

President's Office

The Seal of God

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# THE CARIBBEAN WATCHMAN

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

Vol. 6

Port-of-Spani, Trinidad, September, 1908

No. 9



## Twenty-Third Psalm

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.



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

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## LOVEST THOU THE JEW

TWELVE men once walked in Palestine,  
They saw the Saviour still the sea;  
They marked the miracles He wrought  
In old Judea and Galilee.  
And each one gave his life that we  
The gospel story sweet might hear;  
And suffered untold agonies,  
That we might know the Saviour dear,  
*Each one of these was but a Jew.*  
*Dost owe them ought? Ah, what think you?*

One day in loved Jerusalem,  
There rushed a shrieking, maddened crowd  
Upon a lowly kneeling form,  
Before His God and Saviour bowed.  
And when with cruel stones they crushed  
His beautiful and gentle life,  
He prayed the Father to forgive  
Their ignorance, and raging strife,  
*This man was Stephen, lo, a Jew,*  
*Who died for Christ. Would I? Would you?*

See, far upon a lonely isle,  
An aged man with snowy locks,  
Exiled to labour in the mines,  
His only temple wind-swept rocks.  
Ah, once he leaned on Jesus' breast.  
And gazed with fond adoring eyes  
Into that face, where love divine  
Still beams upon us from the skies.  
*This man was John, beloved, a Jew.*  
*Witness for Christ. Am I? Are you?*

A Galilean fisher stood  
Amidst a fierce and angry throng;  
No tremour spoke of hidden fear,  
His face was peaceful, calm, and strong.  
And when they nailed him to a cross,  
As when they nailed His blessed Lord,  
He gloried thus to die for Christ,  
And counted it a rich reward.  
*This man was Peter, yes, a Jew,*  
*Who died for Christ. Would I? Would you?*

A captive bound was brought one day  
To Nero's judgment seat at Rome;  
For Christ he wore the heavy chain,  
For Christ he had no wealth nor home;  
The noblest martyr Rome could boast,  
Of all the thousands that she slew,  
The great apostle sent of God  
To Gentiles with the message true.  
*This man was Paul, e'en Paul the Jew,*  
*Who died for Christ. Would I? Would you?*

When Jesus veiled His glory bright  
In human flesh that He might bear  
Our sins, and died that we might live,  
And all His radiant heaven share,  
He came in Jewish flesh and blood;  
A Jewish mother's tender arms  
Encircled His sweet babyhood.  
His Jewish life of sad alarms.  
*And this is Jesus Christ, the Jew,*  
*By whom we're saved, both I, and you.*  
—Minnie A. Sanderson.

### A Contented Mind

"A CONTENTED mind is a continual feast." But is that the whole truth? And is man at his noblest when he feasts? Is the diner-out to be our hero? Is the alderman at his banquet the inspiring spectacle—or Cromwell saving his country? And the great world about us—are we to make it a palace of pleasure, or a battlefield for the Lord? Surely one of the striking perils of our day is the peril of a false ideal; the sacrifice of the high call of duty for considerations of personal ease and comfort and luxury, the refusal of hardiness re-

quired at the hand of the good soldier of Jesus Christ.

At a time when the Divine call was coming with great insistence to men, Erasmus wrote in one of his letters these lamentable words: "The corruption of the Roman court may require immediate and extensive reform, but I and the like of me are not called upon to take upon ourselves such tasks. I would rather see things left as they are than witness a revolution which may lead to one knows not what. Others may be martyrs if they choose. I covet no such honour." Poor Erasmus!

And, thank God, the work was not for his hands!

Yet to-day, with the world crowded with ills, and our fellow-men labouring under tremendous wrongs and disabilities, there are those who say they would rather see things left as they are, who leave the calling battlefield, and lie at ease with ungirt loins and unlit lamp. Alas! for the tragedy of low ideals, unworthy ambitions! Carlyle in his own blunt way describes a certain man as one who would rather go to the devil than be bitten by a flea; and around us still there seem to be many who are prepared to risk their eternal salvation

rather than bear a moment's discomfort or endure an hour's self-denial. It is for a divine discontent that we must look to-day—a glorious restlessness—the restlessness of the soldier who chafes at inaction and longs for the moment of the sounding of the trumpet, bidding him strike the camp of ease and go forth on some fresh march of conquest. To add a little brightness to some homes, a little more of honour and justice to daily life—these are the things to live for. It is the splendid cause of man that calls us, and if only those who bear the name of Christ would take His burden upon them, then half the evils that oppress the land would pass away in our time.

"We boil a different degrees," quaintly says Emerson. True, indeed! It takes a tremendous fire to kindle some cold hearts. But never mind so long as we do boil—so long as we get well beyond that feeble habit of simmering which has proved fatal to so much Christian enterprise and reform. Oh, to feel in our hearts the crimes, the abuses, the wrongs of the age! That the passion of Christ for righteousness might fill our souls! The man who cannot be roused is useless, hopeless, dead. Lowell tells of a man who turned the scale at 180 lb. avoirdupois, but when he was "mad" he weighed "two ton." It is that

#### Magnificent Madness That We Want

after the manner of Paul, and Savonarola, and Wesley, and all the host of them. We have just been reminded that it is exactly a hundred years since Wilberforce succeeded in his work for the abolition of slavery; how that in him the "fundamental humanity of the British race became articulate"; how all his life he refused office lest it should divert him from his great end; how he was born rich and died poor. Oh, that all might catch the flame! That our hearts might burn within us, so that wherever we go we might carry an atmosphere of radiant purity and truth which should be as devouring flame to every kind of falsehood, shame, and wrong!

A contented mind is one of the most doubtful blessings that ever man sought or found. Some very foolish folk discovered that a long time ago. Said they, "We will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell." Anything for a quiet life! Peace and plenty at any price! No trumpet call—no rousing tone—no alarm of conscience! And He gave them their request—together with the terrible consequences—leanness into their soul. And so they feasted—and starved! Because man hungers for more than bread, and his soul may

shrivel all the while his body swells. Blessed are they that hunger and thirst, . . . for they shall be filled; not surfeited with creature comforts, nor sated with selfish pleasures; but in the hard conflict, in self-denying discipleship, they shall find the Bread which endureth unto eternal life.

We often delight to think of the legacy left to us by our Master, "My peace I leave with you"; but perhaps we often forget that He left two legacies, and the second, or rather we should say the first, was a very different one—My sword I leave with you. "I am not come to send peace, but a sword." Have we accepted that great first legacy which alone can entitle us to the other? Or are we building our "soul a lordly pleasure-house wherein at ease for aye to dwell"? Not so have they lived whose lives were of any use to the world; no pleasure-house have they ever sought who followed the Master. It has always been a hard road for those who sang to this earth its greatest songs, and gave it its sweetest poems, and thrilled it with its most heroic deeds. May it be ours to fight a good fight, and the best way to do that is to keep the faith. Those old soldiers in the days of the Crusades, who defended the town of Avila, built their cathedral into the bastions, placed it in the first line of the fortifications. That is the only place for the faith—in the front line of defence. And if we steadfastly keep the faith there, there will be no doubt at all of our fighting a good fight.—*W. L. Taylor.*

#### Morsels

##### I

"BE sure your sin will find you out" (Num. 32: 23) if you do not find it out, and with God's help, put it out. "Some men's sins are open beforehand going to judgment; some they follow after." 1 Tim. 5: 24. A matter is not *cancelled* because *concealed*. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13. Don't hide the wound from the Physician; open, that He may heal it, before the time shall come when there can be no remedy. Let the sins be open beforehand to judgment, or be sure, they will follow after—too late for mercy.

##### II

IT was the wrong relation to the "tree pleasant to the eyes" that caused 6000 years of tears. The promise of being like *God* was only a lie to unite with the devil—a devilish, perfidious reversal that spelled backwards, for in common parlance, it sent man to the dogs instead!

Sin is still the subtil thing. Its *charm* only *harm* covered—covered with a c—

cunning-coated-catch. Like the Scot's *Bannockburn*, what seemed fair solid ground was full of pits armed with sharp stakes and covered with hurdles, where Englishmen stepped on—stepped in—and stepped no more! So many another time, has history been repeated in other phases of life's battle-fields.

