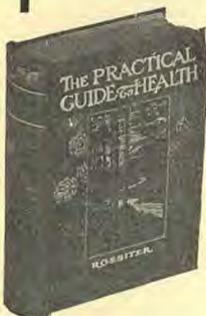


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Washington, D. C., U S A *WATCHMAN*



*The Capitol Building, Washington, D. C.*

# The Practical Guide to Health



By F. M. ROSSITER, M. D.

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Physiology, and Hygiene . . .

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*Cristobal, Canal Zone, Panama*

# The Caribbean Watchman

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No. 4

## THE OUTLOOK

### Retrenchment the Order of the Day

PRESIDENT TAFT of the United States has informed the War and Navy departments of the nation that he expects them to retrench during the present year to the amount of ten million dollars each. The heads of departments are now conferring with each other to this end. This action is said to be a part of the executive policy in all of the executive departments.

### Terrific Storms

Twice within the one month of May terrible storms have swept over the southern and middle-western portions of the United States. Many have been killed, and a large number injured in various localities, and whole towns have been practically wiped out of existence. In the States of Alabama, Oklahoma, and North Dakota the heaviest damages are thus far reported.

### Killed by Hailstones

In the county of Uvalde, Texas, there recently fell hailstones which weighed several pounds apiece. Eight persons are known to have been killed, and property was damaged to the amount of two hundred thousand dollars. Large numbers of domestic animals were also killed. Truly these storms remind us of the words of the seer of Uz, who was asked of God, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of

trouble, against the day of battle and war?" Surely these awful storms multiplying about us should lead us to consider carefully the time in which we live, and to turn to him who is the "refuge and fortress" of those who trust him.

### What Is Protestantism?

In view of the oft-repeated statement of the Catholic Church that Protestantism is of the devil, and that it is one of the scandals that the Lord said should come, it is good to read a little digest of the other aspect of the question. The following statement of the Protestant position and the work of the Protestant movement of the sixteenth century is to the point:—

"Protestantism is a principle which has its origin outside of human society: it is a divine graft on the intellectual and moral nature of man, whereby new vitalities and forces are introduced into it, and the human stem yields henceforth a nobler fruit. It is the descent of a heaven-born influence which allies itself with all the instincts and powers of the individual, with all the laws and cravings of society, and which, quickening both the individual and the social being into a new life, and directing their efforts to nobler objects, permits the highest development of which humanity is capable, and the fullest possible accomplishment of all its grand ends. In a word, Protestantism is revived Christianity."—*Wylie's "History of Protestantism," Vol. I, chapter I, last paragraph.*

### Constantinople: Revolution and Revolt

ABOUT the end of April the unrest that had been smoldering in Turkey for the past months broke forth in open mutiny and revolt in the body-guard of the sultan and the troops stationed in Constantinople. In August of the past year the party of the Young Turks raised a revolution, and quietly but firmly demanded the establishment of a constitution. This was granted, and for a few months it looked as if the new constitution was to be inaugurated in perfect harmony and peace. But as is the case throughout all history, Turkey, with its new liberties, was not to be regenerated without its baptism of blood. The reac-

tion over one thousand were killed, but the constitutionalists gained the day, and again are controlling the situation. The leaders of the mutiny have been hung, the sultan has been deposed, his brother reigns in his stead, and order has been restored. It is reported that between thirty and fifty thousand Christians have been killed in the Asia Minor struggles.

### The German Scare in England

The English nation still continues to be troubled by the dream that Germany is preparing to invade that country and place it under German tutelage. Lord Roberts, in a recent session of the British Parliament, stated, "Our army is a sham; we have no



THE SULTAN'S PALACE AND HAMIDIEH MOSQUE, CONSTANTINOPLE

tionary party insidiously gained influence in the councils of the empire, and working upon the army corps that was stationed in Constantinople, incited the soldiers to revolt. There was massacre and bloodshed not only in Constantinople, but in Asia Minor, before the Young Turks with the army corps in Salonika was able to proceed to the city, and, surrounding the rebellious soldiery, bring them to terms. In the battle that was fought in the streets of Constan-

tinople, over one thousand were killed, but the constitutionalists gained the day, and again are controlling the situation. The leaders of the mutiny have been hung, the sultan has been deposed, his brother reigns in his stead, and order has been restored. It is reported that between thirty and fifty thousand Christians have been killed in the Asia Minor struggles.

army." He further said, "Unless you cease telling the people that they are dwelling in safety, and get an army ready to deal with any enemy, we shall one day come to such utter grief that you will bitterly regret your inaction." One member made a statement in the House that the Germans have a depot in London in which they have stored 50,000 Mauser rifles, with 7,500,000 rounds of ammunition, for the use of 66,000 trained soldiers that are laboring in Great Britain.

This may or may not be true,—it probably is not,—but it shows to what length the nation is going to bring about the military burden that the rest of Europe is bearing. Truly these are times in which war is being prepared, and the evidences are multiplying on every hand that men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." Are you ready for the time of storm?

#### Rome Demanding Political Rewards

At the time of the recent election of the national officers of the United States, it was said, in one of the leading journals published in New York City, that the thing which had elected William H. Taft to the presidency of the United States was the Catholic vote of the United States, together with the power of the trusts. That this is the actual fact of the case in the first instance is proved from the following quotation from the *Western Watchman* (Roman Catholic) of March 18, 1909: "We are informed that Mr. Taft fully recognizes the debt he is under to the Catholics of the United States. This being so, we assure him that he could do nothing that would better please that great body of loyal citizens than appointing their honored fellow Catholic to a distinguished foreign post. There is not a Catholic in all the land, from Cardinal Gibbons down to the altar boy in his parish church, who would not feel personally complimented in any honor bestowed on Mr. Kerens. For this reason we repeat the suggestion made in these columns at the close of the recent election, and ask President Taft to send our noble-souled townsman to represent the country at a foreign court. And in urging the appointment we are candid enough to admit that a refusal to do so on the part of Mr. Taft will be recognized by us all as a rebuff, which even in politics leaves unpleasant memories in its wake." Mr. Kerens has since received the appointment. We leave the reader to judge as to the Christianity of such a political church, and to estimate the progress it is making in the control of American politics.

