There are many reasons why it is impossible to separate the legislation aimed to produce universal Sunday rest from the religious side of life

*We believe* the Sunday legislation to be religious legislation because it protects a day religiously observed by a certain section of the community.

We believe it is religious legislation because if ever there are any exemptions under them they are based upon religious grounds.

Because it allows works of charity and necessity; a purely religious classification of labour.

Because in every case where they are brought before legislatures for approval they are supported by the denominations concerned, by pen, voice, and private influence.

Because in nearly all such laws, of whatsoever kind, the reasons stated for their passage are, to protect the religious worship of the day. As in the present case, that the proprietors and clerks may attend divine service.

For these reasons we are convinced that all Sunday legislation is religious legislation. And it becomes our duty to protest wherever such laws are introduced. Religious legislation is the producer of persecution. It ever has been from time immemorial and ever will be. And in this day of enlightenment and religious freedom the legislating on such questions takes us step by step back toward the intolerance of the past and will eventually lead to its bitter religious strifes and persecutions.

We protest against such legislation as the producer of idleness among those who have no religion, of crime, of intemperance and of a hypocritical class who obey the law while their consciences inwardly protest against its workings as unjust and unreasonable.

Were Sunday legislation just and right none of these conditions would prove true. But wherever it has been tried, these conditions have existed and must continue to exist, for compulsory idleness without any religious conviction in the matter, a condition which is existant among a large class of such a community, produces the above results.

The only safe course for any legislature to take is to leave religious legislation and hence Sunday legislation severely and entirely alone. "Let the church and state remain forever separate"

If you think you believe the Bible, when you are depending on the pastor or some one else to decide for you what the Bible teaches, you are greatly mistaken. You are not believing the Bible at all; you are only believing the word of the one who tells you what the Bible teaches. Your faith does not rest on what God says, but on what fallible man says, and that kind of faith will not save you from perdition. Go to the Lord, and ask him to show you by his Spirit the meaning of his Word. He has promised to do it. Jas. 1: 5.—*Selected.*

NOT the making of a fine career, but the simple doing of God's will, is the one true aim in living. Thus only can we achieve real success. If we do this, though we fail in the earthly race, we shall not fail in God's sight.—*J. W. M.*

## Health and Temperance

### A Drunkard's Dream

Why, Dermont, you're healthy now,  
Your dress is neat and clean.  
I never see you drunk about,  
Oh, tell me where you've been.

Your wife and family are all well;  
You once did treat them strange;  
Oh, you are kinder to them now.  
How came this happy change?

It was a dream, a warning voice,  
Which heaven sent to me,  
To snatch me from the drunkard's curse.  
Grim want, and misery.

My wages all were spent in drink,  
Oh, what a wretched view!  
I almost broke my Mary's heart,  
And starved my children, too.

What was home, or wife, to me?  
I heeded not her sigh.  
Her patient smile has welcomed me  
When tears bedimmed her eye.

My children, too, have oft awoke,  
Oh, father, dear! they've said;  
Poor mother has been weeping so,  
Because we've had no bread.

My Mary's form did waste away,  
I saw her sunken eye;  
On straw my babes in sickness lay,  
I heard their wailing cry;

I laughed and sung in drunken joy  
While Mary's tears did stream,  
Then, like a beast, I fell asleep,  
And had this warning dream.

I thought once more I staggered home,  
There seemed a solemn gloom;  
I missed my wife. Where can she be?  
And strangers in the room.

I heard them say, "Poor thing! She's dead,  
She led a wretched life;  
Grief and want have broken her heart—  
Who'd be a drunkard's wife?"

I saw my children weeping round,  
I scarcely drew my breath;  
They called and kissed her lifeless form,  
Forever stilled in death.

Oh, father! Come and wake her up;  
The people say she's dead.  
Oh, make her smile and speak once more,  
We'll never cry for bread.

"She is not dead!" I frantic cried;  
I rushed to where she lay,  
I madly kissed her once warm lips,  
Forever cold as clay.

"Oh, Mary! Speak one word to me,  
No more I'll cause you pain,  
No more I'll grieve your loving heart,  
Or ever drink again.

"Dear Mary, speak! 'Tis Dermont calls.  
"Why, so I do," she cried;  
I woke, and, true, my Mary, dear,  
Was kneeling by my side.

I pressed her to my throbbing heart,  
While joyous terms did stream,  
And ever since I've heaven blessed  
For sending me that dream.

—Selected.

### Help Yourself

It is related of a wealthy Philadelphian, who has been dead these many years, that a young man came to him one day, and ask for help to start in business.

"Do you drink?" asked the millionaire.

"Occasionally."

"Stop it! Stop it for one year, and then come and see me."

The young man broke off at once, and at the end of the year again presented himself.

"Do you smoke?" asked the gentleman.

"Yes, now and then."

"Stop it! Stop it for a year, and then come and see me."

The young man went away, and cut loose from the habit; and after worrying through another twelve months, once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! Stop it for a year, and then come and see me."

But the young man never called again.