The pleasures of sin sugar-coat the poison. The sting is hid, but "at the last, it biteth like a serpent, and stingeth like an adder." Pleasures' *gilt* worn out leaves conscience' *guilt* behind, as *gall* after *gala*. Jacob's *sweet morsel*, after digestion, was Esau's *bitter remorse*. Gen. 25: 29-34; 27: 30-38; Heb. 12: 15-17. "Eat thou not the bread . . . of an evil eye . . . the morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words." Prov. 23: 6-8. Every such morsel has its remorse, like action its reaction.

"Surely in vain the net is spread in the sight of any bird." Prov. 1: 17. Be birdwise. Be not baited. To the adder's charm be as deaf as he. Do not "eat the bread of sorrows."

##### III

LET your morning give the index to your evening, as seed-time to harvest: let your life set the example and manner of your death; let your life *spell* what your death shall *pronounce*, Blessed. "Blessed are the dead who die in the Lord." Rev. 14: 13.

##### IV

WHERE principle is involved, one must either *vote* or *veto*. To be neutral implies either ignorance to understand the issues, or cowardice to stand up for that understanding. Meroz was cursed bitterly, not because they fought *against* Israel, but because they did not fight *for* Israel. In Israel's crisis, "they came not to the help of the Lord against the mighty." With a cowardly trunancy hiding between Deborah-Barak and Jabin-Sisera—neither cold nor hot, they were spued out with cursed disgust.

You may be *spirited* without being *spiritual*. "In the sight of men the self-sufficient worker may seem to be moving the world, but in the sight of God the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent."

Greater is he who lives the text than he who only preaches sermon thereon. "The former treatise have I made O Theophilus of all that Jesus began both to Do and teach." Acts. 1: 1. Now, a leaf has two pages—doctrine and doing. Don't forget the *Do* page. Remember "The *Acts* of The Apostles." "Blessed are they that *Do* . . ." Rev. 22: 14.

PHILIP GIDDINGS.

## THE SEAL OF GOD

1. *What does John say in Revelation seventh chapter with regard to the sealing of the servants of God?*

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Rev. 7: 3.

2. *Into whose hands was the sealing of the servants of God, and the hurting of the earth delivered?*

"And after these things I saw four angels standing on the four corners of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel descending from the East having the seal of the living God." Rev. 7: 1, 2.

NOTE.—That angels have a part to act in the affairs of this earth, is everywhere made plain in the scriptures. Two angels were sent to destroy Sodom and Gomorrah. Gen. 19: 1, 12, 15. The angel Gabriel was sent in answer to the prayer of Daniel. Dan. 9: 21. It was the angel Gabriel who announced to Mary the birth of Jesus. Matt. 1: 26, 27. And Paul says they are all ministering spirits. Heb. 1: 14. To four angels was given the work of destroying the earth, with what seemed to be a final destruction, like the destruction brought to view in Jer. 4: 19-27; but the Lord looked upon his people, and saw they were not all sealed therefore he sent another angel with a message to these four to whom it was given to destroy the earth saying, "hold the four winds, or the whirlwinds till we have sealed the servants of God in their foreheads."

3. *What is a seal?*

A mark, sign, figure or image. That which confirms, ratifies, or makes stable; assurance; that which authenticates. Webster.

NOTE.—A seal, an instrument of sealing; that which is used by individuals, corporate bodies, and states, for making impressions on wax, upon instruments of writing, as an evidence of their authenticity. The original word in this passage is to find a seal, that is a signet ring; a mark, stamp, badge; a token, a pledge. *Thoughts on Daniel and Revelation*, p. 437. With this in mind we will compare Gen. 17: 11 with Rom. 4: 11, and Rev. 7: 3 with Eze. 9: 4, and we will find that the words token, sign, seal, and mark, are used in the Bible as synonymous terms; and is used here as a sign or mark of distinction at a certain time, upon the people of God.

4. *What is the use of a seal according to scripture?*

To render valid or authentic, the law or enactments of any person or power, example—"So she (Jezebel) wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles that were in his city, dwelling with Naboth." 1 Kings 21: 8."

"Then were the King's scribes called, and there was written according to all

that Haman had commanded in the name of Ahasuerus was it written, and sealed with the King's ring." Esther 3: 12. See chapter 8: 8.

5. *Where is a seal used?*

Always in connection with law, or with that which requires obedience. Or upon documents which are thereby made legal. It is inseparable from law, and is a signature which gives authority to the Law.

6. *Does the scripture recognize that God's law has a seal?*

In a latter day prophecy of Isaiah, at a time when they shall look for the Lord, who hideth his face from the house of Jacob, it is said "Bind up the testimony, seal the law among thy disciples." Isa. 8: 16, 17.

NOTE.—This could be none other than the law of God, from which the seal had been removed, but there is a movement among his disciples by which the seal is to be restored in the last days.

7. *What is the law of God that is to be sealed?*

The ten commandments. Ex. 20: 1-17.

8. *Where in this law of ten commandments, is the seal or signature which gives it its authority, found?*

In the fourth commandment.

NOTE.—Notice first that the seal must declare the name of the one who requires obedience; second, his title as ruler; and third, the territory over which he claims dominion. This must be true of every seal. With these three points in mind let us examine the law of God. First, "Thou shalt have no other God before me; second, nor make unto thee any graven image; third, nor take the name of thy God in vain. Passing the fourth for the moment, we notice the fifth, honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. In all these precepts the name of God is mentioned, but nothing to determine his identity, the worshiper of any false God could lay claim to them and there is no evidence in these precepts to prove that he is wrong; and in the last five precepts the name of God is not mentioned; but in the fourth commandment we find all these points, his name, his title, and the territory over which he rules. His name the Lord thy God; his title the Creator; his territory the heavens and the earth.

9. *Is there any other evidence to show that the seal of God's law is in the fourth commandment?*

Of those who were sealed there were one hundred and forty-four thousand sealed in their foreheads. Rev. 7: 3, 4. But in chapter 14 the same company are seen standing on the sea of glass, having their Father's name in their foreheads. Rev. 14: 1. And this name of the

Father so used, is only found in the Sabbath commandment.

10. *Does God make this seal a sign of authority between Him and His people?*

"Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you."

"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31: 13, 17. See also Eze. 20: 12, 20.

NOTE.—It is a significant fact that wherever the scriptures would point out the true God, they invariably designate him, as the Creator of the heavens and the earth. See 2 Kings 19: 15; 2 Chron. 2: 12; Ps. 115: 4-7, 15; Isa. 37: 16; 44: 24; Job 9: 8; Jer. 10: 10-12; Acts 4: 24; 17: 23, 24; and many others.

11. *Does the scripture speak of any power that would think to change the law of God?*

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time." Dan. 7: 25; 8: 12; Rev. 13: 8.

NOTE.—The church of Rome as though trying to use the very words of the prophecy, in a blasphemous effort to show her own supremacy "Above all that is called God, or that is worshiped" (2 Thess. 2: 3, 4), uses the following language, in the decretals of the pope (the Highest authority on the Roman church) "the pope has power to change times, to abrogate laws, and to dispense with all things even the precepts of Christ" Decretal. de Translat. Episcop. Cap. "The pope has authority and has often exercised it to dispense with the commands of Christ, respecting war, marriage divorce, revenge, swearing, usury, perjury, and uncleanness." *Pope Nicholas*. "The pope's will stands for reason, he can dispense above the law; and of wrong make right by correcting and changing laws." *Pope Nicholas*, Dist. 96.

12. *Does the scripture show that there will be a reform movement that will restore the Sabbath in the last days?*

"Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil." Isa. 56: 1, 2. "Thou shalt be called the repairer of the breach, the restorer of paths to dwell in, if thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day." Chap. 58: 12, 13.

NOTE.—These are last day prophecies and show that the great reform movement of the last days will be a Sabbath reform.

13. *Is this same movement brought to light in the New Testament prophecies?*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God and the testimony of Jesus Christ.*" Rev. 12: 17. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Chap. 14: 12.

NOTE.—The dragon, that old serpent the devil, who has always sought to hinder the work of God by his persecutions, stirring up those who would not obey God, is here again brought to view as warring with the remnant of God's people; and again in chapter 14: 12, they are brought to view just before the coming of the Son of man in the clouds, verse 14, as a people keeping the commandments of God, and having the faith of Jesus.