#### Evangelistic Tours

Two great evangelistic tours are being made at the present time in the United States and in the mission lands of the world. The one in the United States is headed by Gipsey Smith, the noted English evangelist. The other is headed by Messrs. Chapman and Alexander, eminent American evangelists, and the tour for the year embraces China, Japan, India, the East Indies, and other eastern countries. Both of these movements are in the interest of that idea which is gaining ground in all parts of the world, that the world is to be evangelized in this generation.

#### GENERAL CONFERENCE NOTES

IN reporting the work in the Mexican Mission field, Elder G. W. Reaser related the following interesting incident:—

"A well-known missionary had been instrumental in raising up a company of native Christians during the winter months, while the climate of the locality was endurable. As the hot season came on, he told them that he could not remain with them longer without jeopardizing his health. On leaving them without a leader, but promising to return the next winter, he commended them 'to God and to the word of his grace.' On his return he found that they had conscientiously followed the Word, instead of following his example, and were all observing the Bible Sabbath instead of Sunday. What stronger proof can one require that Sunday-keeping rests upon the example and precept of man, and not on Bible authority?"

Elder H. Kuniya, in closing his experiences in Japan, made the following appeal: "Our brethren and sisters in Japan are praying and waiting for good news from this Conference, and I hope they may not be disappointed. In the East the angels are holding the spirit of strife, and we can not tell how soon the clouds may break. The truth must be spread now, or it may soon be too late. Please remember needy Japan in your prayers." Brother Kuniya is one of the two ordained native Japanese laboring in this message.

Every morning in the Foreign Mission Seminary chapel at six o'clock the presidents and secretaries of conferences meet for the consideration of the world-wide work. Japan, China, India, Africa, and other of the great needy fields are being brought up for consideration, and definite calls are being made for workers to man the stations from which the calls are coming. China calls for forty families to locate among her four hundred million souls. India calls for twenty-five families to labor among the three hundred millions in her borders. Japan calls for six more families. Truly the harvest of the world is ripe, and the time has come for the warning message of God for the last days to go to all the earth. God's promise to cut short the work is being fulfilled. With self-sacrifice and devotion on the part of all, the work may be done, the calls filled, the message given.

At the Sabbath afternoon meeting in the large pavilion, after a stirring sermon by Elder I. H. Evans, a collection in behalf of the work in the foreign fields was taken up, amounting in cash and pledges to over eleven thousand dollars. The Young People's department also raised a large sum toward this work.

The officers elected by the General Conference for the coming four years are:—

President, A. G. Daniells; Vice-president, European Division, L. R. Conradi; Vice-president, North American Division, G. A. Irwin; Vice-president, Asiatic Division, I. H. Evans; Secretary, W. A. Spicer. Departmental Secretaries: Sabbath-school, G. B. Thompson; Educational, Frederick Griggs; Publishing, E. R. Palmer; Medical, W. A. Ruble, M. D.; Young People's Missionary Volunteer Department, M. E. Kern; Religious Liberty, K. C. Russell; North American Foreign Department, O. A. Olsen. For members of the executive committee other than provided ex-officio by the constitution: W. W. Prescott, W. C. White, G. I. Butler, S. N. Haskell, W. C. Sisley, C. H. Jones, H. R. Salisbury.

We shall be able to report further as to the remaining officers in the July number of the WATCHMAN.

Reporting the work in the Caucasian Conference, Elder H. J. Loeb sack stated, in concluding, that they have at the present time in the Caucasus twelve German, thirteen Russian, three Cossack, and three Molokan churches, with a membership of eight hundred twenty. They have two preachers, three licentiates, two Bible workers, two missionary colporteurs, and one canvasser. He also reports that he has had a letter from a missionary in Persia stating that he and his church-members acknowledge the Sabbath truth, and ask for some one to visit them and instruct them further in the message.

From the reports from China we cull the following: "After one of the meetings held by Brother Anderson some time after his arrival, a man who had been in attendance was waylaid about a mile and a half from the village, and stabbed in the leg. The wound was serious, and blood flowed profusely. Those who were with this man naturally thought that Brother Anderson was a physician, because he was a foreigner. So they brought him back, and by the time he had reached the missionary's home, a large crowd of excited people had gathered about him. Brother Anderson and a native worker had retired in an upper room. When they heard this demonstration of several hundred people who were talking about what had happened, they feared to come down at first. But the natives insisted that the missionary should come down and dress the wound. So he came down, and did the best he could for the man who had been stabbed. Fortunately, he had some knowledge of how to deal with such a case. By wrapping a cord tightly above the wound, he stopped the flow of blood, and then he filled the wound with flour. The treatment was successful. Some time afterward I saw the wound, and it had healed nicely. Incidentally, I might say that this shows what our missionaries may be called upon to do in an emergency, and it shows how readily the Chinese respond physically to the simplest forms of treatment."

## General Articles

### Gethsemane

MRS. E. G. WHITE

IN company with his disciples, the Saviour slowly made his way to the garden of Gethsemane. The passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Jesus had been earnestly conversing with his disciples and instructing them; but as he neared Gethsemane, he became strangely silent. He had often visited this spot for meditation and prayer, but never with a heart so full of sorrow as upon this night of his last agony. Throughout his life on earth he had walked in the light of God's presence. When in conflict with men who were inspired with the very spirit of Satan, he could say, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." But now he seemed to be shut out from the light of God's sustaining presence. Now he was numbered with the transgressors. The guilt of fallen humanity he must bear. Upon him who knew no sin, must be laid the iniquity of us all. So dreadful does sin appear to him, so great is the weight of guilt which he must bear, that he is tempted to fear it will shut him out forever from his Father's love. Feeling how terrible is the wrath of God against transgression, he exclaims, "My soul is exceeding sorrowful, even unto death."

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for him. With Peter, James, and John, he entered its secluded recesses. These three disciples were Christ's closest companions. Often they had passed the night with him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until he awoke them in the morning to go forth anew to labor. But now he desired them to spend the night

with him in prayer. Yet he could not bear that even they should witness the agony he was to endure. "Tarry ye here," he said, "and watch with me."

