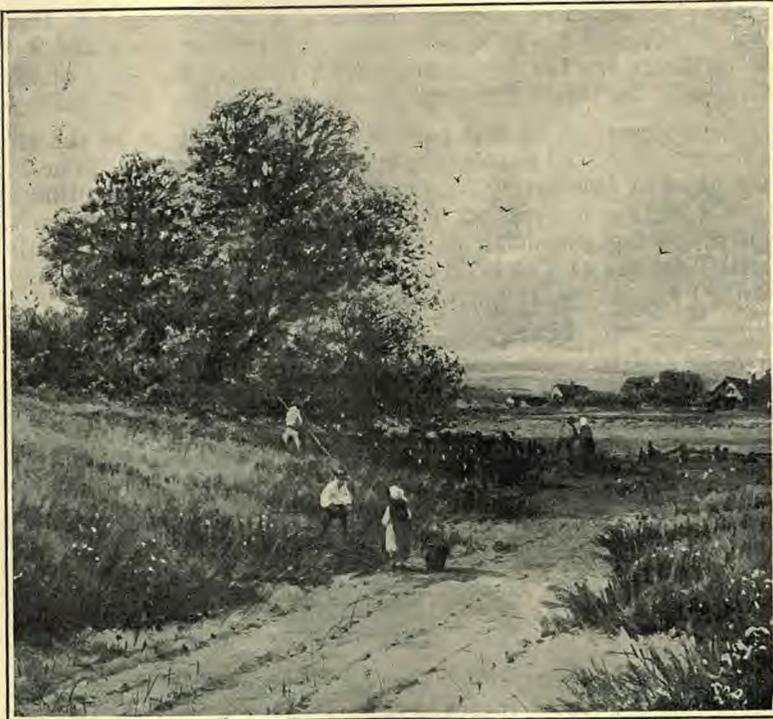


July, 1909

President's Office

THE CARIBBEAN WATCHMAN

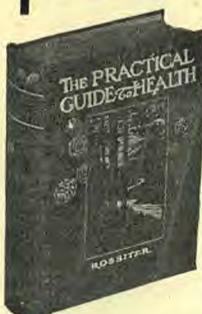


In the Country

Watchman Pub. Assn., Cristobal, Canal Zone.

Price, 5 Cents, Gold

The Practical Guide to Health



By F. M. ROSSITER, M. D.

A Practical Work on Anatomy,
Physiology, and Hygiene . . .

H EALTH is one of the great foundation stones in every successful career. It comes as the result of obeying the laws which govern our bodies, just the same as liberty is the result of obeying the laws which govern the United States. To gain a knowledge of these laws and know how to direct the life in harmony with them is the duty of every individual. In this "Practical Guide to Health" will help you.

A Physiology The first part of the book is given to the study of anatomy, physiology, and hygiene. The facts are clothed in fascinating language, which holds the attention and leaves a lasting impression on the mind. The work was written by a practising physician of wide and varied experience both in private business and as head of a successful sanitarium.

A Text-Book It is invaluable as a text-book for nurses, combining, as it does, the study of physiology, anatomy, and hygiene with a short course in diseases and their treatment. This makes the book equally important for either the trained nurse or the undergraduate.

A Family Guide In the home it will be found a valuable aid in case of accidents, emergencies, and common household complaints. The symptoms and treatment of all common ailments are given, and a complete index records the symptoms of each disease.

The book contains 635 pages, seventy half-tone illustrations, and twelve colored plates.

Cloth, marbled . . . \$3.00 Full law sheep . . . \$4.00
Persian morocco \$5.00

WATCHMAN PUBLISHING ASSOCIATION

Cristobal, Canal Zone, Panama

The Caribbean Watchman

Vol. 7

Cristobal, R. de Panama, July, 1909

No. 5

THE OUTLOOK

More Earthquakes

JUNE made its record of earthquakes. These dire calamities are more and more numerous as the years pass. This month southern France lost several villages, with the lives of more than one hundred persons. Portugal also was shaken, and a few lives were lost.

Hearts Failing for Fear

WITH the increase of armaments in navies and armies throughout the world, and the navigation of the air only a question of days until it is fully accomplished reality, it is no wonder people live in constant dread of the future. Numerous editorials have dealt with this condition in Great Britain during recent weeks. With the development of the air-ship in Germany, stories have begun circulating of air-ships silently scouting over Britain, of fleets of aeroplanes investigating her coasts, and of immense numbers of German soldiers quartered in England, with stands of arms in London. We touched this subject in our last issue. But the excitement still continues, and new scares are painted in glowing colors from time to time. Although manifestly untrue, it speaks strongly of the condition of the nations when they stand in such fear of any progress on the part of another. Truly, the hour of struggle is fast approaching, the time of final conflict, the day of God's wrath. The winds held to-day (see Rev.

7: 1-3) will soon be loosed, and the conflict will begin. Then will the decree go forth, and God's servants, sealed, will stand because they are stayed by Almighty arms. These things need be no cause of fearfulness to God's children, but only omens of a soon-coming Saviour and a home of peace and rest.

Count Zeppelin's Triumph

COUNT ZEPPELIN, the plucky German aeronaut, has made a record flight with his new dirigible balloon, "Zeppelin II." In his flight he started from his float on Lake Constance and went northward toward Berlin, a distance of several hundred miles. On the return journey, in attempting to land as an experiment, the balloon was damaged by coming in contact with a tree, but in spite of the damage the count was able to navigate his air-ship by easy stages back to its starting place at Frederickshafen, on Lake Constance. In all, it is said the journey covered eight hundred and fifty miles, and was made in thirty-seven hours.

Convicted of Manslaughter

FOR the first time in the history of automobile accidents a chauffeur has been convicted of manslaughter in the city of New York, U. S. A. For a number of months this class of accidents have been increasing in number until they were becoming a serious menace to foot travelers in all

the cities. At this stage the police took up the matter in earnest, and when William Darrogh, a chauffeur, ran down a thirteen-year-old boy last March on Morningside Avenue, he was traced to Texas, whither he had fled, and after trial was convicted of manslaughter, and sentenced to prison for not less than seven nor more than twenty years. When Nahum saw in prophetic vision the last-day conditions, he described them by saying, "The chariots shall be with flaming torches in the day of his preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." With these modern chariots in our broad highways, and the pleasure-loving and money-mad whirl which holds the vast throng enthralled, predominating, it is no wonder accidents increase, and recklessness abounds. The strong arm of the law is needed, and is to be commended when put into execution.

Revision Upward

It is practically certain that the result of the much-talked tariff revision for the United States of America will be one of higher duties rather than lower, as was so much expected from the election pledges of the Republican party last November. National politics in America, it is claimed, are controlled by the moneyed men. The wealthy combinations of capital would be affected by a tariff reduction, and the result is they oppose any downward tendency. The Senate of the United States is especially controlled by high financiers, and in fact many senators are themselves moneyed men. Well has the poet expressed it in the words,—

"Ill fares that land, to hastening ills a prey,
Where wealth accumulates and men decay."