When somebody asked him why he didn't make one more effort, he replied, "Didn't I know what he was driving at? He'd have told me that if I had stopped chewing, drinking, and smoking, I must have saved money enough to start myself."—*Detroit Free Press.*

### A New-Found Sense



IF the eyes of one who had never seen were suddenly opened, the world would be a strange sight. We see not only by means of the physical powers of the eye, but by experience. A blind man whose sight is restored can not recognize his own wife until he touches her face or hears her voice. A man who had never seen until he was thirty years old has sent to the *Problem*, a magazine for the blind, a remarkable account of his experience when the bandage was drawn from his eyes in the hospital, and he was, as it were, born again into the world:—

What I saw frightened me, it was so big, and made such strange motions. I called out in terror, and put out my hand. My fingers touched my nurse's face. I knew she was there; for she had just taken the bandage from my eyes, and I knew what I was touching; but I did not know what it was I saw.

The nurse answered me soothingly, taking my fingers in her hand and moving them from her mouth to her eyes, to her nose, chin, and forehead.

"It is my face that you see. Look! You know this is my mouth, my chin, and these are my eyes."

So I knew that I was seeing what was familiar to the touch of my fingers,—a human face. But the sensation was still one of terror. I seemed so small beside that expanse of human features which was so familiar to my fingers, so unnatural to my new sense.

When the nurse moved away from my cot, I felt a new sensation, which was so agreeable that I laughed aloud. The nurse came back, but not so close as before.

"What is that?" I asked.

"You are looking at the blanket which lies across your feet," she said.

"Blankets must be very beautiful things," I said.

"It is a red blanket," she explained.

Then I thought I knew why people spoke of the beauty of the red rose. This was my first knowledge of colours.

I saw, and yet did not know that I saw. How could I know at first that those new and wonderful sensations meant the birth of a sense of which I knew nothing except in theory? Of course I was expecting to see; but was this sight—this jumble of extraordinary sensations?

The dazzling light first convinced me, for I had always been able to distinguish between night and day. But I could not recognize objects with my new-found sense until I had translated into its speech the language of the other senses.

The one lesson of the blanket was sufficient to teach me the colour, red. Yellow was a different matter. The nurse brought me a cool drink. I could recognize her by sight now. The thing I saw in her hands I knew to be a tray after I had felt of it. Suddenly I felt a thrill of disgust.

"What is that thing on the tray?" I asked. "It makes me sick."

"It is a lemon. You said you liked lemonade."

"Then it is yellow. It is the colour that nauseates me."

Any object close to me looked tremendously large. I had often romped with children, yet when I first set eyes on a baby, it looked gigantic.

The first day I sat by the window, I put my hand out to feel the pavement.

"That must be the pavement," I said. "I'm going to feel of it to make sure."

"O!" laughed the nurse, "the pavement is two stories below."

The first meal I ate was an odd experience. When I saw that great hand with a huge fork approaching my mouth, the inclination to dodge was almost irresistible.—*Youth's Companion.*

## OUR YOUNG FOLK

### Who is the Boy?

CHEEKS are red, and eyes are sparkling,  
 (When the call is on for play);  
 And he has so many virtues,  
 You would love him any day.

He'll remember any story  
 That you read a year or more;  
 (But sometimes forgets the wood box,  
 Standing by the kitchen door.)

He remembers every meal-time,  
 Things his playmates did and said;  
 But he'll come straight through the door-  
 way,  
 With his hat still on his head.

When he calls upon the neighbours,  
 Off at once will come his cap;  
 But at home if "there's no comp'ny,"  
 Seems his memory takes a nap.

Often has his uncle told him  
 That in all the world so wide  
 None could claim our obligation,  
 As those at our own fireside.

Now this boy's had many lessons,  
 Varied as kaleidoscope,  
 But they fail to make impressions—  
 It, alas! seems a vain hope.

Loves to hear you talk of heaven,  
 And the tales of heroes old,  
 Who till death were firm and faithful,—  
 Choirs of angels—streets of gold.

Where these sister angels gather,  
 In the land so bright and fair,  
 Will he, still unblushing enter,  
 All their happiness to share?

He expects to join that party—  
 Gives his pennies, says his prayers,—  
 Can he safely look for welcome?  
 For "they're only home folks there."

Or will one who tends the gateway,  
 Say in tones so sad and low,  
 "You've been taught but not learned lessons,—  
 Through this door you can not go"?

"This is home and also heaven,  
 Which it won't be if you stay;  
 All who live here have good manners,  
 You can't enter! Go away!"

MARY MARTIN MORSE.

### Ole Bull's Present



ONE day as a tall, dignified-looking gentleman was walking leisurely along one of the bystreets of London, his attention was attracted to a little boy who was looking in at a shop window in which were displayed for sale various articles (some of them apparently second-hand). As the gentleman, whose long, thick hair fell far below his fur cap, approached the lad, he saw that his gaze was fixed upon a beautiful-looking violin that hung in the centre of the window. Upon coming nearer he heard him singing a familiar melody in a pure, sweet voice, which he accompanied with rhythmical movements of his slender arms and fingers as if he were playing the violin. He stopped to listen, quite

charmed by the innocent childish spectacle. Just then the little fellow looked up, and, abashed at being observed, ceased his performance.

"Do you think you could play as well upon that violin, if you had it, as you can sing, my little fellow?"

"I don't know, sir, but I would like to try," the boy replied.

