

THE TESTIMONY OF THE CENTURIES.

CARIBBEAN WATCHMAN



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

Vol. II.—No. 5.]

Port-of-Spain and Kingston, October, 1903.

[Price 3 Cents.



BIRDS.

*Birds, Birds! ye are beautiful things,
With your earth treading feet and your cloud cleaving wings;
Where shall man wander, and where shall he dwell,
Beautiful birds, that ye come not as well.*

*Ye have nests on the mountain all rugged and stark,
Ye have nests in the forest all tangled and dark;
Ye build and ye brood 'neath the cottagers' eaves,
And ye sleep on the sod 'mid the bonnie green leaves;
Ye hide in the heather, ye lurk in the brake,
Ye dive in the sweet flags that shadow the lake;
Ye skim where the stream parts the orchard-decked land,
Ye dance where the foam sweeps the desolate land.*

*Beautiful creatures of freedom and light!
Oh! where is the eye that groweth not bright
As it watches you trimming your soft glossy coats,
Swelling your bosoms and ruffling your throats?*

—Eliza Cook.

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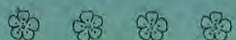
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THE STORES.

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

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Who Is My Neighbor?

LUKE X., 25-37.

THE parable of the good Samaritan was called forth by a question put to Christ by a doctor of the law. As the Saviour was teaching “a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?” Jesus required the answer from the questioner himself. “What is written in the law?” He asked, “how readest thou?” The Jews still accused Jesus of lightly regarding the law given from Sinai, but He turned the question of salvation upon the keeping of God’s commandments.

The lawyer said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.”

“Thou hast answered right,” Christ said, “this do and thou shalt live.” In His teaching He ever presented the law as a divine unity, showing it is impossible to keep one precept and break another; for the same principle runs through all. Man’s destiny will be determined by his obedience to the whole law.

Christ knew that no one could obey the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can we keep the law. Belief in the propitiation for sin enables fallen man to love God with his whole heart and his neighbour as himself.

The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ’s searching words, but instead of confessing his sin, he tried to excuse it. Rather than acknowledge the truth, he endeavored to show how difficult of fulfilment the commandment is. Thus he

hoped both to parry conviction, and vindicate himself in the eyes of the people. The Saviour’s words had shown that his question was needless, since he was able to answer it himself. Yet he put another question, saying, “Who is my neighbor?”



Again Christ refused to be drawn into controversy. He answered the question by relating an incident, the memory of which was fresh in the minds of His hearers. “A certain man” He said, “went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him,

and departed leaving him half dead.”

In journeying from Jerusalem to Jericho the traveller had to pass through a portion of the wilderness of Judea. The road led down a wild rocky ravine, which was infested with robbers and was often the scene of violence. It was here that

the traveller was attacked, stripped of all that was valuable, and left half dead by the wayside. As he lay thus, a priest came that way; he saw the man lying wounded and bruised, weltering in his own blood; but he left him without rendering him any assistance. He “passed by on the other side.” Then a Levite appeared, curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way, so that he would have not seen the wounded man. He persuaded himself that the case was no concern of his, and he too “passed by on the other side.”

But a Samaritan travelling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness, he ministered to the wounded man. “When he saw him, he had compassion on him and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed he took out twopence and gave them to the host and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.” The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the priest and Levite, but in spirit and works he proved himself to be in harmony with God.

In giving this lesson Christ presented

the principles of the law in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners could find no opportunity to cavil. The lawyer found in the lesson nothing he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three thinkest thou, was neighbor unto him that fell among thieves?" he answered, "he that shewed mercy on him."

"Then said Jesus unto him, Go and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way; Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness.

No distinction on account of nationality, race, or caste is recognized by God. By this parable he shows that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. God is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by his precious blood. Gal. iii., 28; Eph. ii., 13.

Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor. "Freely ye have received" Christ says, "freely give." Matt. x., 8.

All around us are poor tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden his followers receive as a trust from God. Too often these are passed by with neglect. They may be ragged, uncouth, and seemingly in every way unattractive; yet they are God's property. They are bought with a price, and they are as precious in His sight as we are. They are members of God's great household, and Christians as His stewards are responsible for them. "Their souls," He says, "will I require at thine hand."

Sin is the greatest of all evils, and it is ours to pity and help the sinner. But not all can be reached in the same way.

There are many who hide the soul-hunger. These will be greatly helped by a tender word or a kind remembrance. There are others who are in the greatest need but, yet they know it not. They do not realize the terrible destitution of the soul. Many of these can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of your unselfish-love, it will be easier for them to believe in the love of Christ.

There are many who err, and feel their shame and their folly. They look upon their mistakes and errors until they are driven to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand then be held out to him as was the Elder Brother's hand to sinking Peter. Speak to him hopeful words, words that will establish confidence and awaken love.

Thy brother sick in spirit, needs thee, as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his bitter need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we are comforted of God. 2 Cor. i., 4.

It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity and never hear the cry for help. He needs to clasp a hand that is warm, to trust in a heart that is full of tenderness. Keep his mind stayed upon the thought of a divine presence ever before him, ever looking on him with pitiful love. Bid him think of a Father's heart that grieves over sin, of a Father's hand stretched out still, of a Father's voice saying, "Let him take hold of my strength, that he may make peace with me, and he shall make peace." Is. xxvii., 5.

MRS. E. G. WHITE.



The Sinner's Delusion.

THE majority of the unconverted, if not all, are misled by the supposition that in accepting Christ the sinner must forego all enjoyment and happiness in this life, and live simply for the life to come. To become a Christian they suppose necessitates the wearing of a "long face," the living of a secluded, monastical life, and the saying of long-drawn-out prayers.

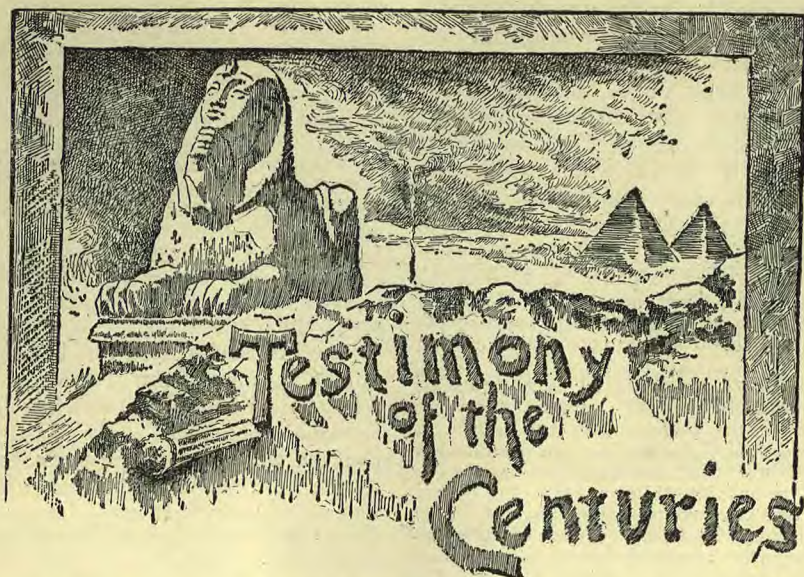
Such vagaries as these are nothing more nor less than deceptions of Satan. True to his unsurpassed craftiness, he seeks to portray before the vision of the unconverted an uninviting narrowness, or bondage, on the part of the children of God, which, in reality, can only be equalled by the benighted lives of his own followers. In other words, he endeavours to prevent souls from accepting Christ as their Saviour and Helper by leading them to believe that they would find little or no happiness in the life of a Christian, as they would be deprived of certain so-called "pleasures," which they now believe themselves to be enjoying.

O that these sin-burdened souls might have a realization of the fact that, even if there were no reward beyond, the happiness to be gained here in this world by living a Christlike life is worth infinitely more than anything that they can possibly enjoy outside of Christ and his completeness. But no one can tell what the life of a Christian is until he lives it. "The peace that passeth all understanding" is not to be merely talked about and thought of; *to be realized it must be experienced*, and the experience comes alone from a full and unreserved conversion of the heart to Christ.

The happiness which the Saviour gives is perfect. It is substantial and lasting, while that of the world is superficial and as changing as the wind that blows. The seeker of this world's pleasures knows not the real meaning of the word "happiness," for in the wake of these pleasures lies an unsatisfied longing that he can not overcome. They are followed by disappointments, blighted hopes, heartaches, bitterness, and anguish. He knows nothing of the joy, comfort and blessed peace which is experienced by one whose life is hid with Christ in God.

Outside of Christ there can be no genuine or permanent happiness, as he is the Source from which all true happiness springs. The happiness which Satan gives is but a visionary delusion, for, in the words of another: "No one in earth or heaven can bestow upon others that of which he himself is not possessed. No one can bestow happiness upon others when he does not have it himself. This is the reason that there is no real joy in the things of this world. Satan himself can not make people really happy. Can we suppose for an instant that Satan is a happy being? Can he who was once in heaven, very near the throne of God; who, loving self supremely, become puffed up with his beauty; who was cast out of heaven, and became so filled with hatred that he caused the death of the Son of God—can he be a happy being?—Impossible." If we wish to be happy, we must seek happiness where it is to be found, and not where there is confusion, discord, and strife.

B. LYTTON LEIGH.



"This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. xiv., 26-27.

ALTHOUGH it is interesting to study the great lines of prophecy which show the rise of the successive empires and kingdoms of the world, it is no less interesting to study the prophecies concerning individual nations and particular cities. In all of them God has borne witness of himself, of his power and his wisdom: but the history of Tyre is remarkable in its fulfillment of prophecy.

