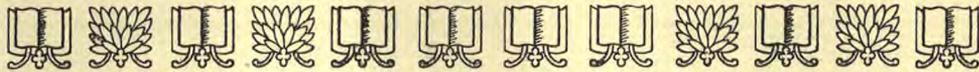


# THE CARIBBEAN WATCHMAN



## *A PSALM OF PRAISE*

Psalm 67, American Standard Revised Version.

God be merciful unto us, and bless us,  
 And cause His face to shine upon us;  
 That Thy way may be known upon earth,  
 Thy salvation among all nations.  
 Let the people praise Thee.  
 Oh let the nations be glad and sing for joy;  
 For Thou wilt judge the people with equity,  
 And govern the nations upon earth.  
 Let the people praise thee O God;  
 Let all the peoples praise Thee.  
 The earth shall yield its increase:  
 God, even our God, will bless us.  
 God will bless us;  
 And all the ends of the earth shall fear Him.



Fifty Cents a Year  
Single Copy  
Five Cents

October, 1909

Watchman Publishing Assn.  
Cristobal, Canal Zone  
Panama

## Song of the Loyal Workers.

C. P. WHITFORD.

E. F. RIMBAULT.

1. We're loy-al work-ers for the right, Our lamps are trimmed and burn ing bright;  
2. We're workers now, O Lord, with Thee, And faithful may we ev-er be;  
3. And when our work on earth is done, And Je-sus calls His workers home,  
4. And when we see Christ's smiling face,—Sav-ed and redeemed by His free grace,

The flag of truth we'll keep unfurled, And bear God's message to the world.  
The truth proclaim where'er we go, That Christ is coming soon we know.  
We'll then en-joy a long sweet rest, With Christ, our Lord, and all the blest.  
We then will walk the streets of gold, And sing, "the half was never told."

### CHORUS.

Hap - py day! hap - py day! When storm and clouds shall pass away;

And thro' the part-ed skies a-bove, We'll see the face of Him we love.

Hap - py day! hap - py day! O hast - en on that hap-py day.

# THE Caribbean Watchman

Vol. 7

Cristobal, Canal Zone, Panama, October, 1909

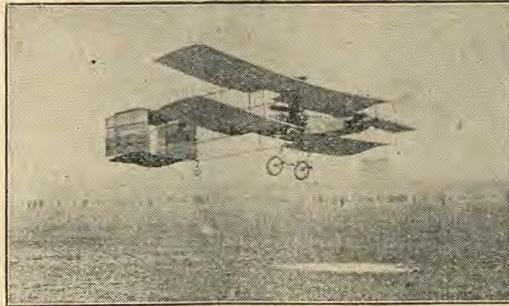
No. 8

## THE OUTLOOK

### A Week of Flying

At this time in Rheims, France, a week of aviation is taking place with races, endurance contests and all manner of ordeals to test the staying power and the speed of the various types of heavier than air machines. Bleriot, the Frenchman who recently crossed over the English channel, M. Farman a compatriot, together with three Frenchmen with Wright type machines and Glenn Curtiss of New York are among the contestants. To date the Wright machines have won the record on speed but are closely followed by Bleriot in his monoplane and Curtiss in his bi-plane. It is being confidently predicted that the next five years will see aeroplanes become as numerous as did automobiles in the same time

after introduction. Nor is there reason to doubt the outcome. When we look back and realize what these developments and many others would mean to our late ancestors, we are led to marvel at the extreme rapidity with which the world moves in the increase of knowledge (Dan. 12: 4) and are led to ask ourselves, "How long will it all go on before Jesus comes?" Of one thing we are confident, that solemn hour hastens.



Mr. Farman's Flying Machine.

### Roman Catholic Control of Literature

FROM an exchange we cull the following pertinent paragraph regarding the control Rome is gaining in Protestant lands. It says, "Are anti-Catholic books to be forbidden the mails on the ground that they are 'demoralizing' literature? According to a Catholic Journal of Philadelphia, Pa., this goal of Catholic effort has nearly been reached in Australia, as shown by the prohibition of ex-Priest Chiniquy's book, *The Priest, the Woman, and the Confessional*, from entry into that country. This action on the part of the Australian customs authorities is naturally creating a stir among Australian Protestants." This is not a new move on Rome's part but it is perhaps the most notable victory she

has won in Protestant lands in many years. She has long placed every book which speaks in the least disparagingly of the Catholic faith under ban, and to the best of her ability will so work upon each and every Protestant government as to obtain their recognition of the validity of that condemnation. Protestants stand on dangerous ground. The principles of liberty so long upheld and taught by them are rapidly being Romanized. Will they ever wake up to the danger?

### Recent World Upheavals

WE have had occasion to note during the past two months the number of earthquakes and disturbances which have taken place in all parts of the world within that time. Among the countries affected have been Mexico, Southern Italy, Portugal and Sumatra with their heavy earthquakes and the cyclones and hurricanes on land and sea. As the result of these storms hundreds of lives have been lost and millions in property damaged. Word comes also that the Gulf Stream, that ocean river which flows from the Gulf of Mexico up through the Atlantic, is flowing faster than at any time in its history. It is thought that this is due to the recent natural disturbances which have been world-wide. The earth waxes eth old like a garment. Nothing follows exactly as in the past but digressions are seen on every hand. What does it mean if not the nearness of the end?

### Recent Political Changes

AMONG the notable political changes that have taken place among the nations, one that has held the attention of the world perhaps more than others, has been the change of chancellors in the German Empire. Prince Von Buelow, the retiring chancellor has been in office longer than any chancellor since Bismarck and has had a very successful career and is considered by some as the equal of the Iron Chancellor himself. He retires on account of the difficulties over the Imperial Budget, and Dr. Bethmann-Hollweg has been appointed as his successor. The incoming chancellor is a student and has behind him a good record in the office which last he held under the old administration.

