

SPECIAL BIBLE NUMBER FOR THE CENTENARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

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

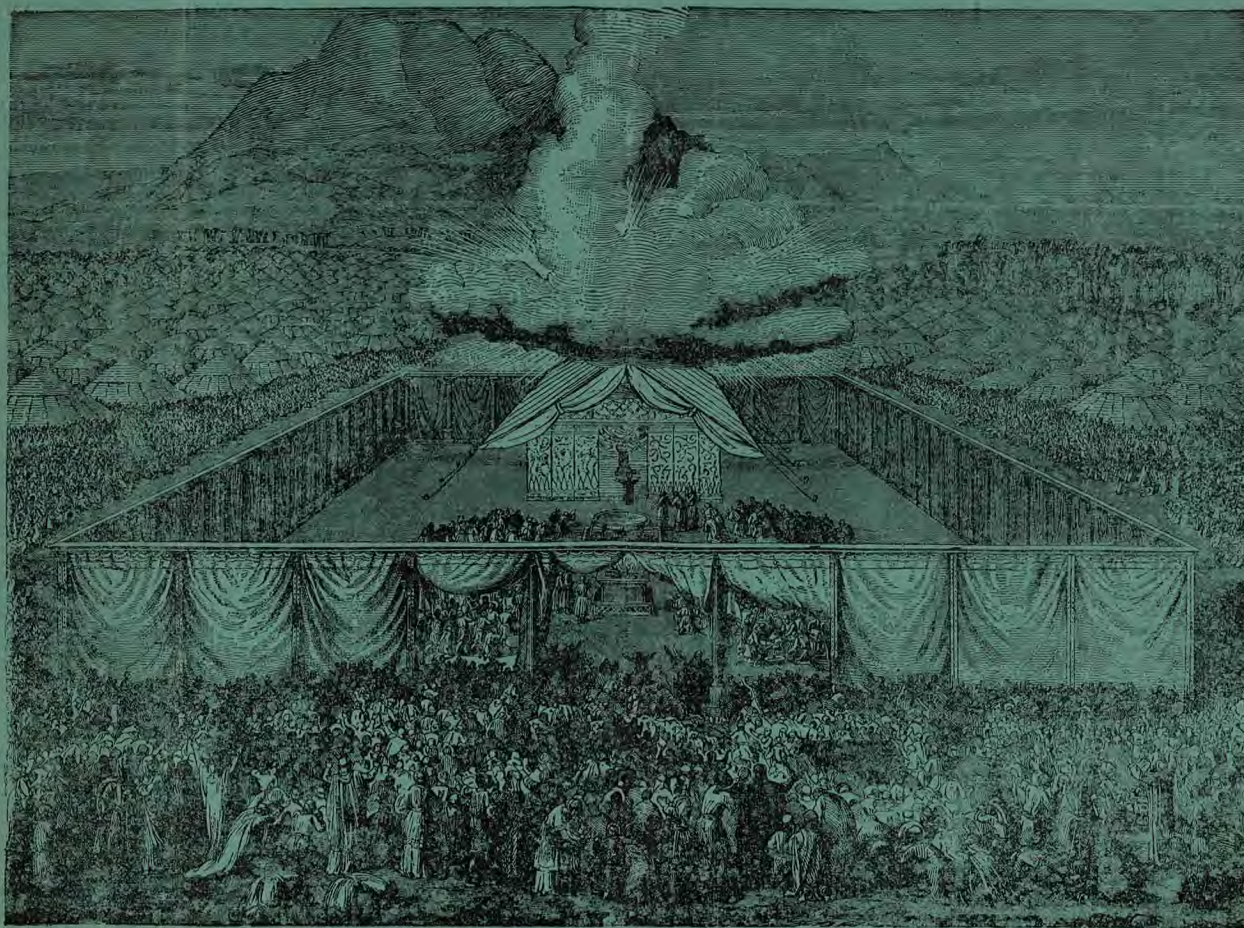
HOLY BIBLE



Vol. 2.—No. 3.]

Port-of-Spain, March, 1904.

[Price 3 Cents.



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Not Knowing.

I know not what shall befall me
 God hangs a mist o'er my eyes
 And so each step in my onward path
 He makes new scenes to rise
 And every joy He sends me, comes
 As a strange and sweet surprise.

I see not a step before me,
 As I tread on another year;
 But the past is still in God's keeping.
 The future His mercy shall clear,
 And what looks dark in the
 distance,
 May brighten as I draw near.

For perhaps the dreaded
 future
 Has less bitter than I think;
 The Lord may sweeten the
 waters,
 Before I stoop and drink;
 Or if Marah must be Marah,
 He will stand beside the brink,

It may be He has waiting
 For the coming of my feet,
 Some gift of such rare blessed-
 ness,
 Some joy so strangely sweet,
 That my lips shall only
 tremble
 With the thanks they cannot
 speak.

Oh! restful, blissful ignorance!
 'Tis blessed not to know!
 It keeps me so still in those
 arms
 Which will not let me go,
 And hushes my soul to rest
 On the bosom that loves me
 so.

So I go on not knowing,
 I would not if I might!
 I would rather walk in the dark with God
 Than walk alone in the light—
 I would rather walk with Him by faith
 Than walk alone by sight.

My heart shrinks back from trials
 That the future may disclose,
 Yet I never had a sorrow
 But what the dear Lord chose—
 So I send the coming tears back
 With the whispered word "He knows."

—Selected.

Two Worshippers.

THE Pharisee and the Publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two that were born into the world. Cain thought himself righteous, and he came to God with a thank-offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood

cleanse us from all unrighteousness." The Lord says "only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you."

But we must have a knowledge of our selves, a knowledge that will result in contrition, before we can find pardon and peace. The Pharisee felt no conviction of sin. The Holy Spirit could not work

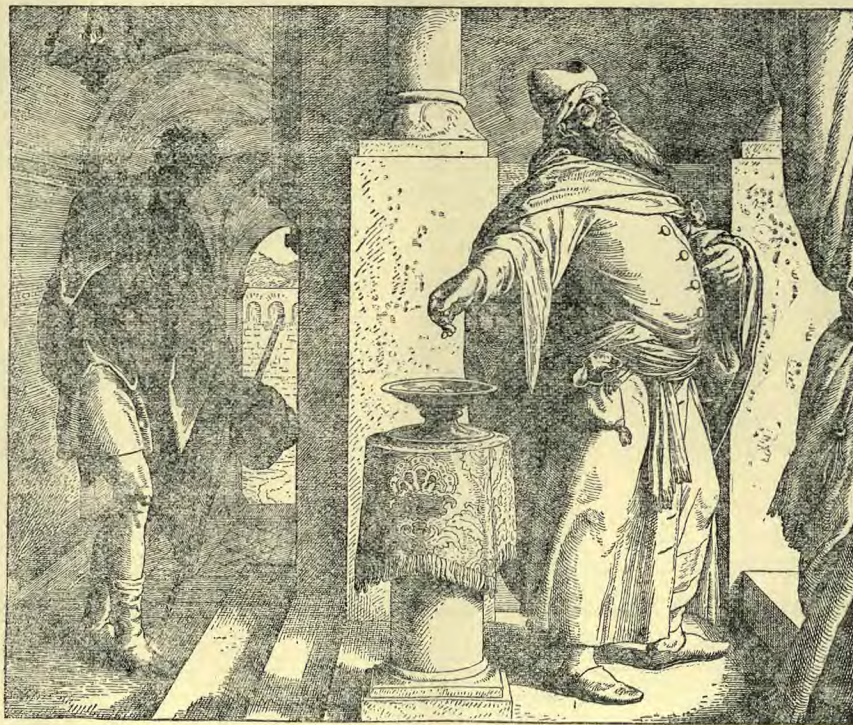
with him. His soul was encased in a self-righteous armor which the arrows of God, backed and true-aimed by angel hands, failed to penetrate. It is only he who knows himself to be a sinner that Christ can save. He came "to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." But "they that are whole need not a physician." We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing.

No man can of himself understand his errors. "The heart is deceitful above all things, and des-

perately wicked; who can know it? The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall

that pointed to the Lamb of God. He came as a sinner confessing himself lost? his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had no respect. The sense of need, the recognition of our poverty and sin is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"If we confess our sins, He is faithful and just to forgive us our sins, and to



PHARISEE AND PUBLICAN.

see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless; clad in garments of self righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace.