The sacred writings of the New Testament strongly attest of the dire results of such control, in the words of the apostle James, who states: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the

earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just." Such conditions mean discontent and strife, and are foretokens of our Lord's soon coming. "Be patient therefore, brethren, unto the coming of the Lord."

Rooseveltian Fables

THE American press, in its usual fashion, has been serving up to a gullible public the story (?) of President Roosevelt's exploits in Africa. As a matter of fact, no press representatives are in the ex-president's party, and all stories are a fake pure and simple. Newspaper reports of the present day need a thorough censoring in order to ascertain what is truth and what is fiction. Surely, men love a lie, if it is properly dished up. It is the result of an age of fiction in literature. In our public libraries, the works of fiction take the forefront; history, biography, travel, literature, art, are forgotten. Is it any wonder then that men and women are losing their faith and confidence in the sound doctrine of the Bible? All, everything, is weighed in the light of the modern popular fiction, and judged accordingly.

Porto Rico to Be Disciplined

WE have mentioned in these columns heretofore the conditions existent in Porto Rico, owing to a disagreement between the Upper and Lower Houses in the island, which shut out the appropriations of funds for the running of the government. The Lower House refused to vote the appropriations until certain measures they desired were granted. The president of the United States has therefore recommended that a bill be passed by Congress arranging for the appropriations of previous years to continue in force until the new appropriations are passed. This curtails very considerably the power of the local legislature, so that it can not obstruct legislation in financial affairs. Porto Rico has been vastly benefited since the American occupation, but certain politicians, desirous of personal aggrandizement, have pursued a rebellious policy in their leadership, which has produced in many quarters a spirit of anarchy.

This has been a detriment to good government, and base ingratitude to the United States for its help during past years. If our native people would pursue a policy less severe in its arraignment of the powers that be, and be willing to wait patiently for reforms, there would be greater certainty of their eventual application. This rebellious policy has done more to produce a serious reaction than any other force known in local politics.

work, only attending at such times as were absolutely necessary. They began their trials for the government at Fort Meyer, Va., during the latter part of June.

Holland Rejoicing

HOLLAND is rejoicing at the birth of an heir to the throne. Ever since the ascension to the throne of Queen Wilhelmina, the Dutch nation have been hoping for an heir. Upon this depended to a large extent



SAN JOSE, PORTO RICO

The Wright Brothers and the Aeroplane

MESSRS. WILBUR and Orville Wright and their sister have returned from the continent of Europe to the United States. They were received in the United States with great honor, and are considered as national benefactors. Medals were presented to the brothers by the United States government, the Aero Club of America, the city of Dayton, Ohio, etc.; and Dayton, their home town, made a two-days' celebration in their honor. Throughout it all, the brothers have preserved a dignified and quiet demeanor and attended to their

the national existence, for Germany longs for the opportunity of interference and absorption. April 30 the heir was born, and the country has since been *en fête*, celebrating the event.

THE early missionaries to Madagascar were told that they might as well try to convert cattle as to make Christians of the natives. But in one of the most cruel persecutions ever known those that became Christians proved to be among the bravest of martyrs.

EDITORIAL

S. A. WELLMAN / / / / / EDITOR

Entered Feb. 25, 1909, at Cristobal, C. Z., as second-class matter.

Another Earthquake in Italy

LATEST advices as we go to press state that Sicily and Calabria have again been visited by earthquake. The present earthquake consisted of thirteen distinct shocks, some of which are as severe as those which a few months since destroyed the cities of Messina and Reggio, and many smaller places. Two persons only were killed during this last earthquake, but a number were injured. It is said that had the rebuilding of the cities been done in brick or stone, all would have been destroyed. The king and queen of Italy have expressed their sorrow at this renewal of trouble for their Sicilian and Calabrian peoples, but thankfulness that the new homes provided of timbers successfully withstood the shaking.

Through the South

It has been the privilege of the writer during the past few days to visit some of the denominational institutions in the southern part of the United States, in and around Nashville, Tenn. In all directions at varying distances of from three to sixteen miles, there are in operation by us in this locality two sanitariums—one for the white people and the other for the colored—a publishing house, two schools, and two churches. It was our privilege to visit all of these, and to see something of the good work they were doing. The Nashville Sanitariums are doing excellent work, and are both manned by a competent corps of physicians. At the sanitarium for the white people, on the Murfreesboro pike, south of the city, Dr. W. A. George has medical supervision, and there also we met Drs. A. C. and Bertha Selmon, from China, who were making the institution a short visit. The sanitarium for the colored people is in charge of Dr. Lottie Blake, her husband acting as business manager. Brother Blake is a native of Jamaica.

The publishing house of the Southern

Publishing Association is located to the northeast of the city, in the suburbs. Here the truth-filled books of the denomination are being printed. The buildings consist of a main building all on one floor, in which are self-feeding presses, folders, and other necessary machinery. Besides this building, the plant has a neat little office building two stories high at the front, in which are the book stockroom, business office, and editorial rooms. The Southern Publishing Association is doing very creditable work, and plenty of it. No commercial work is now done in the office, its entire time being given to such work as will spread the advent message.

It was a pleasant evening we spent at Hillcrest School, northeast of Nashville. Here Prof. Ora Staines is doing self-supporting work, preparing teachers for work among the colored people. They have succeeded in building two cottages for students, and a neat little barn; and Professor Staines and the principal, Prof. Floyd Bralliar, have each built cottages for themselves at their own expense, on the land. They plan eventually to erect a nice school building, small but neat, in place of the old manse now in use. This will be used then as an office. The school is doing excellent work, with fine prospects for the future, and we wish it and its managers much success in their work.

We also took the greatest pleasure in visiting the school at Madison, Tenn., where white students are receiving a like education. Already fifteen have gone out from this school to open self-supporting work as teachers in the South and in Cuba. The plan at this institution is to give a thorough training along industrial lines, and then for the student to go out and establish small schools, doing the same work for the people in his neighborhood which has been done for them at the school. The neat, white cottages and sanitarium at this school gave every indication of the prosperity of the work and an indication of future success. Profs. E. A. Sutherland and P. T. Magan have charge of the school.

We were greatly indebted to Professor Staines of Hillcrest School for our being

able to see many of the institutions, he having driven us about the city of Nashville for this purpose. We are very grateful for this favor, and for the privilege of seeing the prospering hand of God in the progress of the work in the great, needy South.

S. A. W.

Science or Divine Revelation?

SOME one has said that "prophecy is history told in advance." This statement is true in every respect; demonstrated true by prophecy fulfilled; manifestly true because of the many illustrations which historians have given us in acknowledgment of the verity of divine revelation. And yet, all this being apparent, men refuse to believe the words of the apostle, and scoff at those who anxiously turn to the prophetic word for their guidance and direction in the conflicts of life.