### The New American Tariff

AT last the tariff bill that has been before the congress of the United States for four months has been completed and signed by

the President. It does not, however, by any means fulfil the campaign pledges of the Republican party, and there is a strong sentiment among many of the American people against the manner of the revision as well as the final results. In a number of cases the duties have been reduced, but in still others the duties have been raised. However, as the raises are on the luxuries rather than the necessities of life, there is at the least one redeeming feature to the work. Among the portions of the measure that have received very favorable mention on the part of the people is the clause arranging for a tax on the incomes of corporations. But as the cartoons have aptly illustrated it, the consumer will be the sufferer in that the prices on all trust-made goods will be raised.

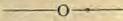
### Jamaica Again Suffers by Hurricane

RECENTLY the island of Jamaica was visited by the tail end of a West Indian hurricane and the banana crop of the eastern end of the island on the north side destroyed. It is reported that practically all the crop about Hope Bay and neighborhood is destroyed.

### The Cretan Situation Settled

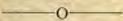
IT will be remembered by our readers that at the time Austria annexed the provinces of Bosnia and Herzegovina and the Bulgarian government was recognized as an independent state, the island of Crete declared its independence with a view to becoming finally a portion of the kingdom of Greece, with which they are allied closely by ties of blood. However, Turkey objected to the plan and placed her protest in the hands of the powers who were responsible for the maintenance of order in the island. The trouble was not settled, and during the last few weeks the Greek flag was hoisted on some of the public buildings. At this point the powers interfered owing to a short

peremptory note that Turkey sent to Greece wishing to know her intentions as regards Crete. Last week the sailors from the four warships of the protecting powers landed in Canea, and at once demanded the lowering of the Greek flag and threatened to take it down by force stating that they would hold the Cretans responsible for any bloodshed. The quieter natures in the ranks of the Cretans counselled yielding, which was done, and once more the powers are in charge of the island.



### In Behalf of the Bible Record

FROM time to time as students and scientific men search in the ruins of the ancient cities of the East, they come across records that confirm the records of the Bible and overthrow the reasonings of the wise men and those who doubt the plain teachings of the scriptures. A recent record is to the point. In Egypt there has been recently discovered a record of the seven years of plenty and the seven years of famine told about in the book of Genesis. The date given in the hieroglyphic record is 1700 B. C. or the exact year that the Bible gives as the time of the famine. Once more the Bible critics are at fault and the Bible is attested by the facts of history.



### The North Pole Reached

THE observatory at Brussels, Belgium, received word the first of September from Dr. Frederick A. Cook, the arctic explorer, stating that he had reached the north pole on the 21st of April, 1908. A few days after the receipt of this message, Dr. Cook arrived at Copenhagen, Denmark, where details of his trip were given. The Doctor sailed from Gloucester, Mass., U. S. A., on July 3, 1907, in company with Mr. J. R. Bradley, owner of the vessel in which they sailed. They landed during the latter part of August at Annatok, Greenland, and Mr. Bradley returned. Sometime was spent in

making preparations for the final dash to the pole, and then with only two Eskimo companions and twenty-six dogs the Doctor began his journey into the land of cold and "eternal loneliness."

The goal to which many explorers have been trying to reach since 1553 and for which no less than 750 lives have been lost, was reached on April 21, 1908, about nine months after Dr. Cook sailed from the United States. The American flag was planted, and after a stop of two days at the pole the return journey was begun. Much hardship was experience in making the return trip, which occupied more than a year. Some there are who are inclined to discredit Dr. Cook's claim, but he promises to place before the scientific and geographical societies of the world proofs and evidences of his claim, and says that he is willing to leave the matter to them to decide.

Within a week from the time word was received from Dr. Cook, Commander R. E. Peary sent word from the shores of Labrador that he was on his way back to civilization and claiming also to have been the first man to reach the pole. Commander Peary is one of those who discredit Dr. Cook's claims. Commander Peary sailed from New York on the steamer *Roosevelt* July 6, 1908, and claims to have reached the pole the following April, about one year after Dr. Cook's arrival.

The claims of these two well known explorers and scientists have opened up a heated controversy in some quarters, but the general opinion is that both men have reached the north pole and that Dr. Cook's claim to have been the first man to reach this goal of arctic explorers is correct. In Denmark great honors have been conferred upon Dr. Cook both by scientists and by royalty. By the time this paper reaches its readers both explorers will have arrived in New York where they will place their exploration data before competent judges. The world awaits with interest the outcome of the controversy.

## Editorial

### The Comforter

"If ye love me, keep my commandments, and I will pray the Father and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth in you and shall be in you."

It is a noticeable fact that wherever there is a promise of the Comforter or Holy Spirit to the church of Christ, there is associated with it the exhortation to obedience and the teaching that it cannot do its office work without the spirit of strict obedience being manifest. In the sixteenth chapter of John we read, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, (the transgression of the law; Jno. 3:4) and of righteousness (law keeping, Rom. 6:16) and of judgment." In this scripture there is no compromise, nothing short of obedience to God for the direct communication of His Holy Spirit with mankind. The Comforter is in the world not for the purpose of making man prominent before his fellowmen, not for any selfish purpose whatsoever, but to bring men to a knowledge of their own needy, sinful condition, to lead them in the way of righteousness and to prepare them for the judgment.

In the days of Israel the Lord, speaking to his people, said, "The law is no more; her prophets also find no vision from the Lord." Lam. 2:9. The prophets of old were led to speak by God through the Comforter or Holy Spirit. (See 2 Pet. 1:21.) When the law of God was lost sight of by Israel, then prophecy failed from among them and in their lives there was none of the divine guidance manifest. "The law is no more." In other words, the people had become so engrossed with the pleasures and lusts of this world that they had ceased to remember God's requirements and thought only of

their own ways. Such a condition brought to Israel the displeasure of God and the withdrawal of His Spirit's guidance among them. It will do the same to-day.

So long as men do, as fully as it has been their privilege to know, God's will as manifest in the Word, just so long will He send His Comforter to them to lead them in the way everlasting. "If ye keep my commandments," says the Saviour. In the time of men's ignorance God mercifully forgives, (Acts 17:30; 2 Cor. 8:12) but when a man knows what God's will is and refuses to obey, or if he has the privilege of knowing and refuses to learn, that man must meet the judgment of God, and to him God's Holy Spirit cannot make itself manifest. Jas. 4:17; Jno. 14:15, 16.