Notice, dear reader, who these are of whom it is said they keep the commandments of God. They are the remnant of the seed of the woman who through all the dark ages of papal supremacy, loved not their lives unto the death, that they might obey God. They are those of whom it was said, they have the faith of Jesus. And now when the time has come of which the prophets wrote saying, "Seal the law among my disciples," the prophecy witnesses that they are faithful. So when the time shall come only a little while in the future when Jesus shall appear with the reward of obedience, may this be said of you; "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

H. C. GOODRICH.

### The Deceitfulness of the Human Heart

There is nothing so deceitful as the human heart. "The heart is deceitful above all things, and desperately wicked; and who can know it?"

Nothing is plainer than these words. The most deceitful thing in the world is the human heart; and the heart unrenewed by the grace of God is desperately wicked. So the Lord adds in the next verse, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10.

In the prayer of Solomon at the dedication of the temple he utters the following:—"Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for *thou*, even thou only, knowest the heart of all the children of men)." 1 Kings 8: 39.

Placing this statement beside the one in Jeremiah we learn the following truth:—God only knows the secret thoughts and purposes of man. This, no man on earth knows; therefore, it is impossible for man to judge his brother. God alone is Judge, for He can read the heart; He searches every man's heart, and tries his reins or purposes. He does this that He may give to every man according to the fruit of his doings.

God, therefore, is the only Judge of the human family; and when man sits upon the judgment-seat and judges his fellow-man, he is taking the place God. Every one who speaks evil of his brother has this position. "Speak not evil one of another, brethren; He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another." Jas. 4: 11, 12. Upon this point the apostle says, "I judge not mine own self."

One office of the spirit of prophecy that God has placed in the church is to reveal what is in the human heart. When it does this, and an individual has not committed the outward act, it gives opportunity for individuals to say it is not the truth. God reads the motives and reveals what is in the heart that man may not sin against Him.

When Gehazi went after Naaman, the Syrian, who had been healed of his leprosy, and asked him for "a talent of silver and two changes of garments," he expected far more. He had in his heart a desire for money, garments, olive yards, vineyards, sheep, oxen, menservants, and maidservants. When he returned Elisha said unto him, "Whence cometh thou, Gehazi? And he said, thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants and maidservants?" The leprosy that had been upon Naaman then cleaved unto Gehazi and unto his seed forever. So "he went out from his presence a leper, as white as snow."

This is but one instance where God reproved a man for what was in his heart. He states things that exist in the heart when they have not outwardly committed the act, simply the desire was in the heart to do it, and they were judged accordingly.

In view of this fact the apostle says, "Casting down imaginations, (or reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We are therefore instructed not to "look on things after the outward appearance," but to look well to the motives that exist in the heart, and bring every thought into obedience to Christ.—*S. N. Haskell.*

### Christ the Heir to the Throne

As a part of God's great earth-plan, it was designed that Adam, the crowning glory of Creation, should be ruler over all the earth; under God, he was

to occupy the throne of the world. Thus the Scriptures read: "One in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him. Thou madest him a little lower than the angels: Thou crownedst him with glory and honour, and *didst set him over the works of Thy hands*: Thou hast put all things in subjection under his feet." Heb. 2: 6-8. At the very beginning the word was, "Let them have dominion." Gen. 1: 26.

But Adam failed. Sin entered, and sin meant subjection. "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19. From Adam the dominion passed to another, even to Satan, the prince of fallen spirits, the ruler of the darkness of this world. And so we read (Heb. 2: 8), "But now we see not yet all things put under Him."

But the entrance of sin could not thwart God's plan. The original purpose must be carried out. Man had been created and ordained to rule and, logically, only man could rule. The one man created to rule had become a sinner and so was incapacitated. A new Man, therefore, must be created, be put on trial, prove Himself master of the situation and, having done all that was required, take possession of the throne which had been abdicated by His predecessor and usurped by His bitterest enemy.

### The Second Adam

The Man chosen to restore man's rightful rule and under Jehovah to carry out His great and sovereign design was the "last Adam," "the Man Christ Jesus." After calling attention to the fact that at present man is no longer able to rule according to God's first appointment (See again Heb. 2: 6-8), Inspiration states, "But we see Jesus, who was made a little lower than the angels." Verse 9. Yes, Jesus was the One; and please do not forget that like the first Adam, He, too, was made "lower than the angels." In order that the restoration might be accomplished in harmony with strictest justice, the second Adam placed Himself in the fallen Adam's position and condition. He would win back the throne not by force, but by love; and thus convince a watching universe that God's ways are right and wise, worthy of the loyal support of all. "For it became Him [Jesus], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10. By the way of suffering and death the throne of the world to come would be put in subjection to Him. Verse 5.

Throughout all the Bible, reference is made to the time when the kingdom of

God shall be established upon earth, when the great Creation-idea shall be realized, Patriarch, prophet, and apostle all wrote of the glorious day when the kingdom should be given back and dominion restored to man. And, carefully studied, it will be seen that all testify to this one truth; namely, that humanity is to be exalted, that fallen man is to be lifted up and given the right to rule.

It was to David, perhaps, that this plan of God's choosing was first specifically and directly stated. To him the Lord's message was, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom forever." 2 Sam. 7: 12, 13; Ps. 132: 11. Read also Ps. 89: 3, 4, 35, 36.

From the time that David received this wonderful promise and onward, the throne of the world to come, of the earth restored, is known as "the throne of David." Isaiah prophesied of the Son that should be born and who should sit "upon the throne of David." Isa. 9: 6, 7. Jeremiah speaks likewise. Jer. 17: 25. And when Gabriel announced to Mary the birth of the Child, whose name should be called Jesus, he added, "And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1: 31-33.

There can be no doubt, then, that the "throne of David" is but the glory-throne of the second Adam, the Man Christ Jesus, who shall reign over the house of Israel forever; and that the place of that throne will be the same as that of the first Adam—the earthly Paradise restored.

#### A Brother-Born

But the most wonderful feature of this wonderful plan of restoring to man his lost dominion is that Jesus Christ laid aside His glory and took upon Himself fallen human nature with all its liabilities and risks. He was therefore born "of the seed of David according to the flesh" (Rom. 1: 3), staking His right to the throne of David, the throne of earth-dominion, upon His ability as a mere man of faith to gain the mastery over self. As man through loss of self-control had lost the dominion of the world to the enemy, so, as man, He would regain self-control and win back all to God.

"It is evident that our Lord sprang out of Judah." Heb. 7: 14. As "the Son of David" (Matt. 22: 42) Jesus Christ was heir to the eternal throne. How utterly incomprehensible is this! But, as we have seen, it is only as the "Son of Man," taking the place of the man who fell, that He will rule. He

became the Son of Man, and the Son of Man He will ever continue to be. As heir to the throne He is now a Man-Priest upon the throne of the Father. In that position He will continue until God's power has brought all enemies under. Acts 2: 34, 35. That day is near at hand. And when it shall dawn, then the Son of Man will come in His glory, and will be seated upon "the throne of David," His own throne by right of conquest.

Thank God, brother, sister, for such a Son of Man. Let us elect Him our Ruler both for time and eternity. He who wills so to do can know His power, be made "more than conqueror" in the warfare against self, and so have an everlasting assurance of entering into the blessed rule of that kingdom which shall have no end.

—Charles Lindsay Taylor

#### Not With Observation

(continued from August)

In chapter 12 verse 5 Paul says he will glory in his infirmities. He then tells us that lest, because of his many revelations, he should be exalted, he was given a thorn in the flesh. When he besought earnestly for this thorn to depart, God's reply was "My Grace is sufficient for thee; for my strength is made perfect in weakness." Paul's conclusion therefore is, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong. 1 Cor. 12: 9, 10.

Now from a human standpoint all these things would be evidence of weakness. Depending wholly on the human effort for advancement such a cause would only invite ridicule and scorn.

But behind and beneath this movement was the Grace of God, made perfect through the weakness of the human instrumentality, which built up the Christian Church in all parts of the world. It entered the great heathen cities, like Ephesus, Corinth, Rome, and there in the midst of much infirmities, reproaches, and necessities, uprooted heathenism, and planted successfully the banner of Christianity in its place.