He went a little distance from them—not so far but that they could both see and hear him—and fell prostrate upon the ground. He felt that by sin he was being separated from his Father. The gulf was so broad, so black, so deep, that his spirit shuddered before it. This agony he must not exert his divine power to escape. As man he must suffer the consequences of man's sin. As man he must endure the wrath of God against transgression.

As Christ felt his unity with the Father being broken up, he feared that in his human nature he would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before him, Christ's soul was filled with dread of separation from God. Satan told him that if he became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God.

And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: "The people who claim to be above all others in temporal and spiritual advantages have rejected you. They are seeking to destroy you, the foundation, the center, and seal of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. One

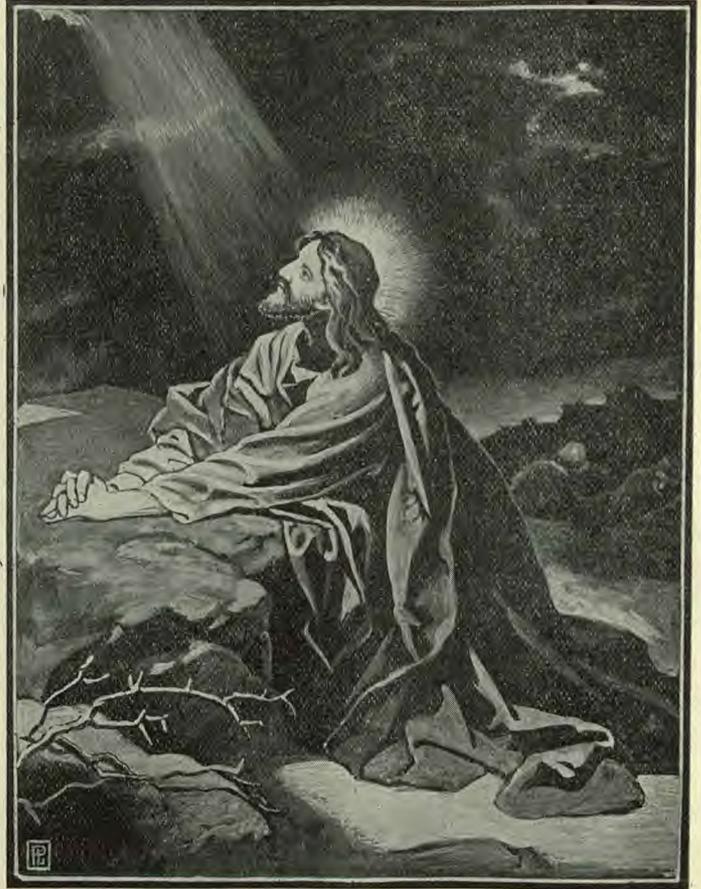
of your most zealous followers will deny you. All will forsake you." Christ's whole being abhorred the thought. That those whom he had undertaken to save, those whom he loved so much, should unite in the plots of Satan,—this pierced his soul. The conflict was terrible. Its measure was the guilt of his nation, of his accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out his life.

Behold him contemplating the price to be paid for the human soul. In his agony he clings to the cold ground, as if to prevent himself from being drawn farther from God. The chilling dew of night falls upon his prostrate form, but he heeds it not. From his pale lips comes the bitter cry, "O my Father, if it be possible, let this cup pass from me." Yet even now he adds, "Nevertheless not as I will, but as thou wilt."

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of his being. In the supreme agony of his soul he came to his disciples with a yearning desire to hear some words of comfort from those whom he had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and he longed to know that they were praying for him and for themselves. Terrible was the temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God. If he could only know that his disciples understood and appreciated this, he would be strengthened.

Rising with painful effort, he staggered to the place where he had left his compan-

ions. But he "findeth them asleep." Had he found them praying, he would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, he would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sor-



CHRIST'S AGONY IN THE GARDEN

row that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation.

The disciples awakened at the voice of Jesus, but they hardly knew him, his face was so changed by anguish. Addressing Peter, Jesus said, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

Again the Son of God was seized with superhuman agony, and, fainting and exhausted, he staggered back to the place of his former struggle. His suffering was even greater than before. As the agony of soul came upon him, "his sweat was as it were great drops of blood falling down to the ground." The cypress- and the palm-trees were the silent witnesses of his anguish. From their leafy branches dropped heavy dew upon his stricken form, as if nature wept over its author wrestling alone with the powers of darkness.

A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower him. He stood forth in divine majesty as the Son of God. Now he was like a reed beaten and bent by the angry storm. He had approached the consummation of his work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, he had claimed oneness with God. In unflinching accents he had poured out his songs of praise. He had spoken to his disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now his voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The first impulse of the disciples was to go to him; but he had bidden them tarry there, watching unto prayer. When Jesus came to them, he found them still sleeping. Again he had felt a longing for companionship, for some words from his disciples which would bring relief and break the

spell of darkness that well-nigh overpowered him. But their eyes were heavy; "neither wist they what to answer him." His presence aroused them. They saw his face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. "His visage was so marred more than any man, and his form more than the sons of men."

Turning away, Jesus sought again his retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for his disciples that their faith might not fail, but for his own tempted, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from his brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to my Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words pass tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Three times has he uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world

that has fallen by transgression. And he will not turn from his mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission, "If this cup may not pass away from me, except I drink it, thy will be done."

Having made the decision, he fell dying to the ground from which he had partially risen. Where now were his disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the winepress alone, and of the people there was none with him.

But God suffered with his Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, his nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating his beams of light, love, and glory from his beloved Son, they would better understand how offensive in his sight is sin.

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed him to the

open heavens, telling him of the souls that would be saved as the result of his sufferings. He assured him that his Father is greater and more powerful than Satan, that his death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told him that he would see of the travail of his soul, and be satisfied, for he would see a multitude of the human race saved, eternally saved.

Christ's agony did not cease, but his depression and discouragement left him. The storm had in no wise abated, but he who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon his blood-stained face. He had borne that which no human being could ever bear; for he had tasted the sufferings of death for every man.