Tyre, "whose antiquity is of ancient days" (Isa. xxiii., 7), was founded by a colony from Sidon (verse 12), about twenty-five miles south of the mother city on the eastern coast of the Mediterranean Sea. It was "planted in a pleasant place" (Hosea ix., 13), and in the days of Isaiah, 715 B.C., she was "the crowning city," "a mart of nations," and her merchants were princes, and her "traffickers" were "the honourable of the earth."

The builders of Tyre were so accomplished that they are said to "have perfected her beauty."

Because of the multitude of all kind of riches, and the multitude of the wares of her own making. All peoples came to trade in her markets. See Ezekiel xxvii.

And yet for all this, she coveted more. As though this was not enough, she envied Jerusalem the trade that passed through her gates; and when Jerusalem was destroyed by Nebuchadnezzar, Tyre rejoiced and exultingly exclaimed, "Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste." Eze. xxvi., 2. Then it was that Ezekiel uttered the following prophecy concerning Tyre:—

"Therefore thus saith the Lord God: Behold, I am against thee O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in

the midst of thee; for I have spoken it, saith the Lord God. . . . For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground." Eze. xxvi., 3-11.

When this prophecy was spoken, Ezekiel was at Babylon, and Nebuchadnezzar had just completed the destruction of Jerusalem, B.C. 587. Soon afterward Nebuchadnezzar invaded Phenicia, and all the towns hastily submitted, except Tyre, which made such a stout resistance that it required of the armies of Nebuchadnezzar a siege of thirteen years, from 585, to take. The main part of the city was on the mainland, but on an island about a half mile from the mainland, there was the temple of the chief god of the Tyrians, and there was a considerable settlement on the island also. Although the siege lasted so long, and was so persistently pressed that by the continuous wearing of the helmet "every head was made bald," and by the constant working of the battering-rams "every shoulder was peeled," yet the city was finally utterly ruined. And although they at last acknowledged the authority of Nebuchadnezzar, "Yet he had no wages, nor his army, for Tyrus, for the service that he had served against it" (Eze. xxix., 18), because the remnant of the people removed with all their valuables to the island. By the work of Nebuchadnezzar there was fulfilled that part of the prophecy which

said that they should destroy the walls and break down the towers, and that with the hoofs of their horses they should tread down all her streets; but there were yet two important statements unfulfilled; these were: (1) "I will also scrape her dust from her, and make her like the top of a rock;" (2) "and they shall lay thy stones and thy timber and thy dust in the midst of the water." This part of the prophecy, however, was as perfectly fulfilled as was the other, and it was accomplished in this way:—

After its destruction by Nebuchadnezzar, the Tyrians rebuilt the city, but they rebuilt it on the island instead of on the mainland, and left the old city lying in its ruins. The new city in the course of time regained much of the glory that had so exalted the old, and one of her principal articles of traffic was fish, for when Nehemiah was rebuilding Jerusalem, B.C. 445, he says: "There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." Neh. xiii., 16. It was built very strong, being "completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height not less than a hundred and fifty feet." Thus it stood, a mighty city, when, in 332 B.C., Alexander the Great, in his course of conquest, was compelled also to besiege it, or leave behind him a most powerful enemy. He determined to take the city, and accordingly began "one of the most remarkable sieges ever recorded," which lasted seven months. When Alexander determined to besiege the city he had no fleet, and as the city lay wholly on an island nearly a half a mile from the mainland, with the water eighteen feet deep, the prospect of his taking it would seem to have been not the most promising; nevertheless he began the work at once.

His first move was to build a solid mole two hundred feet broad from the mainland to the wall of the city, and, says Grote, "he had stones in abundance" from Old Tyre, for the work. And here was the perfect literal fulfillment of the prophecy, spoken more than two hundred and fifty years before, that "they shall lay thy stones and thy timber and thy dust in the midst of the water:" for to make that mole the troops of Alexander the Great did literally lay the stones and the timber and the dust of Old Tyre in the midst of the water.

Nor was that all, for the prophecy had also said that they should "scrape her dust from her, and make her like the top of a rock." There was abundance of material there to have made the mole as first designed, only two hundred feet broad, without any very close scraping, if all had gone well. But the channel was exposed to the full blast of the wind, and the work was often broken by the heavy waves. Besides

this, as soon as the Tyrians began to see that the enterprise really threatened them, they applied all their power and ingenuity to defeat it by annoying the builders, burning the timbers, and breaking down the mole and scattering the stones in the water. And when, even against all these hindrances, the mole had been carried almost to the city wall, on a stormy day the Tyrians, pouring out their whole naval force in ships and little boats of all kinds, drove a great fire-ship loaded with the most combustible materials against the two great protective towers that defended the advancing mole, setting them on fire, while at the same time every Tyrian that could get in a damaging blow at the mole itself did so. They burnt the towers, drove off the workmen, tore out the woodwork that held the mole together, and the waves being dashed against it, the greater part of the structure was broken to pieces and sank in the sea.

It then became necessary to begin the mole nearly new, but, nothing daunted, Alexander at once set to work not only to rebuild the mole, but to make it broader and stronger than before. Of course the work that had been destroyed formed a good foundation upon which to make the new one both broader and stronger. But every reverse made it necessary to have more stones and especially more dust, and so it came about that in the very nature of the case the builders were compelled to literally "scrape" the dust from Old Tyre, and at the last to leave her "like the top of a rock."

But even yet there was one more word of prophecy unfulfilled: "Thou shalt be a place to spread nets upon," and it is evident that this refers to the city on the island rather than to that on the mainland, for another passage says, "It shall be a place for the spreading of nets *in the midst of the sea.*" Eze. xxvi., 14, 5. This was not fulfilled by the capture of the city by Alexander. Although he took the city he did not destroy it, and although Alexander sold many of the people into slavery, yet the place was soon re-peopled, and regained much prosperity. Under Roman rule Tyre was a free city till the reign of Augustus, who for seditious conduct deprived her of this liberty. At that time she is described by Strabo as a city of great wealth, which was chiefly derived from dyeing and selling the Tyrian purple. He also says that the houses consisted of many stories, even of more than in the houses of Rome. It is often mentioned in the Gospels, and there was a company of Christians there with whom Paul stayed a week as he made his last journey to Jerusalem. Acts xxi., 3-4. The number of Christians multiplied till Tyre became the seat of a bishop in the second century. And in the fourth century Jerome called it the noblest and most beautiful city of Phenicia, and wondered

at what seemed to be the non-fulfillment of the prophecy that pronounced its desolation. In the time of the crusades it sustained a long siege, and was taken in 1124, and was made an archbishopric; but from the conquest of Syria by Selim I, A.D. 1516, its decline was rapid, and soon its ruin became complete.

And in 1838 Dr. Robinson spent a Sunday there, and wrote of it thus:—

"I continued my walk along the shore of the peninsula [formed by the mole of Alexander the Great], part of which is now unoccupied, except as a place to spread nets upon, musing upon the pride and fall of ancient Tyre. Here was the little isle once covered by her palaces, and surrounded by her fleets; but alas! thy riches and thy fame, thy merchandise, thy mariners, and thy pilots, thy chalkers and the occupiers of thy merchandise that were in thee—where are they? Tyre has indeed become like the top of a rock. The sole tokens of her ancient splendour—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars—lie broken and strewed beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site, present no contradiction of the dread decree, 'Thou shalt be built no more.'"

And those who have visited it since "all concur in the account of its general aspect of desolation."

Thus the word uttered by Ezekiel two thousand four hundred and seventy-four years ago, concerning Tyre, has been completely and literally fulfilled. Ezekiel said that they should break down her walls and destroy her pleasant palaces. Fifteen years afterward it was done. Ezekiel said they should lay her stones and her timber and her dust in the midst of the water, and they should scrape her dust from her, and make her like the top of a rock. Two hundred and fifty-five years afterward it was done. Although the city was rebuilt in the midst of the sea, Ezekiel said in 587 B.C. that Tyre should be like the top of a rock, and should be a place for the spreading of nets in the midst of the sea. That is what she was in A.D. 1697, and that is what she is at the present time, and she shall be built no more. The word spoken by Ezekiel, 587 B.C., is the word of God. Empires perish, nations fall, cities are brought to ruin, the grass withereth, the flower fadeth, but the word of God shall stand forever.

A. T. JONES.

(To be continued.)

The Great Day of the Lord.

(Concluded.)

THE MILLENNIUM.

6. *This glorified throng will then be taken from this sin-cursed earth to those mansions of light prepared for them by their Lord.* We present upon this the following conclusive evidences:—

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven

with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 15-17.

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 1-3.

The last scripture quoted is the words of our Saviour to the troubled disciples. They loved him, and therefore loved his personal presence. He assures them that he will come again to that place to which he was then about to go. What was this place? It was heaven, where God the Father dwelt. Peter asks him, "Whither goest thou? Jesus answered him, Whither I go thou canst not follow me *now*; but thou shalt follow me *afterwards.*"

From the above scriptures we learn that our Saviour, in going away, returned to God, who sent him, therefore he ascended to heaven; that to this place the wicked Jews could never come; that the disciples could not come now, or through death; the coming of Christ must first take place. Then, when those heavenly mansions were prepared, he would come again, and the assurance that they should follow him afterwards would be fulfilled in ascending with their Lord to the New Jerusalem. "The words thou shalt follow me afterwards," though spoken to Peter, were true of all; for the promise (chapter xiv., 1-3) was to all. Therefore the children of God will, at the second coming of Christ, be taken to the third heaven, the dwelling-place of God.