The apostle says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." That word of prophecy God placed in the world for the exact purpose that men following its guiding light might be led unto the perfect day. Rejection of that light means darkness. Refusal to study the portions of the Word in which the prophetic light is placed is a refusal of God's lamp and its illuminating rays, which are a light unto the feet and a lamp unto the path. He who wanders on without them, wanders in darkness, distraught, led astray, the prey of every false doctrine which disports itself.

We wonder why it is that there is a tendency in this age toward atheism, toward pleasure, toward the spending of millions on battle-ships and war preparations. Sometimes we wonder why the ministry are so often defenders of these conditions, why criticism of God's Holy Word is indulged in both from the pulpit and in the congregation. The reason lies in the fact that not knowing the working out of God's plan as revealed in the prophecies, men are led to doubt the divine revelation and to criticize and condemn. "This they willingly are ignorant of," says the apostle.

The Bible is full of prophecy,—not sealed, closed, non-understandable, dark mysteries, but rays of bright light, which penetrate the darkest gloom. Such are Daniel's words of inspiration; such is The Revelation, and the words of minor prophets and apostles. All earth's history is written briefly, yet comprehensively, in those books. In them are the evidences of God's all-wise handling of a rebellious race; out of them may be drawn the comforting assurance of a final glorious consummation in the redemption of the earth and the ransom of the righteous.

Man has learned through specious reasoning to trust only to himself. The leadings of his own vain mind are thought of greater importance than the revelation of divinity. Should a man of science speak his thought concerning the things to come, men would listen intently. The educated would give attention, the learned and the wise would heed. But though they listen to the wise of this world, yet how often men refuse to listen to the words of the messengers of heaven as they portray the scenes revealed in the Word.

In a recent work we read the opinions of scientists expressed with regard to the end of this world. No two opinions were alike. All were mere theory, fancy pictures, drawn from known, yet unknown, conditions. Yet God's Word tells as truly and forcefully as is possible the way in which the world will end, and its surrounding conditions. Those inspired words, written centuries upon centuries ago, yet forgotten by the multitude in the maze of scientific reasoning, are true and sure. Strange to say, some of the scientific theories are strangely like the Bible prophecy. One scientist believes that the world will be destroyed by fire encircling the whole earth; another that it will become ice-bound; another that it will collide with some comet and be broken to pieces; and still another that mid war and plague and terrible earthquakes the grand finale will be accomplished.

Yet centuries ago God told us concerning the coming dissolution. A few have believed, still others have professed to be-

(Concluded on page 74)

General Articles

An Evening Prayer

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own wilful way —
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain —
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things on earth, not things divine —
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold
When thou hast given me some fort to hold —
Good Lord, forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I did not see,
That which I know not, Father, teach thou me —
Help me to live!

—C. Maud Battersby.

The Perils of the Last Days

WE are living in a time of lawlessness. It is described by the prophets: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter." "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Isa. 59: 14; Hosea 4: 2. While but a small part of the evil and corruption of our large cities is ever published, there is enough to make the daily papers a daily comment on these texts:

The passing days are eventful and full of peril. Signs of a most startling character appear in floods, in hurricanes, in tornadoes, in earthquakes, in casualties by sea and land. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily.

The prevailing spirit of our time is one of infidelity and apostasy. The spirit manifested in the earth is a spirit of pride and self-exaltation. Men boast of illumination

which in reality is the blindest presumption. Many do not hesitate to exalt human reason, to idealize human wisdom, and to set the opinions of men above the revealed wisdom of God.

The truth as it is in Jesus is regarded as an old-fashioned doctrine. Maxims and theories from the world have been worked into the church, and vain philosophy and science, falsely so called, are in the eyes of men of more value than the Word of God. Why are these things so? Why is there such a spirit of lawlessness in the social world, and such a medley of strange doctrines in the church? Is it not because among the great mass of professed Christians, the grievous sin of transgressing the law of God is not understood? Even ministers in the pulpit "make void" that law. The result is a general weakening of the bonds of righteousness, a far-reaching tendency to lawlessness, to crime of every sort. Nor can we wonder. When men are not taught that they must obey the law of God, how can they be expected to obey the laws of men?

The Lord requires no less of man now than he required of Adam,—perfect obedience to his law, unblemished righteousness. The requirement under the covenant of grace is just as broad as that made in paradise,—harmony with his law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament no less is required than was required under the Old Testament. Let no one take up with the delusion, so pleasant to the human heart, that God will accept of sincerity, no matter what may be the faith or how imperfect the life. God requires of his children perfect obedience.

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of his righteousness, we may become colaborers with Christ in his work for fallen men. Those who are willing to drift along with the current of evil, and do not try to help restrain transgression in the

family and in the church, that everlasting righteousness may be brought in, do not have true faith. Through the Holy Spirit Christ works in the heart to create holiness therein; but this can not be done unless the human agent will work with Christ.

Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." No one will be forced to look to Christ, but the yearning entreaty is going out, "Look and live." In looking unto Christ, we shall see that his love is without a parallel; that the Saviour has taken the place of the guilty sinner, and has imputed unto him his own spotless righteousness.

The sinner loves Christ, because Christ first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Christ Jesus.

MRS. E. G. WHITE.

Sowing and Reaping

As a usual thing, the great fact that we all must reap as we sow is used by religious teachers against the sinner. This is not by any means its only, or perhaps its best, application. The law is not merely a statement of fact regarding the sinner; it forms the very foundation of the hope of the Christian. From having a dreadful aspect when shrouded in the gloom of sin and hopelessness, it rises radiant with promise and beauty under the light of the gospel of Christ.

It is incontestably true that we must reap as we sow. It is a law of the natural world; everywhere we see it working out in the realm of vegetable and animal life. Scientists give it the sounding title of "conformity to type;" that is to say, *Like begets like*. In every seed there is the promise of an organism, agreeing in type with the organism that produced it.

In the natural world it is easy to see that the law is the encouragement and the in-

centive the world over for the farmer and the grower. God saw the need of such a law when he built the world. When he commanded the earth to bring forth grass, herb, and tree, he also laid upon these the law that each yield "seed after his kind." Nature obeyed perfectly this mandate of God. The earth brought forth the grass and herb and tree, which yielded each "seed after his kind." They still continue so to do.

A similar law operates in the spiritual world. It is, if possible, even more certain and definite than the natural law. "That which is born of the flesh is flesh [conformity to its type, if you please]; and that which is born of the Spirit is spirit [conformity to the type, or kind, also]." John 3:6. In the spiritual world, then, we can not get something for nothing. Only like can produce like. Life can not come from death, righteousness from sin, nor faith from doubt.

"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." 1 Cor. 15:48. Here again the law of like begetting like is plainly outlined. The earthy can produce only the earthy; it can not produce the heavenly: only the heavenly can produce the heavenly.