Many times men and women are led to believe that the Holy Spirit is teaching them, leading them, manifesting Himself through them, when in truth it is an entirely different power which is making itself manifest. They claim its power and yet withal reject some of the teachings of God's word. The Holy Spirit's office work is to lead men more and more fully to understand the Word of God in its entirety. It leads to a knowledge of truth. (Jno. 14:17; 15:26.) Christ has said, "Sanctify them through Thy truth, Thy word is truth." And again, as evidence of the inspiration of the old testament scriptures, "If ye believe not Moses and the prophets, neither will ye believe me for they testified of me." It is therefore evident that without a spirit willingly obedient to the teachings of God's word in its entirety, there cannot be an indwelling and supremely predominant Comforter leading to a knowledge and understanding of God's truth. "If ye be willing and obedient ye shall eat of the good of the land."

Without obedience we can neither be owned by Christ as his followers or directed by the Holy Spirit in our labor day by day. The Holy Spirit may strive with a man's soul, may produce impressions which will never be forgotten, may even commence its work in the heart, but should that man refuse to do his known duty and continue to reject God's teachings for his own way, the Holy Spirit will depart from his life and leave him to the power of the enemy. "Therefore by their fruits shall ye know them." If the Holy Spirit is in the heart it will produce obedience and a godly life.

# The Sabbath

## III.—Its Nature and History

FROM a study of the two preceding articles we find two points worthy of consideration :

1. The Sabbath day was not set apart for man because man needed rest, but God sanctified the day and hallowed it because that in it He rested from all His work, which He created and made. Gen. 2: 1-3; Ex. 20: 8-11. When God took His people by the hand and led them out of Egypt, and gave them His law to govern them, He placed the Sabbath commandment in the midst of this law, that it may be a sign to them that the God who gave that law, and required their obedience, was He who created the heavens and the earth. Ex. 31: 13, 17; Eze. 20: 12, 20.

2. At the present time we find the whole world keeping the first day of the week as a holy day; but when we look for the divine authority for the change, we find none. It is true that the first day is often mentioned in the New Testament; but never is it called the Sabbath, or Lord's Day, nor is there any intimation of sacredness being attached to it by a single word from either Christ or His apostles,

By these two statements we can see that Sunday does not rest upon divine authority, but upon the authority of another power. And this has been foretold by Daniel the prophet in the following words: "And he shall speak great words against the Most High, and *think to change times and laws*. And they shall be given into his hand until a time and times and the dividing of time."

Again, in the eighteenth chapter and twelfth verse the prophet says of the same power, "It cast down the truth to the ground; and it practiced and prospered."

The Sabbath is the truth of the Bible and is a part of God's law, as we have seen.

And the law has certainly been changed, and the truth cast down to the ground.

Can we find in history such a power who would think itself able to do such a thing? We answer, The Roman Catholic Church makes just such a claim, as the following quotations will show :

"Ques. How prove you that the church hath power to command feasts and holy days?"

Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feast days commanded by the same church." (Abridgment of Christian Doctrine p. 58.)

Here is a quotation from another catechism :

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

Ans. Had she not such power, she could not have done that in which all modern religionists agree with her: she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day; a change for which there is no scriptural authority." (Doctrinal Catechism, p. 251.)

The following from decretals of the popes, which is said to be the highest authority in the Roman Church, will be all our space will permit us to give although much more of the same kind might be given :

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man." (*Decretal de translat. Episcop. cap.*)

Any amount of this kind of evidence can

be given; for the church of Rome does not seek to hide the fact that she changed the Sabbath; but makes her boast of it, as evidence that she can exercise the power of God on earth. Thus, she has proved herself to be the man of sin spoken of by the Apostle Paul: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

The prophecy was that the little horn should think to change times and laws. The Catholic Church says, "I have power to change times, and to abrogate laws."

This they have done and cast the truth down to the ground. They claim the power to "dispense with all things, even the precepts of Christ" and so have fulfilled the words of Paul—"So that he as God sitteth in the temple of God, showing himself that he is God." But we notice that the prophecy says this power is to be given into his hand for a time, and times, and the dividing of time. Therefore it is very plain that the time would come, when the people of God would have an opportunity to return and raise up the truth which had been cast down to the ground. Such a reform was revealed to Isaiah on this very point of the Sabbath: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath; from doing thy pleasure on my holy day." Isa. 58: 12, 13.

John calls attention to the "remnant people," as those who "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Again, just before the coming of the Son

of Man on His throne of cloud, (Rev. 14: 17.) John sees this same people again and says, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12.

Nearly fifteen hundred years have passed since an apostate church laid its hand upon the law of God, seeking thereby to exalt herself. The time has fully come for the people of God to arise, and build the old waste places, to raise up the foundations of many generations. Dear reader, the time has come for such a message, and such a message is going to the world. Yes, its work is nearly finished. Will you have a part in God's closing message to the world to restore the Sabbath to its place in the ten commandments?

Again Isaiah saw in vision the children of God redeemed, and standing on the earth made new. Sin was past, and death was past; the redeemed had entered upon their reward, and were coming to the capital of this earth, of which John says: "And the city hath no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And the kings of the earth do bring their glory and honor into it, And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and the honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 23-27.

Then Isaiah says of this people, "From one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66: 23.

Dear reader, is your name written in the "Lamb's book of life"? And will you have a part with those who enter into the City? Then accept God's message for this time, and be among those who keep the commandments of God and have the testimony of Jesus Christ. May this be the happy lot of all those who read these lines. Amen.

H. C. GOODRICH.

# GENERAL ARTICLES

## This Time

This is a thrilling time ;  
Far-reaching questions, mighty in portent,  
Concern the mind of statesman and of sage ;  
The issues of the ages by consent  
Focus their climax on this last-day page.