This is confirmed by what John records in the Revelation. In chapter xv., 2-4, John sees the company of those who have come off victors in the last struggle and hears their song of triumph. They stand on the crystal sea, or sea of glass; and this sea is before the throne of God in heaven. Chapter iv., 1, 6.

Again: in chapter xiv., 1-5, John sees and hears the one hundred and forty-four thousand. Their voice comes "from heaven," they stand before the throne, the four living creatures, and the elders (chapter iv., 1-6), and they "were redeemed from the earth." There could be no stronger proof than this that they are in heaven. And what is true of this company is true of all the people of God. John is carried forward to that time when the judgments of God shall have been visited upon the wicked, and all oppression of his people forever crushed; and of this he says, "I heard a great voice of *much people in heaven*, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments." Chapter xix., 1, 2.

7. *The earth will be desolated at the second coming of Christ.* Other events

already noticed show this to be the case. The wicked are slain by the brightness and terrible glory of Christ's presence; the righteous are taken to the heavenly mansions. This leaves the earth without a human inhabitant. Says the prophet Jeremiah (iv., 23-27):—

"I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was *no man*, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the *presence of the Lord*, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

The Lord will not wholly destroy the earth, but he will make it wholly desolate and empty of all its inhabitants for a time. Another prophet bears the following testimonies:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. xiv., 1, 3. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land [*erets*, earth] desolate; and he shall destroy the sinners thereof out of it" Isa. xiii., 9.

Upon this desolated earth Satan is confined. Rev. xx., 1-3. The word translated "bottomless pit," in verse two, is *abussos*, the Greek word which corresponds to the Hebrew word *l'hôm*, translated "deep" in Gen. i., 2. In the Septuagint, *l'hôm* is translated *abussos*. They both refer to the empty and desolated earth. Here Satan is confined, to ponder over the ruin he has wrought. He cannot leave for other worlds, and the dead are beyond the reach of his power.

It seems evident, however, that there will be animal life on the earth during this period, but not human life. The most graphic picture of the earth in this frightful loneliness is found in the double prophecy of Isaiah, referring to Idumea and to the earth as the antitype of Idumea:—

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate." Isa. xxxiv., 9-15.

What a scene! The earth is waste, empty, and desolate. The palaces of em-

perors, the courts of kings, the halls of legislation, know no scream of life save the scream of the wild fowl or the fierce howl of some beast of prey, which has sought these ruins as a shelter from the fierce blasts of fiery heat which sweep over the sin-ruined earth. The hoarse wind howls its dirges over the dead; and Satan and his minions, in remorseful despair, contrast the result of their hellish work with their former home in heaven. It is the sabbath of the earth. Palestine was deprived of the Jewish nation for seventy years, till the land had enjoyed her sabbaths (2 Chron. xxxvi., 20, 21), so the earth is desolated of all her inhabitants. Those who have rejected God are dead, the righteous are in heaven, and the earth is worn out and at rest, and this condition remains till the close of the thousand years.

Certainly the millennium, so far as this earth is concerned, is not to be desired. The pall of death will hang over this world at that time, where men, in the boasting of error, predict life and peace and joy. Would that their prediction were true, if it were God's will. But the "sure word of prophecy" has drawn another picture in order that the world may be warned of the evil to come. There is life and peace, but it is in the presence of God in heaven. Infinite Mercy has set before us life and death; therefore choose life "before the day of the Lord's fierce anger come upon you."

The above testimonies admit of no double constructions. They are plain, unambiguous declarations which can only refer to the last great day.

8. *The everlasting kingdom of Christ will be set up at his coming.* Jesus has now gone to the "far country" to receive for himself a kingdom and to return. Luke xix., 12; Dan. vii., 13, 14. At his coming he will begin his reign. Says Paul, "Who shall judge the quick and the dead at his *appearing and kingdom.*" 2 Tim. iv., 1. He now reigns a priest upon his Father's throne, the throne of grace (Ps. cx., 1; Heb. viii., 1), and is gathering out of the world those who will be wholly his, fit stones for the great spiritual temple, fit subjects of his everlasting kingdom. Zech. vi., 12, 13; Eph. ii., 20-22. At the close of his priestly work the kingdom which he has redeemed is given to him (Dan vii., 12, 13; Rev. xi., 15), and he comes forth to execute wrath upon a guilty world. Ps. cx., 5, 6; Luke xix., 12, 13, 22, 27. At that time will be fulfilled the words of the Lord by the apostle, which we will paraphrase to make their meaning more obvious:—

"Then cometh the end [of probation and Christ's rule as kingly priest], when he [the Son] shall have delivered up the kingdom [of grace] to God, even the Father [Zech. vi., 12, 13]; when he [the Father] shall have put down all rule and all authority and power. [Ps. cx., 1.] For he [the Son] must reign [on his Father's throne], till he [the Father] hath put all enemies under his [the Son's] feet." 1 Cor. xv., 24, 25.

Having left the throne of grace, our

Lord will at his coming take his rightful place on the throne of glory, the throne of his Father David. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv., 31; Luke i., 32, 34.

He does not, however, begin his reign upon this sin-marred earth, but in its capital city, the New Jerusalem, which is above, the mother of us all, now waiting for her children. Gal. iv., 26, 27; Isa. liv., 1-5. In the Paradise of God, once upon the earth in its Eden beauty, now in the city of God, untarnished by sin since guilty man first transgressed, will the Lord of glory begin his reign. The earth is not yet fitted, although subdued. A little longer the Lord waits to manifest his justice and love to those of all dispensations who have been its inhabitants, and then the earth will blossom as when it came from the hand of God, and Christ's reign of endless peace will begin.

M. C. WILCOX.



A History of Sin and its Author.

III.

With a persistency worthy of a better cause Satan did not give up the hopeless struggle against the power of God, but turned his attention to persecuting the humble followers of the meek and lowly Jesus. Knowing that every soul is precious in the eye of the Master, he seeks to be revenged by preventing as many as possible from accepting of the offer of pardon and salvation. Against the remnant church "which keep the commandments of God and have testimony of Jesus" his wrath is especially directed. Rev. xii., 12, 17.

No one need fear the results of the last great struggle of Satan against the church of God. Help has been laid on One that is mighty to save, Jesus the captain of our Salvation has never been defeated and in His name we can safely meet the enemy, a conquered foe. The controversy between sin and righteousness will soon be finished and victory will be with the followers of truth and uprightness.

The coming of Christ with all his holy angels is soon to take place. Then all the saints will be forever delivered from the enemy's cruel power. The prison house of death will be opened, and the true and loyal subjects of God will come forth clothed with glory, honor and immortality. The wicked living on the earth are "destroyed by the brightness of his coming." 2 Thes. ii., 8. Satan is "bound a thousand years" in this sin cursed earth with ample opportunity to reflect upon the results of his disobedience. In spite of all this, his proud, rebellious heart remains unchanged and he sullenly awaits the first chance to resume the conflict against his Maker.

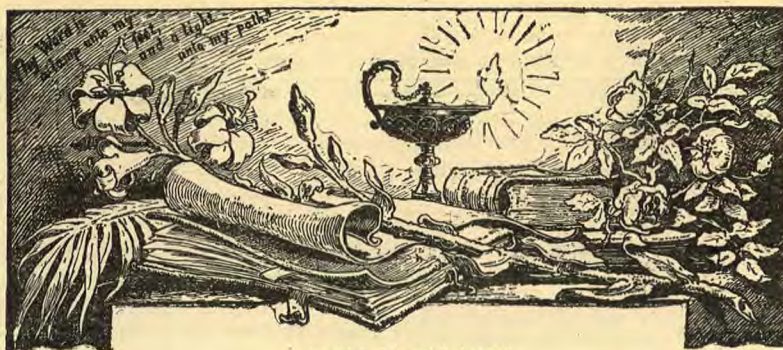
At the close of the millennium, the wicked shall come forth in the second resurrection to meet their doom. Seeing the large hosts of mighty men that have rebelled against God, the martial spirit of their old leader is aroused and he succeeds in convincing them that it is not too late to recover the dominion intended for mankind. Under his leadership they can take the city from the saints and enjoy it for themselves. They prepare for war and march against the beloved city and fire comes down from God out of heaven and devours them." Rev. xx., 9.

Sin and sinners shall come to an end. Of the apostate "covering cherub," God declared, "I will destroy thee, and never shalt thou be any more." Eze. xxviii., 16, 19. Jesus cheerfully suffered death "that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii., 14-15. The prophet Nahum declares (ch i., 9) "he will make an utter end, affliction shall not rise up the second time." No second chance is offered to rebellious subjects, because "in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. xxvi., 10. Probation after death, either in purgatory or in the millennial age will not be granted to the wicked. Jesus is the true "Light that lighteth every man that cometh into the world." Our acceptance or rejection of that Light determines our future destiny.

The lake of fire and brimstone, "prepared for the devil and his angels." (Matt. xxv., 41), burns up "root," (satan) and "branch" (fellow) of sin and purifies the earth from the defilement of iniquity. Mercy is blended with justice in the punishment of sinners. When the demands of justice are satisfied by the tortures of the burning flames into which they are cast, they are folded in the arms of eternal death never more to rise again.