### Morsels

(Concluded)

14. It was the cock-crow and the Lord's kindly turn and look upon Peter that sent him out weeping so bitterly. Luke 22: 54-62. Of all hot, burning coals, none are so hot to the repentant soul as the cool drink of love. Rom. 12:20, 21. Kindness kindles. Speak the truth in love. Let thy tongue be "the law of kindness." Be *kind*; it is related to *kin*. "Have we not all one Father? hath not one God created us?" Mal. 2:10. Be kind; it is related to *kin*, which is related to *king*, by philology. To be *kinly* is to be *kind*, and to be *kind* is to be *kingly*. Some people content themselves that they speak the truth, and care not *how* or when they speak it. But farmer's raw wheat won't do the good that baker's bread will do. "Pleasant words are as honeycomb, sweet to the soul, and health to the bones."

15. Don't make *pinions* of your sheer *opinions*, much less to *pin* other people to them.

16. A *bigot* is *gotbig*—so big that this world can only hold him alone—with *anathema* to those who will not sing his *anthem*.

17. Pray, preach, practise. Let your works be worthy of your words, the one

showing the meaning of the other — not simply wordy, but worthy. Word without work is dead, being alone. 'Tis *work* that is worth. Faith without *fight* is like man without *manner*. Whatsoever thy hands find to do, do it with all thy mouth? — No! With all thy might. Whatsoever thy hands find to do, let thy hands do it. The world needs *handy* men. Too-mouthy will never fill the place of Timothy. "Take kings away, every man out of his place, and put captains in their rooms." 1 Kings 20:24. The needs of the hour are for *doers*, not *dudes*. Merely ornamental are out of place in life's stern battles. The dignity that can not dig — soft men of soft raiment — must give way to those that will endure hardness as good soldiers.

18. There are two sorts of people, of the same sort, however, who do not get on in this world, nor will they get into the next: they are those who *skulk* and those who *sulk*.

19. There are two sorts of soldiers — the battle-field and the battle-fled, those who serve and those who swerve, those who trust and fight and those who make truce or take flight, those who quit themselves like men and those who simply quit.

20. Some one has remarked that those who mind other people's business either have no mind or no business. How with you?

"Study to be quiet, and to do your own business."

Be and Do  
On These Two } Hang all Life's Law and Profits.

"In all labor there is profit: but the talk of the lips tendeth only to penury." Prov. 14:23.

*Be* and *Be at it* are life's *Beatitudes*.

"Blessed are they that do his commandments." Rev. 22:14.

Yea, blessed be the doers.

PHILIP GIDDINGS.

HE that loveth pureness of heart, for the grace of his lips the king shall be his friend. Prov. 22:11.

## The Great Day of the Lord

### The Warning Message

(Concluded)

#### 6. The First Angel's Message.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

Three points stand out prominently in this message:—

(a) "Fear God." Were all the world having the fear of God ever before them as they should, this message would not be necessary. But to the Christian world, as well as to the heathen world, is the message sent. God sends not his messages needlessly. It behooves us prayerfully to measure our lives and beliefs by the Word to see wherein we need it. We are told in the Bible of "those who tremble at his word." Isa. 66:1, 2, 5. "Fear God, and keep his commandments: for this is the whole duty of man."

(b) "The hour of his judgment is come." No preacher before this last generation could preach that the hour of his judgment *is* come. Paul reasoned of judgment to come. Martin Luther preached that from the Word he thought that it would be about three hundred years in the future. John Wesley said that one hundred years from his time would reach that solemn day. But it is reserved for this generation to preach that the hour is come.

(c) A call to return to the true worship of Jehovah as instituted by himself.

In giving a summary of the results of the acceptance of these messages, verse 12 tells us that those who accept them, "keep the commandments of God, and the faith of Jesus." That the law of God will occupy a prominent place in the preaching of these messengers is proved by the important place it occupies in their practise. They will preach the integrity of God's law in its unbroken completeness. This involves the preaching of the fourth commandment as God gave it in the beginning. He has not changed. Eccl. 3:14, 15. The very wording of this call to return to

the worship of God implies the fourth commandment, and suggests one prominent way in which the Christian world needs the message. This thought will be still further emphasized in the third message.

#### 7. *The Second Angel's Message.*

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The word "follow" here used is the same as used by Jesus when he said to the disciples, "Follow me"—not that this message comes after the first passes away, but, rather, joins the first, and is in turn joined by the third, thus making one great threefold message to encircle the earth. The preaching of the first message is not generally accepted. Its rejection brings confusion. Men still cling to the old customs, holding their own tradition, and rejecting the commands of God. Protestants agree that the papacy fulfils the Apocalyptic vision of Babylon. But we ask, Who are the daughters? There can be no other answer than, Those churches who follow in the mother's footsteps, rejecting the Word of God that they may hold their own tradition. This is well-nigh universal, as is shown by the statement, "She made all nations drink of the wine of the wrath of her fornication."

8. *The Third Angel's Message.* Read verses 9-11.

We have not space here to reproduce all the words of this message. It is the most solemn message found in the Book of God, and is sent to this generation. Since the pen of Inspiration has traced these solemn words, it is our duty to heed the admonition, and thus escape the dreadful judgments pronounced. Will God pour out such judgments on men when they know not the meaning of *the beast, his image, or his mark?*

Not one will suffer the wrath of God until the truth by the Spirit has been so placed before him that he rejects it. But this message, when studied with the last part of chapter 13, where the earthly powers unite to declare that he who will not

worship the beast, his image, or receive his mark shall drink of their wrath, shows clearly that the time is coming when the final test will be brought upon all men. Then there will be a distinct line drawn between those who serve God and those who serve him not. Until this issue is clearly before the individual, and, understanding what is involved, he rejects the sign of allegiance to God and accepts the sign of allegiance to the apostate power, we can not say that that soul has received the mark of the beast. The days of men's ignorance God winks at, but when he sends the light, he commands them to repent. It can be clearly proved that the sign of allegiance to God is the Sabbath of the fourth commandment, and the sign of the apostate power is the festival which from the most ancient times has been dedicated to the sun, and was rebaptized by this same apostate power and brought into the Christian church.