The prayer of the Publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power.

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it, It is Thy property, Keep it pure for I cannot keep it for Thee.

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advanced step heavenward it is to be renewed. All our good works are dependent on power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual earnest, heart-breaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely.

The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The Apostle Peter became a faithful minister of Christ, and he was greatly honoured with divine light and power; he had an active part in the up building of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ; so will it be with all who behold Christ.

At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom he acknowledges as His people, that he says, "Then shall ye remember your own evil ways and doings

that were not good, and shall loathe yourselves in your own sight." Again He says, "I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth anymore because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Then our lips will not be opened in self glorification. We shall know that our sufficiency is in Christ alone. We shall make the Apostle's confession our own, "I know that in me (that is in my flesh) dwelleth no good thing." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

MRS. E. G. WHITE.

A Story of a Bible.

A PROMINENT ecclesiastic of the Roman Catholic Church was asked by a lady of position in London, "How can I find peace of mind?" Instead of pointing her to Christ as having atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts, and attend places of amusement. One day she followed a crowd into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this, she attempted to get out, but in doing so she knocked some umbrellas on the floor, and somewhat abashed, took her seat. Her attention was soon riveted upon the speaker. He explained our relation to God as under law "condemned already," and spoke of Christ's sufferings on the cross as a perfect atoning sacrifice, and of God's willingness for His sake to pardon us, and by His Holy Spirit to change our hearts and fit us for heaven. She was deeply moved. At the close she asked of some one near her, "Can I speak to the gentleman who has just addressed us?"

Soon after in conversation with her the speaker said, "You will find the truth I have mentioned often repeated in the Bible."

"But I have no Bible" she replied.

He quickly handed her his own, saying, "I have pleasure in giving you mine"

Some time after this the Catholic dignitary, remembering the advice he had given the lady, sent a priest to inquire about her state of mind. Instead of needing help from him, he soon found that she was able to instruct him in the way of life. Before he left, she gave him the Bible that had been presented to her at Exeter Hall, and begged him to read it with prayer, and to trust alone in Him "Who

bore our sins in His own body on the tree."

Some time after this she received a note from the priest, asking her to call upon him. As she was about to take her son to college, she neglected to accept the invitation at the time. When she called some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun was kneeling in prayer. The lady approached and asked, "Did he leave a message for me?"

"Yes," was the reply. "He wished me to say if you called that he died in the full faith of the Catholic Church, and that he cursed the day he ever saw you."

The poor lady turned away greatly distressed saying to herself, "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in Him; but now, alas, it is too late. I fear that through my negligence he is lost forever." This reflection sorely affected her peace of mind, which she sought to restore by foreign travel.

One day a lady in Rome approached her and said, "Do you remember standing by the coffin of Father——, and the dreadful message there delivered to you?"

"Yes, it has followed me night and day."

"But it was not a true message. The words he bade me deliver to you were these: 'Tell her that I bless the day I ever saw her, and that I die in the full faith of the Lord Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in Him for pardon.' And then added the nun, 'he gave me the precious Bible, which has also been the means of leading me to see myself a lost sinner and Christ as my only Saviour. Will you forgive me for telling you a terrible falsehood?'"

E. PAYSON HAMMOND.

Some Bible Facts.

THE Old Testament was collected by a prophet of God—Ezra, after the Babylonish captivity about 430 B.C.

The first translation of the Bible was the celebrated Greek version of the Old Testament called LXX., or the Septuagint. It was done under the direction of Ptolemy Philadelphus, King of Egypt, between the years B.C. 285 and 250. The meaning of the title is seventy, and was bestowed upon it because it had the approval of the Jewish Sanhedrim, who appointed six men from each tribe to examine the completed work.

The first translation of the New Testament Peschito or Syrian version which was completed somewhere near A.D. 125.

The Bible was divided into chapters by Hugo Cardinalis, A.D. 1240. The Old Testament was divided into verses by Mordecai Nathan, a Jewish Rabbi, A.D. 1445.

The Bible was first printed from moveable type in A.D. 1488.

It was punctuated by Mantuii in the 15th century.

The first book of the Bible, Genesis,—was written by Moses in Midian about 1500 B.C. The last book of the Bible—The Gospel of John—was written about A.D. 98—about two years after Revelation was written. There are 66 books in the Bible.



A LAMP UNTO MY FEET.

The Word of God.

Hymn for the Centenary of the British and Foreign Bible Society.

Archdeacon Moule in Bible Society Gleanings.

I.

The word of God abides!
Nought can that Word destroy;
O'er fading flowers and ebbing tides
Rings on its joy.
This is the Word we preach,
The Gospel of all grace;
Far as sin's fateful curse can reach
The human race.

II.

Our God's great Word shall stand,
Safe passing through the flames;
Critic's rude thrust or daring hand
Fall back with shame.
Untouched by smell of fire,
Heaven's fragrance wraps it still;
Quick, powerful, it shall never tire
To work God's will.

III.

Settled in Heaven above,
That Word shall ever stand;
And by the Eternal Spirit's love
Through every land,
In myriad tongues exprest,
That Word unchanged shall be;
And warning voice and promise blest
Shall set us free.

IV.

Eden and Sinai yet,
And starlit Bethlehem,
And Bethany and Olivet
Here tells of him,
Whose footsteps through the flowers,
Whose voice that woke the dead,
Sound as the Word, for ever ours,
Unchanged, is read.

V.

We praise Thee for the seed,
A hundred years ago
Sown in child's tears, and direst need,
And made to grow;
Now let that Word's free course,
As with a brimming tide,
Through India's plains, at Nile's far source,
Be glorified!

The Holy Scriptures.

WE have a priceless treasure in the Holy Scriptures. They are generally conceded by those who profess to be Christians to be God's word, and yet but few set a proper estimate upon them. John, in speaking of Christ as the Word, says, "In the beginning was the Word, and the Word was with God, and the

Word was God." He further states, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John i., 1, 14. Of Christ the prophet Micah says, "Whose goings forth have been from of old, from the days of eternity." Micah v., 2, margin.

There is no measurement of eternity, and all that we know of time is the seven thousand years measured out of eternity by God, that finite man may comprehend time. If we go back of the seven thousand years, we step into eternity, and there Christ existed; if we go forward beyond the seven thousand years, again we step into eternity, and there is no measurement whatever. Christ existed before the world was; therefore, he existed in eternity. He exists in the word, as it was a revelation of himself to mankind; but within this period of seven thousand years, the Word was made flesh for thirty-three years, and dwelt among us.

As the Word is a revelation of God, and Christ was a representative of the Father, when the Lord was made flesh, it was simply the Word itself by divine power made human, that we might comprehend the perfections of the Word and the character of Christ, that represented the fullness of the Father. Then Christ himself was the Word, and the Word, Christ.

"The words that I speak unto you, they are spirit, and they are life." Christ is life, for he is the author of life; for "in him we live and move and have our being." Again, "He is before all things, and by him all things consist." To the murderers of Christ, Peter said, "And ye killed the Author of life" (margin). John, in speaking of him, says, "for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

Christ, therefore, is life, and his words "are spirit and they are life." They are simply a representation of himself. "In him was life, and the life was the light of men." "That was the true Light, which lighteth every man that cometh into the world."

When we read the words of Christ, he talks to us. When we neglect the study of his word, we neglect Christ. When we let cares so crowd in upon our lives

that we neglect the plainest requirements of God's word, we are rejecting our Lord Jesus Christ.

There can no Christian maintain a connection with Christ and neglect a daily reading of his word. The Bible is placed within the reach of every person who can read. Millions of copies are circulated yearly both in foreign lands and at home, and through these various organizations God's word, which is our Lord Jesus Christ himself, is placed within the reach of a large proportion of the human family, so that none can have an excuse.

The apostle tells us that the Holy Scriptures are able to make us wise unto salvation, through faith that is in Christ Jesus. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "Inspiration" is interpreted to mean the breathing of God. Then all Scripture is given by the breathing of God.