From the molten fire mass into which the earth has been reduced by the fires of the Judgment Day, God forms "new heavens and new earth wherein the righteous shall dwell." 2 Peter iii., 13. New Jerusalem, the city that Abraham "looked for, a city that hath foundations, whose builder and maker is God" will be the metropolis of the saints' inheritance. Heb. xi., 10. There, in the mansion Jesus has gone to prepare for them, His people will eternally dwell. The character of God has been vindicated, the demands of Justice satisfied, and the whole creation joins in ascribing praise, honor, and adoration to "Him that sitteth upon the throne and unto the Lamb forever and ever. Rev. v., 11."

W. G. KNEELAND.



A LIGHT TO MY PATH.

A Remarkable Prophecy of the Papal Power.

THE most remarkable subject found in Daniel 7, next after the judgment is the prophecy of the little horn. This horn plays a conspicuous part in history, and represents one of the most important elements in counterfeit religion. The history of this power furnishes also a striking proof of the truthfulness and divine origin of the word of God.

After having spoken of the horns, the prophet says:—

"I considered the horns, and, behold, there came up among them *another little horn*, before whom there were *three of the first horns* plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. vii., 8.

THREE OF THE FIRST HORNS PLUCKED UP.

Three of the ten horns, or divisions, of the Roman empire were plucked up to make room for the papal power or the bishop of Rome; to wit, the Heruli, the Vandals, and the Astrogoths. They reigned over Rome in succession. They were Arians, that is, they did not believe that Christ was born of the Father from eternity, but created of Him in time. They were enemies of the bishop of Rome whose power the emperor Justinian endeavoured to confirm. The remaining seven horns or kingdoms were followers of Athanasius and believed the same as the Roman bishops, so there was no opposition to them.

Ireneus, one of the Fathers of the church, who lived in the second century, says:—

"When Daniel points to the end of the last kingdom, that is, the last of the ten kings among whom it should be divided, and after which the son of perdition should follow, he says that ten horns came upon the beast and that another little horn should come up among them, and that before it three of the little horns should be plucked up by the roots. The apostle Paul speaks of the same in his second epistle to the Thessalonians, and he calls him the man of sin, the son of perdition."

It is interesting to notice how literally this prophecy has been fulfilled. These three powers that were to make room for the papal power were not only subdued or driven away, but they were plucked out by the roots, so that they did not exist any more, and other nations reigned over those countries where they formerly had reigned. What stronger

proof can we ask, that there is a God in heaven who in His word revealeth secret things?

In connection with this, please notice the remarkable fact that the popes till this day wear a *triple crown* different from all monarchs in the world. Is not this a constant memorial of the fact that three kingdoms were plucked up by the roots to make room for the papacy?

THE LOOKS OF THE PAPACY GREATER THAN THE OTHER POWERS.

Concerning this, the prophet said that he desired to know the truth of the fourth beast,—

"And of the ten horns that were in his head and the other which came up, and before whom three fell; *even of that horn* that had eyes, and a mouth that spake very great things, *whose looks was more stout than his fellows*. I beheld and the same horn made war with the saints, and prevailed against them; until the ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdoms.—Dan. vii., 20-22.

This explained to Daniel in this way: The fourth beast shall be the fourth kingdom upon earth, and the ten horns are ten kings that shall arise; "and another shall arise after them; and he shall be diverse from the first and he shall subdue three kings; and he shall speak great things against the Most High, and shall wear out the saints of the Most High and think to change time and laws; and they shall be given into his hands until a time, times and dividing of times." Dan. vii., 24, 25.

The Roman empire declined while the power of the Roman church increased until the papal power obtained the supremacy over the saints and warred against them, or, wore them out, and many millions of christian believers were killed.

The look of the papacy has indeed been greater than that of all other kingdoms; for the kings of all the other kingdoms have humbly submitted to the pope. Lord Anthony Pucci, in the fifth Lateran, said to the pope,—

"The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power, both in heaven and in earth is given unto you, that the prophetic saying is fulfilled in you, 'All kings of the earth shall worship him, and nations shall serve him.'"

A MOUTH SPEAKING GREAT THINGS.

The popes have indeed been gifted with a mouth speaking great things. One pope after another has called himself "Universal Father," "Holy Father,"

"His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias," (*i.e.* Father of the Family of God), "The Infallible One," "Vicar of Christ," "Lord of Lords," "A God on Earth," "Lord God the Pope," "Monarch of the Earth," "King of Kings." There is no end to the wicked and proud words spoken by the popes against the Most High.

In Gratians decretals pag 1, dis 96, Pope Nicholas to Michael says,—He is God and therefore men cannot judge him." Johannes Devoters Vol. I., Book 1, title 3, sec. 1, says, "The power of the pope is episcopal, metropolitan, patriarchal, and temporal; his decisions from the chair are infallible." Labb viii. 666, Marcellus, in a Literan Council, calls Julius the pope, "a God on Earth." The bishop of Grenada calls him, "a God on Earth, not subject to a council."

Pope Gregory VII. wrote,—

"The Roman pontiff alone is by right universal. In him alone is the right to make laws. Let all the kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one, but by himself alone. The pope of Rome has never erred, and the scriptures testify he shall never err."

SHALL WEAR OUT THE SAINTS OF
THE MOST HIGH.

Concerning this power the prophet says further, that it should "wear out the saints of the Most High." Let us see whether the papal power has done this also.

"The American Text-book of popery sums up the cruelty of the papal cannons and decretals as follows:—

"Heretics are denounced as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures; and when nature can no more bear the sufferings or barbarity can no longer be gratified, then the fire terminates the anguish of the victim."

Pope Marcellus decreed:—

"It is permitted neither to think nor teach otherwise than the court of Rome directs."

Pope Innocent III. :—

"The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not they shall be anathema."

In the "Directory for the Inquisitors," part 2, chap. 2, we find the following:—

"A heretic merits the pains of fire. By the gospel, the cannons, civil law, and customs, heretics must be burned."

"All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities. . . . Heretics must be sought after and corrected or exterminated."

These terrible resolutions were not only written among the decrees of the popes, but were also executed in fact, causing the blood of christian believers to flow in streams. Pope Innocent III. started a crusade against the Cathari and Waldenses in 1208. This warfare of extermination was carried on with ter-

rible cruelty, and by it upwards of one million people perished.

As an instance of the terrible massacre of the Protestants by the Catholics, the events on St. Bartholomew's eve, Aug. 24, 1572, may be mentioned. In Paris not less than two thousand people were slain. It was reckoned that thirty thousand Protestants were murdered in France.

The Inquisition also claimed a terrible multitude of victims. In Spain alone 32,000 were burned alive.

The German Emperor, Charles V. persecuted the Protestants, and about 50,000 persons were hung, decapitated, burned or buried alive. His successor, Philip II. sent the Duke of Alba to the low countries. He ruled with bloody severity and 18,000 persons were executed.

In Ireland more than 40,000 Protestants were killed by the Catholics.

Many thousand of the disciples of Jesus who would not acknowledge the supremacy of the pope, were destroyed in Germany, Bohemia and other countries, so that the whole number, without exaggeration, may be said to have been fifty million. Surely, the prophetic statement, "he shall wear out the saints of the Most High" has been fulfilled by the papal power.

J. G. MATTESON.

(To be continued.)

The Infallibility of the Pope.

WHERE DOES IT COME FROM? AND HOW DOES HE GET IT?

IN order to answer these questions more fairly and fully, let us see what is the exact statement of the claim as officially and "infallibly" pronounced. Here it is:—

Wherefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of the Christian people, we, the sacred council, approving, teach and define that it is a dogma divinely revealed: that the Roman pontiff, when he speaks *ex cathedra*—that is, when discharging the office of pastor, and teacher of all Christians, by reason of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the whole church—he, by the Divine assistance promised to him in blessed Peter, possesses that infallibility with which the Divine Redeemer willed that His church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the said Roman pontiff are of themselves unalterable and not from the consent of the church.

Consequently, Catholics believe that the Pope is infallible when he teaches the faithful *ex cathedra*, that is, "from the chair" of St. Peter, in matters of *faith or morals*.—*Catholic Belief*, p. 69.

From the dogma itself it is perfectly clear that it is not claimed that infallibility attaches to *the man* at all, who happens to be a pope, but that it attaches to *the pope* who happens to be a man. For instance, Guiseppi Sarto happened

to become a pope. When he was just plain Guiseppi Sarto and nothing else, no hint of a claim of infallibility ever attached to him. And if he had always remained plain Guiseppi Sarto no hint of any such thing, in the mind of anybody, would have ever attached to him. When he became "Father Sarto," a priest, it was the same way; when he became Bishop Sarto, it was the same way; when he became Archbishop Sarto, it was still the same way; and when he became Cardinal Sarto, it was yet the same way—in none of these positions was any thought of infallibility ever connected with him in the minds of anybody. And if he had always remained in any one of these positions, no thought of infallibility ever would have been connected with him.

It is perfectly plain, then, that outside of the office of pope there is no thought of infallibility connected with the man who happens to become pope. As priest, or bishop, or archbishop, or cardinal, no vestige of it attaches to him in the mind of anybody. Yet it was by a vote of 363, against *two*, bishops, archbishops, and cardinals, that the doctrine was established that infallibility does attach to him when he happens to become pope. This, too, while not one of the 363 made any kind of claim of infallibility on his own part!