As we have found in the world of nature, so here we find that the law is a ground of confidence; without it all would be confusion. The spiritual law is the assurance and hope of him who seeks salvation from sin and eternal death. The disciple bids us not to cease the struggle for this very reason. Hear what he says: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9. The farmer is not weary of sowing when he can be reasonably sure he will reap an adequate harvest. So we are not to be weary in well-doing, for our harvest is sure.

The well-doing is a sowing in the world of spirit, and the harvest is sure to be of the same kind as the sowing. If we do good, we shall reap good. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh

reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good." Gal. 6:7-10.

We may sow as we will,
We may plant as we may;
But the fruit of our lives
We shall gather some day.

We may drift on the tide
Where the dark waters roll,
But the river flows on
While it carries the soul

On its unceasing tide
To the unfathomed deeps,
Where life and its all
In eternity sleeps.

We may choose, if we will,
On faith's wings to arise
To far loftier heights,
Where are measureless skies;

And the soul's broader view
And its height from earth's sod
Bring it closer to heaven
And nearer to God.

We may choose as we will
How life's harvest shall grow,
But beyond, if not here,
We must reap as we sow.

L. A. REED.

God's Victors

THAT God's kingdom should not be a constant battle-ground, it was necessary that righteousness should be the characteristic of whatever or whoever was to be eternal. The everlasting Father would not make himself the slave of circumstance; therefore he would not establish in his realm a system which would make it necessary to immortalize iniquity; therefore the continued existence of all his creatures was made contingent upon their choice of righteousness.

Every individual to whom is finally sealed the gift of eternal life will receive that gift because of his choice of the ways of righteousness. That choice makes possible the bestowal of that gift.

Says the psalmist: "Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:2. Freedom from guile and sin is God's

greatest blessing. The opposite must bring his condemnation and the fruitage of sin — death. If there is guile in the spirit, the tongue will make it known and help to root it deeper and stimulate its growth. Therefore we have this divine admonition: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. In perfect harmony with this is the following: "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of Jehovah are toward the righteous, and his ears are open unto their cry. The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34:13-16.

Similarly does Inspiration exhort us through Peter: "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Peter 2:1. And further have we the example of our Sacrifice, whose steps we are commanded to follow: "Hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:21, 22.

Thus by both precept and example are we shown the way and the requirement. The lives of some will prove that the way has been followed, the requirement met; for we read of those who are among the redeemed host that "in their mouth was found no guile." Rev. 14:5. As the words of the mouth are an indication of the condition of the heart, we know that the heart of such was guileless as well as the mouth.

Every one of whom that is said will be a victor, a conqueror in the name of God, an heir of eternity through the merits of Christ. The Lord himself so designates them in these words: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3:21. Every human heart is a battle-field, whereon truth and error, loyalty and dis-

loyalty, sincerity and guile, righteousness and iniquity, life and death, meet in mortal struggle. In every individual struggle, heaven is intensely interested. "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry." We are assured that the eyes of the Lord "run to and fro through the whole earth." Zech. 4:10. For what purpose if not to observe the progress of that contest in individual hearts? Every human being saved out of this sinful world is a jewel to shine in the crown of our Redeemer. Christ will not think the price too great when these jewels of his grace are garnered out of this rebellious realm. Then "he shall see of the travail of his soul, and shall be satisfied." Isa. 53:11.

But let us not forget the prerequisites of being numbered among those jewels. They are the guileless mouth, the guileless heart, the choice of righteousness, the appropriation of Christ's sacrifice in our behalf. The fountain must be pure if the stream is to be pure. The choice of righteousness must spring from a heart that loves righteousness. The guileless mouth is possessed by him only who has a guileless heart. The appropriation of Christ's sacrifice is possible to him only in whose heart the love of Christ is deeply planted and gladly nurtured. The conversation of such an one will not be filled with gossip about the faults and eccentricities of his neighbor. Those "lying lips" which are "an abomination to the Lord" will not be his. His tongue will form no impure word nor take up any slanderous reproach. His words will be a constant testimony to the goodness and righteousness of God, a well-spring of hope, and a savor of life unto life.

C. M. SNOW.

"I HAVE long time holden my peace," saith the Lord; "I have been still, and refrained myself; now will I cry out." In these last four years three great kingdoms and one Catholic republic have removed legal barriers to gospel work, two of them with special decrees mentioning our own work, and opening a wider path for the message.

Is the Seventh Day the Sabbath?

It is better to know what the Bible teaches concerning the Sabbath than to know what men say about it; therefore do not allow *any* man, no matter how great or good or learned he be, to answer this question for you.

The thoughts of God are conveyed to us in words; therefore, if we are instructed by the Lord, it will be necessary to do what he tells us to do in 2 Tim. 2:7: "Consider what I say." In Titus 1:2, we are told that God can not lie. Since God can not lie, he will, therefore, tell the truth. "Thy Word is truth." John 17:17.

In the study of the question, "Is the seventh day the Sabbath?" let us consider the following points:—

1. Was the Sabbath made? Mark 2:27.
2. By whom was it made? John 1:1-3, 10, 14; Eph. 3:9; Heb. 1:1, 2.
3. When was it made? Gen. 2:1-3.
4. How was it made? Gen. 2:1-3.
5. Out of what was it made? Gen. 2:1-3.
6. For whom was it made? Mark 2:27.
7. For what purpose was it made? Ps. 111:2-4.

"He hath made his wonderful works to be remembered."

The Lord would have his wonderful work in creation remembered.

The fourth day of July commemorates the birthday of our national independence. It is a memorial.

The Sabbath commemorates the birthday of the world. It is a memorial also. God's memorial will endure throughout all generations. Ps. 135:13.

God's memorial directs the mind to the Creator. It is, therefore, a safeguard against idolatry. Ex. 20:8-11.

God's memorial is a "sign" by which we may know the true God in contradistinction to all false gods. Ex. 20:12-20.

God's memorial will never cease to be a sign. Ex. 31:17.

It will always be a fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The reasons for the institution of the Sabbath are based upon these facts,

of the Sabbath exist, the institution itself must exist.

Consider also the following facts:—

1. The New Testament requires us to keep the fourth commandment. Matt. 5: 19; James 2: 10.

2. In the time of Moses the fourth commandment could not be kept without keeping the seventh day. Ex. 20: 10.

3. No one can keep the fourth commandment in our time who does not keep the seventh day. Matt. 5: 18.

have more weight with us in deciding which day is the Sabbath, than what man may say and do.

His authority as teacher, interpreter, and guide ought to settle this question in the minds of those who are seeking to walk in his footsteps.

Not only ought we to be willing to follow Christ, who is "Lord of the Sabbath," and "Head of the church," but we should rejoice in the privilege.