An illustration of how God gave the Scriptures originally is found in the tenth chapter of Daniel. When Daniel saw this great vision, he said of himself: "There remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face." Again we hear him speaking while in vision: "For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remained no strength in me, neither is there breath left in me."

We speak by the action of the air coming from our lungs upon our vocal organs. Without this, we cannot speak; but there was no breath in Daniel, and yet he talked. It was the breath of God upon his vocal organs; consequently, the words were the words of God; or, in other words, it was a revelation of God, and this God that spoke through the prophets was none other than our Lord Jesus Christ. The apostles believed this. Said Peter, "Searching what, or what manner of time the Spirit of Christ which was in them did signify." Christ therefore gave all the Scriptures. Can there be any mistake in them?

Therefore in the word of God we have Christ in our family, we have him in our libraries, we hold him in our hands, we have him as we walk by the way; and when we wish, we can converse with him. But how often we neglect to hear his words! How we neglect to converse with him in prayer! All of such neglect will appear to us as much of a rejection of our Lord Jesus Christ as was that of the Jews when they spurned him from them, and neglected the precious words that proceeded out of his mouth, and therefore brought condemnation and destruction upon themselves.

S. N. HASKELL.

Better Let the Compass Alone.

Many years ago a man set out to cross a narrow strip of bush only three miles through. It was three miles directly across this forest; but another way led out into a vast wilderness. The man had a perfect compass when he left for home.

A day or so passed and he did not reach his destination. His friends became alarmed as to his safety; and on learning that he had set out for home a day or so previous, instituted a search for him. At last he was found under the snow, cold and stiff in death. On examining his person, it was found that he had not lost his compass, but close inspection revealed the fact that he had been tinkering with it in the vain hope of correcting the needle so as to make it point in what to him seemed the right direction for north. But alas! the man was lost, and therefore was not prepared to correct what seemed to him the wayward needle. Had he believed it, and let it alone, he would have been safely guided to his home.

This man was no more under a delusion than are many other bewildered and lost ones, who, although they possess the sure compass of God's revelation—the Bible—fail to believe it, even seeking to change it to read as they think it should, and in consequence lost their lives in the great wilderness of sin and unbelief.

Better let the compass alone. It points toward the celestial city, the home of God; and, by carefully following its directions, whether they seem right or not, the lost ones may safely reach the Father's house, where there are in waiting for them many mansions.

T. E. BOWEN.



How to Study the Bible.

1. God is author of the Bible. 2 Tim. iii., 16.
2. Since God is its author, in studying the Bible our mind comes in direct contact with the mind of God. Our reasoning should be to justify God in *what* He says, rather than question *why* He says it. What God says is *true*, not because He says it, but He says it because it is true.
Men are often times governed by truth as a matter of business policy. God is not like man in this respect. He is not governed by truth; *He is truth, His word is truth.* John, xiv., 6; xvii., 17.
3. Since we are sanctified through the truth, and since Jesus and His word are truth, should we not be very careful, not to overlook or rightly disregard *any* word Jesus has said?
4. What is the Word of God able to accomplish for us? Acts xx., 32.
5. Then what should be the primary object of all Bible study? 2 Tim. iii., 15. We should never study the Bible to establish a system of theology. John vii., 16

6. Will the study of the New Testament Scriptures alone be sufficient to make us wise unto salvation? 2 Tim. iii., 16, 17. In the Old Testament we have the New Testament hidden and concealed, in the New Testament we have the Old Testament opened and revealed. For example. Isa. liii., 8-12. Matt. xxvii., 24-35; Isa. liv., 13; John vi., 45.

7. Who is the Lord not able to teach? 1 Cor. viii., 2. Those who, in their own estimation, know so much that they want to teach the book, instead of allowing the book to teach them. They want to tell us what the Lord means by explaining to us His word. Is any one better qualified to tell us what the Lord means than He Himself? We cannot always find proper words to express our thoughts but the Lord can.

8. If we expect to be taught by the Lord what is necessary on our part? 2 Tim. ii., 7. *Consider.*—fix the mind on; think seriously; look at closely—or carefully.

9. Whom has the Lord promised to instruct? John vii., 16, 17. Every person may be the possessor of just as much truth as he is willing to use and no more.

10. Do all who preach, teach the truth? 2 Tim. iv., 3, 4.

11. Is it necessary to be on guard lest we be deceived by false teachers? Acts xx., 29-31.

12. Since men preach so many conflicting doctrines, how can we tell who is teaching the truth? Isa. viii., 20; John iii., 34. Agree with the Lord. Then we are on the Lord's side. The man who speaks the same word the Lord has spoken tells the truth, for "God is not man that He should lie." Num. xxiii., 19. Titus i., 2.

13. Can man independent of the Spirit of God understand spiritual things? 1 Cor. ii., 14.

14. What only will enable us to understand spiritual things? 1 Cor. ii., 9-12.

15. What was Paul's method of preaching? 1 Cor. ii., 12, 13.

16. Why did he compare scripture with scripture? 1 Cor. ii., 5; i., 24.

17. When we study the Bible in this way allowing the Lord to explain His own word, what will be the result? John xvi., 13.

18. If the Holy Spirit guides you into *all* truth, and guides me into *all* truth will we not think alike? John xvii., 11, 20, 21.

19. When this unity is seen among professed Christians, what will the world know? John xvii., 23.

20. What degree of unity would the Lord have exist? 1 Cor. i., 10. The diversity in faith and practice now existing is not according to the prayer of Christ in John 17.

21. Will *God's people* ever come to the unity of the faith? Eph. iv., 11-15.

22. At what time in the history of the world will this unity be seen? Isa. lii., 8.

23. What movement will bring about a condition so much desired? Rev. xiv., 6-12; xviii., 1-4. *What is your relation to this message?*

C. P. WHITFORD.

"I Never Pray."

In the year 1827 a young man, then studying for the ministry, was requested to preach in a certain town. The meeting was held in the evening in a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker who mildly said to him—

"Sit down and after the meeting I will talk with you."

When the services closed there was

hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend the following morning. At the appointed hour the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers made his appearance, in company with two members of his club. No sooner were the parties seated and the large table covered with his religious dissecting knives, than the infidel began with much warmth to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student "let us commence right, and then we shall end well. Do you believe there is a God, who made all things? a God, who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward."

"Certainly I do."

"Well sir, that we commence right, please lead in prayer. Ask God in whom you believe to direct us to the rejection of the Bible if it is false; and if it is true to receive it. We do not want to be deceived."

The man hesitated and said "I never pray; I do not believe in prayer."

"Never pray, sir! Do you not believe in prayer when your God has done so much for you? Never thank Him for His goodness? Have you a father?"

"Yes, sir!"

"Do you never thank him? If you had a child whom you had always blessed, would he not thank you when you bestowed on him some little trinket?"

"I suppose he would."

Well sir, commence right. Just pray; *pray and thank God.*"

"I can't pray."

The student then turned to his infidel companions and asked them to pray, and they both declined. With indelible feelings he knelt, and with great freedom poured out his whole heart to God. As he finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said:—

"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had been disbanded.

SELECTED.

"Within the present century more languages have been reduced to writing, more grammars, lexicons, and translations have been made into strange tongues by a handful of Christian missionaries, than by *all the learned world beside.*"

"The church that does not make it its one business to instruct people in the Bible, and to instill into them a love for its study, has no reason for existence."

The Bible Class.

The Earthly Sanctuary Desolate.

TO OBEY IS BETTER THAN SACRIFICE.

God Dwells With Man.
Ex. xxv., 8, 40.

And let them make me a sanctuary that I may dwell among them. And look that thou make it after the pattern shewn thee in the mount. This sanctuary built by Moses after the pattern, and accepted by the Lord as recorded in Ex. 40, was an exact copy of the great original above, in heaven, which the Lord pitched and not man.

Hew. viii., 1-5.
Ps. lxxx., 1.

The priests who ministered in the earthly sanctuary represented Jesus the great High Priest, and the services of these priests were an exact type or shadow of the heavenly service. In fact, God himself dwelt in the most Holy Place of the earthly sanctuary and from between the cherubim ministered His grace, and life, and peace to the humble worshippers. For more than fourteen hundred years this sanctuary and its services were the channel through which the grace of God flowed to bless fallen and lost humanity.