This is an awful time ;  
Of blood and war and strife and secret shame ;  
The truth of God is turned into a lie ;  
In wrathful tones men despite do His name ;  
As rebels bold His government defy.

This is a needy time.  
Brave men are needed, loyal for the right,  
To stand for God and truth against sin and  
wrong,  
With courage bold to battle with their might,  
Till conflict fierce shall end in victor's song.

This is a weary time ;  
Sad hearts are loaded down with pain and care,  
The toils of earth in never-ceasing round  
Banish fond hope, the joys of life outwear ;  
In this old world but little rest is found.

This is a solemn time ;  
For now the Judge of earth and sea and sky,  
Upon His heavenly throne in lofty state,  
Holds solemn court, the sons of men to try ;  
On its decisions hangs their every fate.

This is a cheering time ;  
The signs of God point to the glorious day  
When He shall come whose right it is to reign ;  
Bright hope lights up the rugged, darkened way,  
That leads to morn from night, to joy from pain.

—Francis M. Wilcox.

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## Our Reasonable Service

BY MRS. E. G. WHITE

"I beseech you brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 13: 1.

IN the ancient Jewish service it was required that every sacrifice should be without blemish. We are God's workmanship; and we are "fearfully and wonderfully made." Ps. 139: 14. There are many who are educated in the sciences, and are familiar with the theory of the truth, who do not understand the laws that govern their own being. God has given us facilities and talents; and it is our duty, as His sons and daughters, to make the best use of them. If we weaken these powers of mind or body by wrong habits or indulgence of perverted appetite, it will be impossible for us to honor God as we should.

We meet intemperance everywhere. We see it on the cars, the steamboats, and wherever we go; and should ask ourselves what we are doing to rescue souls from the tempter's grasp. Satan is constantly on the alert to bring the race fully under his control. His strongest hold on man is through the appetite, and this he seeks to stimulate in every possible way. All natural excitants are harmful, and they cultivate the desire for liquor.

I appeal to parents to begin with their children, and give them a right education. Seek to bring them up so that they shall have moral stamina to resist the evil that surrounds them. The lesson of self-control must begin with the child in its mother's arms. It must learn to restrain passionate temper, to bring its will

into subjection, and to deny unhealthful cravings.

Teach your children to abhor stimulants. Do not place luxurious dishes before the children,—spiced foods, rich gravies, cakes, and pastries. This highly seasoned food irritates the stomach, and causes a craving for still stronger stimulants. Furthermore, children are allowed to eat between meals, and by the time they are twelve or fourteen years of age they are often confirmed dyspeptics.

Under the irritating influence of fiery spices, as well as that of strong drinks, the stomach becomes of a fiery red color. With the stomach in such a state, there is a craving for something more to meet the demands of the appetite, something stronger, and still stronger. Next you find your sons out on the street learning to smoke. It is a grievous lesson; it makes them deathly sick. Yet they press the matter through with a perseverance that would be praiseworthy in a better cause.

Tobacco weakens the brain, and paralyzes its fine sensibilities. Its use excites a thirst for drink, and in very many cases lays the foundation for the liquor habit. Its use is an inconvenient, expensive, unclean habit. The teachings of Christ, pointing to purity, self-denial, and temperance, all rebuke this defiling practise. When we think of the long fast that Jesus endured in the wilderness of temptation in order to break the power of appetite over man, we marvel that those who profess to be His followers can indulge in this habit. Is it for the glory of God for men to enfeeble the physical powers, confuse the brain, and yield the will to this narcotic poison? What right have they to mar the image of God?

A great responsibility rests upon us. We can not render to God true service unless we present our bodies a living sacrifice. No one can be justified in marring this wonderfully intricate organism. If we do this, not only do we suffer ourselves, but

the evil is transmitted to our children. Can we wonder that the children who have such a legacy do not fear God?

How often do we see boys not more than eight years old, or younger, using tobacco! If you speak to them about it, they say, "My father uses it, and if it does him good, it will me." They point to the minister or the Sunday-school superintendent, and say, "If such good men as these use it, surely I can." How can we expect anything else of the children, with their inherited tendencies, while the older ones set them such an example? God pity the poor slave to these indulgences!

Some urge that a man is not responsible for what he does under the influence of strong drink. When he places the cup to his lips, he makes himself responsible for all the deeds he commits while under its influence.

It is important that those who make and execute the laws of our great nation should have their faculties unclouded? What about the judges and jurors, in whose hands rests the disposing of human life, and whose decisions may condemn the innocent, or turn the criminal loose upon society? Do they not need to have full control of their mental powers? Are they temperate in their habits? If not, they are not fit for such responsible positions. When the appetites are perverted, the mental powers are weakened, and there is danger that men will not rule justly.

We can understand the value of the human soul only as we realize the greatness of the sacrifice made for its redemption. The word of God declares that we are not our own, that we are bought with a price. It is at an immense cost that we have been placed upon vantage ground, where we can find liberty from the bondage of sin wrought by the fall in Eden. Adam's sin plunged the race into hopeless misery; but by the sacrifice of the Son of God, a second probation was granted to man.

In the plan of redemption a way of escape

is provided for all who will avail themselves of it. God knew that it was impossible for man to overcome in his own strength, and He has provided help for him. How thankful we should be that a way is open for us, by which we can have access to the Father; that the gates are left ajar, so that beams of light from the glory within may shine upon those who will receive them!

Christ began the work of redemption just where the ruin began. His first test was on the same point where Adam failed. It was through temptation addressed to the appetite that Satan had overcome a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found one who was able to resist him, and he left the field of battle a conquered foe.

Jesus says, He "hath nothing in Me." John 14; 30. His victory is an assurance that we too may come off victors in our conflicts with the enemy. But it is not our heavenly Father's purpose to save us without an effort on our part to cooperate with Christ. We must act our part, and Divine Power, uniting with our effort, will bring victory.

Who will enter in through the gates into the city?—Not those who declare that they can not break the force of appetite. Christ has resisted the power of him who would hold us in bondage; though weakened by His long fast of forty days, He withstood temptation, and proved by this act that our cases are not helpless. I know that we can not obtain the victory alone, and how thankful we should be that we have a living Saviour, who is ready and willing to aid us!