The truth has its striking manifestation in the crucifixion and resurrection of Christ. "For though he was crucified in weakness, yet he liveth by the power of God." When Jesus died upon the cross, from the human standpoint, his cause had perished in weakness, But God's way is not man's way. The weakness of the hour of His crucifixion, was the hour of triumph in God. "The Kingdom of heaven cometh not with observation."

How then does it come? You will find the answer in Mark 4: 26-29. In order that we might grasp something of the manner of its coming Jesus compares it to a man who drops a seed in the ground. When once that seed is cast into the ground, if it has the vital spark of life, and is surrounded by the proper conditions, it will spring up and grow. Man may be anxious, he may rise night and day in his anxiety; but he can not aid it in its growth, neither can he tell how it grows. The power manifested in that growth is so much beyond him that the mightiest effort he can put forth is utterly insignificant, yet there is no outward show or noisy demonstration. First the little tiny blade that man can easily trample under foot, then the ear that his puny strength can crush in his hands, and then the full corn in the ear. The Spirit of God working unseen and noiselessly, accomplishes this wonderful work.

Even so the kingdom of heaven is introduced. It has with it no noisy demonstration, no magnificent ritual, no stately edifice. But quietly through the operation of the sowing and watering the seed the work goes on.

So it was in the early days of the Christian church. So it has been in every movement inaugurated by God. And so it will be in the message of Rev. 14: 6-12.

In this last movement God will place the seed, the word of God in the hands of men. They will scatter into all the world. Among every people of the earth their representatives will go scattering the precious seeds of truth: They will not go with noisy demonstration. No stately edifice or other marks that the world calls great will accompany them. The moment they trust in such things their strength is gone. Their confidence must be in the life God has placed in the seed he has committed to them. They will not expect sudden results, but confident that the seed in their hands is the good seed of the kingdom and knowing that the Master of the universe by His Spirit goes with the seed to guide and guard it and sees that it brings forth, "first the blade, then the ear then the full corn in the ear," they toil on with songs of joy, in arctic snow and 'neath tropic sun they labour on, knowing that in the fulness of time the fruit will be brought forth and then the Lord of the harvest will put in the sickle and the harvest will be gathered in.

This work is now in progress. What is your attitude to it? "The kingdom of heaven cometh not with outward show."

GEO. F. ENOCH.

"MEN do not reject the Bible because it contradicts itself, but because it contradicts them."

## EDITORIAL

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### Whom God Seals

GOD places his seal, sign or signet upon only those who have attained a certain standard of excellence in moral and spiritual life. We might illustrate. A firm makes a certain line of manufactured articles. On each there is the impress of the makers name and sign. By it we know the goods, their excellence, and we buy, knowing that we shall have a first-class article. The firm knew it before-hand or they would never have placed their sign or mark upon it. It would have meant ruin to their business if they did. Can we expect less of God in placing His seal upon those who are His. His sign could not with justice either to Himself or them be placed upon them without they measured up to the standard. The question then is what is the standard for sealing? Whom will God seal as fitted for habitation in His kingdom?

In Revelation 14: 1 we read of a people with "the Father's name written in their foreheads," and of them it is said, "And in their mouths was found no guile; for they were without fault before the throne of God." Vs. 5.

The people then who bear the name or sign of Jehovah are faultless, or sinless. "Sin is the transgression of the law." For this reason the people who are sealed with the seal of God will be law-keepers. We read in confirmation of this conclusion these words, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. The saints, the sealed of God keep the commandments and that this is the standard to which their lives must measure is seen in the words of the prophet Isaiah who says, "Bind up the testimony, seal the law among my disciples. . . . To the law and to the testimony if they speak not according to this word it is because there is no light in them." Isa. 8: 16, 20.

Christ through the Revelator has promised, "Him that overcometh, . . . I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, and my new name." He who enters the new Jerusalem, who has the right to enter, is the man who does the commandments, obeys the law of God, (Rev. 22: 14) and such a man is an overcomer, a saint, a son of God, an heir of the promise, one of God's sealed and tested and tried followers. Upon such God can place

his seal and know that they will do honour to the sign of His workmanship, for these are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 14.

Dear fellow pilgrim are you preparing to be sealed? Is the great Master Workman fitting you for a place in His kingdom? It can be done only by your submission to His will who is able to keep you from falling and to fashion and mould you for a place in the city of God. "If ye be willing and obedient, ye shall eat of the good of the land." Will you not now submit yourself to Him that He may seal you at the latter day for His kingdom?

### Pride

THE prevailing sin of all generations is pride. At its root is selfishness. The wise man has said, "Only by pride cometh contention." Pride is the hidden reason for all the struggles either private or public which have ever taken place within the world's history. The desire to exalt himself was that which brought destruction to Lucifer, sun of the morning, whom we know as Satan; pride incited Eve to sin, Cain to murder, Babel to be built and the vast multitude of revolts against the sovereignty of God or his ordained agencies since the world began.

Pride is like unto a man carrying a dark lantern with the bullseye front. The man who possesses it can easily see others but fails to see himself. He beholds the evil that exists in the life of his fellowman but can by no process of reasoning see his own condition. Thus was the pharisee of old who thanked God that he was not as other men were, when at that time our Saviour beheld him go down to his house condemned and of his class had said "Pharisees, hypocrites"; likening them unto whited sepulchres and remarking that they loved to be seen of men.

Pride separates us from our best friends, causing us to shun them when they do not appear in public just as we would desire. Pride brings us into conformity with the world at the expense of our conscience or our better judgment. It demands luxuries when we can at the best afford bare necessities. It makes us purchase new clothes when our pocket is not able to produce the payment. It will wreck homes by extravagance; separate loved companions because of its insistent demands; ruin a business which otherwise might be prosperous; separate us from church fellowship by exalting us above the lowly believer and eventually separate us from God who approves only those who are meek and lowly of heart. "Blessed are the meek;" "Blessed are they who mourn."

Truly, "Pride cometh before a fall, and a haughty spirit before destruction," as the wise man hath said. God shall exalt him that is base and bring to nought him that is exalted. He that is first shall be last; and he that is last first. Pride causeth us to take the higher seat but the hour arrives for the guests and lo the soul of whom we thought so little is brought in by the Master to an exalted place and we begin with shame to take the lowest seat.

God "hath made of one blood all nations of men for to dwell on all the face of the earth." "There is neither bond nor free; . . . for ye are all one in Christ Jesus." There was never any intention in the divine plan of any one man exercising lordship over another but the divine principle is illustrated in these words concerning the Saviour; "Even as the Son of man came not to be ministered unto but to minister;" "and whosoever of you will be chiefest shall be servant of all;" "for one is your master even Christ, and all ye are brethren." There should be no thought of pride or superiority among christians. "Let each esteem other better than themselves" is the Bible rule.

Pride of race, of position, of fortune, of feature, of dress or their kindred are not the part of Christian people. There is but one place for pride of this nature and that is trampled under foot. We can be rightfully proud of Christ, of his goodness and his love but let them in their perfection but humble us the more and in due time if we weary not he will make us a part of his eternal kingdom and give a place high above that which earth's vanity and pride can possibly bestow.

### Unbelief in Christ's Coming

The reason for the lack of belief in or knowledge of Christ's second coming on the part of a large majority of the christian world is that the ministry who occupy the pulpits have and do fail to take the Bible as it reads and present its plain precepts to their congregations. There is a marked tendency to spiritualize the truth concerning this glorious theme away. The idea expressed is that Christ comes at death, that he then carries his children to their eternal reward and this is the second coming of Christ. To bear out this interpretation of scripture the hearers are referred to the fact that all things continue as they ever have been since the beginning; that the world grows better, more intelligent, more peaceable and that there is no need to worry over things we cannot understand.

This condition among religious leaders and their congregations is just as God said it would be in the last days, just before Christ's coming and but em-

(Continued on page 12)



## Health and Temperance

### Freedom's Call

Brothers, lift the standard!  
'Tis freedom calls to-day.

A million souls in slavery  
Would cast their chains away.  
A million hands reach upward  
From out the darkened night,  
A million hearts are praying  
For liberty and light.

The God of Freedom hears them;  
He calls you to His side,  
And bids you help the helpless,  
For whom the Saviour died.  
He bids you wipe the tear drops  
From eyes that weep to-day;  
And help the drink-bound captive  
To Freedom's holier way!