And yet these sacrifices and services "were only a figure for the time then present, and could not make him that did the service perfect as pertaining to the conscience." "For the law (of gifts and sacrifices) having a shadow of good things to come can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. x., 1. Above and through these offerings stood Jesus the true Lamb of God, ministering to the repentant believing soul. The whole sacrificial system was powerful only to the soul who saw Jesus and His blood.

But the time came when those who brought the sacrifices came with unrepentant hearts, and saw naught of the blood of Jesus in the blood of the lambs. They trusted rather in the form and the ceremony.

Faithless Formalities.
Jer. vii., 21-23.

The Lord brings them to task for this in Jeremiah vii. "Thus saith the Lord of Hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them saying, *obey my voice*, and I will be your God and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you."

Notice, the Lord tells them that it would be more profitable for them to eat the flesh of their sacrifices than to offer them. Why? In the day that the Lord brought the children of Israel from Egypt He told them nothing of sacrifices or offerings, but He taught them one principle saying, *obey my voice*. This may be a new thought to some. But if you will read again the record of Genesis iv. to xxxii., you will see how true it is. Through Moses, through the plagues, through the deliverance at the Red Sea, through the bitter waters of Marah, by the giving of the manna, and finally in thunder tones from Sinai's summit, God said to Israel, *obey my voice*. Altho Moses had asked leave of Pharaoh to go a three days journey in the wilderness that they might sacrifice to God, yet after fifty days they had offered no sacrifice. Why? The Lord only accepts a sacrifice that is the expression of the broken and contrite

heart, which in humility accepts the blood and atonement of Jesus Christ. "To obey is better than sacrifice says the aged prophet. The children of Israel did not have repentant hearts until after their awful experience with the golden calf. Moses had gone into the mount and although God had repeated over and over to them "Obey my voice," they still made the golden calf and worshipped it. But when Moses dashed the tables of stones received from the hands of God, in pieces before their eyes, and the Spirit carried home to many of them the exceeding sinfulness of their sins then some of their hearts were broken and contrite. Those who were not were separated from the congregation and slain by the children of Levi.

Now, the Lord is ready to speak to them concerning burnt offerings and sacrifices. Now the sacrificial system is instituted and the children of Levi who alone were faithful are made priests.

Prov. xxi., 27.

.. xv., 8.

Hosea vi., 6; viii., 11-13.

Psalm xl., 6.

Isa. lxxvi., 3.

The Lord says, "My son give me thine heart," and any service or worship with the heart left out is but sounding brass and hollow mockery.

Now, this lesson illustrates three classes of religious people of to-day. A large majority are formalists, who, like Israel of old, trust in their forms and ceremonies to save them.

Isa. i., 10-15.

Micah vi., 6-9.

1 Sam. xv., 23.

Matt. ix., 13.

Second, Those who because of the glaring failure of this class swing to the other extreme and cry down all forms. But all such have but a very shallow religious experience. God Himself has given us these forms as channels through which the repentant soul can approach unto God. Those who ignore them reproach the Giver. But the third class in humility receive from the Lord the simple forms He has left us, and make them the channels through which they worship God. All other ways are man made and powerless. Whoso trusts in them will lose eternal life for they are not in the channel of life.

Hoshea told Israel that they built altars to sin. They would transgress God's laws and commit all sorts of abominations and wickedness, thinking at the time that all that was necessary was to offer a sacrifice and say the temple of God, the temple of God are we, and be made clean. Hos. viii., 11; Jer. vii., 3-10.

Thus we learn that the Lord requires obedience and not sacrifice. They which are accustomed to do evil *can not* do good. Jer. xiii., 23. Man naturally is enmity against God. The Lord loves man and desires to make him one with Him. But it needs a power outside of man to change his nature, his heart. So when man trusts in himself he fails and grieves God. So when Israel trusted in their own power and the blood of bulls and goats for salvation, their heart was unchanged, obedience was impossible and God was grieved and would have none of their worship. And anyone to-day, who is baptized or partakes of the Lord's Supper or participates in any other ceremony of the Lord's house and are still *disobedient* in any particulars are in the same case as Israel was in our lesson and the same scripture applies to them. The Bible is a book of principles.

Rom. iii., 24, 25.
1 John iii., 6.
Romans vi.
Heb. iii., 12-19.

God requires of us obedience to His law. Jesus died, "was set forth to be a propitiation through faith in His blood to declare His righteousness for sins that are past," expecting us from *now* and in the *now* while it is called to-day, that we will cease from sin and in His power obey.

Because Israel failed to learn this lesson a heathen king carried them away captive, and heathen hands were permitted to desecrate the temple, God's dwelling place, the vessels thereof were permitted to be carried to a heathen land and set up as trophies in a heathen temple, and the sanctuary was left desolate. Danl. i. And for this same reason, although they may have all the elaborate forms, ceremonies and ritual that man can devise, built for the worship and service of God, many sanctuaries over all our land are as destitute of the Spirit and blessing of God as was that sanctuary after it was left desolate.

But that which Israel in their own land failed to learn, some of Israel in captivity did learn.

Next month we will study some of Daniel's experience in this connection.

Test Questions.

(Give Scripture Answers.)

1. Why was the sanctuary built?
2. Who ordered it built and where was the original?
3. Did the Lord dwell in the Earthly Sanctuary?
4. How much power was there in the ceremonies of the sanctuary?
5. How did Israel pervert these services?
6. Explain Jeremiah vii., 21-23.
7. When did Israel offer their first sacrifice after leaving Egypt?
8. What three classes of religious people do we see around us? Where are you?
9. Why can not the Lord accept sacrifices from us while we are disobedient?
10. How does God desire us to live *now*?
11. Why was the sanctuary left desolate?
12. How can you apply this lesson to your own life?

Suggested Methods of Study.

1. Read *carefully* the scripture assigned. Grasp the simple statements. Read a paragraph and then, with Bible closed, repeat the thought.
2. Read scripture aloud (a). Observe correct position in standing, holding book, and breathing. (b). Pronounce each word correctly and distinctly. (c). Look up pronunciation and definition of *all* words not clearly understood.
3. Make your own synopsis of the subject.
4. Search for other texts on the same subject.
5. Apply what you learn to your daily life.

It is a good thing to pause now and then and ask oneself, What have I done for God this year, this month, this week, this day? How meager in service would many a life appear under such questioning! But ought not every Christian to put the searching query, and to answer it with conscientious fidelity? It will one day be asked by other lips, and under circumstances that will admit no quibbling in reply. It is well to make the self-examination now, while there is still opportunity, not indeed to retrieve the past—that is gone forever—but to do better service hereafter.

—The Examiner.



The World's Final Great War.

THE commanding position which Russia has grasped along the frontier of China, India and Persia seems to leave no doubt as to her intentions. We are to have one great final war, which promises to be so frightful in its expenditure of treasure, that it will be a lasting horror, and it must settle the question of the world's civilization. Napoleon predicted that in one hundred years the world would be either Cossack or republican. Busy with home affairs neither governments nor peoples seem to understand how threatening is the Cossack rule—even to America itself.

Russia has to-day one hundred and twenty-nine millions of population. Persistently carrying out a plan conceived more than forty years ago, she has quietly occupied every position in Asia which would eventually enable her to annex the four hundred millions of China; then the two hundred and eighty millions of India, and the eight millions of Persia.

Year after year Russian army posts have been advanced, re-enforced and built into large commands; until to-day Russia is ready to attack, not China alone, but along her entire frontier line in Asia. In the event of war, only the most supreme exertions by England, France, Austria, and Italy, re-enforced by the United States, can stop the Cossack advance.

The fact that, for her own purposes, Germany has entered into compact to act with Russia, makes the situation one of the utmost difficulty—of the most extreme danger. For once, the German emperor seems to be short-sighted. Whatever part of China may be conceded to him temporarily, eventually he must find himself opposed to Russia as certainly as England and Japan are to-day.

Does any one doubt Russia's plans? Never was policy more clearly written. There can be no question about it, and if our attention were not so absorbed in home affairs, the American public would quickly understand it. During two years spent in Peking and northern China, in military affairs, the writer became convinced that no obstacle would be likely to exist to the extension of Russian dominion toward the East, unless China herself should be built up into a strong military power. The building of the Trans-Siberian Railway and the occupation of Manchuria would be the first steps. It was not anticipated at that time that the plan of campaign would be so far-reaching as to bring Russia simultaneously into China, India, and Persia.