Now, in all humility we can say that it is our belief that there is a people in the world to-day, raised up in the providence of God to carry forward this very work involved in the proclamation of this warning message. The foundation for the fulfilment of the prophecy in question has already been laid. With nearly one hundred thousand believers and conferences and missions established in all the world, with colleges and training-schools in which more than twelve thousand of their youth are being trained for service, the Seventh-day Adventist people, in the fear of God, present to the world the message delivered to them from heaven. It is not our message, but his: we are but the voice. Persecution can not still it, misrepresentation and falsehood can not drown it; the voice shall continue to sound until he whose voice it is sees that the work is finished and withdraws it.

So, dear reader, we appeal to you to lay aside all prejudice, and calmly investigate it in the light of God's Word. In view of the tremendous consequences involved, you can not afford to take any other attitude. Acts 17:11. Let the blessed Master use you by making you one

of his "called out" ones. Rev. 18: 1-5. Then when he comes, he will say of you, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

GEO. F. ENOCH.

### "Blest Be the Tie That Binds"

JOHN FAWCETT, the author of this sympathetic hymn, was a minister in charge of a parish in a poor district in England. So poor were the members of his congregation that he received only about sixteen shillings a week for his support. In 1772 he accepted a call to a parish in London. He preached his farewell sermon, and the day arrived for him to leave Lockshire. Six wagons, loaded with his books and furniture, stood in front of his house. His congregation — men, women, and children — gathered about the door; all were in tears; the agony of the parting was manifest on their faces. Mr. Fawcett and his wife, deeply touched, sat on a packing-case. Tears were shed by them also. Mrs. Fawcett, looking up to her husband, said: "O John, John, I can not bear this; I know not where to go!"

"Nor I, either," said he, "nor will we go. Unload the wagons, and put everything back in its old place." He recalled his letter of acceptance, took up his work again among his loving flock, and wrote this hymn to commemorate the evident Christian love which bound them "like to that above." What a monument of loyal love between a pastor and his flock!

ERNEST LLOYD.

### General Conference Notes

THE report of the statistical secretary gives the following interesting totals for the denomination for the year ending the 31st of December, 1908: Number of churches, 2,537; membership, 83,145; companies, 729; membership, 9,170; number of isolated Sabbath-keepers, 5,264; total Sabbath-keepers, 97,579; total tithes received, \$1,101,396.47; total retail value of book and periodical sales, \$1,286,981.24; total Sabbath-school offerings to foreign missions, \$95,280.90.

## Bible Reading

### Signs of His Coming — Spiritual Apathy

1. *How are conditions in the last days described by the apostle?*

"Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." 2 Tim. 3: 1-4.

2. *Among whom are these eighteen sins to be found?*

"Lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." Verses 4, 5.

3. *What is one evidence that this condition now exists?*

The efforts of the church to secure religious legislation. Having lost the power of God in the preaching of the gospel, "persuading" men as the apostle Paul admonished, they turn to the state for aid.

4. *What will be the standards of worldly latter-day teachers?*

"The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 3, 4.

5. *What does Jesus say of this time?*

"And because iniquity shall be multiplied, the love of the many shall wax cold." Matt. 24: 12.

NOTE.—The world has always done wickedly. The perilous times come when the church joins the world; when the abounding iniquity gets into the church, so that the many who once loved God grow cold in love and service.

6. *What is one form of error to which they will turn?*

"The Spirit saith expressly, that in latter times some shall fall away from the faith,

giving heed to seducing spirits and doctrines of demons." 1 Tim. 4:1.

7. *How is this being fulfilled now?*

More and more the churches are neglecting evangelical work, many times utterly repudiating the principles of the gospel. In the place of the gospel, there is a turning to the doctrines of socialism, spiritism, occultism, psychic phenomena, etc., all of which center in man as the source of salvation. Most of these cults claim a communion with the dead in some form, a system of worship described and expressly forbidden by the Scriptures, as shown by the following:—

"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them." Lev. 19:31.

"When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8:19, 20.

8. *What great doctrine will be denied?*

"In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

NOTE.—If such conditions as these scriptures describe are to be signs of the second coming of Christ, there can be no question as to their application in the present day. Men deny the fundamental principles of the gospel; they hold to the form and not to the power of godliness; every form of error is harbored in the professed church of Christ; multitudes of scoffers sneeringly raise the question, "Where is the promise of his coming?" Little do they dream that their own words indicate that the time is near; that they in their very apostasy are witnesses to the coming of the Lord. "Therefore be ye also ready; for in an hour that ye think not the

Son of man cometh." Matt. 24:42-44.—*Signs of the Times.*

**The Catholic Program in America**

THE Roman Catholic program for the United States is forcibly stated in a recent number of the *New World*, of Chicago, U. S. A., which says: "The moment is ripe to build a Catholic America, broader and stronger, and nobler and truer, than any empire that the world has yet seen, and strong men are now laying the foundations. To-morrow you may see the walls rising; look forward a hundred years and you will see the vast edifice complete, extending from the first rays of the morning sun to the twilight splendor of the evening star. Those who lay the corner-stone may not live to behold their work stand finished, but unborn generations will bless them for the courage they had, and for the holy purpose with which they toiled." What Rome, because of the system which she employs, has been unable to carry out in some of the European lands, they having come to know her as she really is, she will accomplish in Protestant America, owing to the false security in which Protestants dwell. Protestantism has rejected much of the Bible, has allowed the spirit of worldliness and pleasure to predominate, and to-day Rome is taking advantage of the situation and preparing to gain control of Protestant America. It is time for every true Protestant to awake and to know his Bible so that he may be able to meet the sophistry and secret workings of this antichristian power.

**Courage**

It takes the highest courage for one to stand alone in the midst of men, knowing that all others are against him. It is a courage born of a nobler, stronger character than that which nerves a man to face the cannon's mouth. It is the courage of manhood, of character, and is the product of a higher influence upon human life than humanity affords. To be right, alone, is better than to stand with kings and know that we have compromised with error, even for a moment.

# HOME AND HEALTH

## His Own Way

### A True Story

"YOU'RE too strict and particular about trifles, mother. To be a broad-minded, whole-souled man, a fellow must be blind to a lot of things his conscience doesn't exactly approve."