Temptations to the indulgence of appetite possess a power which can be overcome only by the help that God can impart. But with every temptation we have the promise of God that there shall be a way of escape. Why, then, are so many overcome? It is because they do not put their trust in God. They do not avail themselves of the means provided for their safety. The excuses offered for the gratification of perverted appetite, are therefore of no weight with God.

We want a share in the eternal inheritance. We want a place in the city of God free from every impurity. All heaven is watching to see how we are fighting the battle against temptation. Let all who profess the name of Christ so walk before the world that they may teach by example as well as precept the principle of true living.

### Truth Never Dies

Truth never dies. The ages come and go;  
The mountains wear away; the seas retire;  
Destruction lays earth's mighty cities low  
And empires, states, and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies.

Though unreceived and scoffed at through the  
years;

Though made the butt of ridicule and jest;  
Though held aloft for mockery and jeers,  
Denied by those of transient power possessed,  
Insulted by the insolence of lies,  
Truth never dies.

Truth answers not; it does not take offence;  
But with a mighty silence bides its time  
As some great cliff that braves the elements,  
And lifts through all the storms its head  
sublime,

So truth, unmoved, its puny foes defies,  
And never dies.

—Selected.



# Is the End Near?—Historical Evidences

## DANIEL TWO

BY S. A. WELLMAN

### Introductory

**I**N placing before our readers the Biblical proofs of the nearness of the coming of Jesus the Christ, and the end of the world, it is our intention to commence our studies with the book of inspiration from the pen of Daniel the prophet. In it are recorded prophecies which outline in many phases the history of the world from the days of the prophet to the end of time with a wealth of detail and power which make the story one practically impossible of misconception. In our limited space we can give but a brief synopsis of these different prophecies, but in so doing we hope to make both the history and the prophecy plain and simple so that none will fail to comprehend the import of their teachings.

### The Place of Vision and the Personality of the Prophet

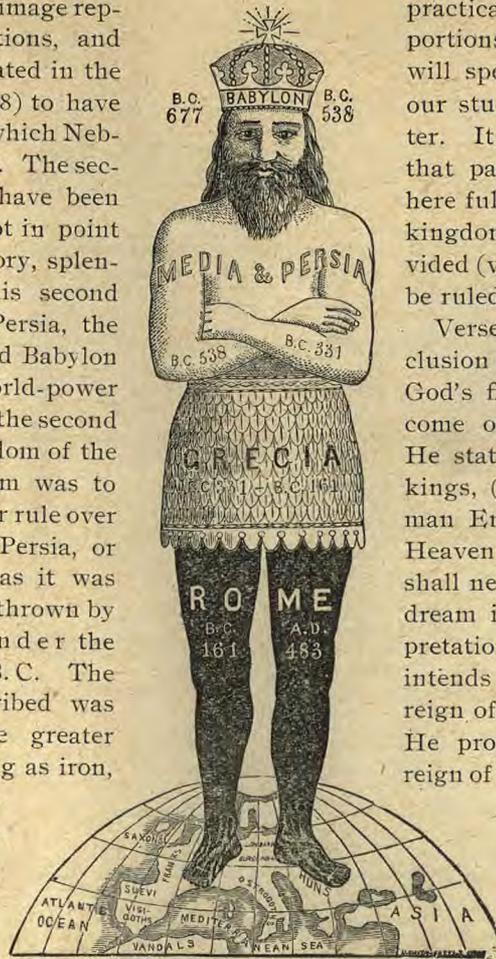
Daniel, a young man, together with three Hebrew captives of like station, had been taken by Nebuchadnezzar King of Babylon as captives to his capital city. Here they had been placed in the King's palace for education preparatory for his service. After the period of instruction, at the completion of which they had been found wiser and fairer in flesh than any of their fellows, owing to the nature of their diet and to their godly life as followers of the true God, and being under His divine guidance, they were introduced into the King's service as princes in the palace. As we enter upon the scene of the present study we find Nebuchadnezzar had been troubled with a dream which had come to him in the night season, (verse 1) and because of it he had become so troubled as not only to be awakened from sleep, but to

cause the assembling of his wise men to demand of them the making known not only of the interpretation, but of the dream itself, which had been forgotten. As the result of his demand, with which the wise men were unable to comply, an order was made for the destruction of all the soothsayers, astrologers, and wise men of Babylon. Strange to say, the first men to be sought out by the captain of the King's guard were Daniel and his fellows who had not, by some unfortunate circumstance been called into the first council of the wise men. At their request, they were allowed time for prayer to the God of heaven for the revelation of the vision and its interpretation; and at the entrance of the prophet Daniel into the presence of the king and his brief statement of the source of his knowledge and power, we introduce the vision. Said Daniel, "But as for me, this secret is not revealed to me for any wisdom I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Verse 30.

### The Vision

The vision which had awakened Nebuchadnezzar and which had been revealed to Daniel by the Lord is given in verses 31-35. The interpretation follows in the remaining portion of the chapter. The revelation made to Nebuchadnezzar placed before him a great image, terrible in form and feature. It was divided into four great parts of which the head was gold, the breast of silver, the belly and thighs of brass, and legs or iron. A peculiar feature of the last division was that the feet were part of iron and part of clay, showing, as stated in verses 42, 43, the divided condition of the latter years of the fourth kingdom.

The divisions of the image represented great nations, and the first division is stated in the interpretation (verse 38) to have been the nation over which Nebuchadnezzar was ruler. The second division was to have been inferior to the first, not in point of strength but in glory, splendor, and riches. This second kingdom was Medo-Persia, the nation which conquered Babylon and succeeded it to world-power in 538 B.C. Following the second or Medo-Persian kingdom of the vision, a third kingdom was to arise which should bear rule over all the earth. Medo-Persia, or the Persian kingdom as it was better known was overthrown by Grecia under Alexander the Great in the year 331 B.C. The fourth kingdom described was to have been for the greater part of its career strong as iron, to bear an iron rule over the earth, so that it should break in pieces and bruise the nations. This prophecy was fulfilled in the Roman Empire which conquered the divisions of Greece commencing in the year 161 B.C. Rome bore sway over the world till 538 A. D., when the inroads of barbarian tribes had so disintegrated the empire that it had



practically been divided into ten portions. Of these divisions we will speak more particularly in our study of the seventh chapter. It is here sufficient to say that part of the prophecy was here fulfilled which said that the kingdom (fourth) would be divided (verse 4) and that it should be ruled by kings. Verse 44.