There can be no question that entrance into Manchuria was part of the long pre-conceived plan. Very likely the Boxer troubles were stirred up with a view to

giving excuses for this entry, and distracting the attention of the world. Having entered, Russia had no intention of leaving. The pretense of evacuation was only because at the time she was not ready to begin battle. Other nations, and especially the United States, have been blind to what this movement really meant. It is now no longer necessary that additional Russians should be brought in to capture China. The Manchurians and Mongols furnish splendid fighting material, at least so far as private soldiers go. They can subsist on a little rice, make long marches, sleep in the open, obey orders, and quickly learn to handle firearms with precision. They can be subsisted and kept satisfied with a total expenditure of not above six or eight dollars a month, as against from five to eight times that cost for the American soldier; and the Russians have the officers ready to put over them.

Russia is now established along the frontiers, its forts built, and its navies in the Eastern harbors of Asia. Many officers have arrived, and vast quantities of stores and arms have been shipped in. More than one hundred and fifty thousand Russian troops are either on the ground or within call, as the nucleus of an army of occupation.

Let the civilized world stop its business long enough to consider this spectacle, and ask, Whence will the force be brought to combat the Russian forces in China? But let Russia annex four hundred millions of Chinese subjects, and with this low-priced labor build armaments: then India and Persia are certain to fall.

America feels confident in her strength, and added to England and France, we imagine that we might conquer the world. But where would these three nations stand if Russia had at command two thirds of the world's population? Does she need money to conduct her campaigns? By weight of numbers she would move down and capture it.

If Russia should be permitted to retain her position in Manchuria, the Cossack will presently hold the world by brute force. I am opposed to war. I do not believe in war. I hope there will never be another war. But if there can be a just war, it is called for now. Either America and southern Europe must fight Russia at this time, or concede to her all Asia. Vain as the United States is of her strength, she will find occasion in the near future to regret present indifference. Manchuria is but the stepping-stone to China. China captured, the balance of power is determined.

The hundred years covered by Napoleon's prediction has a decade still to run—a decade in which to determine whether the world is to be Cossack or republican.

This Manchurian question is a matter of such tremendous importance that it demands thoughtful determination.

An Awful Horror.

AN awful calamity has occurred in the great city by the inland sea, Chicago, which has chilled and appalled every thinking, serious soul in America. On Wednesday afternoon, December 30, the Iriquois Theater caught fire when it was filled to overflowing at a matinee performance. Most of those in attendance were women and children, many of them society people. There seems to have been few adequate facilities for escape, and Chicago is endeavoring to fix the responsibility of the horror and the crime. The friends of a noted servant of God at one time besought him not to "adventure himself into the theater." Acts xix., 31. The occasion was not a play, but a great uproar caused by the preaching of the truth of God, and entering in before the people in their excited condition would have been to endanger the life of God's messenger; but those who entered the Iriquois Theater on that fated Wednesday afternoon, for no other purpose than the pleasure of seeing acted the old falsehood of Bluebeard, placed in peril both body and soul to a greater extent than did Paul at Ephesus. Awful as is this calamity, it is not so bad as the daily influences of the playhouses of the country, which fills the minds of the young with wrong fancies and their hearts with false ideas, making the realities of time and eternity and the simple lasting beauties of life tame and insipid. If the awful calamity of the 30th ult. would turn forever the millions from the theater to life's realities, costly as the lesson is, the results would warrant the investment. But "the madding crowd" will go on; the theaters will be made safer physically, but will increase in their opportunity and potency to destroy souls.

—Signs of the Times.

Our Young Folk.

(Continued from page 7.)

Some First Things.

[It has been a pleasure to see the hearty way in which many have been searching for answers to those questions about first things in the January number. Miss R. A. Dunscombe, Barbados, is the only one to send in an absolutely correct reply the first time, although several others only missed one question. That is very good indeed.—EDITOR.]

1. The first animal life taken as recorded in scripture was that of the animals from whose skins the Lord made the first clothes for man. Genesis iii., 21.
2. The first man stated to have died a natural death before his father was Haran. Gen. xi., 28. Although Lamech also died before his father Methusaleh. Compare Genesis v., 26 and 31.
3. Cain built the first city and named it Enoch after his son. Gen. iv., 17. Cities have a poor pedigree.
4. Abel was the first shepherd. Gen. iv., 2.
5. Moses was the first surveyor or divider of land. Joshua xiii., 7, 8, 15.
6. Noah planted the first vineyard. Gen. ix., 20.
7. Jonah was the first missionary sent to a heathen land. Jonah i., 1, 2.
8. Miriam was the first prophetess and noted leader among women. Ex. xv., 20.
9. Deborah is the first female ruler mentioned in the Bible. Judges iv., 4.
10. Sarah's age is the first time a woman's age is mentioned in the Bible. Gen. xxiii., 1.
11. Hagar is the first person mentioned as weeping. Gen. xxi., 16.
12. Zerubbabel led the first colony of Jews that returned from the captivity in Babylon. Ezra. ii., 2.

—The Cosmopolitan.

Our * Young * Folk.

"That our sons may be as plants grown up in their youth: that our daughters may be as corner stones, polished after the similitude of a palace." Ps. xiv., 4. 12.

Why Some Birds Hop and Other Birds Walk.

A little bird sat on a branch of a tree,
A-swinging and swinging as glad as could be,
And shaking his tail and smoothing his dress,
And having such fun as you never could guess.

And when he had finished his gay little song
He flew down in the street, and went hopping
along
This way and that way, with both little feet,
While his sharp little eyes looked for some-
thing to eat.

A little boy said to him "Little bird stop!"
And tell me the reason you go with a hop.
Why don't you walk as boys do, and men,
One foot at a time, like a dove or a hen?

"How queer it would look if when you go out
You should see little boys go jumping about
Like you, little Bird! And you don't know
what fun
It is to be able to walk and to run.

Then the little bird went with a
hop, hop, hop, hop,
And he laughed and he laughed
as if he never would stop!
And he said, "Little boy, there
are some birds that walk,
And some birds that hop, and
some birds that talk.

"Use yours eyes, little boy,
watch closely and see
What little birds hop, with both
feet just like me,
And what little birds walk like
the duck and the hen;
And when you know that you'll
know more than some men.

"Every bird that can scratch in
the dirt can walk,
Every bird that can wade in the water can
walk,
Every bird that has claws to catch prey with
can walk—
One foot at a time; that is why they can walk.

"But most little birds that can sing you a song
Are so small that their legs are not very strong.
To scratch with, or wade with or catch things;
that's why
They hop with both feet, Little boy, good bye.

—L. F. Bates.

Habits.

THE definition of the word habits, "A ten-
dency or inclination towards an action or
condition which by repetition has become easy,
spontaneous, or even unconscious."

There are good habits as well as bad ones,
and it is our business in life to drop our bad
habits and form good ones; or, rather to form
good habits thereby killing the bad ones.

New Orleans is from five to fifteen feet below
high water on the Mississippi River. The only

protection from the river is the levee, an en-
bankment built along the bank of the river to
prevent an overflow. In May, 1883, a small
break was observed in the levee and the water
was running through. A few bags of sand or
loads of dirt would have stopped the water
at first; but it was neglected for a few hours
and the current became so strong that all efforts
to stop it were fruitless. A reward of five hun-
dred thousand dollars was offered to any man
who would stop it but it could not be done—it
was too late.

Youth is the important period of habit form-
ing. It is then that we stand at the parting of
the ways.

Sir George Stanton visited a man in India
who had committed murder, and in order not
only to save his life, but what was of much
greater consequence to him—his caste, he had
submitted to a terrible penalty,—to sleep for
seven years on a bed, the entire top of which
was studded with iron points as sharp as they
could be without penetrating the flesh. Sir
George saw him during the fifty years of his
sentence. His skin was like the hide of a
rhinoceros, and he could sleep comfortably on
his bed of thorns; and he said that at the end



of the seven years he thought he should use the
same bed from choice.

What a vivid parable of a life of sin!—sin,
at first a bed of thorns to the conscience, after
a time becomes comfortable through the
deadening of the moral sensibilities. Each
bad habit has some relation to other bad habits.
Some one has said that if you invite *one* of the
Devil's children to your home the whole family
follows.