In this, therefore, we are treated to the absurd suggestion that 363 elements of absolute fallibility could infallibly settle the doctrine that infallibility is connected with one of their own absolutely fallible selves when he happens to be made pope!—No, this is not quite the full statement of the case yet; for when the 363 had voted it, it was not infallibly fixed until the pope had *ex cathedra* proclaimed it. That is to say, the 363 fallibles voted it infallibly so, then he of whom, till this, it was not *infallibly* so, proclaimed it infallibly so, and thus it became infallibly so. In other words, 363 fallibles voted his infallibility when he speaks *ex cathedra*: but this could not be infallibly certain till he himself had infallibly proclaimed it; and he could not infallibly proclaim it until it was infallibly so! *Like produced totally unlike. Out of nothing SOMETHING CAME!*

A. T. JONES.

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Health and Temperance.

The Best Drink.

On a pleasant day in the early fall,
A stranger rode into the town,
And, stopping his horse in the public square,
Glanced this way and that with a frown ;
For the place that he sought he could not
find,
(Drinkshops had been closed that year),
So he called a lad who passed that way,
And said to him, "Laddie, come here."

"Here's a copper for you to show the way
To the best drinking place you know."
"All right," he answered a quickwitted youth,
"Just turn up that street sir and go
Till you come to another upon your right,
Then turn into that and keep on
Till you come to another, turn right again
And you will see it quite plainly," said John.

So thanking the lad the stranger rode off,
And John, with a hop, a skip and a jump,
After the stranger he went in a trice,
Brought up at the old town pump.
"Here you are sir," said John with a good-
natured smile ;
"It's the best drinking-place to be found.
Take a drink, sir ; it's free, and you're wel-
come, I'm sure.
And it's good for your health, I'll be bound."

The man took the joke in a good-natured
way,
And drank of the water so clear,
Then said, "'Tis an excellent drink I am sure ;
As good as I had for a year."
So saying, he tossed the bright lad a new
coin,
The lesson is worth that to me,
"And if you keep playing your temperance
joke,
'Twill make the world better," said he.

—Selected.

A Lesson in Health.

THE countless cells of which the body is composed are living cells, and as such require food to nourish them. The food is supplied by means of the blood. The blood is made up of a large number of microscopic cells called corpuscles, and a fluid in which the corpuscles float. By means of these corpuscles and the fluid, food material is distributed to every cell of the body, and the waste products are removed and carried out of the system.

There are two kinds of corpuscles, the red and the white. It is the duty of the red corpuscle to take up the oxygen from the air and carry it to the different tissues, where it is exchanged for carbonic acid gas, which is a waste product of cell activity, and must be removed from the body.

The function of the white blood cells is to destroy poisonous material which may find its way into the blood. They also help to repair injury to the tissues ; they

act as faithful sentinels, ever ready in case of an emergency. The fluid portion of the blood holds in solution the food material which the body requires for its nourishment.

From this it will be seen that the cells are nourished by the food material which is taken up from the blood. In order that these cells, which compose the body, shall perform their functions in the best possible manner, they must receive the best kind of *food* and *air*. Poor food, or even good food improperly digested, will not supply these cells with proper nourishment.

God, in the beginning created us so that all the cells of our bodies acted in perfect harmony, and if they do not continue to do so, it is because we have disturbed this harmony, and disease has resulted. Health is the most precious treasure that man can possess, but the fact is seldom realized until he falls a prey to disease. Then he is willing to give up all his earthly possessions that his health may be restored.

IMPROPER FOODS.

There are many ways in which the harmonious action of the different parts of the body may be disturbed. One is by using improper food. This is a habit which is largely due to education ; we eat certain articles of diet, because we have learned to like them. Many will recall the decided efforts that nature puts forth to rid the body of mustard or pepper the first time it was put in the mouth.

Highly seasoned foods are objectionable, as they create abnormal appetites ; one who does not partake of this class of foods is not likely to have an appetite for alcoholic beverages. They also irritate the mucous membrane of the digestive tract, and nature endeavours to protect the system by secreting a large amount of mucous, and this, if kept up, produces a catarrhal condition of the bowels. This is a very aggravating disease, and one frequently found in persons who have indulged in highly seasoned foods and condiments.

The use of tea and coffee is also a pernicious practice. These drinks contain substances that act as poison on the nervous system. Their action is slow but sure, and in time it is difficult to discontinue their use. This fact alone is sufficient proof that they are harmful substances. They also produce digestive disorders and irritability, and sometimes their use is continued so long that the person becomes a tea and coffee drunkard.

Meat is objectionable from the fact that a large percentage of the cattle at the present time are suffering from tuberculosis. This fact alone should be sufficient reason for discarding meat as an article of food. However, there are other objections ; the meat contains many of the poisonous substances produced by cell activity. These products which are naturally thrown out of the body through the excretions of kidneys, skin, and lungs

are to be found to a greater or less degree in the meat after the death of the animal. Beef tea and meat broths consist largely of these poisonous products.

IMPORTANCE OF MASTICATION.

The thorough mastication of food is an important consideration ; unless this is accomplished the saliva cannot become thoroughly mixed with the food, consequently the starchy portion will pass into the stomach unchanged. The food will also be improperly broken up when these changes are not made, and remaining in the stomach a long period of time is very likely to ferment. This fermentation is brought about by the influence of germs, and as a result poisonous substances are formed, which when absorbed produce digestive disorders ; as headache, nausea, vomiting, pains of various sorts, coated tongue, foul breath, and many other symptoms often attributed to other causes.

EATING BETWEEN MEALS.

Eating between meals is a pernicious practice, because the cells which furnish the digestive fluids need time to rest and build up material from which to manufacture their respective fluids. As soon as food enters the mouth, the saliva glands begin to pour forth the saliva that is to act upon the starch and convert it into a product easy of absorption. If these cells are constantly stimulated in this way, the digestive properties of the saliva are soon diminished and the starch passes on to the stomach unchanged.

POISONING THE BLOOD.

When poisonous materials are taken into the system, they are absorbed into the blood, and in this way the delicate cells are compelled to come in contact with the poison ; consequently more or less of it is taken up by them. This being the case they cannot properly perform their functions.

The use of tobacco is another evil that is indulged in, and one that is the cause of a great deal of disease and suffering. This habit, like the use of mustard, pepper, etc., is established by a process of education. Let the tobacco user recall his first experience with tobacco. Nature was doing her best to get rid of the poison that had been introduced, and had she not come to his assistance in all probability he would have died.

Disease is nothing more than disharmony, or discord, and this discord is the action of a principle which God has placed within every one of us to fight against that which is an intruder, or in other words it is God working to maintain harmony in our bodies, while something else is trying to create discord.

We all prize health ; how good it would be, then, if we lived so that it would not be necessary for us to be continually warned that we are pursuing a wrong course of life.

C. E. STEWART, M.D.



Every Day Work.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see;
The high peaks echo to the peans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idly through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough. Why idly, then, delay?
His work counts most who labours every day.

A torrent sweeps adown the mountains brow
With foam and flash and roar.
Anon its strength is spent; where is it now?
It's one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.

Better the steady flow; the torrents dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From the calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennoble all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

—Selected.

How Fritz Found the Purse.

THERE was always something the matter with Fritz, though no one knew exactly what it was. His eyes were dull and heavy, his face was pale, and his head ached. His shoulders were bent, his muscles weak and flabby, he had no appetite and did not sleep well. His mother petted him and coaxed him to eat, and would not let him do any work, for, she said, "Fritz is too delicate to work; work never did agree with him." The neighbours sent in every kind of delicacy they could think of, but, though he tried everything, he grew no better. Then they all shook their heads and sighed, wishing they could know the real name of the trouble. At last his mother, worn out with hard labour and anxiety, died, murmuring with her last breath, "Ah me! what will become of my poor Fritz?"

She left a small, but cozy cottage, a large garden, and an orchard, with a long lease and a low rental. But everything was illkept, poorly cultivated, forlorn, and neglected.

"Good evening to you Fritz," said a voice as Fritz sat by himself, wondering as his mother and all the neighbours had wondered, how he was to live in this hard working world. It was the old, very old schoolmaster, who came up the little walk to the cottage door. Fritz made room for the old man.

"I taught you to read," he said, "and your father, and his father before him. I am an old, old man, you see, and I've come to tell you something you ought to know. There's a heavy purse of gold buried on this place of yours."

"A purse of gold!" exclaimed Fritz in astonishment. "Whereabouts? Show me, so that I can dig it up."

"No one can show it to you," said the master, "I only know that it is somewhere within these boundary lines and that whoever seeks it faithfully is sure to find it."

"But I am not strong," said Fritz mournfully. "I never could dig."

"That's true, poor lad," said the master compassionately. "How could I forget that? Ah well, you are a good boy Fritz and will be able to rejoice in thinking that who ever comes after you here will find it! A lucky fellow he will be! I shall have to tell him that it was hardly worth while telling you. There is a kind of charm about it. No one will find it who leaves any slack work behind him. The garden must be well cared for, and planted as he goes and if a single tree in the orchard is injured the charm will fail."

After a little more chat he went on leaving Fritz full of thought over the wonderful thing he had told him. He would have doubted the story if it had come from anyone else, but no one ever knew the schoolmaster to tell an untruth.

He thought and thought of it as he tossed on his bed that night, wondering in what part of the garden or orchard the purse might lie, and thinking it very hard and cruel that a poor weak fellow like himself could not be shown the spot at once. He would be willing to dig one hole but he could not dig over the whole place. But the more he thought over it, the less he was inclined to rejoice in the idea of some one else finding the gold. Perhaps there were others who knew of it. Perhaps already greedy eyes were turning in that direction and wondering how soon he might die and be out of the way.