"You are mistaken, my boy. There is never a call for a true man to do anything of which he would be ashamed in any company. And there's never a need to follow a bad example because it is popular."

"You've never rubbed up against the world, mother, and don't know what's necessary to success. But I'll promise you to keep on the right track, and never be guilty of one dishonorable act. Good-by, dear mother."

"Good-by! God bless you, dear Ben!"

Ben Howard's eyes were dim with unshed tears, but in his heart of hearts there was a wild throb of joy at the thought that he was to enter into unlimited freedom. The restraints of a "puritanical" old mother had grown irksome, and he longed for the privilege of exercising his own ideas of living.

He would doubtless miss his mother, sister, and younger brother at first, but this offer from a well-known lawyer in the Northwest was the chance of a lifetime, and not to be declined because of the distance from his boyhood's home. With only his education and his law diploma as capital, a full partnership with his father's former partner seemed a providential provision.

The town of Hoffman, in which Ben located, was a new county seat, situated near a mining district, and was fast filling up with a varied population. Five thriving public-houses were among the town's leading enterprises. It was in reference to these that Mrs. Howard had so earnestly cautioned her son.

For several months Ben was subjected to no temptation to enter a drink-shop, but at his partner's suggestion the firm began to deal in real estate. In a short time it seemed the most natural thing in the world for a deal in lots to be closed by an all-round treat. Gradually the habit developed until Ben began to regard with contempt his former ideas as to prohibition.

The young lawyer met with phenomenal success in all he undertook, and was as popular as could be. No one was surprised when he fell in love with the prettiest and most accomplished girl in the town, and married her in the face of a dozen rivals. Ben returned to his old home on a bridal trip, and his charming wife won all hearts.

"It will do your heart good to know how Ben stands in Hoffman," the happy bride confided to the old mother. "He is the most popular man in the county, and many consider him the most brilliant. Everybody has unbounded confidence in his honor and integrity, although, being a lawyer and a real estate man, he has many temptations."

"It is certainly gratifying to hear that, dear," replied the mother. "But does Ben make a stand against the drink?"

"Why, no, he doesn't object particularly to the drink, but no one ever heard of him being drunk. Ben is too broad-minded to join the prohibitionists."

"Public houses are essential to the growth of the town, mother," said Ben, who had entered and heard the last remark. "It's human nature for a man to want what he is forbidden to have, and as men must have liquor, the public house is preferable to the club—such as you have here."

"There's no need of either, son."

"Mother's out of date in her notions," Ben continued after his mother had left the room. "She would be shocked at the

idea of 'setting up' a crowd. But a man must keep on a broad road if he would get on in the world."

A year later Ben Howard became a candidate for district attorney. There were several competitors for the office, and the race was uncertain. The tavern played an important part in the campaign, as the candidate who tendered the most drinks secured the majority of the votes. Ben was elected, but spent the savings of two years to win the so-called victory.

"You must keep your hold upon the masses, Howard," Ben's partner had advised after the election, "for we will need you as our next Member of Parliament."

And so Ben found excuse for continuing to "treat" and be "treated," long after the political contest had been decided.

The following spring a new citizen took up his abode in the Howard home. It was Ben, Jr., as handsome a specimen of babyhood as one could wish. The proud father wrote his mother glowing descriptions of his boy's beauty and winning ways long before any one else noticed his good looks.

His first-born! How Ben gloated over his treasure! The instincts of fatherhood stirred in his heart, and filled it with longing and aspirations for living upon a higher plane. This boy should be his other, more perfect, self.

In the autumn, Mrs. Howard, the most adoring of grandmothers, came on a visit to her son. It was her experienced eye that first noticed little Ben's failure to be interested in moving objects and colors. At her suggestion, a physician was called to examine the beautiful, limpid blue eyes, and he discovered that the child was totally blind! There was sorrow and bitter disappointment in the home, but the doctor held out hope that when the child was eight or ten years old, he might undergo an operation which would give him sight.

With the coming and the going of the years other children came into the home, but little Ben remained a constant care and source of anxiety. There seemed to be a mental deficiency also, which time and medical treatment failed to remedy.

At last the time came when the physician advised the parents to take the boy to a specialist on brain diseases. Half way across the continent they journeyed with their afflicted child.

The great man made the examination in silence. At its conclusion he shook his head.

"Any hope from an operation, doctor?" asked the anxious father.

"None whatever for either sight or mind."

"What could have been the cause?"

"Do you want my candid opinion?"

"Yes."

"What was your mental and physical condition the year previous to this child's birth?"

Howard was silent.

"Wasn't your mind clouded by drugs or intoxicants, and wasn't your child's mother worried and troubled because of your habit?"

"And the child must bear the sin of the father!" groaned the man who had had his own way.—*Australasian Signs of the Times.*

### Wood as Food

IN one quarter of the earth, at least, wood, in a certain form, serves as a common and constant article of diet. At several places on the northern coast of Siberia the natives eat wood, and eat it because they like it. Even when fish is plentiful, wood forms a part of the evening meal of these natives, as testified by numerous travelers. Cleanly stripped larch logs near every hut in that region are silent witnesses to the general fondness for wood diet. The dish is prepared by scraping off thick layers immediately under the bark of the log. These are chopped fine and mixed with snow, the whole being boiled in a kettle. Sometimes a little fish roe, milk, or butter is mixed with the wood.—*Tit-Bits.*

"CHILDREN, obey your parents in the Lord: for this is right." "And, ye fathers, provoke not your children to wrath." Eph. 6: 1, 4.

# MISSIONS

## He Leads Us On

He leads us on,  
By paths we did not know,  
Upward he leads us, though our steps are slow,  
Though oft we faint and falter on the way,  
Though storms and darkness oft obscure the day;  
Yet when the clouds are gone,  
We know he leads us on.

He leads us on  
Through the unquiet years:  
Past all our dreamland hopes and doubts and fears  
He guides our steps. Through all the tangled maze  
Of sin, of sorrow, and o'er-clouded days  
We know his will is done;  
And still he leads us on.