"Come with me," said the gentleman, and together they went into the shop. "How much for the violin in the window?" he asked of the shopkeeper.

"Five pounds."

"Too much by half," said the gentleman. "Show me something cheaper."

After being shown five or six other violins, which he rejected after merely glancing at them (the little boy's big blue eyes looking more and more wistful all the time), the shopkeeper handed out a dingy, antiquated-looking violin, with the remark, "Here's an old fiddle that I got of a sailor. It needs fixing up a bit, but you can have just as it is for £1 ros." The gentleman scrutinized it closely, inside and out, remarked that it was very much out of repair, but said that he would give just £1 for it, which the shopkeeper, after some hesitation, accepted, and the money was paid him.

"Put on a string in place of this broken one," said the gentleman; "and furnish me a good bow—I will pay extra for it."

While this was being done, the gentleman looked down at the little, pale, wondering face upturned to his, and said, "What is your name?"

The boy quickly responded, "Leo, and my father rings the chimes; if you hark, you can hear them now." The gentleman listened for a moment or two, and as the sound of the grand old bells died away, the shopman handed him the violin and bow ready for use. After tuning the instrument carefully, he unbuttoned his fur-trimmed traveling coat, and placing the violin under his chin, began softly and sweetly to play the tune which the bells had just rung out. For some minutes he continued to play, weaving the air into every conceivable kind of variation, and ended by playing the melody once more, accompanied with harmonics and brilliant arpeggios. After the violin and bow had been placed in the box, he handed it to the bewildered boy, and patting him on his curly head, remarked, as he buttoned up his great overcoat: "Carry the violin home with you, and take good care of it; it is worth one hundred pounds at least. Learn to play the tune I heard you singing outside the window, and

as many more as you can. Tell your father to get you a good teacher; you may keep the violin; it is a present from Ole Bull." He opened the door for his little protégé, and passed out into the crowd just as the bells rang out again their merry chime.—Geo. T. Angell.

### How Old Must I Be

"MOTHER," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall. But you have not told me how old I shall have to be."

The mother replied: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered; "but tell me what I want to know," and she put her arms lovingly about her mother's neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered, "Yes." Then they both knelt down, and in her prayer the mother gave to Christ her little one who wanted to be his.—Selected.

### How Alone to Keep Pure

A TRAVELER in Switzerland was walking on the neck of land which leads to the place where the dark-blue Rhone rushes from the waters of Lake Leman to embrace its pale companion, the Arve. He was thinking whether it were possible to be in the world, and yet not of the world. As he wandered on, the two streams flashed before him.—the one, strong, calm, and grand; the other, white, slow, and troubled; and as they met his sight, they seemed to return an answer to his doubts.

Side by side the streams flowed on, yet, for a while, their waters never mingled. The Rhone was still strong and dark; the Arve still slow and white. Then he asked himself why it was, though flowing in the same channel, the two rivers remained separate; and he found that it was owing to the impetuous torrent of the Rhone, which was so swift in its course that it outstripped its weaker companion.

Thus he learned that if the current of his life were tending onward with a swiftness more than earthly, his life might flow beside, the evil of the world without being corrupted by it.—Sel.



### A Song of Toil

I TAKE the little kiss she gives when I go forth  
at morn;  
I take the little farewell wish upon the breezes  
borne;  
I take her little arm's caress, and in the morn-  
ing light  
Go out into the world of toil to battle for the  
right.

Ring, anvils, with your clangor!  
Burn, forges, fierce and far!  
The night shall bring—the world of home  
Where love and goodness are!

I lean to little lips she lifts to my rough lips of  
love.

I read the mother-hope that shines in eyes that  
gleam above;  
I hear the roaring city call, and unto it I go  
Light hearted for the stress, because a child  
heart loves me so.

Swing, hammers with your clatter!  
Whirl, wheels, and shaft, and beam!  
The light of love shall guide me home  
From out this shroud of steam.

I take the little rose she holds and pin it on  
my breast,

I take the tender memory of her word that  
cheered and blest;

I face the urgent purpose of the labour that is  
mine,

Filled with her trust and patience, her youth  
and faith divine.

Plunge, cities, with your thunder  
Of traffic, shout and roar!

I take the task and do the deed,  
While she waits at the door.

I take the task, I face the toil, I deem it sweet  
to be

Bound to the labour that is love for love's fine  
liberty;

From morning unto eventide, remembering  
her I go

Under the bending wheel that glides forever to  
and fro.

Sing, mills, your clattering chorus,  
Down where the millions sweat!

I bare my arms and give my strength  
And joy in what I get.

I give and take, and give again, and unto dark  
am bent

Beneath the burden of the task for which sweet  
life is spent;

But ah! the wage is dear to have, the little lips  
that wait,

The hearts that ring, the arms that cling, when  
I unlatch the gate!

Clang with your mighty revel!

Roar, cities, with your strife!

And God be praised for strength to toil  
For wage of love and life!

—Folger McKinsey in *Baltimore News*.

### "A Mighty Rich Man"

ONCE in New England I was driving  
with an old farmer, and some of the men  
of the neighbourhood came under criti-  
cism. Speaking of a prominent man in  
the village, I asked, "Is he a man of  
means?"

"Well, sir," the old farmer replied,  
"he ain't got much money, but he's  
mighty rich."