He bids you lift the fallen  
From paths of sin and shame,  
Then gives the high commission  
In Freedom's holy name:—  
Go strengthen hearts that tremble,  
Cheer spirits crushed and low,  
Save ere the helpless perish  
Beneath the cloud of woe!

Emancipation tarries,  
And hearts are bound with pain;  
Let not your footsteps linger,  
Nor Freedom call in vain!  
Help some heart in its struggle,  
Help some hand in the fight;  
Go, guide some wandering footsteps  
To paths of joy and light!

—R. Hare.

### Fruits of the Liquor Traffic

"WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20: 1.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2: 15.

If ever there was in the history of mankind a time when a united effort should be made to stem the tide of increasing wickedness, consequent upon the demoralising effects of the liquor traffic, *it is now*.

We are our brother's keepers, and at such a time as this Heaven expects every man to do his duty. Some argue in favour of the liquor traffic from the standpoint of the public revenue, but Joseph Chamberlain replies: "If I could destroy the desire for strong drink in the people of England, what changes should we see? We should see our taxes removed by millions sterling. We should see our gaols and work-houses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war."

These statements are fraught with considerable meaning. Great Britain spends annually about £180,000,000 on intoxicating liquors. What are the returns for this tremendous expenditure? Lord Rosebery, speaking of the liquor

traffic, said "that much of the crime, and much of the pauperism, and almost all of the degradations prevalent in this country are attributable to the curse of drink."

Judge Dowling, of New South Wales, a man competent to speak, said: "I have probably tried more criminal cases in New South Wales than any other man. I am convinced that if nine tenths of the public houses were closed, I, as a criminal judge, would soon have nothing to do, and the gaols of the country would be almost empty."

Judge Boucant, of Victoria, said: "Seventy per cent of the criminal cases that come before me are due to intoxicating drink."

Prince Bismark said: "If it were possible to extend the field of legislation so that protection could be afforded to workmen *against the demon of drink*, a large portion of the social question would be solved at one stroke."

Are not the above statements sufficient to enlighten every man and woman concerning the evil of this incubator of crime, poverty, premature death, disease, and insanity? We appeal to you to exert every power of your being to stem the tide of this alarming evil.

New South Wales, with a population of less than one and a half million, spends annually for drink, direct and indirect over £5,000,000 sterling. Think of the misery, unhappiness, and poverty consequent upon such wicked indulgence. Sir Andrew Clark, M. D., said: "Seven out of ten in the hospitals owe their ill health to alcohol."

Dr. Yellowlees, of Graymorgan country asylum, said: "Fifty per cent of insanity coming under my notice is due to alcoholism." We have something over four thousand in the insane asylums of New South Wales. When we view the traffic from these standpoints our hearts should be stirred. We must do all in our power to remove this stumbling-block out of our brother's way. Just think of the joy and untold happiness that would come to this great Commonwealth if temperance sat enthroned in the hearts and homes of this youthful nation. Shall we not labour and pray that this happy result may be achieved?

—F. W. Paap.

*In Australian Signs of Times.*

### "Satan's Kindling Wood."

JOSEPH COOK, of Boston, the well-known author and lecturer, was interviewed by a *Voice* reporter upon the

subject of temperance. The conversation will be read with interest.

"How long, Mr. Cook, have you been a total abstainer?" queried the reporter.

"From birth, by the blessing of Heaven on the instructions of my parents—and you see how thin and pale I've grown," said Mr. Cook, his ruddy countenance lighting with a smile as he glanced over his ample proportions. Mr. Cook weighs 280 lbs.

"What specially caused you to become an abstainer?"

"Three things; (1) parental instruction and example; (2) physiological instruction beginning with an exhibition, of 'Sewall's plates' in a district school as early as 1844; and (3) habit, supported by continued study of the temperance cause in its scientific and personal aspects."

"Will you state some general reasons for practising total abstinence from intoxicants?"

"Alcohol is a brain poison. Intoxicating liquor is the devil's fishhook. It easily goes in—but not out. The tendency of the use of a little intoxicating liquor is to produce a diseased appetite for more. Wine is a mocker, and he who is deceived thereby is not wise. TIPLING IS SATAN'S KINDLING WOOD."

"Can literary men, as a rule, do better work while practising total abstinence?"

"Assuredly, if they take proper care to sleep enough, and maintain vigour by sufficient physical exercise. Every brain habitually stimulated by alcohol is more or less disintoned. Such a brain injures the quality of its literary productions. No intoxicated brain is a sound brain, and every brain more or less unsound has more or less unsound ideas and sentiments. Moderate drinking destroys the nice balance of the faculties."

"How does total abstinence help the literary man?"

"Total abstinence prevents mental giddiness in any well-balanced brain. It wards off many a fit of depression. It prolongs mental vigour into advanced years. It's the only secure prevention of drunkenness, which is the ruin of genius as well as of health."

"I have made the tour of the world as a lecturer with my wife, who was in frail health at the time," continued Mr. Cook, "and we found no necessity in any climate for the use of wine or beer, and were total abstainers everywhere without apology. *The public schools of thirty-six States of the American Union now teach total abstinence in the name of advanced science.* It's high time for literary men to rise to the temperance level of public schools."

If you find a great many faults, be on the lookout; but if you want to find them in unlimited quantities, be on the look in.—*Selected.*

## OUR YOUNG FOLK

### All in an Hour

"EIGHT o'clock. Why, it's almost school-time!"

And Ted looked up at the sun.  
 "There's really no use in beginning,  
 When you can't get anything done!"  
 So he wasted a whole long hour,  
 Tick! tick! it went slowly by.  
 What wonders he might have accomplished,  
 Had he only the pluck to try!

"An hour! Why, that's sixty minutes!"

Cried Dick, with his face aglow.  
 "I've time to read over my lessons,  
 And run on an errand or so!"  
 He blacked father's boots in addition,  
 Combed Brother Bob's curly brown hair,  
 Mailed some letters, and brought in the  
 eggs—  
 And then had three minutes to spare!  
 —A. F. Caldwell, in *Youth's Companion*.

### A Novel Way of Helping Boys

THREE years ago, as it is told, forty men gathered in a church club in New York City, heard a graphic talk about the children's court, and how boys got into trouble and became criminals just because nobody cared enough about them to help them to become good men instead.

"Is there anything we can do?" one man asked; and the speaker's reply was:—

"Yes, if each man here will take an interest in just one boy who has been in trouble, and at this critical time help him and be a sort of big brother, it will be a great service."

The forty men volunteered to try. Forty trips were taken by them individually to forty tenements, and forty bad boys found, to their extreme astonishment, that they had "big brothers." The very first "hard case" visited was found in a tenement cellar. His older brother, of twelve, was out of work; his mother lay ill with consumption there in the cellar. In a week the big brother, an energetic young business man, had moved the whole family to rooms where the sunlight came, and had found work for the older boy. No other charitable help was given, but the big brother became the bad boy's hero. The children's court never saw that boy again. He is now his big brother's pride, and on the way to an honourable, hard-working manhood.

The forty big brothers organised a social club, and brought their youngsters together every other week, getting entrance for them to a large gymnasium, where trained instructors went to work to put them into good physical condition.

Except for this club, the brotherhood was an individual affair. Each man

visited his potégé in the boy's own home, took him out to a baseball game, or for a ride in an automobile, or to dinner now and then, and showed a real interest in his work or his school. There was no preaching or lecturing at the little brother, but he was expected to behave well, and he usually did. No money was to be given, if it could possibly be helped, but a chance to earn extra money out of school or work hours could be often had through the big brother's aid.

One boy who had been in the reformatory, and could get no job on account of his record, was given work by his big brother, manager in a large business establishment. Within ten days one of the other employees objected to this boy's employment because of his past record. But the big brother stood by him, and now the lad is earning twelve dollars a week, and is recognised as honest and faithful. Without his big brother he would probably have been a full-fledged criminal by this time.

The example has been followed by twenty-one other groups of men in Greater New York, who have adopted small and erring brothers. The movement is spreading, and men in other cities are talking it over. There are now four hundred big brothers, and there is one woman who is an honorary member. So far the boys benefited have all been those whose cases have come before the children's court. But there is no particular reason why this should remain so, and if the spirit of brotherhood goes on developing, every neglected lad who needs a big brother may have a chance to get one.—*Youth's Companion*.