"Let us hear the conclusion of the whole



WEST INDIAN DELEGATES AND FAMILIES IN ATTENDANCE AT THE GENERAL CONFERENCE, WASHINGTON, D. C., MAY 13 TO JUNE 6, 1909

4. The Sabbath of the New Testament is the Sabbath of the fourth commandment. Luke 23: 56; Ex. 20: 10.

5. The first day of the week is not the Sabbath of the New Testament. Matt. 28: 1; Mark 16: 1, 2.

6. The disciples kept the seventh day. Luke 23: 56.

7. They did not keep the first day. Luke 24: 1.

8. It was the custom of Christ to go into the synagogue on the Sabbath day to instruct the people. Luke 4: 16, 31.

9. Christ is our example. 1 Peter 2: 21, 22.

10. If we take him for our example in all things, it will be our custom to attend church on the Sabbath day.

I believe you will agree with me that what Jesus said and did about the Sabbath should

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

(Concluded from page 69)

lieve, but the vast majority have scoffed at the idea of an overwhelming calamity of this kind. In succeeding articles, we plan to place before our readers the Scripture prophecies, and the historical and scientific fulfilments which prove beyond a doubt that we are rapidly nearing the last great drama of the world's history. As the evidences are placed before you, dear reader, will you not weigh them carefully, and in choosing where you will stand, seek the only safe side, the side of the earth's Creator and Redeemer, the side of Christ, that you may be ready to meet him in peace when he calls home his children? S. A. W.

OUR YOUNG FOLK

Quitters

"If thou faint in the day of adversity, thy strength is small."—*Solomon.*

YE cowards who quit when the trial
Of manhood is stern and intense,
When pressures that brook no denial
Permit but aggressive defense,
When time and the strife are upon you,
Where purpose and destiny meet:
Ye falter, and failure is on you;
Ye quail, and go down to defeat.

YE fling in the face of the Giver
The life and the talents he sent;
Ye squander his gifts and deliver
The waste of the treasures he lent.
Your deeds are the forgings that fetter
Your souls in the dungeons of woe;
Ye knew, but ye would not do better;
Ye reap what your vileness did sow.

'Tis true that the toil has grown tenser,
As days fill the warp of the years;
The mist of misfortune falls denser,
And darkens the rain of your tears;
Sore pressed by defeat and disaster,
Ye shrink from the blare and the blast,
And hear not the voice of the Master
Of Ages, that bids you stand fast.

Stand firm if ye can not do better,
'Tis thus the great battles are won;
No alien or evil can fetter
The fighter that faces the sun.
Close ranks with your fellows and cheer them—
Their feet may be caught in the clod;
If ye stand like "comforters" near them,
Ye all shall be braver for God.

Advance, though the mountains sweep sky-ward—
Thy blood gaineth flood by the rise;
Retreat is a craven's base byword,
Unknown in the speech of the skies.
Win out! for they win who go under,
If truth be their guerdon of might:
No sky-roll shall list them asunder
From victors who fail for the right.

—*Llewellyn A. Morrison.*

Is It Loyal?

"I HAVE just had such a fine visit with my school chum."

"Yes, I saw him pass with you several times; he is a manly looking fellow," was the reply.

"He is as good as he looks, too, and that's the best of it," answered my youthful friend, enthusiastically.

"It is nice that you have such a friend, for, coming from a larger city, he could give you many helpful ideas in regard to your circle."

"O!" the boy hesitated a moment, "he isn't good in the way you mean; he wouldn't wear a silver cross!"

"Well, never mind; if he is only a Christian we will claim him as a King's Son, anyway. Many good Christian people object to outward badges, and I respect their opinion, even though I differ from them. Have they put on Christ? that's the question."

"You misunderstood me; I only said he was good; I mean in a general way: I don't think he pretends to be a Christian," was the half-embarrassed reply.

"Did I understand you to say that you were intimate friends, Harry?"

"Why, just like brothers. We grew up side by side, when we were little fellows. Then my folks moved West, but we visited back and forth, and corresponded regularly, and last year we were in the same school; so he is like my other self."

"And still you say, 'I don't think he is a Christian'? I do not understand it."

There was silence for a moment, and then he burst forth in boyish fashion:—

"I am not ashamed of my religion. Indeed, I am not. Ralph knows that we do not think alike about such things, but somehow I can't talk to him. I tell you, it isn't natural for young folks to talk on that subject."

"Why, Harry, I went into the young people's meeting the other night, and as I listened to the leader as he sang—as only you can—'I love to tell the story, I thought, 'O, for more young men like him to tell that wonderful story!'"

As we walked on, the silence was unbroken for a few moments, save by a sigh from the one at my side, and then he said, impetuously:—

"Singing it and telling it are so different. One is natural, and the other is not."

"Would it not be nearer the truth to say, 'One is nature and the other grace'?" was my query.

No, it is not natural, dear sons and daughters, for you to speak of your love for the King to your unconverted friends; but is it loyal to talk of everything but him?—*Our Young Folks.*

Drink Did It

A MINISTER of the gospel told me, in 1874, one of the most thrilling incidents I ever heard in my life. A member of his congregation came home, for the first time in his life, intoxicated, and his boy met him on his door-step, clapping his hands, and exclaiming, "Papa has come home!" He seized the boy by the shoulder, swung him around, staggered, and fell in the hall. The minister (I could give his name if necessary) said to me: "I spent the night in that house. I went out and bared my brow, that the night air might fall upon it and cool it; I walked up and down the hall. There was his child dead; there was his wife in strong convulsions; and there was he asleep. A man but thirty-five years of age asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble step came in contact with the head as he swung him around; and a wife upon the brink of the grave! When he awoke, passing his hand over his face, he exclaimed: 'What is the matter? Where am I? Where is my boy?'"

"'You can not see him.'

"'Where is my boy?' he inquired.

"'You can not see him.'

"'Stand out of my way. I will see my boy!' To prevent confusion, I took him to that child's bedside, and, as I turned down the sheet, and showed him the corpse, he uttered a shriek: 'O my child!'"

That minister said further to me: "One year after that, he was brought to lie side by side with his wife in one grave, and I attended his funeral."

The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now, tell me what drink will do. It will degrade, imbrute, and damn everything that is noble, bright, glorious,

and godlike in a human being. There is nothing drink will not do that is vile, dastardly, sneaking, or hellish.—*John B. Gough.*

Two Words

JUST a short, sharp word,
But the one who heard
Was weary and sick at heart;
And her strength so slight
Led a wavering flight,
When she tried to do her part.
So that quick word flung
From a thoughtless tongue
Pierced deep, like a poisoned dart.
Was that word yours?

Just a bright, sweet word
To the one who heard
When body and soul were bent;
But it wakened strength
To begin at length
The task she believed God sent.
So that kind word came
As in his own name
To finish the work he meant.
Was that word yours?