"He has a deal of land, then?" I  
asked.

"No, sir, he ain't got much land  
neither, but still he's mighty rich."

The old farmer saw my puzzled look,  
and said: "You see, sir, he ain't got  
much money, and he ain't got much  
land, but he is rich, because he never  
went to bed owing any man a cent in all  
his life. He lives as well as he wants to  
live, and he pays as he goes; he don't  
owe anything, and he ain't afraid of any-  
body; and does his duty by himself, his  
family, and his neighbours; his word is  
as good as a bond and every man, wo-  
man, and child in town looks up to and  
respects him. No, sir, he ain't got much  
money, and he ain't got much land, but  
still he is a mighty rich man, because  
he's got all he needs and all he wants."  
—*Selected*.

### Teach Your Boy to Work

"ACCORDING to the United States  
census," writes T. Mosby, in "Success,"  
"considerably more than one-half of  
those convicted of crime are ignorant of  
any kind of trade." Parents must not  
only teach their children to work, he  
says, but to love work. In some further  
statements regarding the relation be-  
tween idleness and crime, Mr. Mosby  
says:—

"Not once, but many, many times has  
the typical grey-haired father stood be-  
fore me, pleading for the pardon of his  
wayward boy. The story has always  
been and still is the same:—

"He had a good home and a Chris-  
tian mother. I gave him a fair educa-  
tion. There is not a drop of criminal  
blood in his entire family. He is the  
first of his name to wear the prison  
stripes. He is not a criminal at heart  
—it is not in him; it was cigarettes,  
drink, bad habits, bad women, bad com-  
panions,' etc., etc.

"Ah, how often have I heard that plea!  
True?—Yes, every word of it. But it  
was not *all* the truth. The boy had  
never learned to work. He may have  
'had a job.' He may have worked in a  
shop, or in a warehouse, or in a bank.  
But he had two masters. He loved the  
one and hated the other. His heart was  
not enlisted with his hand and brain;

his soul was not in his labour, and  
therefore he knew not work. There was  
no joy in his task. Therefore he did  
not work; he only *half*-worked.

"A boy does not always work when  
he swings a hammer or balances a set of  
books. If he finds no joy in his task, if  
he looks upon his employer merely as a  
'boss,' and upon the day's duties as a  
period of slavery, from which 'relief'  
comes only after business hours—he does  
not work, he *shirks*. To such a boy the  
wine-cup will be a temptation. He will  
seek his 'relief' in dissipation, and will  
soon be found, with others of his kind,  
evolving schemes for getting rich  
quickly and without the usual drudgery.  
He may gamble, he may attend the races,  
or what not. He is deeply imbued with  
the impression that the world owes him  
a living; and the more he ponders the  
subject, the less scrupulous he will be-  
come as to how he gets that living. He  
does not think of what he owes to the  
world. He may end in forgery or em-  
bezzlement—if in nothing worse; but  
whatever the route he takes, the general  
tendency is downward, and the peni-  
tentiary is yawning for him.

"'Tell me,' said an old church deacon,  
his voice quivering with grief as he dis-  
cussed the case of his own convicted son  
—'tell me why it is that the sons of  
preachers and deacons always turn out  
so badly!

"They do not always turn out so  
badly, I advised him, but they are not  
exempt from the operation of those laws  
which govern human nature. A boy  
may be well schooled in creed and  
dogma, and still fall. In all such cases  
there is the same vital defect in the boy's  
education.

"The joy, the beauty, the utility, the  
glory of honest work, and the disgrace  
of indolence, even in the smallest things  
—these should be among the first lessons  
impressed upon the youthful mind, and  
the father who so instructs his son at  
home may save the State the trouble of  
attempting to do so later. The boy who  
is taught to love his work for its own  
sake, who learns to excel in it as a matter  
of pride, and who thinks more of what  
he owes to the world than of what the  
world owes to him, will not long be  
without an honourable, useful, and  
profitable occupation. The prisons are  
not made for him, and you will not find  
him there. Teach the child to love his  
work, and he will understand it. Once  
he understands that meaning in its full-  
ness and grandeur, once he realizes the  
sweetness and glory of a well-loved task,  
the boy is safe; you need feel no concern  
as to his future; you have saved the boy  
from crime.

"Criminality seems to be now increas-  
ing in the United States. One great  
jurist has attributed it to a defect in our  
appellate court procedure. Ah, no, no;

that is not the thing that is filling our prisons with young men—far from it, indeed. Go to the prisons, and find them there, and talk with them, as I have talked with hundreds. The young man in prison garb is the one who knew not his work. Here is recorded the failure of church and school and home, for they taught him not the simple truth implied in the ancient Persian maxim. 'He who sows the ground with care and diligence attains a greater merit than he could gain by the repetition of ten thousand prayers.' For honest work is worship, and 'faith without works is dead.' The old saying that an idle brain is the devil's workshop is literally true, as shown by the prison records. Close the devil's workshop, and you will close the prison doors to the great majority of young men who are daily donning the felon's garb. This is the 'closed shop' that will close the principal avenue to crime.