### How His Child Led Him

SEVERAL years ago my brother was in—one cheerless day, with about half an hour on his hands before train time. Strolling along near the railway station, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it, sat down to his lessons. A remarkable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up on a chair. When my brother had finished his meal, he approached him, saying, "You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a public house, which

was the way I got a living for some years; and I'll tell you how it was. He came from school one day heavy hearted, and when I asked him what was the matter, he began to cry, but couldn't speak. After I urged him, he said that in recess some of the boys asked each other what their fathers did. One said his father was a plumber, another that his was a carpenter; and when they came to my boy, who said his father kept a public house, one of them said, 'That's the meanest kind of business.' 'And I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the liquor trade, I'll do anything I can to help you.' With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home. My wife can help along, because decent people come here for their meals; but before, I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and, after giving his hearty approval, went his way.—*Little Christian*.

### A Newfoundland Dog that Forgave His Enemy

THERE was once a Newfoundland dog and a bull dog, both very large and strong. They never met each other but they quarreled and fought. Neither was afraid of the other, and neither would give in to the other. One day they met on the road to the pier that went out into the sea. They flew at each other in the fiercest manner possible, and, although many people tried to stop them by throwing sticks and stones at them; it was of no use. They rolled over and over, and snarled at each other until, without knowing where their folly was taking them, they reached the edge of the pier and fell over into the water. Water is a good thing to stop a dog fight, and it proved so in this case. They were more anxious to save their lives than to gain a victory. The Newfoundland was a good swimmer, and turned his head toward the land, and was soon safe on shore. But not so with the bull dog; he was a poor swimmer, and as the tide was running very strong, he could not make his way against it.

When the Newfoundland dog saw how his enemy was faring, instead of thinking "Hurrah! it serves you right," he plunged back into the water, and, taking his foe by the collar that was around his neck, he bore him bravely through the water, and landed him

safely on the shore. From that day were never seen to fight each other they became the best of friends, and again.—*Christine Vosper.*

## THE HOME

### Little Words

Just a little word that bore  
Comfort to a heart grown sore,  
Filled a day with better cheer  
That had else been dull and drear,  
Softly spoken, gladly heard,  
Was that gentle little word.

Just a little word of scorn  
Sharper than the rose's thorn,  
Spoiling gladness with its smart,  
Rankling long within the heart,  
Lightly spoken, sadly heard,  
Was that bitter little word.

Oh, the power of little words,  
Swifter they than winged birds,  
Messengers of joy or pain,  
Heavenly kindness, anger's bane,  
Borne on one fleet breath they may  
Hurt or help for many a day.

Let us make them brave and true,  
Speaking none that we must rue,  
For in some eternal year  
We our words again may hear,  
Echoing back to you and me,  
Fruitage of their ministry.

—*L. M. Montgomery.*

### The Master in the Home

HANGING conspicuously upon the wall in the family sitting-room is a motto. It is a very plain, brown cardboard, and has never known the dignity of a frame. But we think as much of that unpretending little motto as of any picture in the house. We would do well to call it "our reminder." O how it reproves us sometimes for worldliness and folly! how loudly it cries out against every foolish ambition and every neglect of duty!

Come, let us read the plain, silver letters:

"CHRIST IS THE HEAD OF THIS HOUSE;  
THE UNSEEN GUEST AT EVERY MEAL;  
THE SILENT LISTENER TO EVERY CON-  
VERSATION."

My sister, for what does this motto reprove you? Would you be rebuked for sinful extravagance? Would your elegant furniture, your luxurious couches, your expensive pictures, bear silent but powerful witness against you? Thousands around you are perishing for the Bread of Life, and suffering for the barest necessities with which to sustain their perishing bodies. Knowing these facts, can you affirm Christ to be the head of a house filled with costly gewgaws?

What! Jesus Christ the head of a house where the voice of prayer is seldom heard? Christ the head of a house flooded with trashy literature,

and where the daily paper is read more and oftener than the Bible? Do you acknowledge that Jesus Christ is a silent Listener to your foolish conversation, or to the cruel dialogue in which you so often take up a reproach against your neighbour?

My sister, how can Jesus Christ be the head of an untidy and slovenly house, a home of uncleanness and disorder? I entreat you, make a radical change in this respect, or tear that motto from your dingy and germ-laden walls,—for I assure you, it is a shameful libel.

My brother, dare you affirm Christ to be the head of a house where the loud and angry voice is heard oftener than the voice of prayer? This morning as I passed your barn, I heard you using rough and unbecoming language to your faithful horses, and rude and unchristian words to Jim, your hired man. Your little boy heard the same words, and saw you kick the poor, dumb brutes in the yard, because you were in a temper. What! do you expect him ever to become a Christian, with such a sound of his father's voice in his ears? Go, tear down that motto from the walls of your sitting-room, for it declares Christ to be a listener to every conversation. Tear it down, I say, or else turn square about—for you stand self-condemned in its presence.

Wait! I'm not done talking to you yet. Not only were you rude and discourteous to your help, and brutal toward the dumb animals which should share your kindness and care, but O! hide your face in shame and confusion, for—no, I am not mistaken—I heard you speak bitterly and cruelly to the gentle and faithful little woman whom, only a few years ago, you promised to love and to protect. I saw her shrink from your presence, and so did you. Is *that* love? do you call *that* protection? What! Jesus Christ a listener to such words as you made use of to your own wife because you were out of temper and she was unfortunate enough to cross your track! Take the motto from your walls,—it has no business there.

If Jesus Christ is, in very deed, the Head of our homes, what abodes of love, what veritable refuges of contentment and peace will they become! When we realize as we ought, that He who will one day judge us by the words we have uttered, listens to every conversation,

notes every slander repeated by lips that have named the name of Christ, how careful we should be. How will we behave ourselves in the presence of the King of Kings?

Christ in the home forbids selfishness of every kind; forbids the sharp bargain; forbids the taking of usury; forbids the underhand trick, the deceitful weight, the false ballance, the extortion, the injustice, the scant measure. If Christ abides in our home as Master, as Friend, as Counselor, as kind Elder Brother, as Burden-Bearer, we shall go to Him often, that we may understand His will. Because He is our Master, we shall be ready to do His slightest bidding. Because He is our friend, we will confide in Him; we will hide nothing from Him. If He is our Counselor, we shall learn wisdom by sitting at His blessed feet. Is He our Elder Brother? we shall go to Him for sympathy, for consolation, for comfort, for encouragement. Is He our Burden-Bearer? blessed, restful thought! yea, more than Burden-Bearer; He bears the cruel weight of our sins, and carries us as well as our every burden. And as though this were not enough, He invites, yea, pleads: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

The Scotch use the word "worry" instead of the word "labour." And so I suppose to them the text would read: "Come unto Me, all ye who *worry* and are heavy-laden."

Whichever way it reads, it means peace and joy, a light heart and a clear conscience. It means Christ in the home, in the head, in the heart, in the life, and, blessed be God, it means, if we heed it, glory, honour, immortality, and eternal life.

—*Mrs. L. D. Avery-Stuttle.*

### Two Definitions

A CERTAIN beautiful and gracious woman is the admiration of all the school-girls in her town. Even girls of a larger growth are ready to declare there is nobody like her. "Why do you take such pleasure in her?" an old lady curiously asked of a plain and rather awkward girl who was especially given to the prevailing fascination.

"Why," said she, at a loss for a moment, "it isn't because she's so lovely or so nice. It's because when I am talking with her she makes me feel just as lovely and nice as she is."

"AND my mansion of stately height is Love;  
And the only career I know  
Is serving each day in its shelteridg walls  
For the dear ones who come and go."

## MISSIONS

### The Unfailing One

HE who hath led, will lead  
 All through the wilderness;  
 He who hath fed, will feed;  
 He who hath blessed, will bless;  
 He who hath heard thy cry,  
 Will never close his ear;  
 He who hath marked thy faintest sigh  
 Will not forget thy tear.  
 He loveth always, faileth never;  
 So rest on Him, to-day, forever!

He who hath made thee whole  
 Will heal thee day by day;  
 He who hath spoken to thy soul  
 Hath many things to say;  
 He who hath gently taught  
 Yet more will make thee know:  
 He who so wondrously hath wrought  
 Yet greater things will show.  
 He loveth always, faileth never;  
 So rest on Him, to-day, forever!