—*Nell Randolph Blount, in Christian Herald.*

Too Rainy for Meeting

"MAMIE," said Bessie, "it is going to rain, I know, for there are some drops falling now. We can't go to the missionary meeting, so there's no use to think about it. We'll stay at home and play with the doll's house."

"But, Bessie," said Mamie, though she did not say it very earnestly, "it doesn't seem to be much of a shower. Don't you think that if we took an umbrella, we could go? We could hurry along, and I believe we wouldn't get very wet."

"No!" said Bessie, positively,— "no, we can't go to the missionary meeting, because it is going to rain too hard. If we get wet, it will make us ill."

So they did not go to the missionary meeting. Yet, what do you suppose these two little girls were doing not half an hour later? They were sitting out in the garden holding an umbrella over themselves, because of the gentle shower that was falling, and playing at house.—*The Messenger for the Children.*

"My son, be wise, and make my heart glad, that I may answer him that reproacheth me."—*Solomon.*

MISSIONS

Review of the World-Wide Field

THIS must be but the merest outline of facts. The details of progress, stirring stories of the four-years' advance, belong to the delegates fresh from the field, who have gathered in literally from all the ends of the earth. They will tell us of opening and closing doors, of expanding boundary lines, of new tongues taking up the cry, "Fear God, and give glory to him; for the hour of his judgment is come."

Four years ago how it thrilled our hearts to greet here thirty-two visiting representatives from other lands. Never had so many gathered at our General Conference, or from fields representing so vast a population. This year, however, we greet over one hundred delegates and fifty additional representatives from abroad. It is one token of the rapid flight of the message, an earnest that the day is soon to come when the great multitude that John saw, of all nations and tongues, will stand "before the throne."

And as we of this country greet these workers from abroad in blessed conference, face to face, we are thinking of those they represent. Our hearts to-day are with the wives and workers left behind in distant mission fields; and we pray that God may use this Conference to send a message of cheer and comfort to all, and to give a fresh impetus to the work in every land.

It looks good to see the message go. These four years have been packed full of mercies and providences for missions. In real earnest, great union conferences abroad, as in Europe and Australasia, have been joining the American field in sending companies of missionaries into regions beyond their natural boundaries. During the quadrennial period three hundred twenty-eight missionaries have gone out from the older fields to other lands. It is an average of over eighty a year. Last year it was one hundred thirty-four.

Every year it has seemed as if the limit

had been reached; that the pace at which the workers were going would have to be slackened, to allow the means to accumulate to care for work already in hand. But year by year the mission treasury, like the widow's barrel of meal, has seemed able to supply yet a little more. How it stands now the treasurer's report will show. But certain it is that we must cry to God and to his people for help to respond to such Macedonian calls as never came to our ears before.

During these four swift years thirty-three new countries and island fields have been entered, counting the great provinces of China and India as separate countries, which they really are in their vastness of population and differences of language. Thirty-three new fields, thank God! and nearly every one in the great Catholic and heathen zones, representing a population of two hundred fifty millions newly brought within our missionary boundaries, with a score of new tongues thanking God for the "blessed hope."

We ourselves can scarcely keep watch of the advancing line of light. Daniel Webster, in the Senate, once described in words that became historic the vast extent of the British empire, "whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain." Even so the voice of this message circles the earth to-day, following the sun and keeping company with the hours. Measure off on the map the fifteen degree spaces representing hours, and you will see that from the time the sun rises with the new day in the mid-Pacific, there is now no hour of the twenty-four in which its meridian is not touching regions in which the cry is being lifted, "Fear God, and give glory to him; for the hour of his judgment is come." Well may the fact quicken our pulses, and drive us on with all the earnestness of our being. Before Turkestan was entered, this

could not have been said; but God's hand flung the blazing brand of truth into the heart of Asia, and the shining circle of the hours was complete.

There are brethren here representing organized work within the arctic circle. Others represent the extreme of the habitable earth to the southward. If the arms of our brethren in South Africa, Tasmania, New Zealand, and South America could be stretched forth as widely as their sympathies, their hands clasped across the seas would parallel the antarctic circle. With all the wide gaps to be filled in, we may pray with confidence,—

"Waft, waft, ye winds, His story,
Ye waters onward roll,
Till like a sea of glory
It spreads from pole to pole."

Two years ago the General Conference Committee council in Switzerland was like our General Conferences of a few years back. Eighty representatives assembled, their fields stretching from Iceland to Algeria, and from Portugal to Mt. Ararat. We thank God and our brethren in Russia for that signal flying from Ararat. The last message has reached the region where righteous Noah began anew the history of the human race.

Livingstone gave his heart to Africa when Moffat told him he had seen the smoke of a thousand villages rising in the morning air, with never a missionary among them. What shall we say to a thousand walled towns in China with no settled missionary of any society? We can carve out more than one square in Africa, a thousand miles on every side, with never a mission station. What does it mean to us that a thousand and more languages have not uttered a syllable of the third angel's message?

The providence of God leads the way into these unwarned lands where the millions wait. Of the total net gain of sixteen thousand Sabbath-keepers during the four years, eleven thousand were gained in countries outside of the United States. The believers abroad to-day number thirty-two thousand five hundred, more than the entire

world membership in 1891. The third angel's message is a success. It wins its way in every land it touches.

Changes have come within the decade that indicate the arm of the Lord made bare in the sight of all the nations. It is by no means our advent hope coloring our view and causing us to create evidences from our own heart's desire. The secretary of one of the great missionary societies, said a little time ago:—

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like it since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time."

Thank God it is so. The fulness of time has come for the preparation for the second coming of Christ in power and glory. The finishing of the work is not to be deferred to another generation.

Laborers in destitute fields, with millions upon millions of unwarned souls about them, are convicted that the work is soon to close.

From a point about ten thousand miles to the westward a brother wrote: "As we see the manifestations of his power, we can but feel that the time of the 'latter rain' has indeed come."

From a lone station five thousand miles eastward, on the edge of a vast unentered region, a brother wrote: "It is a shower of the 'latter rain.'"

From away southward, two thousand miles, came the word: "It seems to me that everywhere there is a moving of the Holy Spirit on the hearts of men."

It has come—the time that we used to hear gray-haired pioneers talking about, when some of us were children. The message swells to a loud cry. The showers of blessing are falling. In this generation the gospel of the kingdom is to be preached as a witness to all nations; and "then shall the end come." The advent people are nearing the journey's end at last.

W. A. SPICER.

HOME AND HEALTH

The Women and Children of Japan

THE women of Japan have always been held in higher regard by their fathers, brothers, and husbands than have the women of most heathen lands. However, the regard of the Japanese for their women was not, of course, to be compared with that shown the women of Christian lands. No longer than twenty years ago, they were treated more like servants by the men of the family, and were not considered worthy of an education. When a woman was so unfortunate as to become the mother of a girl baby, she was broken-hearted, and ashamed to meet her neighbors. But upon the birth of a son, there was great rejoicing. A festival was held in his honor, and the friends and relatives brought gifts. Even yet boys are generally preferred, because when they grow up, they may become soldiers, and defend their country against its enemies.