And he at last,  
After the weary strife,  
After the restless fever we call life,  
And the dreariness and aching pain,  
The wayward struggles which have proved in vain,

After all our toils are past,  
Will give us rest at last.

—*Australasian Signs of the Times.*

## Answering the Hindu Objector

THE missionary among the heathen has need of sharpened wits to meet the objections and interruptions sure to be urged against his teaching. The Hindu is particularly fond of an argument about names and terms and fine points of philosophy. In his "Village Life in India," Mr. Norman Russell gives us a glimpse or two at the experience of the evangelist in meeting the village crowd, composed of the curious, the interested, and the critical.

"On one occasion, in the midst of a gospel talk, a man had persisted in the unprofitable but not uncommon question, 'Where did sin come from?' At last, turning on him, I said: 'What's that?' 'Where did sin come from? what is the origin of sin?' he repeated, looking around the audience with a self-satisfied leer, as if to say, 'Now I have given *padri sahib* a poser.' I did not attempt to answer; I knew the objection to be a stock question, and that he had his reply ready, whatever I might answer; but turning to the crowd, I said: 'A certain man's house was on fire. Apparently unconscious of his

danger, the householder was lying asleep inside. At no little risk to their lives his friends rushed in to drag him out, calling on him to save himself. What was their surprise to hear him reply: "I have no desire to be saved. I will not leave my bed till I find out the origin of the fire." What think you of such a man?' 'Why, he's a fool,' answered several persons at once. 'Well, then,' I replied, pointing to the interrupter, 'what do you think of this man? We are in a world of sin; men all around us are dying of sin. But when I come to warn you and tell you of a way of escape, this man, instead of heeding the message or permitting others to heed, says he wants to know nothing of the escape from sin, till he has first found out its origin.' But the interrupter did not wait for their opinion, and I had the undivided attention of my audience while I continued to tell them of 'the escape from sin.'

"On another occasion a priest was defending idolatry by the usual pantheistic contention that all things were divine, therefore the image. I could not but feel that, with his intelligence, there was more of a mercenary motive than faith in his profession, as I glanced over at the almost shapeless mass [the idol] under the neighboring archway, smeared with red paint and grease, and surrounded with broken cocoanut shells and scraps left by the village dogs. Picking up a stone from the roadside, I asked, 'Is this divine?'

"'Yes,' he replied, hesitatingly, not quite seeing whither I was leading him.

"'And the rupee [which I had requested him to produce from the fold of his turban], is that divine?'

"'O, yes!' he answered, not quite so reluctantly.

"'Which,' I said, 'contains the more divinity, the stone or the silver rupee?'

"'O, the stone; it is the larger!'

"'Well, then,' I replied, 'let us trade.' But he would not." W. A. SPICER.

### Chinese Loyalty to Christ

A CHINESE was converted, and became deeply interested in the New Testament. He read Christ's command to preach, and felt that he must obey. In the best way he knew how, Yi Chin went into a crowded street of his native city, stood on a box, and began to tell the gospel story. A mob gathered, and, led by the priests of a neighboring temple, dragged the preacher from his box, beat him, and left him insensible. When he had recovered, Yi Chin wiped the blood from his face, prayed for strength, and returned to his box. Again he was beaten, and again he returned to preach. The third time he was taken before a magistrate and cast into prison, but even there he continued to tell the story of the Saviour to all who would listen. After a time he was released, and when he had spent some time in further study with the missionaries, he was sent back, at his own request, to this same city as a native evangelist. "If it be of God, ye can not overthrow it."—*Bishop Fowler.*

### Our Work and Workers

It was recommended that Pastor L. E. Wellman make the Central American Conference his field of labor during the coming Conference term. He will move to this country in July or August.

On account of the health of his wife, Brother E. L. Cardey, of Central America, has been compelled to relinquish the work in that field, and return to the United States to labor. We are sorry to lose the labors of Brother Cardey, and trust that the time will come when he will be able to return to some of our Spanish fields.

Elder W. G. Kneeland will return to the United States and connect with the work there, that he may be able to educate his children, as they are now at that age when they should be obtaining such training. We wish him God-speed in his work, and trust that himself and family will be richly blessed in their future field of labor.

Among the workers who are in attendance at the West Indian Union Conference in Washington, D. C., U. S. A., are Elders U. Bender, W. J. Tanner, D. E. Wellman, H. C. Goodrich, J. B. Beckner, O. E. Davis, L. E. Wellman, H. H. Cobban, H. C. J. Walleker, E. C. Widgery, W. G. Kneeland, E. L. Cardey, S. A. Wellman, W. A. Sweany, B. E. Connerly, and E. W. Snyder. The families of several of the delegates are with them.

That the work of the field might be better provided for with less of office expense, the

Conference decided to add Barbados, St. Vincent, and St. Lucia to the territory of the South Caribbean Conference. It was further decided to make the Leeward and Virgin Islands into a mission field, under the name of the East Caribbean Mission. It was further decided to relinquish the Bahama Islands to the South-eastern Union Conference, on account of their easy access to that field. From our West Indian Union office the Bahamas are inaccessible, but from the Florida port of Miami the connections are excellent.

## Here and There

### A House Built in a Day

OUT in East St. Louis an attractive one-story frame cottage has won considerable renown, and will no doubt go down into history as the house that was built in half a day.

This feat was the result of a whim of a bride. A little before seven o'clock in the morning of a recent day, the lot where the house was to be built was filled with weeds, and there was no lumber, stone, or any other building material. As the whistles blew at seven o'clock, however, loads of material and hordes of workmen arrived at the corner of Harding and Forest streets, and the work was begun.

The contractor led the procession, and he was followed by sixty workmen who represented all the trades required to construct the cottage. His greatest problem was to see that the men did not get in one another's way. This he successfully managed, somehow, and through his perfect organization, no false move was made, nor one minute of time wasted. At exactly seven o'clock in the evening—just twelve hours later—the two-thousand-dollar house was finished. It contains four rooms, a bath-room, a reception hall, a front porch, and a back stoop. The walls were painted light-green, with white trimming. The foundation is of concrete blocks, and the roof is pointed and of good architectural lines. All the woodwork within and without is of cypress, and the house really presents a most attractive appearance.—*Selected.*

### Little Things Destroy Confidence

YOUNG people little realize what a great impression small things make upon those who are watching their careers.