Verse 44 brings us to the conclusion of the interpretation and God's final word as to the outcome of the world's conflicts. He states, "In the days of these kings, (the divisions of the Roman Empire) shall the God of Heaven set up a kingdom which shall never be destroyed." "The dream is certain and the interpretation thereof sure." God intends to bring an end to the reign of sin in this world. This He promises to do during the reign of the kingdoms into which

Rome was divided. Seven of those divisions still exist, but we are nearing the time God has appointed for setting up His everlasting kingdom. Our study next month will lead us to more definite fulfilments, showing where we are living in relation to these kingdoms and the setting up of God's kingdom.



# The Events at Christ's Second Coming

BY GEORGE F. ENOCH

**T**HE prophecies relating to Christ's first advent were literally fulfilled. With great pleasure and wonder the careful Bible student now reads them, tracing their exact fulfilment in every detail of the earthly life of our Saviour. The prophecies relating to our Saviour's second advent are just as literal and will be as exactly fulfilled in every detail. Yet there are many who study with great interest and profit those prophecies relating to the former, whose fulfilment is now a matter of history, who regard those relating to the second advent either as impossible of comprehension, or spiritualize them away.

To us who are standing on the verge of their fulfilment, of what deep moment, what living interest are those delineations of things to come—events for which, during the long dark night of sin, all God's children have watched, waited and prayed. And now, just before the final crisis, how diligently should we study these prophecies, becoming familiar with their every detail, lest like the Jews at the first advent, we find ourselves among the rejectors of God's mercy, while we are flattering ourselves that we are fulfilling his will.

## A Special Partial Resurrection.

The Bible tells us of two general resurrections, which are denominated the *first* and *second* resurrections. The one is the resurrection of the just, the other the resurrection of the unjust. The first comes at the beginning of the thousand years and the second at its close. Jno. 5: 28, 29; Acts. 24: 15; Rev. 20: 5, 6. But others have been raised before these, the great resurrections of the plan of salvation. Among such, the one at the time our Saviour was raised (see Matt. 27: 52, 53) and the one spoken of in Daniel 12: 2 immediately preceding the second advent

are the only ones in which any number of people are involved. The first of these was of the saints to furnish with a multitude of willing captives our Saviour's triumphant entry into the city of God at the time of His ascension, (Eph. 4: 8; margin) and to assist Him in His mediatorial work during the time that He is officiating as our High Priest. (Rev. 4: 6-11; 5: 8-10.) The special partial resurrection of Dan. 12: 2 can be neither the first or the second resurrections, for in it some are raised "to everlasting life and some to everlasting contempt." It involves some of both righteous and wicked but not all. In the first resurrection only the blessed and holy come forth; in the second the remainder of the dead, or the wicked; and in the two resurrections all who sleep in the dust. In this partial resurrection foretold by Daniel, the high priest who sat on the judgment-seat condemning the One Uncondemned and those who pierced Him on the tree will be raised to see Him as King of Kings and Lord of Lords. See Matt. 26: 64; Rev. 1: 7. Also some who have died under the sealing message of Rev. 14: 6-12; 7: 4-1; 14: 13.

## He Comes on a Cloud.

When Jesus left the earth for heaven "a cloud received Him out of their sight." "He shall also come in like manner." Acts. 1: 9-11. Accordingly we read in the description of His coming. "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown and in His hand a sharp sickle . . . . and He thrust in his sickle on the earth, and it was reaped." Rev. 14: 14, 15. Behold, He cometh with clouds and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

### He Comes with Great Power and Glory.

From the beginning of this world's history no such glorious event has ever before been witnessed. Its splendor outshines the sun. The "clouds" on which our Saviour comes are not mere clouds of mist such as float in our atmosphere but clouds of glory caused by the shining splendor of the heavenly host, for "He shall come in His own glory and in His Father's and of the heavenly angels." Luke 9:26; Matt. 24:26, 27; Mark 13:26; 14:62. This is the most glorious combination possible in our universe. The majesty of this coming, and the summons of Jehovah to all the inhabitants of the earth are recorded in the fiftieth Psalm.

Ever since sin originated with Lucifer it has been the studied plan of the one who rebelled against God to accuse God of injustice. The history of his sad rebellion has been the hour of God's judgment. The seed in the hand of Satan produced the ripened fruit of sin, disease and death and reached its climax in the malignant hatred which put to death the innocent, spotless Son of God on Calvary's tree. God's character has been vindicated in the gift of His Son, the manifestation of the attribute of Grace before unknown to the universe. Now when the time has come to close the controversy God himself comes in power and glory.

God speaks. His words roll round the earth "from the rising of the sun to the going down thereof." Jehovah has come. He no longer enshrouds his majesty in silence. He calls for His saints in full view of all heaven above. "The heavens declare His righteousness." There in the very heavens is revealed that law of righteousness which was originally placed in the heart of man. But through sin it was well-nigh effaced therefrom. That the knowledge of it might not be lost to the world, God came down on Mount Sinai and wrote it with His own finger on enduring stone, after speaking it with His own lips. Thus He preserved the knowledge of it until the seed came, in whose heart it was fully engraved. Through the new covenant promise God writes this law in the hearts of all who submit to Him. But the majority have refused to submit

themselves to God, and in the final struggle that closes the controversy, the warfare will be waged around the precepts of His law. Now God vindicates His law and these who have stood loyal to him.