"Let the child be taught that idleness itself is a crime. The boy who dreads

his task, who shirks useful service, is developing the germ of criminality. It is no answer to this, to say that such is the disposition of most boys. Perhaps it is. But it is also true, most fortunately, that most boys overcome it; and woe be unto those who do not. Indolence, procrastination, shirking, half-work—through these a boy first learns to steal, for indolence is itself essentially dishonest. It is the tap-root of crime. The boy who habitually steals time from his employer is in a fair way to steal something of more tangible value. He covets that which he does not earn. He does not recognize his obligation to give to his work the best that is in him; to give to the world service for service—and to give it first. In short, he has not learned work. He is not interested in the task before him, in the business immediately at hand. His mind is elsewhere, in dreams, perhaps—but beyond the dream, though he cannot see it, there lies the shadow of the iron bars.—*Present Truth.*

## MISSIONS

### A True-Hearted Missionary in Persia

SHORT of stature, insignificant of presence, imperfectly educated in the old Armenian schools, of a non-Protestant family, a young Armenian of Salmas, who had for some years been a cab-driver in Tiflis, became a member of our church and teacher of a village school. His love for the non-Christian races and increasing fitness for the work seemed a miracle to us, and a still greater one is seen in the willingness of his parents and young wife to allow him to go to the races hated and despised by Armenians, and counted by many as dogs and swine unworthy to receive holy things or have pearls cast before them. His family uphold his hands by praying for him and writing to him words of cheer and encouragement.

About four years ago the Lord laid it on his heart to go to a certain tribe of Kurds, but no one would take him, as the region was too dangerous. He found in himself some remnants of race hatred, and prayed: "O Lord Jesus, who didst pray for Thine own enemies, take away the hatred of these who have injured the Armenians so deeply, and give me love for them; for Thou knowest without that I can do nothing."

God answered his prayer, and he found Kurds who gladly took him, though he had to walk sixteen miles over rough mountain roads, and arrived with swollen and bleeding feet, but full of joy. He said: "I loved them all.

The older men and women were as my parents; the younger, brothers and sisters, and every child like my own; but what was more wonderful, as much as I loved them, ten times more did they love me, and received me into their homes, saying: "We hate the Armenians, but we do not count you one; you are of us."

He spent some weeks among them, often going alone, as guides refused to take him on account of blood feuds between the different clans and villages. He was thus passing through a valley when a voice came from a rock above: "Stand, or you are a dead man." Looking up, a fully armed Kurd came out prepared to rob and kill if needful. G—said: "Come down; I came to find you; I am sent with a message for you."

"For me? Who sent you?"

"God sent me to tell you He loves you, and wants you to leave your wicked works that He may save you." The robber took him home, and kept him two days as a guest in his village. At a meeting of seventy or so he was oppressed, and said: "Oh, is there no one here who will accept my Master, who died for you?"

An old man rose and said: "I will."

"And must I go to Jesus and tell him only one will come?"

One after another, twelve stood up, and after the meeting they came and said: "We wish you to come to a mountain spring and baptize us."

"But what if the others come and kill us?"

"It doesn't matter, for then we shall go to be with Jesus, which is far better." But that same hour the government troops arrived to fight with these villages, and he was compelled to flee.

G—also visits Moslem tribes, not Kurdish, but quite as wild and even more fanatical. In one such village he and the Turk who was his companion were for three days refused a lodging, or horses with which to leave the place. They sat in the open street, taking turns to sleep and watch, and said to each other: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The Turk was told: "Only leave that unclean Armenian, and you shall have a good place and pilav to eat;" but he remained true.

Once G—was overtaken by a party of young Moslems, and one lingered behind to hear the story of redeeming love, and said: "I never heard it before, but I believe it, and accept Jesus as my Saviour." Stepping behind a mud wall, they knelt for a prayer of consecration, and parted with embraces and kisses, to meet no more, perhaps, on earth.

One cold winter night two men, one a converted Sayid, came to the village house where we were staying. It was late, and it became evident they could not return to their village that night. I could only spare a scanty supply of bed-covers for them, and said: "What shall we do, G—?"

"We shall sleep together, of course; are we not all brothers in Christ?"

So he and K—R—put their beds together, and they made out for the guests, but I silently thought: "It is one miracle when a Sayid will sleep in an Armenian's bed, and another when the Armenian will suffer him to do it." —*Miss A. Y. Holliday, in Missionary Review.*

### Notes of Travel

ON the first day of October we caught our first glimpse of old England after a remarkably smooth sea passage. By night we anchored in Plymouth harbour from whence the Plymouth Fathers had sailed, about three hundred years ago first to Holland, then to the New World across the sea, to establish in the wilderness, a nation without a king, and a church without a pope.

Our port of disembarkation, however, was Southampton, which we reached the next day after crossing the channel to Cherbourg, France. Both at Cherbourg and in the Solent we were forcibly reminded of the world-wide preparation for war. In the French harbour, which was well fortified, torpedo boats slipped noiselessly around us in large numbers, and opposite Portsmouth we passed through quite a cordon of great warships.

A special train was awaiting us at the docks in Southampton, and we were soon speeding on towards London, the world's metropolis. Our journey lay through beautiful green fields, dotted here and there with pleasant woods;

past cosy little villages, all the houses of which seemed to be built after the same pattern. England has a noticeable finished air, in striking contrast to the newer countries of the New World. You had a distinct feeling that this country is all occupied; that there is no waste land.