Full of indignation at the thought he sprang out of bed the next morning at the first peep of day, mended an old spade and began to dig. In the very farthest corner of the garden he began, digging deep and carefully pulverizing every inch of the soil. The cool moist earth looked so inviting as he went on that it seemed no hardship to carry out the old man's cautions by stopping to plant in the neatly prepared beds, seeds his poor mother had stored. His limbs ached and his back was stiff when he stopped work to get something to eat.

"If this kills me," he said to himself, "it will be the master's fault. My mother always told me I was not fit for work."

"But he was amazed at finding how good his bread and water tasted and he made up his mind that it was the first loaf of really good bread that the rascally baker had ever furnished."

His pains and aches gradually disappeared as his work went on, and he sometimes found himself almost forgetting the purse of gold in the interest he began to take in his garden. He was surprised that he had never before discovered the delight of watching the growth of beautiful things, forgetting that the secret lay mainly in the fact of his own hand had planted and cared for them. The bounteous earth seemed ready to cast back to him an hundred fold return to all he entrusted to her, and the soft wind and gentle rains co-operated lovingly with her. He scarcely had time to turn from one finished section of his garden plot to attack vigorously another before the tender green leaves seemed to start out of the ground and smile up at him with a "Ho Fritz! all this in return for the little brown seeds you hid."

And before many weeks had passed, the neighbours raised their hands and eyes at beholding Fritz carrying his baskets of green vegetables to market.

"What can have cured him?" they asked, "and what could have been the real name of the terrible disease he had?"

"Found the purse?" asked the old schoolmaster, leaning over the fence one day late in autumn to speak to Fritz who was banking up with his spade a fine crop of cabbages.

"Not yet master," said Fritz. "In truth I've been too busy lately to look very sharply for it. I've spent all my time on the garden this season you see, but there's the old orchard yet. I shall begin early next spring and go carefully over that."

"You'll find it," said the old man very positively. "How is your health?"

"My health, master, why bless your heart, I haven't had much time to think of that either."

He slept as sound as a top, and ate with the appetite of an honest labourer, and the good gossips were no longer obliged to distress themselves as to what was to become of him, for he had a good provision ahead of him.

At the end of the second summer the old schoolmaster went in at Fritz' gate, taking quiet notes of the care and pains bestowed on every corner of the premises. The neatly trimmed vines over the door were laden with ripe fruit, and he smiled to himself, as he walked between the borders of bright colored flowers, remembering a whisper that he had heard, that the pretty little maid at the mill was coming before long to help Fritz keep house. He opened the door without knocking, and Fritz looked up to welcome him from his seat at a table, on which he was counting some money.

"You have found it at last?" Asked the visitor.

"Found what, master?"

"The purse of gold."

"Ah, I remember! No master, I haven't. Somebody else must look for your purse if they want it, for I have no time to look for gold. My garden and my orchard give all the work I can do."

"Then what is all this?" The master laid his forefinger on some of the gold pieces.

"This is the price of my crop of fruit," replied Fritz. "You must have noticed how my trees have been laden and borne almost to the ground. They have produced as never before."

His eyes were bright, and his cheeks ruddy with the glow of health; his form was straight, and every limb was round and strong. The master looked at him, and laughed—a laugh so full of thorough hearty and genial enjoyment, that Fritz could not forbear laughing with him.

"Ah, friend Fritz," he at length said, "I promised you only one purse, but if I had promised you a dozen, or perhaps a hundred, I should have been the nearer right."

Fritz stared at him with something of the perception of his true meaning dawning upon him.

"Then you were jesting with me," he cried.

"No," said the old man, "it was every word true."

And Fritz took his honest old hand in a tight clasp. "Surely, master, if it was a jest, it was the best jest ever played."

And to this day the neighbors never learned the real name of the disorder which came so near being fatal to Fritz in his younger days.

—Christian Freeman.



Only A Little Baby Girl.

Only a little baby girl, dead by the river side ;
 Only a little Chinese child, drowned in the
 floating tide.
 If she had only been a boy, they would have
 heard her cry,
 But she was just a baby girl, and so was left
 to die.
 There they have left her little form, floating
 upon the wave ;
 She was too young to have a soul ; why should
 she have a grave ?

There's many another little one perishing every
 day,
 Thrown by the road or the river side, flung to
 the beasts of prey.
 Is there a mother's heart to-night, clasping her
 precious child,
 Willing to leave these helpless lambs out on the
 desert wild ?
 Is there a little Christian girl, happy in love and
 home,
 Living in selfish ease while they out on the
 mountain roam ?

Think of the little baby girls over in China land,
 Who seldom know a mother's love, or a father's
 guiding hand.

Ask if there is not something that even you
 can do ;
 And if perhaps in China's land Jesus has need
 of you.

Only a little baby girl, dead by the river side ;
 Only a little Chinese child drowned in the
 floating tide ;

But it has brought a vision vast, dark as a
 nation's woe,
 O, has it left some willing heart answering, " I
 will go" ?

—Selected.

Progress in Japan.

F. W. FIELD.

SINCE our last report from this field, the work has been progressing. Five more candidates for baptism have been accepted. Of these, two are the wife and daughter of a brother who was himself baptized in March ; thus this family becomes united in the truth. The other three candidates are young men from Wakamatsu.

The problem of providing some instruction for our young men has been pressing itself upon us of late. So we arranged for Brother Kuniya to devote two hours a day in class work for them. They meet in the class room at my house, and study one hour from the Gospel of John, and one hour from the Revelation. Then I give one hour to a study of Genesis with those who understand English. Brother Okohira is now carrying on this work in Brother Kuniya's absence.

But class work alone does not meet the needs for these young men. All of them are dependent upon themselves for support, and some have been obliged to leave home and give up everything for the truth. Hence the urgent need of providing some sort of work that will furnish them an industrial training, and also some means of support. With such facilities they could soon be trained, and go out as

workers. We have in mind to connect the healthfood work and the publishing work with our training school ; but at present we have not sufficient means to carry on these lines of work. However, we are thankful for what has already been given to start these industries, and trust that we shall not need long to delay this important enterprise.

Five tracts recently translated have been received from the printers, and our workers are engaged in circulating them. These tracts present the gospel as related to the Sabbath, the signs of the times, and the second coming of Christ. Our workers appreciate them very much. They range in price from about one cent to four cents a copy. By putting out large editions, we could furnish them much cheaper.

A few weeks ago Brother Matsukura made a trip to the north, visiting his home and the neighbouring country. He found an encouraging interest among the people wherever he went. In one village he met a young man who had attended our Bible school at Shiba, Tokyo. This young man received him gladly, entertained him at his home, and encouraged him in his work. There are many young men who have heard the gospel in our Bible classes, and we trust that the truths learned will not be forgotten. But best of all, Brother Matsukura reports that his relatives are now quite favorable toward the truth ; and while he was at home, his mother fully decided to obey the Lord. We rejoice with him ; for his people were for some time much opposed to his being a Christian.

Recently Brother Kuniya started out on a trip to the southern part of the country, to visit interested readers of our literature, and to spread the light of truth. He laboured first near Kyoto, and found a ready sale for our tracts and pamphlets. But just as he got nicely started in his work, a summons came from the military authorities calling him to a two weeks' army drill ; so he had to return. He expresses the hope that he may be able to do something to advance the truth among the officers and men during his stay with them.

The medical work in Kobe was opened the first of this month (June), with Dr. S. A. Lockwood and his wife in charge, and Dr. Kumashiro and two nurses as assistants. We have quite a definite promise of more help from America for this work sometime this summer. The opening in Kobe seems very favorable, and the workers are of good courage. We shall expect Dr. Lockwood to keep the readers of the *Watchman* informed concerning this work.

Of late the church at Tokyo have been considering the matter of building a meeting-house. None of our people are wealthy, and wages are so low in Japan that their offerings to the cause can not be very large. However, it was thought that the time had come for action. So at the last business meeting a building committee was chosen, not to build a church, but to devise ways and means. The committee has recommended the plan of having the members make pledges to pay for a certain number of bricks each week. A good brick costs about three-fourths of a cent. Some have pledged two bricks a week, some five, some ten, etc. It was thought that this plan would be stimulating, and enable all to do something definite. Beginning with next Sabbath our regular services will be held in the class room in Hongo. When we build, we hope to secure a more central location.

These are some of the omens of success, and some of the needs, of the work in Japan. We have our trials and perplexities, and ask that the brethren in the home land remember us in their prayers, and with their sympathy and help, as the Lord may bless them with grace, and with talents of means.

—Tokyo.

An Interesting Letter.

THE following is an extract from a letter written by Elder E. W. Farnsworth, editor of the *Bible Echo*, Melbourne, Australia, to Elder G. G. Rupert, and published in the *Southwestern Union Recorder*. We are sure our readers will all enjoy reading it :—

"Our school is in a prosperous year now. We have paid off \$7,500 of its indebtedness in the last year. We have about one hundred and thirty students, and they are a good class of pupils. The farm produces about all that the school needs for food except the one item of flour. We raise all the fruits that you do in Texas, besides oranges and lemons ; and we also raise about all the things that grow in the more northern States. We have about one acre of tame blackberries, and the students gathered sixty-five bushels this year, and they told the poor neighbours to come and get the rest, and how many they carried off we do not know. They raise all the apples, pears, peaches, apricots, quinces, grapes, melons, squashes, pumpkins, sweet and Irish potatoes, corn, and oats, that they could use ; and of some more than they needed. They had ten acres of oats which stood just about as high my head, and I am not short. I should think the yield would be at least eighty bushels to the acre. They will have about four hundred bushels of corn, and I suppose that it will be worth about a dollar a bushel. They have taken 7,000 pounds of honey from the 164 stands of bees. The honey is worth from five to six cents a pound.