(To be continued)

## Bible Reading

### Are You Sowing to the Flesh ?

1. *What eternal law of moral conduct is continually demonstrated in nature ?*

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7. "To every seed his own body." 1 Cor. 15:38.

2. *What shall he reap who sows to the flesh ?*

"He that soweth to the flesh shall of the flesh reap corruption." Gal. 6:8.

3. *To what is the flesh contrary ?*

"For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5:17. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

4. *What are the works of the flesh ?*

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

5. *What will be the result of such sowing ?*

"They which do such things shall not inherit the kingdom of God." Gal. 5:21. "He that soweth to the flesh shall of the flesh reap corruption." Gal. 6: "To be carnally minded [fleshly minded] is death." Rom. 8:6.

6. *In this respect, what does a man truly do ?*

"They eat of the fruit of their own ways" and are "filled with their own devices," Prov. 1:51. "The backslider in heart shall be filled with his own ways." Prov. 14:14. "He that soweth iniquity shall reap vanity [nothingness, death]." Prov. 22:8. "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto My words, nor to My law, but rejected it." Jer. 6:19.

7. *That we may be saved from such a fate, what faithful warning does God give us ?*

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

# HOME AND HEALTH

## After the Storm

There is a peace that cometh after sorrow,  
Of hope surrendered, not of hope fulfilled;  
A peace that looketh not upon to-morrow,  
But calmly on the tempest that is stilled.

A peace that lives, not now in joy's excesses,  
Nor in the happy life of love secure,  
But in th' unerring strength the heart possesses,  
Of conflicts won while learning to endure,

A peace there is in sacrifice secluded,  
A life subdued, from will and passion free;  
'Tis not the peace that over Eden brooded,  
But that which triumphed in Gethsemane.

*Selected.*

## Guided and Guarded

BY GRACE L. THOMAS

CONSTANCE, where's the box of coins? O, yes, of course I know, but I just asked because—well—no use of keeping them any longer. I think I'll get a big piece of money for them,—s'pose enough to buy mother a wheel-chair?"

The daughter crept close to her father.

"You don't suppose, Daddy, we could get enough to buy one with cushion wheels—one that sounds just like a cat walking?"

"We'll see," and the two arranged the pile of rare coins on the table.

Constance, or "Toots," as her father often called her, took a lingering look before they were ready to go in her father's big pocket. She had since a baby, on special occasions, played with them, but if they could purchase a wheel-chair for mother, why, there was no temptation to keep them.

Mr. Neils started out with his dinner-pail and the precious box, and the last "Toots" said was, "My, won't mama get well fast when I wheel her out in the sunshine! And we won't tell her a word, but when she comes from the hospital, we will have it all ready."

The day was not long to the little daughter, and supper was all ready at six o'clock, so she sat down to wait. At half-past six she began to get anxious and walked to the door, then out to the supper-table, then back to the window.

At seven, no daddy yet, and then a happy thought dispelled the gloom—of course her father must have gone to look at the chair, although he had said they would go together that very evening,—or maybe the man who was to buy the coins was delayed.

Eight o'clock, eight-thirty, then nine, and Constance wept softly to herself, "What can keep him so late?" For some moments she sat straining her gaze into the darkness, watching the flickering lights in the neighboring houses and flats, then,—ah! she heard his step. At last all the suspense, all those moments that seemed an hour each, would be past, and her father would tell her all about it, and the wheel-chair,—what if he had brought it with him!

She opened the door almost expecting to see its big, soft wheels, and gave a little sobbing, "Daddy," then stopped.

"Y-e-es, w-e-'r-e go-ing t-to g-e-t the wh-e-el-ch-air, and he-r-e's Too-t-sie. I've b-e-en l-ook-ing f-for yo-u a-n-d—"

Constance guided his unsteady footsteps into the house. She knew only too well what had kept him. It had been a year since she had turned faint at that strong odor; a year since her father had signed the pledge, and she had nearly forgotten there need be any fear.

The home was so cozy, and they were warm, and she even had a pretty red dress hanging in her room, all new. Then, too, the mother had been at the hospital and was soon coming home stronger than ever before, but—

"I've waited so long, Daddy. I thought

you'd maybe bring the wheel-chair. Did you go to work to-day?"

"Y-e-s, I did, a-n-d he g-g-ave m-e a-l-l th-at," and he looked fruitlessly in his empty pockets.

"Can't you remember—where did you go after work?"

"I c-a-me h-o-me with th-em, a-n-d st-op-ted f-o-r j-ust o-ne g-lass, T-oot-sie—just o-ne."

Tears was streaming down the child's face. "O! its awful—no chair for mama, and you've spent all the money."

"N-o-w d-on't c-r-y; I k-now the fl-oor is go-i-n-g 'r-ou-nd, bu-t we're a-l-l right."

"It's your own brain, Daddy, that's going 'round. O, dear! O, dear! it's Satan did it." Then to herself, "But anyway, Daddy isn't ever ugly like Joe's father or Willy Sim's."

She left her father, overcome by the liquor, and stole into her own little room.

Constance was only a child, yet she realized keenly what had happened. Like many other children in large cities, yes, and small ones, poverty through the past years had robbed her of childishness; but the gentle influence of her frail mother had softened the nature that otherwise would have been harsh.

She knelt by her bed partly from habit and partly from a sense of utter loneliness; clinching her fists she said, "God is too busy to care for us any more. There isn't angels enough to go 'round. Papa's has left, and—" but it was too terrible to think that she, too, was without her guardian angel, so she talked brokenly, "Dear angel, fly quickly to Jesus and tell Him about papa. He's sold the coins, and mama can't have no wheel-chair. Ask him if He knows of any one that can spare an angel for papa till mama gets well."

### Caring for Baby's Eyes

*American Motherhood* says, "Now for the baby's sore eyes. Boil some old linen handkerchiefs, cut them into small pieces

an inch and a half square, dissolve a tea-spoonful of boracic acid in a pint of water, and put this solution into a bottle and cork it up. Every morning strain some of this water into a teacup, then with one piece of the soft linen wash one eye, throw the linen away, and take a new piece of linen for the other eye; never use the same piece for both eyes, but immediately burn the piece used. Use tepid water, and do not rub the eyes.