It was with the greatest interest that we noticed by the thickening houses that we were nearing London. The terminus of the South-western Railway is located in a very poor part of London for the purpose of favourably impressing the newcomer. However, the place on which we landed was historic, and we found something to engage our attention.

As we had notified our friends in London of the time of our intended arrival, we found Brother Bacon, the British agent of our Foreign Mission Board, waiting to welcome us. We were soon crossing the Thames over Waterloo bridge with the Houses of Parliament, surmounted by the clock tower containing the famous Big Ben, on the one hand, and London bridge on the other, and still further on the Tower bridge with its massive towers.

The fortnight we spent in London only enabled us to get a glimpse of a few of the many sights, such as, the Tower of London, Westminster Abbey, St. Paul's, the British Museum, Houses of Parliament, Buckingham Palace, etc.

On our first Sabbath in England it was our privilege to meet with the S. D. A. church in North London in our hall near Finsbury Park. We had a blessed season together, as the writer laboured with apparent success to bring our people in England more in touch with the work in the British West Indies. There are four places in London where worship is regularly conducted by our people. It was only possible for me to visit this one church.

The second Sabbath we spent at Watford, nineteen miles N. W. of London, where the headquarters of our work in Great Britain is now located. Stanborough Park, a fine property of fifty-five acres, about two miles from Watford, on the St. Albans road, has been recently purchased. This property is beautifully located, being surrounded on three sides by woods on the same property. Here our people have already erected a publishing house and health food factory, and in the fine old English mansion our British college is now being conducted. A college building will soon be erected on the most commanding site on the property.

It was a pleasure for us to meet here the president of the British Union Conference, Elder E. E. Andross, and family whom we had known in our school days.

The British Union Conference embraces all of England, Scotland, Wales, and Ireland. There are two organized Conferences and three Mission Fields; viz, The South England Conference, comprising the southern half of England, south of the northern boundaries of the counties of Norfolk, Cambridge, Huntingdon, Bedford, Buckingham, Oxford, and Gloucester; the North England Conference comprises the counties north of that line; the Scotland Mission; the Wales Mission; and the Ireland Mission.

We have believers in all these fields and the work is pushing rapidly forward. Thus hundreds of believers in the Advent Message are now found scattered in all parts of the United Kingdom, proclaiming the solemn message, "Prepare to meet thy God."

The publishing house located at Watford, prints our two leading periodicals, *The Present Truth*, a weekly religious paper with a circulation of about 15,000, and, *The Good Health*, a monthly health journal, with a circulation of about 40,000. In addition to this, thousands of tracts, pamphlets, and books are issued, dealing with the truths for this time. The health food factory is doing a thriving business. Thus in the circulation of the *Good Health*, and in the production of health foods, our

people stand in the front rank with the best temperance and health reformers in Britain.

The college located here is doing splendid work. Here it was my privilege to meet young men and women from all parts of Great Britain, who have gathered here for no other purpose than that they may be so educated as to go forth into the great harvest field to labour in the finishing of the work. When we looked into their intelligent faces, and remembered the host of missionaries that Britain has sent forth into almost every mission field of the world, we thanked God and took courage; for we knew that the Advent message was being committed into worthy hands.

Already our people in England have stepped out in this matter of pioneer missionary endeavour. In British East Africa they have opened a mission on the shores of Lake Victoria Nyanza, and some young people from this very school are now on the ground struggling with the great task of reducing the spoken vernacular to a written language, so that they may give them the Gospel Message.

The hall where our people met for Sabbath services was crowded to its utmost capacity as the writer spoke to them on several occasions. One hour was occupied by making them familiar with our work in the British West Indies, and, as in North London, the people manifested the greatest interest. I would suggest that our workers in the West Indies subscribe for the English papers and make reports to their Progress Department.

One more institution a few miles south of London at Caterham, we were not privileged to visit. Our leading sanitarium in Britain is located here. We have another sanitarium in North England, at Leicester, and another at Rostrevor, County Down, Ireland.

Thus the Advent Message has taken firm hold in the hearts of the people of Great Britain. This great nation is destined to occupy a very important place in the future in its proclamation in all the world.

PASTOR G. F. ENOCH.

## March of Events

A DISPATCH from Laibach, Austria-Hungary, reports severe earthquake shocks, lasting four hours on December 30. The same shocks were reported from the Isle of Wight, and at Cheltenham, Maryland, U. S. A.

WE note a dispatch mentioned in an exchange which says that the condition of poverty existing in London is fearful. Work is scarce. One man was arrested for eating the oats dropped from a horse's nose bag in the street. On being questioned he was found to be a respectable character, but in straitened circumstances from lack of work. He declared that he had tasted nothing but the oats for thirty hours.

THE usual rebellion, which accompanies the election of the President of Hayti, has occurred during the month of January. At first the rebellion had some appearance of success, but it was evidently badly organized; for, upon the capture of some of the leaders, the plans fell through, and now everything seems quiet. The scheme was far-reaching in its influence; for the U. S. police unearthed evidence involving influential persons in both Santo Domingo and Cuba.