If we form the habit of doing right things,
life will be so much happier for us, and above
all, God can use us as channels through whom
He can extend His invitation of mercy to the
world.

"And some are sowing the seeds of pain,
Of dire remorse and a maddened brain;
And the stars shall fall and the sun shall wane
Ere they root the weeds from the soil again.
Dark will the harvest be.

"Some are sowing the seed of word and deed
Which the cold know not, nor the careless heed,
Of the gentle word and the kindly deed
That hath blessed the earth in its sorest need.
Sweet will the harvest be."

THOS. D. ROWE.

Make Your Own Way.

"THERE is a living creature which fastens
itself under the tail of the crab. Nature
has perfectly equipped it for the struggle of
existence, but it deliberately refuses to enter on
that struggle. It has six beautifully fringed
claws, like those of a lobster, by means of which
it can move about and get its living. It has a
brain, and it has a stomach. In its own way,
it is quite as capable of providing for its wants
as the crab or lobster. But, after a brief at-
tempt at independence, it chooses the easy
way. It becomes convinced of the advantages
of idleness. So it seeks out a likely crab,
insinuates its small person under the crab's
tail, buries itself in the crab's flesh, and enters
on the career of a parasite.

"But what happens? The moment it ceases
to lead an independent life, it deteriorates. It
does not need its claws, for it never moves
about; so they drop off. It does not need its
stomach, for its nutriment comes to it already
digested, and the stomach disappears. It does
not need its brain; for it has no longer any
occasion to think, and the brain disappears,
too. In a very short time, all
the distinguishing features of
separate life are withdrawn, and
it has become merely a little
round thing, an excrescence im-
bedded underneath the crab's
tail.

This bit of natural history fur-
nishes the best of illustrations
why one should never become
dependent. Push out into the
world, and make your own way.
If you are so unfortunate as to
have a rich father, don't look to
him for support, but earn your
own living. Never lead a para-
sitic life; it does not call for any
brains, and therefore they will
be likely to disappear.—*Well
Spring.*

Bible Anagram.

A name of six letters. Can you find it?

Six letters in one name appear,
As in the sequel will be clear!
And numbered thus in order due,
May be discovered by this clue:—

- (1). You find in six, five, one, two, three,
One hung on his own gallows tree.
- (2). Three, four, five six, his name composed.
From whom man's second lineage flows.
- (3). In six, two, one, his son you find, from
whom descends one third of mankind.
- (4). In one, two, three you clearly trace,
The name of our degenerate race.
- (5). From one, two, four, and three, you ken,
A city of Judah's twas the first of ten.
- (6). Three, two, five, one, of Judah's tribe.
The least of Caleb's sons describe.
- (7). Two old Egyptian cities see
The first in three, four, the last in four three,
While all the six describe at length
The father of the man of strength.

NOTE.—This man's name has six letters, num-
bered on, two, three, four, five, six. The above
seven names contain these same letters according
to numbers given. Send the Editor your answer.

Health & Temperance.

A Safe Prescription.

My pallid friend, is your pulse beating low?
Does the red wine of life too sluggishly flow?
Set it spinning through every tingling vein
By outdoor work, 'till you feel once again
Like giving a cheery school-boy shout;

Get out!

Out in the air where fresh breezes flow
Away all the cobwebs that sometimes grow
In the brains of those who turn from the light
To all gloomy thoughts instead of the bright,
Contend with such foes and put them to rout;

Get out!

—Selected.

Dress and Deformity.

THE trouble soonest to meet our first parents, following the fall, was in respect to dress, and dress has in one way or another been a worryment and hamper to the majority of their descendants ever since. With some it is the *lack*, with others the *love* of apparel which stands in the way of their making the most of life. A still greater number are hindered from attaining that wholeness and perfectness which is their natural dower through the wearing of garments misfitting and misshapen. A curious anomaly of this fact is that these same garments are supposed to be "just the fit," the "exact shape," and so they doubtless are as relates to the ideas of conventional attire.

The study of natural dress must begin with a study of the human body itself, with the purpose to fit this body just as the Creator made it. Ordinarily the effort is made to fit the figure into some style of garment which accords with the prevailing mode, rather than to shape the dress to the body.

Beauty and symmetry characterize all the works of the Creator, but the human body in its perfection is the most infinitely beautiful of all divine creations. A study of its structure reveals exquisite form even in the minutest fiber and cells. Its strong framework of two hundred pieces of different sizes and shapes is so carefully joined as to form a complete whole. Overlaid and rounded out with elastic muscles then covered with fair satiny skin, it is indeed a piece of workmanship to excite our admiration. But even more wonderful are the various organs and intricate processes within this exterior which heat, replenish, purify, and regulate the movements of the marvellous whole, concerning which the Psalmist truly says, "I am fearfully and wonderfully made." And indeed, we could scarce expect it to be otherwise, for was it not fashioned by the Divine Artist in his own image?

It seems almost beyond reason that any could be found who would seek to impare this wonderful piece of divine workmanship. But the world over, there appears a propensity common to the race to seek to alter or disguise the natural forms of the body in one way or another. The savage thrusts a bone or a piece of wood through her under lip, hanging thereto a huge disc, and imagines her beauty as much enhanced as does her civilized sister who bores a hole in the lobe of her ear to hold a ring weighted with diamonds. The aristocratic Chinese mother crushes her little daughter's feet into a formless mass which she terms "golden water lillies." Mothers of this enlightened twentieth century cramp the waist of a growing daughter into stiffness and stays,

doing away with all flexibility and grace of movement, compressing and distorting the organs within the frame-work of the body, producing curves in the front of the trunk which should be straight, with flatness at the back, where nature intended curves, and considers that she is securing for her a "beautiful figure."

The waist of a young woman put into corsets at the age of fourteen or sixteen may cease thereafter to increase in size, but since the period of growth and development covers six to eight years longer it will be apparent that abnormal conditions must result. The rest of the body will continue to grow. If an arm or other portions of the body is so bandaged or confined that there is no room for development, its muscles cannot be properly matured; hence deformity is occasioned, for that which is not true *form*, correct *form* in accord with the Creator's plan, is *deformity*. The world mourn the misfortune of a hunch back; why not lament the deformity of a wasp waist. Is the one a greater remove from the normal figure than the other?

Distorted ideals have been for so long before the eye that the human form as God fashioned it appears wholly *out* of fashion to the mind of a great majority. As if assuming that the Creator had made a mistake, those who design the prevailing modes, and those who follow the mandates of fashion have leagued together to correct Nature and give "form" to the human figure. We are shocked when we read of the efforts which people in other lands put forth to modify the head and feet, which, shaped according to Nature's plan, are considered "out of style" with them.

But, in reality they do the body less harm than is occasioned by any means which compresses or restricts its important central portion, wherein are all the vital organs. Nature has packed the cavities of the body full, and there is no way of changing the shape of the figure to make the waist tapering and smaller than it naturally is without displacing some vital organs. There are no vacant spaces inside the body: when the walls of this middle portion are composed, the organs which naturally occupy the space are pushed below or above, pressed and crowded one upon another, so that the entire viscera is put out of harmony, and when disorder thus obtains pain and disease naturally follow.

The blood, that living stream continually flows to and fro through the body, taking nourishment to each organ and washing away the impurities and waste, must itself be purified while passing through the lungs.

Air cells of the finest and most delicate tissue make up the structure of the lungs. Without the fullest and freest expansion of each of these million or more air cells, it is impossible that oxygen enough come in contact with the blood to cleanse it thoroughly. Whatever impurities are retained, are carried back again into the circulation, creating soon an accumulation of waste and poison to render the tissues unhealthy and the body diseased.

The corset is the article of apparel most commonly under condemnation as the means of injury to the body, and it is fully deserving of all that is said against it, but it is in no wise the only offender. As much harm comes from tight belts and tight waist and skirt bands, particularly if the bands be attached to the heavy skirts at present so universally worn, as from the corset. Many who imagine they have made a praise worthy reform because they have discarded the corset, are damaging their bodies

by the constriction of the waist by bands of some sort. Nothing tight, stiff, firm, unyielding, whether wide enough to confine the whole middle part of the body or so narrow as to cover but an inch of its circumference, can be worn with impunity about that yielding portion of the trunk which should expand its entire length with every breath. It is difficult for women to convince themselves that their clothing is tight. Is one expostulated with, she at once draws in her figure, gathers a fold of garments in her hand, and says in a much injured tone, *my* clothing tight? Just see how loose it is!