"There is another thing about which I wish to tell you. You know we have had a terrible drought in many parts of Australia, but during the last two years it has been nearly all over this continent. Over 40,000,000 sheep have perished, and how many thousands of cattle and horses I do not know, but hundreds of thousands of them ; even the kangaroos and rabbits have died in unknown numbers. Well, in the midst of all this our little farm where the school is situated, and a little spot about five miles in extent has been green ; and the daily paper at Sydney said it was the only green spot in all New South Wales, which was the truth ; and it was the truth ; and it might have said in Queensland, South Australia, and Victoria. As a result of this great drought the state government are feeding, and assisting in one way and another, thousands of people. The great bee-man who lives not many miles from our school, and has three hundred stands of bees, did not take a pound of honey this year, and he told us that he would have to feed every stand he had to get it through the winter, and you can well imagine that there are cattle and sheep all about our farm that are nothing but shadows. This is not only a picture of things about our school this year, but it was just, or nearly so last year.

"I tell you Brother Rupert, there is vitality, and life, and power, in that blessed old promise, 'I will rebuke the devourer for your sake, and he shall not devour the fruit of your ground.' And I caused it to rain upon one city, and caused it not to rain upon another city : one piece was rained upon, and the piece whereupon it rained not withered! Amos iv., 7. I believe that we shall see more and more of these things as we get hold of more faith in God, and do those things that he commands us to do. We have been greatly encouraged by the tokens of God's care over us in these respects."

—Tokyo.
 THAT man is the most successful missionary who does most but talks least.

Our Work and Workers.

Eld. A. J. Haysmer baptised four persons at Couva, Trinidad, September 5.

Six more candidates have been baptised in British Guiana since our last report.

Our workers report one hundred and sixty baptisms in Germany during the first quarter of 1903.

The General Conference has purchased fifty acres of land in Takoma Park, a suburb of the city of Washington, D.C., only seven miles from the capital building. This will now become the headquarters of the world wide message represented by the *Caribbean Watchman*. The *Review and Herald* printing plant will be set up here, and a sanitarium and school will be established. Loyal believers in other lands hail with joy this advance move and believe by the Lord's blessing it will hasten the time when the work will be done and the reapers gather home bringing their sheaves to the new Jerusalem.

The following report from one of our workers in Wales will be of interest to our readers:—

A few weeks ago I visited a poor woman, dying with cancer. The doctor said she was already dead up to her knees. She lay there unable to move, and could speak but little. Oh, I thought, what can I say to this poor sufferer. She looked so worn that my heart was wrung as I looked at her. She said, in faint tones, "I think the Lord does not love me any more. Why does He allow me to suffer like this?" I told her that the Lord did love her, and that it was those whom He loved that He chastened. I told her how the Lord had chastened me, but how graciously He had delivered me. And while I talked with her of my deliverance from sin and sickness, she seemed to get a gleam of hope.

Brother Ballenger has kindly visited her, and prayed with her; and as we united in prayer in her behalf, the Lord heard our prayers, and has delivered her out of all her distress. It has been my privilege to see her frequently since that time. The doctor visited her, and says she has no disease whatever; even the place where the cancer was located cannot be found. She has had to be in bed since Christmas. The doctor says it is the greatest miracle that was ever wrought. He said that nothing in the world could have been done for her. But oh, I have learned from blessed experience that God is able to remove even a bigger mountain than a cancer.

The greatest of all is that the poor woman is giving God all the glory. She has accepted the whole truth, and is rejoicing with a joy unspeakable.

The March of Events.

The Trans-Alaska-Siberia Railroad Company is the name of a corporation formed for the purpose of joining Alaska, the North-western extremity of the American Continent and Siberia the North-eastern extremity of Asia by means of a railroad under Behring Strait. Ice blocks the strait so much of the time that it is not practicable to pass over the water.

A Question of Disputed Ownership has arisen between the United States and Great Britain concerning a number of small islands off the coast of Borneo. The American flag was raised over these islands recently by a commander of an American war vessel. The British Foreign Office has asked the American Government for an explanation. The latter claims the island as having been ceded to the United States by Spain in the treaty of Paris.

The Recent Yacht Race in New York City between the Reliance of New York City and the Shamrock III., built by Sir Thomas Lipton has resulted in another victory for the Americans. There is surely no objection to the healthy rivalry, or the pleasure that is to be derived from boat races, but it does seem a pity that so many hundreds and thousands of dollars should be squandered especially in betting, on such occasions. Some voice should be raised against it. In a world full of wants and misery moneyed men should set better examples. "You have lived in pleasure on the earth and been wanton," says the Master. James v., 1-5.

The Situation in the Balkans has become suddenly acute. All sorts of war rumours are in the air, and we can almost hear the winds of war blowing. The Macedonians have stirred up the Turks to burn and pillage their cities and the Turk has put thousands of men in the field, and the massacres are awful, beyond description. The Macedonians hoped by this to work on the sympathies of Europe until something is done in their behalf. The Turk pushes the work of destruction merrily on knowing the so-called "concert of the powers" is a myth. Russia and Austria seem to have come to some decision and are crowding men and ships near the scene of the disturbances. France and Italy are moving half-heartedly, and England is standing aloof and watching. Even the United States has a fleet in Turkish waters. Everyone who understands the significance of the situation is devoutly hoping that the fatal spark will not at this time fall into this powder magazine of the Near East.

Walking Matches are becoming deservedly popular. By closely noticing the ways of locomotion of the civilized world to-day, one would almost conclude that the Creator had made some mistake in providing man with the lower limbs. What with the old method of cabs and carriages and the newer ones of bicycles and automobiles the old fashioned method of using the legs has almost fallen into disuse. These walking matches are becoming common in England and have spread to South Africa and Barbadoes. We trust they will become popular. It is surely ludicrous to see how helpless the majority of the people in the West Indies are when they travel. They must have a cab to carry them even the shortest distances, and if you dare to walk you are considered either poverty-stricken or penurious, and how shocking if you carry a parcel!! There is no objection to people who wish and can afford to drive out for pleasure to do so. Yet we believe there is need for men and women to step out and break down this popular prejudice against the noble exercise of walking.

The First Fine for negro peonage was imposed upon a citizen of Alabama on July 25. He had kept a young negro in involuntary servitude for some time. He was fined \$1,000. It is so bad that he was not given a good term at hard labor along with the fine. Other similar cases are now before the courts.

Hypnotism—Professor Weltmer, of Nevada, Missouri.—A newspaper article against the alleged magnetic healing advertised so loudly by Professor Weltmer of hypnotic fame caused the "professor" to bring a suit of libel against the offending newspaper. We give below a synopsis of the decision of the learned Judge, a full report of which may be obtained for 25 cents from the West Publishing Company, St. Paul, Minn.

Libel—Magnetic Healing—Illegal Business.—Plaintiffs were men without pretense of scientific healing, and possessed only of a limited education, and engaged in healing diseases by alleged magnetism. They advertised to cure all kinds of chronic diseases without the use of medicine or surgery, by magic and the exertion of the same powers that Christ exercised. Their business was conducted mainly by advertising and correspondence, and patients were treated and the alleged cures effected while the patient was at a distance by the latter's being directed to submit his mind to the healing influence at a particular time designated by letter, when such influence would be exercised by one of the plaintiffs. Defendant published a newspaper article designating the plaintiffs as Charlatans, in which statements were made concerning their business, which would have been libellous if the plaintiffs' business was legitimate and if the statements were false. There was evidence that on one occasion a witness testified she was cured in this manner when the healers were shown to have been on a vacation and there was no person to exercise the alleged influence except their stenographer. The court held that the business was a fraud, so that plaintiffs were not entitled to recover for the libel alleged.—Weltmer v. Bishop (Mo. Sup.) 71 South Western Reporter, 167.

This "Professor" Weltmer is the same gentleman who has been masquerading by advertisements before the Trinidad Public as a great hypnotic and magnetic healer, and it should be widely known that when his professed cases of healing were put to the test only one witness materialised and she was healed at a time when the "professor" was away on a vacation.

To Advertisers.

THE fact that an advertisement appears in this paper indicates that as far as its managers can ascertain it is reliable. Anyone finding such not to be the case will confer a favor by giving us notice of same.

To Our Patrons.

Address all manuscript and communications for the editor, to GEO. F. ENOCH,

Tunapuna, Trinidad.

Send all money by P.O. Order, Draft, or Registered Letter.

Make all P.O. Orders and Drafts payable to S. A. Wellman, Port-of-Spain, Trinidad.

Address all communications with regard to subscriptions or advertising to

International Tract Society,

31, Dundonald Street,

Port-of-Spain, Trinidad.

In writing for change of address please give the old address as well as the new.

The "Caribbean Watchman" should reach all the readers by the 15th of the current month. Any failure in this should be reported at once to this office, where it will be gladly made right.

REMEMBER
The Christmas Number
OF THE
CARIBBEAN WATCHMAN
28 Pages.
Special Illustrations and Song.