FRANCE is in a delicate position at the present time due to her efforts to maintain peace in Morocco. The situation has not improved, but has become more complicated. Instead of having to deal with one sultan, another has been proclaimed, and has declared a holy war. France is undecided as to which one to support; but while she delays, there are still reports of fighting, in which, however, the French are generally victorious.

A SERIOUS situation is being faced in San Francisco, California, in the outbreak of bubonic plague in that place. The latest reports we have received say that there have been one hundred and eleven cases, sixty-six deaths, thirty-two recoveries, and thirteen under treatment. There were, at the time the report was made, fifty cases under observation. The epidemic has been in progress since August; but an encouraging feature is, that since strict measures have been taken to kill all rats, which are regarded as a potent means of spreading the disease, the weekly reports have averaged a decrease of seventy-five per cent. The work of stamping out the disease is under

the direction of the U. S. marine hospital corp, which has shown itself well able to handle such situations, as it did in Panama and Cuba.

TROUBLE is brewing in both India and South Africa for the English government. The Cape government in its endeavours to prevent a too great influx of East Indians, has passed laws very humiliating to them. It requires them to identify themselves before law officers, and to obtain licenses to remain in the Colony. Some have already been imprisoned for refusing to do so. This does not allay the already irritated feeling against Europeans in India. A recent despatch says that England little realizes the impending danger, though recent dispositions of troops would indicate that some idea of its seriousness is entertained. In a late meeting held in India, the conservative element was forced to withdraw, leaving the radicals without restraint. A riotous scene ensued, in which armed resistance was advocated, and treasonous songs were sung. One can discern the rumble of the approaching storm; and thousands are joining in the cry of "India for Indians." It is to be hoped that the clouds will pass, and that a war which would result in immense suffering and bloodshed may be averted.

On Sunday, February 2, while driving in their carriage in the streets of Lisbon, Portugal, King Carlos and the Crown Prince were killed by bullets from the rifles of anarchists and the second son was wounded. The queen endeavoured to throw herself before the Crown Prince, but was too late. The world stands aghast at such a dastardly deed, and great sympathy is felt for the unhappy nation. The wounded son was proclaimed king under a regency during his minority, and has placed himself in the hands of his cabinet. Without doubt some of the Republicans were involved in the plot, though the milder branch have demonstrated their innocence. It has had an opposite effect to that hoped for by the perpetrators of the deed; for it has brought about a unification of all classes which nothing else could have accomplished under existing conditions. Some of the assassins were shot and killed, others wounded, and still others committed suicide. A few were captured, and arrests continue; high personages, both in official and private life are implicated.

(Continued on page 12)

... THE ...  
Caribbean Watchman

MARCH, 1908

THERE will come a time in the life of every Christian when his faith will be tested severely. God will not allow us to be tried and tempted above that we are able to bear, but our faith if not developed now will not give us the will to bear in that day.

FROM Pastor L. W. Browne, of Sierra Leone, West Africa, we learn that as a result of their tent effort at Waterloo, a village a short distance from Freetown, six have commenced the observance of the Sabbath and kindred truths. This is the second company of believers in Sierra Leone.

TENT meetings were begun at Arouca, Trinidad on February 16. Considerable interest is manifest and a large attendance at all meetings. Pastors J. B. Beckner and S. A. Wellman are in charge and Misses Osborne and Moore are doing Bible work in the village and surrounding districts. Brother P. C. Carrington, of San Fernando, has connected with the tent as tent-master.

IN symbolic language the prophet David thus speaks of God's church and the need of her clinging to the truths of God. "Hearken, O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty for he is thy Lord and worship thou him." If God's professed people would hold to the truths of his word thus closely, his greatest blessings would be continually theirs.

IN the recent American mail we received copies of a small pamphlet lately issued by the Religions Liberty Bureau of the Seventh-day Adventist General Conference on the Temperance and Sunday Closing questions as at present under consideration in the District of Columbia, U. S. A. From this leaflet we would gather that both issues are being strongly pushed before the United States Congress at the present time.

SOME of our readers have seemed to get a wrong understanding of our change of price and the reason for so doing. For this reason we restate our position. (1) Paper costs more to-day by fifteen per cent than five years ago when we commenced publication. (2) Types for printing have raised in price twenty per cent since that time. (3) Our shipping rates where the paper is sent out by freight have risen till almost prohibitive; and absolute refusal to accept parcels of any kind has necessitated sending by post in other cases. Where papers go out by post they cost us invariably one cent per copy. For these reasons it was impossible to publish the paper at the old rate without involving a loss. This we are sure our patrons do not desire.

We aim to make the CARIBBEAN WATCHMAN the best magazine in the West Indies. We are printing it on first-class paper, illustrating it monthly, using new illustrations of various kinds, and we plan to place within its covers the very best and most instructive reading matter obtainable. We believe we are giving our readers their monies' worth, and much more, if we may lead any to holier living in this present world in preparation for the world to come. Don't you?

Christ's Power to Save  
A Clean People

(Continued from page 5.)

ness and perfection to which He asks us to attain even in this life. He admonishes us, "Be ye holy; for I am holy." Through his apostle he says, "My little children, these things write I unto you that ye sin not." God places before us a standard of absolute perfection. The perfect God could place none other standard before his children; yet while God does this, his infinite wisdom knows that his children will many times fall short of reaching his or even their own ideal, and so he adds to the exhortation given above, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

## Announcement for April

FOR the April issue we are preparing special articles on the following subjects which we feel sure will be found both helpful and interesting on the part of all.