A very successful business man became so prejudiced against a debtor who did not pay his note until several days after it was due, or even speak to him about it, that he absolutely lost all confidence in the young man's business ability.

This young man thought that two or three days would not make much difference with a millionaire who knew he was honest, but it made all the difference between confidence and no confidence.

Many young men are very careless about their banking. They frequently overdraw their accounts, and are not prompt in paying or renewing their notes. They may be perfectly honest, but they are careless. They lack system, are unbusinesslike, and this destroys confidence.

Good business men are very prompt, and they have no patience with procrastinators. Promptness is a principle with these men, and a failure to meet an engagement, to pay a note promptly, a careless habit regarding business matters, destroys their confidence.

There is no one thing outside of honesty which will help a man's credit so much as the reputation of being prompt, punctual. Capital is very timid; and unreliability, the lack of promptness, slovenly methods, will quickly ruin a man's credit.

Business men do not like to deal with people they have to watch all the time. They like to feel a sense of certainty and of security in their dealings with a man.

It does not take long to ruin one's credit or reputation. No matter how careful or honest he may have been for years, he can undo it all in a very short time by carelessness, forgetfulness, slipshod methods.— *Success.*

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### Plague of Locusts

ALGERIA and Tunis have this year suffered from an extraordinary invasion of locusts. The locusts arrive from the direction of the deserts in swarms so thick as to hide the sun. They cover the ground

as with a yellow carpet, and sometimes render the railways so slippery that trains can hardly run. At this stage they are not voracious, being engaged principally in laying their eggs. But forty days later the young locusts, not yet winged, begin to run about, devouring every green thing, including not only leaves, but even the bark and tender shoots of trees. The hordes, advancing in a body, sometimes cover an area of several square miles. Barricades of cloth, surmounted with waxed strips, erected in the line of march, arrest the progress of the insects, which are unable to crawl up the smooth surface. Passing along the line of the barricades, they fall into ditches dug for the purpose, where they are killed with corrosive liquids. Another method is to smooth descending paths, ending in poisoned ditches. The insects follow the descents, and thus go to their death.— *Selected.*

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### Star-Wells

THE hills in the neighborhood of Nice are cut and seamed with remarkable gorges, among which are found deep holes locally known as *puits aux étoiles*, or star-wells. They are so called because of the belief that from their bottoms stars can be seen even in daylight, although it has been proved that the old notion that stars can be seen in the daytime from the bottom of deep wells is untrue. These abysses have been formed by the action of water, and at the bottom there is usually an opening into a narrow gorge, by which the water escapes. Some of them contain cascades. The greater number of the *puits aux étoiles* are so profound and narrow that the rays of the sun never reach their deeper parts. They are always very moist, and the temperature in them is almost invariable. Below the point to which the sunlight penetrates the only vegetation is moss.— *Selected.*

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“REJOICE, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.” Eccl. II: 9.

# The Caribbean Watchman

June, 1909

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It is worth everything to be where you can reach out the hand of faith, and say, Lord, lead me; guide me; direct me in every place that I shall go. It is the duty of every soul to look to God for guidance, to be taught of God, to be led by God, and to do the work of God intelligently.—  
*From sermon by Mrs. E. G. White, May 15.*

The West Indian Union Conference of Seventh-day Adventists met in its third session at Takoma Park, Washington, D. C., U. S. A., on the fourteenth of May, and has had a session each day since, at two o'clock in the afternoon. Plans for the enlargement and thorough organization of the work are being laid, and especial progress is anticipated in the opening up of the great Spanish-speaking nations within the union. Fuller reports of the work for the union will be given in the union conference paper, the *West Indian Messenger*, which will appear about the first of August.

This number of the CARIBBEAN WATCHMAN is mailed from America, having been printed at the Review and Herald Office, in Washington, D. C., consequently we are able to include many good things from the great World Conference of the denomination, and we believe that they will be found very helpful and encouraging to all of our readers. We will also publish the July number from this place, but hope to have the August number out from the Cristobal office, as we shall have our power machinery in shape at that time.

Among the recent exchanges received by this paper is found the new quarterly journal, the *Protestant Magazine*, published by the Review and Herald Publishing Association of Washington, D. C., U. S. A. It is a journal of sixty-four pages, devoted, as stated on the front cover, to advocating primitive Christianity and to protesting against apostasy. Among the excellent articles that this first number contains are the following: "The Gift of Righteous-

ness," "The Roman Catholic Program," "The Same Papacy," "The Papacy in Prophecy," "Man and His Maker," "The Re-discovery of a Vital Doctrine." These are a few among many, and any and all of them are worthy of the serious consideration of every thinking Protestant. The magazine may be obtained either through this office or direct from the publishers; the price is twenty-five cents a year, post-paid.

The General Conference of Seventh-day Adventists assembled at Washington, D. C., U. S. A., on the thirteenth of May. There were gathered together at this service representatives of the denomination from all parts of the world, including the great mission fields. The total number of delegates representing the various fields were as follows: North America, 199; Australia, 9; Europe, 48; South Africa, 3; South America, 7; West Indian Union, 12; general and miscellaneous, 50. Among the mission fields specially represented were Japan, India, China, West Africa, Korea, Bermuda, Mexico, and the Hawaiian Islands. Some notes on the work of the present General Conference and the plans for the future of the work will be found on the last page of the Editorial department.

Of the beginning of the advent message in Haiti, Elder W. J. Tanner reported to the General Conference as follows:—

"In 1879 Elder Loughborough, who was then located in Southampton, England, sent out a box of tracts and papers to Cape Haitien. This literature was not consigned to any one in particular, and so fell into the hands of the agent of the steamship company. This man, taking no interest in religious things himself, turned the box and its contents over to the Episcopal missionary stationed in the city, who, without examining it, distributed its contents among the other Protestant missions. The Sunday following, the Baptist missionary circulated some of this literature among those who were in attendance at his services. Among others to receive an assortment of these pages of truth was a Jamaican, who, after reading what was given him, began, with his wife, to observe the Sabbath."