He who hath made thee nigh  
 Will draw thee nearer still;  
 He who hath given the first supply  
 Will satisfy and fill.  
 He who hath given thee grace  
 Yet more and more will send;  
 He who hath set thee in the race  
 Will speed thee to the end.  
 He loveth always, faileth never;  
 So rest on Him, to-day, forever!

He who hath won thy heart  
 Will keep it true and free;  
 He who hath shown thee what thou art  
 Will show himself to thee;  
 He who hath bid thee live,  
 And made thy life his own,  
 Life more abundantly will give,  
 And keep it his alone.  
 He loveth always, faileth never;  
 So rest on Him, to-day, forever!

Then trust Him, for to-day  
 As thine unfailing Friend,  
 And let Him lead thee all the way  
 Who loveth to the end.  
 And let the morrow rest  
 In his beloved hand:  
 His good is better than our best,  
 As we shall understand,—  
 If trusting Him who faileth never,  
 We rest on Him, to-day, forever!

—Frances R. Havergal.

### Work among the Moslems

THE prime requisite for successful Moslem work is *unfeigned Christian love*, obtained by immediate contact with the heart of the Master of Love. One native worker has said, "When God laid upon my heart the burden of the Kurds and commanded me to carry the Gospel to them, His Word burned like a fire in my heart, and I found no rest night or day. But I found still in myself some remnant of race hatred. How could I forget what these had done to my people, and how much innocent blood they had shed? I cried to my Saviour: 'O Lord Jesus, who didst pray for Thy murderers and didst bless those who cursed Thee, give me Thy grace!

Else how can I do this thing without Thy Spirit of love?' He heard and answered my cry. When I went to them the older ones were as my parents, the children as my own little ones, and all my brothers and sisters, I loved them so truly. But, what was most wonderful, their love to me was even more than mine to them; so they received me to their homes as a guest, and I lacked nothing. They said: 'We hate the Armenians, but you are not one to us, but our own son.'

From this love springs *tact*, which teaches how to approach men. An evangelist unarmed, alone, in a solitary valley hears the cry, "Halt!" and a robber appears from behind a rock. "Stop, or you are a dead man! What are you doing here?"

"I came to find you."

"Me! What business can you have with me?"

"I have a message for you."

"From whom?"

"From God."

The robber listens, is won, and takes the traveller home as his guest for two days, so his village hears the good news. Five brigands, armed to the teeth, are encountered; the guide flees. The preacher goes straight to them, Bible in hand:

"If anyone should photograph you now and the picture remain, you would always appear with dagger, sword and gun, ready to kill men. But I have another kind of sword which destroys not men's bodies, but the sin of their souls."

The robbers wonder, "What manner of salutation is this?" and guard his exit from the place of danger after they have listened for an hour to the Word of God. They are heard of afterward as warning villages that if the preacher suffers from them they shall not go unpunished.

Love teaches *sympathy*. The preacher, passing through the bazaar, studies from day to day how to get hold of a certain shoemaker. He prays about it, and God teaches him what to say.

"You have made me happy to-day," he says to the man.

"I! How? What have I done?"

"I see you working so hard at an honest trade, not stealing or idling away your time, but trying to support your family and doing God's will, which is that we should be diligent"

When he has won the man's heart he tells him of Jesus, and hears from him: "Oh, I do thank you; you have so

cheered and helped me to-day; come again."

What can he say to these bakers? "I admire your trade; it is the most needful of all. The baker feed the king himself. What could we do without you! Let me tell you about another kind of bread." And now when he passes the bakeshop there is a call: "Come, mirza, come and tell us more about the Bread of Life."

He who will speak to Moslems must not be afraid of them or hesitate to speak the truth in love. They respect an honest man who will not dissimulate or conceal his real convictions. We must believe that we shall not suffer unless God wills it, and if He does we must be ready. The salvation of souls is worth it. One said: "Since I have entered this path of Moslem evangelisation I know well where it leads. I constantly see myself dead and in my grave, but I have never been so happy. I feel as if I were going to a wedding." It is no kindness to the Moslem to let him suppose you think his religion true or his prophet sent from God. It is better to encounter anger, scorn, or violence than to have the Moslems curse our unfaithfulness at the judgment-day, while we ourselves see there was really nothing to fear.—*By an Armenian Evangelist in Missionary Review.*

### Our Work and Workers

ON Sunday August 9, at Tagarigua, Trinidad, twenty-two precious souls were baptized into the faith. Seventeen of these were the result of the tent meetings and subsequent labour at Arouca, Trinidad, and the others were recent additions to the churches at Arima and Port-of-Spain.

ELDER J. B. BECKNER baptized six persons while on a recent visit to Tobago. The church building at The Whim was also started.

ELDER H. C. J. WALLEKER writes us from St. Thomas that they have completed their addition to the church at that place and also the power launch with which he travels from island to island in the Virgin Groupe. Elder J. H. Matthews is locating in St. Croix and will soon begin a series of meetings in that island which lies about forty miles to the southward of St. Thomas.

IN the recent general meetings held in various parts of the United States the Lord has impressed hearts to give heartily to the cause for forwarding His work in the dark parts of the world. God moves at this time upon His people's hearts that they may be blest in having a part in the closing work for the salvation of the human race. He who is liberal and self-sacrificing now lays up treasure in heaven.

## HERE AND THERE

### The Most Beautiful Bird

THE most beautiful bird in the world is the quetzal, and its habitat is the forests of Central America. It is not larger than a wild dove, and has a head-dress that is exactly like an antique helmet in shape, while a flashing golden green plays over it. The plumage of the body does not lie in orderly rows, feather fitting into feather, as in most birds, but the plumes are boldly waved and overhang the body. The immense feathers, like jewels, flash forth their beauty in the richest emerald green imaginable. The two middle feathers of the tail are streaked with this beautiful green, while the remainder of the feathers composing the tail, which is three feet long, are black and white. The breast and lower part of the body of the quetzal are scarlet.

It is a sacred bird in almost all of Central America to-day, and its killing and exportation is frowned down upon almost everywhere, and in many places there is quite a severe fine and long imprisonment for any one who dares to disturb the royal creature. Because of traditional belief throughout Central America and because of its freedom-loving propensities, Guatemala has used the bird as the symbol of freedom on its coat of arms. No bird is allowed to be kept in captivity because it is believed that the heart of the quetzal breaks when thus deprived of liberty. It has been found impossible to keep the bird alive in a cage.

When Cortez landed in Mexico, he found temples and sacred buildings erected in honour of the quetzal. The feathers of the quetzal were considered more valuable than gold, and the killing of the sacred creature was a national crime, punishable with death. Every year quetzal hunters were sent out by the emperor of Mexico to gather feathers from the body of the quetzal. This was done by catching the birds with bird lime, very carefully abstracting the two long green feathers from the middle of the tail, and then liberating them again. Only the emperor was permitted to wear the quetzal feathers. It was the insignia of royalty. Motezuma's famous crown was made of hundreds of the green tail feathers, upheld by fine strips of precious wood and bound together with fine gold, so that when the crown was put on, it stood almost three feet above the head of the wearer. Then his cloak was made of almost equally precious bright blue feathers, and on arms and ankles he wore rings of solid gold. His belt was gold set in gems, and he bore in his hand a golden spear set with the richest jewels of the secret mines of Central America. Thus was Montezuma clothed when he sat in council; so was he clothed when he met the empire-slundering Cortez and his band of men.

In the bloody battles of the day Quezal-coatl's temples were thrown down and destroyed and his priests fled from place to place, having no where to lay their heads and being hunted like criminals by their merciless pursuers. At last only a few of the faithful remained to worship the once powerful Quezal-coatl, and these performed the rites and ceremonies in the deepest of the deep forests in the mysterious mountains.

Then Death came and took these faithful ones, too, and now palms and creepers cover the ruins of the last of the altars. Yet through all the ages of time since, one creature has remained unchanged and beautiful and free. It is the quetzal. And it may be seen in the tall and dreamy forests that clothe the backbone of Central America, flitting from tree to tree in all its ancient glory and splendour.—*John A. Morris, in Birds and Nature.*

### Wonders of Little Things

THERE is a certain fly that makes four hundred and forty steps in running three inches, and all in one half second of time. To equal this, in proportion to his size, a man would have to run at the rate of twenty miles a minute.