There is one test: Remove the clothing and measure the body in its fullest possible expansion, then measure the bands and waists or other garments commonly worn, and compare. If the clothing is of the proper looseness, there will be no difference in the measurements, such a test will generally make it evident that bands and belts of sufficient looseness rightly to serve the body, that is, to permit full play of the muscles of breath, will be of little service in keeping the clothing in place. Made loose enough for proper breathing, the band will slip down upon the hips. A band must of necessity be tight if it is to be depended upon to keep the skirts in place, that is, tighter than it ought to be, for, like most other things, there are degrees of tightness. Even a slight pressure about the body, long continued, does harm in the weakening and wasting of the muscles and tissue.

To commit suicide is generally looked upon as an unlawful proceeding. Pray, what is the moral difference, whether one's natural term of life be shortened with a tight rope around the neck or a constriction around the waist? The one may occupy less time in execution, but is not the principle the same?

MRS. E. E. KELLOGG.

Where Lies the Blame?

A FARMER drove up to our mill door with a load of wheat. He had a fine team of horses, but he, alas was a sickly, meager-looking creature. Now, as he handed out the sacks of grain, he chanced upon a basket well filled with golden apples.

Forthwith he gave the precious fruit to the miller, saying, in grievous tones: "Never do apples pass my lips without subsequent suffering; take them, and may they deal better with you than with me. I have no pleasure in food; all alike causes distress and bitterness."

"On what do you dine, friend?" asked the miller.

"Salt meat, sausage, eggs, pancakes, pickles, and white bread form the chief part of my dietary, but the water is bad where I live. The only way for me to have better health is to sell what I have and move away."

But the miller, noticing his sleek-looking horses, remarked: "And do your horses partake of the same water?"

"Indeed, they take no other," the farmer made answer.

"Tobacco is a daily indulgence with you?" said the miller.

"O, yes, I couldn't live without my pipe."

"But your horses seem to thrive on the water which injures you. If they used the tobacco you do, if they live on your diet, would they thrive, or would the water sicken them too?"

The farmer changed his diet, and left off using tobacco. Strange to relate, the water agrees with him to perfection, and he eats apples with impunity.—*St. Louis Magazine.*



From the Gutter to the Cross.

The clothes may be as filthy as mud and
rum can make,
The face as scarred and bloated as quarrelsome
men can make
The heart as black as midnight, the life just
worthless dross,
But, brother, Jesus raises from the gutter to the
cross.

All men may leave you gazing at blackness and
despair,
Or even kick you downward to end they care
not where ;
But thank the Lord, my Jesus has measured
every loss,
And reaches down to lift you from the gutter to
the cross.

M E. YERGIN.

The Name.

“THOU shalt call his name Jesus; for He
shall save His people from their sins.”
Matt. i, 21.

I learned a wonderful lesson, now many
years ago concerning “The Name,” from an
old heathen Mochuana. We were travelling in
Bechuanaland; heavy rains, causing swollen
rivers stopped our progress and we lay on the
banks of an impassable river, our only shelter
from the inclement weather the old-fashioned
bullock wagon.

Our worst trial was the fact that we were
subjected to the horrible sights and sounds
caused by the existence in our near neighbour-
hood of one of those curses which in those days
invariably followed in the wake of British
occupation of new territory;—the wayside
canteen. I had to witness, during those days
of storm and rain, numbers of fellowmen going
back and forth between those wagons and that
door of ruin—old men, young men, here and
there a white man but mostly black men,
ragged, wretched, besotted. My brain felt on
fire, as it were and I cried in an almost
despairing agony to God, and then a calm came
over me, and a prayer, and with the prayer a
call.

I clambered out of the wagon and went
toward the canteen. Out of all the figures there
I seemed to see only one—a poor aged man
with a few filthy rags, loathsome with sores
and with bloated face and bleared eyes. He
was just staggering toward the canteen to get
another drink, when I went up to him and said
“Old man I want to speak to you.” “He
turned around stupidly and gave consent,”
“Come inside a little.” He followed me back to
my wagon and there in broken talk I asked
him why he was killing himself with this drink.
“Why?” he answered, “why?” you know
why—because I can’t help it!!!

I said “but you can help, you need not go on
drinking.”

“What!” said he “do you think any man
would be so foolish as to go on taking that stuff,
that *brandt* (literally burning), if he could help
it, if he could stop from it? No, no! You
English know that well enough, therefore you
bring this *toer good* [literally magic potion,
witch stuff] to us. You know when we once
taste it we can *never* be free again *never, never!*
It was so with me. For months after the can-
teen was opened, I never went near it, I saw
how it diseased my neighbours; how they went
mad after they had been there; how they gave

their cattle and sheep to the white man there,
just to get a bottle with that stuff in it! how
they could not rest when that was done, but
had to get more and more, till, everything they
had was given to the white man; and their
bodies were sick and full of sores as mine is
to-day, and their eyes got blind, and their hands
could not carry their food to their mouths with-
out spilling it; and yet one day I let a mate
talk me over to taste the white man’s magic.
You never leave off again. I drank and drank.
I drank that time till I drank out all the money
I had by me; then I went home and brought a
goat to the canteen man, and sold it for the
drink, and my wife cried when she saw that
I also had come under the spell of the white
man’s stuff, but it was no use; I was miserable
too, but I could not stop, so I drank more and
more. I drank out all my goats and sheep, and
cows and my few oxen and wagon—the canteen
man has them all—and now I am sick and half
blind, and with all these sores and I only want
to *drink, drink!*”

“But how do you get the drink, if you
have no more things to sell to the canteen
keeper?”

He chuckled. “Oh I get it! When all my
money is done, the canteen keeper gives me
drink till I owe him £1. Then he won’t give
me anymore so then I get my brother-in-law to
lend me his wagon, and weak as I am I gather
wood in the veldt-bushes and bits of wood—till
I get a wagon load. Though I am sick, the
longing for the drink, when the canteen man
won’t give me any more, makes me strong till
I get enough to go to Kimberly to sell it. Then
I drink every day till I drink all the money out.
Then he lets me drink after that for another £1.
Then I have to get more wood. So I live.”

I said, “But you are killing yourself?”

Yes “he answered” I know that I am almost
dying now, I shake all the time, and I can’t be
without drink one day. When my money is
done, and the canteen keeper won’t give me
any more, I cry so that my friends must give
me some; but to-day I can get plenty! I have
just sold my wood in Kimberly. *I can drink;
I must go now and drink.*” And he wanted
to move off.

I pleaded with him then—asked him if he
would not try to give up the drink for his poor
wife’s sake, for his children, to save himself.
He laughed a strange despairing laugh. “You
ask, don’t I want to get well? Don’t I want to
give my poor wife and children some money to
buy food with?—Of course I do, what man
would not like to be well of this disease? Why
do you talk so? You know as well as I do that
there is no help for me, that there is no doctor
on earth that can cure a man of this witch-
craft.”

“There is, there is!” I said as it rushed
over me. “They that be whole need not a
physician but they that are sick.” I told him
of Jesus that loving One who healed all the
sick who came to Him. As I told Him of one
and another who had come to Jesus and been
made whole, those bleared eyes seemed strained
with eagerness and he broke in on me almost
breathlessly in excitement: “Is it true Missis?
Are you telling me true? Where is this Man?
Tell me, tell me! Is He in Kimberly? Oh
take me to this Doctor! I will give Him all the
money for the wood I gather till He has ten
loads, or even more, more if He wants it, only
take me to Him. I told Him this Doctor asked
for no money, wanted no pay but only for
people to ask Him to make them well. But
here came the difficulty to explain how.

HE COULD ASK THE UNSEEN CHRIST.