"If you are obliged to use hard water for baby's baths, soften it with a pinch of borax, or, if there is a breaking out on any part of his body, add boiled starch to his bath, or put two tablespoonfuls of oatmeal in a piece of cheese-cloth, and squeeze that in the bath water until it looks milky. This is one of the best things for eruption or chafing."

The baby's bath towels should be soft and absorptive, and the little body should be patted dry, rather than rubbed. Only the purest soap should be used, if any, in the bath. No scented soap should be tolerated. If the baby is kept clean, with close attention to its clothing, it has an aroma of its own that is more agreeable than any perfumery; but if you must use an odor, the scent of lavender is at once refreshing and clean-smelling, and may be obtained by packing dried lavender blossoms among the baby's linen.—*Selected.*

THE best motto for a long march is, "Don't grumble. Plug on." You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers, has little else that he can do. He is a cheap-jack, crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open down. Keep a clean body and a clean mind.—*Sir Frederic Treves.*

# MISSIONS

## How Madagascar Received the Gospel

THE story of missions in Madagascar begins with a dream. One night, early in the last century, Dr. Phillips, the godly principal of a theological school in Cardiganshire, Wales, after reading much about Madagascar, had such a vivid dream of the great island lying in heathen darkness that he related it next morning to his school. "Now, who will go as a missionary to Madagascar?" he asked abruptly at the close.

"I will go!" rang out the voice of David Jones, without a moment's hesitation. "And I will go!" came almost as quickly from the lips of Thomas Bevan.

As the London Mission Society had long been desirous of establishing a mission in Madagascar, the offer of these young Welshmen was gladly accepted, and in 1818 they left England, each accompanied by a wife and baby. Landing at Mauritius, the wives and babies were left there while the two young men made a preliminary visit to Madagascar.

Two months later, on October 13, 1818, David Jones and his family landed at Tamatave, the principal seaport of Madagascar, and, unaware of the deadly climate of the lowlands along the coast, began work at Andevorante. The rainy season was coming on, which added to the danger, and ere long the entire family was stricken with the dread Malagasy fever. Early in January, 1819, when the Bevans arrived, they were met by the appalling news that Mrs. Jones and the baby were dead and Mr. Jones not expected to recover. Very soon they, too, fell a prey to the fever, the baby dying on January 24th, the father on January 31st, and the mother on February 3rd. Thus, in less than two months, five of the little party passed away, leaving the one survivor at the very gates of death.

But David Jones did not die. Going to

Mauritius to recruit his strength, he returned to Madagascar in September, 1820, this time to begin work in Antananarivo, the capital, on the highlands in the interior where the climate is not so trying.

Arriving in Antananarivo on October 3, he found the king, Radama I, ready to receive any number of English missionaries, provided skilled artisans came with them to teach his people to be "good workmen as well as good Christians." To this the London Mission Society wisely gave heed and of the fourteen men sent out in the first eight years, no less than eight were pious working men, skilled in carpentry, weaving, blacksmithing, and printing. Chief among them was James Cameron, whose great practical ability won him the lasting regard of the people.

In 1821 David Jones was gladdened by the arrival of David Griffiths, another young Welshman from Dr. Phillips' school. Together they reduced the language to writing, began the work of translating the Bible and other Christian books, and opened schools to teach the people how to read. As time went by, and reinforcements came, the mission grew and prospered. Though for eleven long years no converts were baptized, there were many whose faces were turning toward the light.

There were, of course, many discouragements to be faced. The people were deeply sunk in heathenism, and Radama I, though a capable and progressive ruler, was a cruel and despotic one. When the Gospel by Matthew was completed, a copy was sent to the king. It was read to him by a young Malagasy noble, who had been taught in the mission schools, but he showed no interest in it until the story of the crucifixion was reached. "Crucifixion—what is that?" he asked. On being told, he said: "That is a capital mode of punishment. I shall use it hereafter"; and calling the head carpenter he ordered a number of crosses to be made. Such was his reception of the matchless story that has melted hearts throughout the world.—*Miss Belle M. Braine, in Missionary Review.*

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Editor . . . . . S. A. Wellman,

Contributors:

P. Giddings, H. C. Goodrich

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WITHOUT going too carefully into statistics, it is safe to say that out of every one hundred adults about ninety-nine have had, at one time or another, a more or less definite notion of going into poultry raising as the surest means of acquiring wealth quickly and easily. With most persons, of course, these imaginations never got beyond the hopeful stage, and to this is due, no doubt, the persistence of the cheerful fiction that the laying of golden eggs is the delight of the barn-yard fowl.

A careful canvass of the list of millionaires of New York fails, however, to reveal one who made his first hundred thousand in the operation of a "chicken ranch," although several, after reaching the seven-figure class, have gone into the raising of chickens, and conducted their operations along that line with about the profit shown by their automobiles and yachts.

Nothing is easier than to sit down and figure how many per cent. a year may be realized on biddy if, after being purchased in the open market for fifty cents, she conscientiously lays her owner one egg a day, worth two cents on an average the year round. Not having the holiday habit, and with no scruples against working on Sunday, she may be expected to pay for herself about once a month. Figuring from these premises, it appears that the profits on an investment of a few thousand dollars would make the yield from a corner in the wheat market look commonplace; and, inasmuch as every one knows some one who reads in the paper about a man who made a large fortune out of the chicken business, it is perhaps to be wondered at that the number of poultry raisers does not increase at the rate of several million a year. . . .

It is well for the hopeful would-be poultryman to bear in mind that the hen is a stubborn fowl, who keeps her eyes on the market reports and resolutely refuses to lay more than one egg a week when the price is high, doing her best work only when the price gets under twenty cents a dozen.—*N. Y. Tribune.*

SYMMETRICAL system is beautiful; a theory that is logical and consistent is admirable. These are found in the Christian religion: but received without the experience constitute dead formalism. Christianity is a personal, living experience.—*Sojourner.*

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