PUBLISHED MONTHLY BY

International Tract Society,PORT-OF-SPAIN, TRINIDAD, and
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2 Shillings per year post-paid. Payable in advance.

Lord Curzon has received a two years extension of his term of office as viceroy of India.

"But as we were allowed of God to put in trust with the gospel, even so we speak, not as pleasing men, but God who trieth our hearts." 1 Thess. xi, 4.

The Governor of Demerara refused to authorize the sending of £1,000 to the relief of the Jamaica sufferers, unless the amount should be provided for by increased taxation.

The St. Lucia Company is desirous of building a chapel in which to conduct their services soon and are raising a fund for that purpose. Help to this end would be greatly appreciated.

In A Recent Letter from our St. Lucia agent, (Miss E. Z. Simmons), her order for October is doubled. Slowly, but surely, they are raising their number, and we trust this may continue.

Miss Simmons is conducting a Seaman's and Soldier's Home, on Castries St., St. Lucia, in which services are held Tuesday, Thursday and Friday evenings. Also on the Sabbath at 1.30 and 5 p.m. A cordial reception is always extended to all who may attend.

Sunshine and Health.—A merchant noticed in the progress of years, that each successive book-keeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear room where the books were kept, opened on a back-yard so surrounded by high walls that no sunshine came into it from one year's end to another. An upper room, well lighted, was immediately prepared, and his clerks had uniform good health afterwards.—*Selected.*

Hidden Treasure.—Almost every portion of the West Indies could it but speak tells its story of buccaneer or pirate. There have also lived thousands of people who have known no other bank for their cash than old mother earth. Consequently, here and there are places where gold and silver are found mouldering beneath the surface. On very rare occasions some one finds a small amount, the story spreads, and of course grows, and many people spend time and strength in a vain search for "hidden treasure," "it is such an easy way" to get wealth they say. In a back street in Tunapuna there is a great yawning hole dug by some deluded mortal in vain search for such treasure. This man was certain of finding it for was not the place shown to him in a dream? He even undermined his own house in his foolishness.

But yet there is close beneath the surface a hid treasure that does not require one tithe of the labour represented in this yawning hole. Mother earth only needed to be "tickled" with a fork and a cutlass and she will smile back in

treasure untold. One is reminded in this connection of the story of the famous pitch lake of Trinidad. That lake is proving to be a most valuable asset of the Trinidad Government. It has even been called the black diamond mine. It yields to the government over £50,000 per annum revenue alone. Yet it was discovered by Sir Walter Raleigh when he was searching for gold, but Sir Walter could only stop long enough to note the fact and push on up the pestilential swamps of the Orinoco vainly seeking El Dorado, always just beyond, and always of untold wealth rivaling the wealth of the Aztecs of Mexico, and the Incas of Peru.

Good Health Notes.—The people perish for want of knowledge. The *Good Health*, our monthly health magazine published in London, is doing excellent service in bringing to the people of England a knowledge of their bodies, and how to keep free from sickness and disease.

Of Special Interest.

THE December issue of *THE CARIBBEAN WATCHMAN* will be a Double Number of 28 Pages (including cover.) It will be a specially fine number containing important lessons for the Christmas-tide, and the important times in which we live. It will be the largest and finest number of any religious and home magazine ever issued in the West Indies.

There are many beautiful and helpful lessons connected with the events at the close of the year. We have need of their good cheer in our hearts and lives. Brush away the cobwebs that regret and selfishness may have strewn around you, and put in their place the wreaths and vines that are fragrant with the immortality of love! The December number of the *Caribbean Watchman* will help you to do this. Be sure to include it in your Christmas purchases and speak a good word for it to your friends and neighbours. Price—only 6 cents per copy.

Let all the Agents send in their orders at once, so as to secure a sufficient quantity to supply the large demands which, we are sure, will be made upon you.

An outline of the table of contents will appear next month.

Funerals are continually taking place which need not take place if only the victims had known these important principles. A great many minds are clouded by wrong habits of living, so that they are not able to comprehend the principles of truth.

In Scotland brother Wm. Brown is selling 500 *Present Truth* every week and is also making an effort to get each of these 500 to take *Good Health* monthly.

At Birkenhead, Sisters Warnock and Cunningham have enjoyed very good success, putting out a couple of hundred copies every Sunday. At Manchester the brethren are handling 1,500 per month. Brother Sidney Brown is having remarkable success, having disposed of 2,500 of

July *Good Health*, and at Birmingham Mr. and Mrs. Normansell handle 3,000 copies per month.

The Lord is soon coming and he is filling his people with the Spirit for service. We trust these notes will be of special interest to our *Watchman* agents and that they will endeavour to supply each of their *Watchman* readers with *Good Health*.

A Word from Jamaica.—Jesus our blessed Saviour in closing that memorable sermon on the mount clearly sets forth, and fully emphasizes His Father's law. That sermon teaches true piety and godliness to His people in every age, and at the close warns us as to how we should build. Matt. vii, 21-27.

"Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock and the rain descended and the floods came and the winds blew, and beat upon that house and it fell not; for it was founded upon a rock. And every one that heareth these sayings and doeth them not shall be likened unto a foolish man, which built his house upon the sand, and the rain descended and the floods came, and the winds blew and beat upon that house and it fell and great was the fall of it." Verses 24-27.

Dear reader, should we not be fully conscious at this time as never before in this world's history as to how we are standing in the line of salvation? A time when this sin burdened world is about to meet its final doom. According to our Saviour's prophecy (Luke xxi., 25, 26.) We see signs and indications all around, signs in the sun, moon and stars, which are passed, and now the sea and the waves are roaring, causing storms, cyclones, and hurricanes; sweeping away towns, houses, plantations, etc.

In this our island of Jamaica, the 10th and 11th days of August 1903, are days that never will be forgotten. In a hurricane of a few hours duration thousands of people were to be seen running from place to place being left homeless, fireless and penniless.

Reader, what do such things bring to your mind? Do they not bring to your mind the great stormy day when Jesus shall come? That day of days when not one island only, not one country only, but the whole creation shall be seen moving out of its place. See Jer. 4 & 25 chapters. 2 Peter iii., 10-12; Rev. vi., 12-17. Dear earnest reader, think of that day! It is only those who build on the sure word of God that Jesus says will be safe and not hurt, though the mighty whirlwind (God's battle) blows. He that "keepeth the commandments shall feel no evil thing." Eccles. viii. 5. They alone will be able to sing the great prophetic song of faith:—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm xli., 1-3.

Reader, now just now is the time to build upon the sure foundation of God's holy word. Soon 'twill be too late. Man's traditions will fail at that day. Col. ii., 21, 22. God's vengeance is soon to burst upon a sin cursed and unprepared people. Reader, how are you standing? soon shall the plague of hail fall upon this earth, soon shall the wind of God's wrath blow, (Rev. 16. Job xxxviii. 22, 23). Let us get ready. A message of preparation is on its way (Rev. xiv., 6, 20) reader what do you think of it? What are you making of it? Oh! let us arise, get ready, urge our neighbours to get ready for the "destroyer of the Gentiles (sinners) is on his way." Jer. iv., 7. May God and Jesus help us so to do.

A. N. DURRANT.

Prattville, Jamaica.

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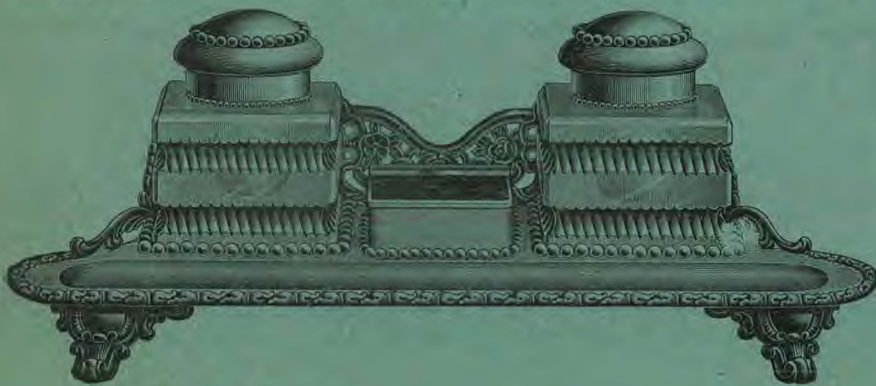
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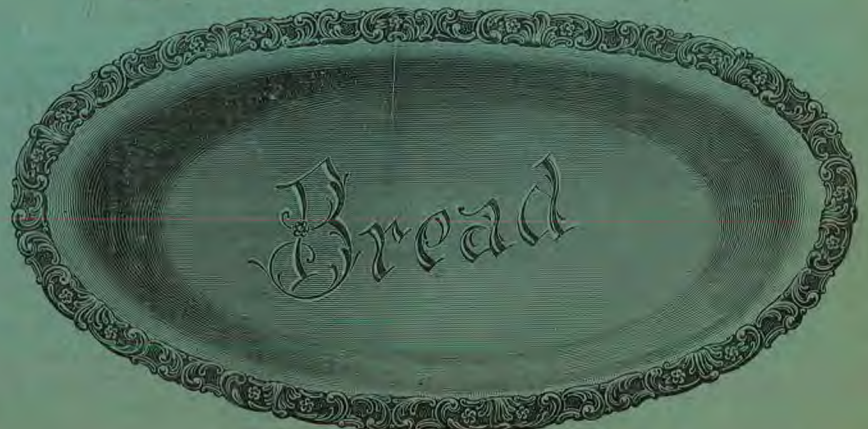
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