The common flea leaps two hundred times its own length. To show like agility, a man six feet tall would have to leap a distance of twelve hundred feet.

The cheese mite is about one quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth, and then, letting go with a jerk, leap out of a vessel six inches in depth. To equal this, a man would have to jump out of a well from a depth of one hundred and forty-five feet.

Equally strange things are found among the

plants and vegetables. A student of nature once tested the growing force of a squash. When it was eighteen days old, and measured twenty-seven inches in circumference, he fixed a sort of harness around it with a long lever attached. The power of the squash was measured by the weight it lifted. Two days after the harness was put on, it lifted sixty pounds. On the nineteenth day it lifted five thousand pounds.

The seed of the globe turnip is about one-twentieth of an inch in diameter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to millions of times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnip seed will, under fair conditions, increase its own weight fifteen times in one minute.—*The Sunday-School Advocate.*

## MARCH OF EVENTS

### United States Presidential Nominations

THE Prohibition Party have nominated Eugene W. Chafin of Chicago, Ill., for president and Professor Aaron S. Watkins of Ohio for Vice-President.

### Canada

THE celebrations at Quebec are over and the telegrams state that they were a brilliant series of successful entertainments and ceremonies. The Prince of Wales and Lord Roberts were prominent in all the functions. Lord Roberts returned home sick owing the taxing social demands upon him during his stay.

### Olympic Games

AT the Olympic Games in London the majority of the 1st prizes fell to English contestants. Hayes, N. Y., won the Marathon race and six of his compatriots were placed in the first fifteen to finish the course. Men strive for the mastery in these incidental matters of life; are you striving for a mastery of self and its resultant evils? Read I Cor. 9: 24-27.

### Panama

IN the elections for the republic of Panama held on July 16th Jose Domingo Obaldia was elected president of the little republic without opposition. The opposite party leader had withdrawn owing to the interference of the United States. That interference consisted of a notification that if unfair or disorderly conditions were allowed the United States would intervene.

### South Africa

AT the late conference of the representatives of the various colonies in South Africa it was decided to ask their respective governments to appoint men for the next conference who would be authorized to undertake the consideration of close federation or absolute union on the part of all the colonies in South Africa. This would bring about a condition similar to that now existing in Australia and Canada.

### Standard Oil Fine

THE immense fine against the Standard Oil Company of \$29,240,000 which was imposed by Judge Landis of the United States district court at Chicago, Ill., U. S. A. on grounds of having accepted rebates contrary to the law, has been annulled by the United States Circuit Court of Appeals. Judge Grosscup, on the grounds that evidence for the defense was excluded in the former trial.

### Turkey

A BLOODLESS revolution has taken place in the Turkish Empire during the month past.

Owing to the persistent agitation on the part of the Young Turkish Party which seems to have had a strong control over large sections of the army the Sultan has at last consented to the introduction of a constitution and a Parliament. Some parts of the Empire still doubt the sincerity of the Sultan's concessions and are still in partial revolt but in Constantinople the Sultan is cheered in the streets and regarded as the saviour of his people.

### Bubonic Plague

BUT two cases of bubonic plague have been reported since our last issue and the hope is being expressed on all sides that we have seen the last of this dread disease in this colony. We too hope for the best but realize that "vigilance," at such a time, "is the price of liberty." The port is still strictly quarantined, in many cases much more closely than reason or justice should demand. But in such cases men in individual sections are a law unto themselves and number one is first thought of, number two can get along as best he can.

### Persia

THE revolutionary party in Persia are still holding out in the provinces in spite of the fact that the coup d'etat of the Shah has apparently been successful. The Shah has succeeded in restoring a semblance of order in the capital by the iron rule of his commandment of the Cossack body-guard. The spectacle of a Russian officer standing at the head of a movement in Persia to crush constitutional and liberal government has been a bitter pill for England and in deference to that opinion it is thought the Russian ambassador in Persia refused to allow of the commandment, to be appointed Governor General of Teheran.

### England—Old Age Pensions

THE Old Age Pension Bill passed its third reading and has become law in England during the past month. It involves an outlay according to the figures of the governmental party of \$37,500,000 per year. Opposition figures declare that it will cost \$57,500,000. In some sections the bill has been bitterly opposed the following language of the *Times* newspaper being a sample, "It ought to pass because it will pass. No one admires it, no one believes in it, no one thinks it will solve any difficulty, no one expects it to be carried out at the figure named by the government, and no one knows where the money is to come from to meet either real or estimated expenditure." This opinion seems to be voiced by many prominent men in all parties.

... THE ...  
**Caribbean Watchman**

SEPTEMBER, 1908

WE promised last month to commence in this number a series of articles from the pen of Elder George F. Enoch on "The Great Day of the Lord." However owing to a change of plan this series have been held over to begin in the October number. We hope then to illustrate this series of articles very much better than we are able this month to do. The home department will also be filled with some excellent selections from the pen of Mrs. E. G. White which will be illustrated with cuts specially designed for them.

THERE is the greatest danger to the young in this day from the light literature which circulates far too freely in every part of the world. Few novels or story books are fit for the young mind although ostensibly specially prepared for them. This class of literature tends to an excited, nervous condition of mind and body which destroys the desire for or the toleration of the more beneficial forms of reading. If parents desire to keep their children pure, upright, truthful and an honour to themselves and God in their advancing years, they should absolutely banish the modern novel from their homes. Let your children read good books, furnish them with biography, history, travel, the triumphs of the cross in many lands, and you will find that the result will more than repay the cost, in love, mercy and affection shown you in your later years.

It takes the bitterness of gall in trial and temptation to develop the patient endurance which fits mankind for heaven.

No goal is worth attaining which is not worth striving for. No reward is merited which has required no effort to obtain it. The child who is brilliant does not appreciate the prize as does he who has toiled diligently to attain the highest place; in other words the plodder who stays by his task is more appreciative of what it has meant to attain; he will consequently live better, more carefully, and go farther than he who travels the road easily because from a brilliant mind the load is light.

"THERE is more joy in heaven over one sinner that repenteth than over ninety and nine just persons, which need no repentance." The road was a hard one which the sinner trod. It was not easy for him to turn from his old life, to break old habits; to cease from evil and to do good. He had to struggle against temptation, against the lusts of the flesh and the pride of life. When rewards are finally given he will appreciate that reward as no one else can. To the man who finds it "easy to be good" the road is apt to become so smooth that he will forget he is a sinner and like the pharisee of old, "thank God he is not as other men are." But let us remember that the Master said that publicans and harlots would enter into the kingdom before them. The publicans and harlots would realize their lost condition and repent, but those to whom the way seemed easy would continue in their course thinking they needed no repentance. Look over your life, reader, and ask God to reveal to you your true condition. Mayhaps the easy road you travel will at the journey's end be full of thorns.

### Unbelief in Christ's Coming

(continued from page 6)

phasizes the fact, that that coming is nearer than many believe. Peter says in his second epistle, chapter three, "knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the father's fell asleep, all things continue as they were from the beginning of the creation." Thus in ridiculing or belittling the doctrine of Christ's second coming the one who does so fulfills a prediction concerning his own attitude.

There is no plainer doctrine in the word of God than that taught concerning the Second Coming of Christ. Titus calls it the "Blessed Hope;" Paul admonishes the brethren to "comfort one another" with the words which tell us of His coming; it was the angel message to the watching disciples on the day of

the ascension, "This same Jesus shall so come in like manner," and our beloved Master said "If I go I will come again and receive you unto myself that where I am there ye may be also;" "for as the lighting cometh out of the east and shineth even unto the west so shall the coming of the Son of man be."

Surely, in view of the blessed, definite word of these early witnesses and of the Master himself, we have need to know God's word that we be not led to make light of that glorious appearing which is just at hand. Commencing in the next number Pastor Enoch's articles will appear upon this subject and will fully present the doctrine, the evidences of the present day, the promises and the rewards of faithfulness and of unrighteousness to be given at the Glorious Appearing. We bespeak a careful reading of these articles that you may know the fullness of the Bible teaching concerning "the great day of the Lord."

W.

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BY  
 MRS. E. G. WHITE

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