But girls are no longer unwelcome, and the friends of the parents bring presents of dolls and garments. These dolls are carefully preserved; and the third day of March is observed as girls' festival day, and is known as dolls' day, because these birthday dolls are then brought out and displayed as a part of the festivities. They are often dressed in elaborate costumes of ancient style; and the little girls are arrayed in their best and brightest kimonos. Feasting and games, and the congratulations of friends, make the day a bright spot in the memory of each quaint little maiden.

At three years of age, the little city girl is carried, on the back of a servant, to a kindergarten school, where she spends three or four hours a day in an enjoyable and profitable manner. These kindergartens are conducted in the same manner as those in this country.

On her seventh birthday, a girl is allowed for the first time to wear a wide silk sash, which is tied behind in an enormous bow.

Her dainty wooden shoes often have tiny bells fastened underneath, which tinkle as she walks.

After completing her seventh year, every Japanese girl must attend the public schools for the next six years. Night-schools are provided for those who are obliged to work during the day. Of course many girls do not leave school after completing the required six grades. In eight years the primary school is completed. In the primary grades, boys and girls attend the same school, but occupy separate rooms. The next higher school is called the middle school, and separate schools are provided for boys and girls. In these, besides book learning, girls are taught sewing, knitting, crocheting, embroidery, painting, and music. They must learn everything that will fit them to become capable wives and mothers. Many are graduated from the middle school at the age of eighteen; and some of these go on to take some special course in art or teaching or enter the women's university in Tokyo, where a thorough college course may be taken.

Anciently, Japanese girls were often married at the age of fourteen. Now the laws forbid marriage under eighteen years. Some engagements are made by the parents when the children are yet in their infancy, but this custom is dying out. The marriage customs of Japan are similar to those of other Oriental countries. A go-between — usually a friend of the would-be groom — seeks out a suitable young lady, and makes all the arrangements for the wedding. Custom decrees that the young man and the young woman must occupy the same social position in life. It is the duty of the go-between to appoint a meeting of the two young people. This is often the first time they have ever met. The girl serves her guests with tea. If she is unfavorably impressed by the young man, she may refuse to marry him. As among the ancient Jews, the wedding

feast may continue for several days. Much rice liquor is drunk.

The marriage ceremony is performed on the first evening of the feast. The bride is dressed in costly silks, and a long white veil covers her head and shoulders. The ceremony is very simple. The groom takes a sip from a small wine cup, and then passes it to the bride, who, in turn, takes a sip, and passes the cup to her parents. Then the feasting and drinking begin in good earnest.

The bride remains in her husband's home, where she may be happy or very unhappy, according to circumstances. Though her husband may love her, if she does not please her mother-in-law, she may be sent back to her home. The go-between will do all in his power to bring about a reconciliation, in case of trouble. But if he fails in this, he draws up a bill of divorce, which is signed by the young couple and the parents. This completes the divorce, and the couple are free once more.

I have described the ancient marriage customs of Japan. But under Western influence, these are rapidly changing, and now in the higher circles of society, marriage ceremonies very similar to our own are often performed in the temples by the priests. The middle and lower classes are also being affected by Western ways. Where formerly young ladies were modest and retiring, they are now becoming rather bold and forward.

Our heathen sisters must have the transforming power of Christ brought into their lives. Christian mothers are needed, who will train their children to love and obey the true God. We need trained Bible women, who can carry the gospel message to their sisters who know not the truth; for women can gain access to women much more readily than can men.

Japan is a beautiful country, and the people are enthusiastic lovers of the beauties of nature. It is our work to develop in their hearts such a love for moral beauty as will transform their lives into the Saviour's image.

MRS. F. W. FIELD.

"Nor far from home! O blessed thought!
The traveler's lonely heart to cheer;
Which oft a healing balm has brought,
And dried the mourner's tear."

Here and There

The "Sleeping-Sickness"

It has been but a few years since the civilized world first heard of this strange and deadly malady, which belongs to the darkness of the Dark Continent. Its home is in the great lake region of equatorial Africa. Scientists who have studied the disease have reached the conclusion that it is caused by the bite of an insect, the tsetse fly, which abounds in that region. This deadly insect is in size and general appearance not unlike the common house-fly, the most pronounced difference being that the tsetse fly has three yellow stripes on the under part of its body. It is extremely active, and its bite is fatal to both horses and cattle. The zebra, however, is immune to it. The sleeping-sickness is not due to the poison of the bite, for in human beings a long period may elapse after the bite before the effect of it begins to be seen; but the bite inoculates the victim with the germs of the disease, which multiply in the system, bringing on successive stages of the disease as the poison of the germs reaches different parts of the system, until finally it reaches the brain and brings on coma, which ends in death. No remedy for the malady has yet been discovered. The following description of a community afflicted with the sleeping-sickness is given by the governor of Uganda in a letter to the *London Times*:—

"I recently had occasion to visit the refuge that the White Fathers have established for the unfortunate 'sleepers' at Kisoubi, not far from Kampala. As soon as it became known that this malady was so infectious that its victims were cast out of the villages, these worthy missionaries, heedless of all danger to themselves, gathered together a great number of the poor outcasts and devoted themselves to the care of the sufferers.

"These afflicted beings were received, fed, and nursed by the missionaries without any distinction of religion or condition. During the last five years they have kept constantly in their hospital a hundred poor 'sleepers,' and have borne all the expenses of their support. The five hundred who lie at rest in their cemetery are, alas! a proof of the inefficiency of the remedies by which medical science has sought to stamp out the disease.

"At the time of my visit, there were one hundred ten patients in the hospital. The men and women were in separate enclosures. The patients suffering from different stages of the malady were also kept in their own divisions.

"In one yard were a group of children in whom the first symptoms of the evil had begun to manifest themselves. Ignorant of their impending doom, the little negroes were playing under the shade of a banana tree. The enlargement of the glands of the neck was the only indication they showed of having been attacked by the disease.

"From this enclosure we went on to a row of sheds, partly hidden by a banana thicket. Here were a number of patients who had reached the second stage of the 'sickness.' These seemed

to be suffering intensely. Instead of keeping within the pleasant shelter of the thatched roofs of the sheds, they were crouching or lying in the direct rays of the torrid midday sun. And even then many of them shivered with cold, and drew the pelts that formed their garments closer about their emaciated forms.

"Further on we came to those in the last extremity of the sickness. Lying upon beds of dry leaves, they were scarce more than human skeletons, and the faint moans that from time to time escaped their lips were the only indication that they still lived.

"Other patients are deprived of reason by the disease. Their insensibility is preferable to the conscious suffering of their companions in misfortune, but their delirious laughter is a terrible sound.