Bible Reading:—"The Dead in Christ Shall Rise."

New Testament Characters:—"St. John, the Beloved Apostle."

Editorial:—"The Death and Resurrection of Christ, and its lesson for us."

The usual departments, General Articles, Home, Health and Temperance, Missions, March of Events and Here and There will be full of excellent short, pithy, and interesting articles. The Question Corner begun in this will be continued and we solicit the earnest inquiries of our readers which will receive our careful and prayerful consideration.

The cover will be tastily illustrated with views from Swiss scenes. Other illustrations of interest will be found in the text.

You should place your order with your agent early to avoid being disappointed in the obtaining of a copy. Or, better still, give the agent your yearly subscription at 48 cents and we will send it post-paid to your address. If you have friends you desire to read it have a copy sent them also. Remember, the price is now 4 cents per single copy, 48 cents per year, post-paid, to the British West Indies anywhere; outside the British West Indies it is 5 cents per copy, 60 cents per year.

## The Riches of His Grace

It is in contemplation of this wonderful mercy that Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." And the apostle prays that we "may be able to comprehend with all saints what is the breadth and the length, the depth and the height, and to know the love of Christ which passeth knowledge."

Dear reader, will you not accept the Lord Jesus Christ as your perfect Saviour, as One who will save you from sin now, and give to you everlasting salvation in the kingdom of God? He is merciful, he is gracious; he pleads with you to turn unto him. Through his grace he has made the way of escape from the meshes of sin so plain and simple that you can not miss the path or fail of success. "To-day if ye will hear His voice, harden not your hearts."

FRANCIS McLELLAN WILCOX.

## March of Events

(Continued from page 11.)

Foreign warships are hastening toward the city. It is claimed that this is a result of the establishment of the dictatorship. While it is probably true that such a measure was a mistake, there is no justification under the sun for such an atrocious means of redress. There is one lesson which we do not wish to lose sight of, and that is the fact that the sympathies of the Socialists were entirely upon the side of the criminals. Socialism is a menace to the welfare and the law and order of any nation, but it seems that they will fail to recognize it till too weak to cope with its rapidly increasing power.

## HERE AND THERE

## Solid Milk and Its Manufacture

SOLID, or powdered milk, is an expression that a few years ago might have sounded strangely enough; but since we have become accustomed to such terms as liquid hydrogen, solid oxygen, and to all the marvels of radium, the term powdered milk quickens but for a moment our cerebral cells, and then they accept the term in a matter of course way as one of the expected developments of the twentieth century.

Condensed milk, the first step in the direction of powdered milk, is made by merely evaporating a portion of the water contained therein. In the solid form the extraction of the water is carried still further.

Dr. John A. Just, of Syracuse, New York, has succeeded in manufacturing a form of dry milk that is perfectly sterile, soluble, retains all the nutritive properties of fresh milk, and is as easily assimilated.

Analyses made at the Carnegie Laboratory, at the Experiment Station of Massachusetts, at the University of West Virginia, and by the Department of Agriculture of the United States, have shown that no chemical change takes place in the drying process. It has been used for feeding children from the poorer tenement house districts during the hottest months of the season, and the results have been without a parallel, not one child dying, and all gaining weight normally. These experiments are thought to have established the fact that dried milk does not clot in the stomach as does ordinary milk, but that it possesses the digestible qualities of human milk.

This milk is absolutely free from the unpleasant, cooked taste of condensed milk, and it needs only the addition of the proper amount of pure water to make it both palatable and wholesome.

## Aluminum Paper Supplants Tin-foil

ALUMINUM paper is now manufactured in Germany, and recommended as a substitute for tin-foil. It is not the so-called leaf aluminum, but real paper coated with powdered aluminum, and is said to possess very favourable qualities for preserving articles of food, for which it is used as a covering.

The paper used is a sort of artificial parchment, obtained through the action of sulphuric acid upon ordinary paper. The sheets are spread out and covered upon one side with a thin coating of a solution of resin in alcohol or ether. Evaporation is precipitated through a current of air, and the paper is then warmed until the resin has again become soft. Then powdered aluminum is sprinkled upon it, and the paper subjected to strong pressure to fasten the powder thereon. The metallic covering so obtained is affected neither by the air nor by fatty substances. Aluminum paper is much cheaper than tin-foil.—*Search-Light.*

# Damaged Book Sale

There are in the Office a number of books whose covers are damaged, but the contents in nearly all are as good as new. In order that they may be in use, we are reducing the prices greatly, and are disposing of them as rapidly as possible. An opportunity is thus offered to obtain our publications at a price so low that all can afford it, and also at a price which they can not expect again. The following is a list of the books for sale:—

"The Marvel of Nations," Cloth, 15, 20, 24, 30, 40 cents.	Cloth, 30 cents.
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"The Gospel Reader:"	"Gospel Reader:"
Cloth, 35 cents.	Board, English and Spanish, 15 cts.
Board, 20 "	"Living Fountains and Broken Cisterns," cloth, 50 cents.
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