"As we were retracing our steps, when we came to the sheds occupied by the patients afflicted with the second stage of the malady, I asked the good bishop of the mission, Mgr. Streicher, if I could do anything to give some little degree of pleasure to the poor sufferers or to alleviate their distress.

"He replied that an apparently insatiable hunger is one of the symptoms of the 'sleeping-sickness,' adding:—

"And with our meager resources, my friend, we have to feed these unfortunate people as economically as possible. The banana plantations that you see about us will lead you to infer, and rightly, that bananas are their principal fare, but they have a great craving for meat."

"When, in response to my provision, the bishop announced that on that particular evening beef would be furnished for supper, the faces of many of the sufferers beamed with interest. Those among the 'sleepers' who were still able to move about freely began to dance for joy."—*Signs of the Times*.

"Must Tell Jesus That"

FAITHFULNESS to Christ was shown by a converted South African negro slave, whose godless owner said to him, "Sambo, if you go to hear the missionary, I'll flog you soundly."

"Must tell Jesus that," was the quiet answer.

Presently, when the cruel slave-owner saw poor Sambo kneeling under a tree, the great tears trickling down his black cheeks as he told his sorrow to his unseen but ever-present Friend, his heart was strangely moved. Next morning, after giving his orders for the day, he added, unexpectedly, "Sambo, you may go to the missionary's cabin if you want to."

"Must tell Jesus that, too, massa. Me t'ank massa very much." And again Sambo was seen hastening to his favorite spot in the wood to pour out his heart in glad thanksgiving to his loving Saviour.—*Selected*.

"THE romance of missions has been illustrated in a singularly interesting fashion in Uganda. On his way to that darkest spot in Africa, twenty-one years ago Bishop Hannington was murdered by the chief Luba at the command of King Mwanga. Recently the son of the bishop, Rev. J. E. Hannington, baptized the son of his father's murderer."

SOMEBODY said to Richelieu: "I could establish as good a religion as Jesus Christ, if I could only get a start in the work. How shall I get a start?" "I will advise you," said Richelieu, "to become such a reformer, such a leader of the race in truth, that the race will crucify you inside of three years, and then show such divine power as to rise from the grave in three days."—*Bishop J. W. Bashford*.

Our Work and Workers

SISTER ELLA BURROWES, of British Guiana, has been invited to join the teaching force in the school at Freetown, Sierra Leone, West Africa. We have not yet learned whether Sister Burrowes is able to accept the invitation.

THE Asiatic Division of the General Conference, of which Elder I. H. Evans is vice-president, is to consist of the following territory: The Chinese empire, Japan, Korea, Straits Settlements and Malay Peninsula, India, and the Philippine Islands.

It has been decided to purchase a property and build a mission hall and home at Marianao, Cuba, as a center for the Cuban Mission and a meeting hall for the Havana and near residing brethren. This has been much needed by the work in this island.

IN the distribution-of-labor report in the *Review and Herald* of June 17, we note that our sister union conference of South America is to be reinforced with nine new laborers and their families. Among the countries benefited are Argentina, Brazil, Peru, and Bolivia.

MRS. B. E. CONNERLY, of Cristobal, Panama, is planning to spend six months in the United States, from July. Sister Connerly has labored faithfully in connection with the Spanish paper, and has need of this well-earned vacation and much-needed rest. We wish her God's blessing and a restoration of health and strength.

THE following officers were elected for the West Indian Union Conference of Seventh-day Adventists for the coming biennial term: President, U. Bender; vice-president, D. E. Wellman; secretary and treasurer, H. H. Cobban; executive committee, U. Bender, the presidents of local conferences, superintendents of mission fields, and B. E. Connerly, S. A. Wellman, C. B. Hughes, E. C. Wood, and C. E. Morgan. Sabbath-school secretary, Mrs. N. E. Bender; educational secretary, C. B. Hughes; Young People's Missionary Volunteer secretary, S. A. Wellman.

The Caribbean Watchman

July, 1909

ELDER W. A. SWEANY and family have reached the Bahama Islands, and are pleased with their new field.

WE have omitted in this issue the article on "The Great Day of the Lord." It will be continued in our next (August) number.

WE promised in our last to give the names of the officers elected for the General Conference not given in that issue. They are as follows: Treasurer, W. T. Knox; Secretary Negro Department, U. S. A., John W. Christian.

ELDER WM. STEELE, formerly a laborer in Ecuador, South America, has been requested to labor in Porto Rico during the next biennial term. We welcome this brother to our island field, as well as Brother C. F. Innis to the work in Panama, South America.

THE editor has spent the past two weeks visiting relatives in southern Michigan, U. S. A. It has been a pleasure to meet with the home church also at Hillsdale, and to visit a neighboring church at Jefferson, Mich. A number of the delegates were equally favored in visiting their former homes before and after General Conference.

WONDERFUL is the progress made by wireless telegraphy during the past few years. Even in the Caribbean wonderful advancement has been made in all portions. Among the established stations now in active use in and around the Caribbean Sea are those at Santa Maita, Columbia; Colon, Panama; two in Santo Domingo; three in Porto Rico; a number in Cuba, Williamstad, Curacas; Port-of-Spain, Trinidad; Scarboro, Tobago, and numerous other ports in the British possessions. It is thought that it will not be many years until all points around the Caribbean will be connected by wireless telegraphy.

IN our May issue we promised to give an article dealing with "The Signs of Christ's Coming in the Physical World," in the next issue. Last month (June) we were unable to fulfil the promise, with proper illustrations. Accordingly it was delayed to the August number, when it will appear. New illustrations will accompany the article, taken from recent fulfilments of prophecy.

AMONG the Armenian Christians slain in the recent massacre at and near Adana, Asia Minor, were a number of our brethren in the faith. A message of sympathy and assurance of financial assistance was forwarded to the survivors by the General Conference at its recent session. In these Eastern lands martyrdom is often the portion of those who love the faith. How thankful Christians should be for the liberty they enjoy in the nations of the West.

THE progress of the higher criticism of the modern pulpit occupant is being greatly augmented in its power by the teachings of the theologians in all the colleges. Modern theology leads more nearly into the field of atheism than to the pastures of the Good Shepherd, who exclaimed, "If ye believe not his [Moses] writings, how shall ye believe my words?" John 5:47. The theology of the present day eliminates the teachings of Moses, and it is rapidly rejecting the divinity of Christ, thus fulfilling his words, as did the scribes and Pharisees of old.

FOR a number of years some leaders among the Jewish people of America have been advocating the transfer of their worship from the seventh to the first day of the week. The reasons given were that this day (the first) was more fully recognized and in accord with the spirit of the times. A recent writer in the *Chicago Israelite*, however, opposes this at some length, and cites the Seventh-day Adventists and their world-progress as an illustration of the fact that the tendency of the whole world is not toward a disregard of God's law to a more popular doctrine. What a blessing to be able, by the grace of Christ, to stand for the pure, simple word of the living God.