He was quite a heathen; had never had any-
thing to do even with Christianized natives, knew
nothing about God but the name as he had
heard it in canteen experiences. He wanted
to see Him. I felt that the records of Christ’s

earthly ministry only deepened the sense that
personal contact was necessary. But praying
for light I was led to the third chapter of Acts
and told him word for word, the story of the
man lame from his mother’s womb, to whom
Peter and John brought the message, “In the
name of Jesus Christ of Nazareth rise up and
walk, and of what came to pass how that help-
less man got that perfect soundness in the
presence of all. I told him how the same
Jesus was with us now and would heal him if
he asked it.

The Blessed Spirit carried the message home;
that darkened mind drank it in. At last he
said, “Tell me the Name” I told him. Then
he said “How must I ask Him?” I said “just
here we can ask Him, and I knelt down on
that wet grass by the wagon-side; the old man
knelt too. I can never forget that moment;
the sun broke through the clouds and shed its
light on that poor ragged, besotted Kaffir,
kneeling there, with his face buried in his
hands on the wet ground seeking deliverance.
In a few broken words for my heart was almost
too full to speak, I asked that God would
glorify His child Jesus, and show His mighty
healing power on this poor life. And then
this poor old drunken heathen said himself,
“Great Doctor make me well.” He rose and
asked me again, “What is the name?” “Jesus”
I said. “Jesus, Jesus,” he went away murmur-
ing to himself.

After some days we returned to the same
place again. A woman approached me and said
“Missis, is it you that spoke to my husband?
Oh, what did you do that has healed him from
that drink?”

“Why,” I said, “did he not tell you?”

“No! he said he did not know if he might
speak of it, but O, Missis he is cured, my
husband is cured! He has never been to that
canteen again though he has money in that
handkerchief still. But I was afraid he was
going. One of his drinking mates came to ask
him to go with him to the canteen. He had
half a crown and begged my husband to go
with him. He took hold of his arm and they
went half way over to the canteen. Oh, my
heart was sore. But all at once my husband
turned round, pulled his arm loose and came
back! Oh he is cured, he is cured!”

Just then the man came up, and Oh what a
transformed face! and with tears of joy he said
“It is all true Missis, what you told me. My
wife wants to know if I might tell her.”

Evidently, he felt so wondrous a power might
be too sacred to speak of, and had a dread of
its being withdrawn.

“Oh yes!” I said, “you may tell her all.”

“Then wife,” he said, lowering his voice to
an awed whisper, “*Its a Name, just a Name!*”
then turning to me, “may I tell the Name?”
On my assenting, he breathed rather than
uttered the word “Jesus.”

He told us that all he had done after leaving
me was to say that “Name” to himself, and
the crave for the drink went away from him.
As he put it, “His mouth felt clean like a
childs,” and his body was well and strong. On
the day when he allowed the drinking com-
panion by force of argument to get him to go
towards the canteen, he said, “When I was
going, all at once the old disease came back.
I felt it burn in me, I wanted to drink. I was
so frightened, but just as I was half way to the
canteen, by that bush, I called out softly,
“Jesus, Jesus, Jesus,” and the disease just left
me at once, and my body felt cool, and I turned
back, and, so, wife you see it is just *the Name.*”

Oh blessed be God, the Father of our Lord
Jesus Christ, that Name stands eternal in its
saving power! It is for you, for me to lay hold
of it.



Is it Nothing to Me ?

Is it nothing to me that the children cry
For bread in some foreign land,
When some at least could be amply fed,
By a little coin from my hand ?

Is it nothing to me that souls now die,
Who ne'er heard of Jesus' name,
That to countless thousands across the sea
Salvation never came ?

Aye, 'tis much to me ; so with cheerful hearts
My coin will I freely give,
And daily I'll heavenward send my prayers
That their perishing souls may live.

—Alice May Douglass.

Cuba's Need.

MRS. IDA M. FISHER.

L YING one hundred miles south of Key West, between the Caribbean Sea and the Gulf of Mexico, the largest and most westerly island of the West Indian Group is found.

Cuba, with her coast line of nearly 2,200 English miles, her 47,278 square miles, including her dependencies, her population of nearly two million souls, who know nothing of the third angel's message, presents a most interesting field for the consecrated worker.

With her two hundred or more ports, including Havana, which has one of the best harbors in the West Indies, there are twenty-three principal ones.

Intersected by a broken mountain range, which extends through the island from east to west, some of the mountains rising to a height of eight thousand feet, with two hundred and sixty rivers, independent of streams, the falls which are found in the Ayor Negro River, which are nearly two hundred feet high, and the natural bridge which spans this river, many mineral springs, the luxuriant palms and tropical fruits and flowers,—all these make it a paradise to the tourist.

Most of the inhabitants of this island are Spaniards and Africans.

In 1886 slavery was abolished. Until 1898 the island was under Spanish rule. Havana, the capital, has over four hundred thousand inhabitants. Santiago, in the Southeastern part, which was the original capital, has a population of over three hundred thousand. Spaniards have told me that this city is far more healthful than Havana.

All of the tropical fruits are raised on the island and it is claimed that when the island was discovered six varieties of sweet potatoes were cultivated.

Like all Spanish countries Catholicism is the principal religion. The people, bound down by superstition, trust to their saints and penances to gain them an entrance to the kingdom of heaven.

Alberto Jose Diaz, a former officer among the Cuban revolutionists, was the first man to carry Protestantism into this Catholic land. One day during the last rebellion, he, with a companion, was sent ahead to select a camping ground. Spanish sentinels saw them and followed them ; night drew on, and they hid in a thicket, lashing their horses to make the Spanish soldiers think they had escaped, but not being able to deceive them they were forced to take a log and drift out to sea, expecting to land some place else on the shore. Sunrise found them far from land. For days they drifted without food or water, and finally Diaz's companion lost consciousness, fell off, and was drowned. At last Diaz was picked up, unconscious, by a passing vessel bound for New York, and was put ashore penniless.

He spent his time reading newspapers to the men in a cigar factory. After a time he was taken sick with pneumonia, and was confined to his boarding house. Miss Alice Tucker, a home missionary, became interested in him, and living in the same house, went to his bedside and prayed with him and left him a New Testament. Diaz studied it, and was led to give his heart to God. His heart yearned for his people ; and the rebellion being over, he was sent as a colporteur by the Gethsemane Baptist Church of Brooklyn. He was the one who led the company of over twenty Baptist Missionaries in their work.

After he returned to Cuba, he was closely watched by the police, as he had been a rebel. One day he left Havana on the railroad with two boxes of Bibles. He was arrested, as they thought the boxes contained dynamite. His bibles were taken from him, and placed in another cell. He applied to the United States consul, as he was a naturalized citizen. On Sunday morning he asked permission to preach to the prisoners, but was refused. Nevertheless he prayed, sang, selected his text, and preached so that all could hear him. In a short time he was released. There was a great demand for his Bibles, and he sold them all. Afterward the Mayor who caused his arrest was converted with seventy others in the same town.

With two other missionaries, he was arrested in the town where he was born in 1890, where they went to hold meetings, the charge being that they broke the law by not notifying the Spanish authorities of the meeting.

Soon he organized a church, and baptized three hundred persons. One of the first persons to enter his church was his mother, who had been a pious Catholic. Diaz had the pleasure of baptizing her, and it so affected him that all he could say was "Lord Jesus, this is my mother." At the end of two years' work eight thousand persons had offered themselves for Baptism, and he had received eleven hundred.

Later reports of his work testified of "twenty-five Ministers, thirty Churches and stations, day schools in which seven hundred pupils were being instructed, twenty-five thousand Sunday-school pupils, and industrial schools."

So it is that the blessed gospel of peace has begun its work in this darkened part of the globe, but when "this gospel of the kingdom shall be preached to all the world as a witness unto all nations, . . . then shall the end come."

In the entrance of Protestantism, Cuba holds open to us her door, and invites yea, pleads, that this last message of the soon coming of our Lord be preached to her millions. Can we close our eyes to her needs any longer ?

—*—

Africa.

ONE hundred years ago Central Africa and the Congo region were shrouded in dense darkness. Superstition, cruelty, and debauchery ran riot. It is only with the last quarter of a century, since the valiant explorations of Livingstone and Stanley, that we have seen the rays from the Sun of righteousness illuminating the awful gloom. The religion of the people is fetishism, a form of demon worship, the utter hopelessness of which renders its votees much more ready to receive the gospel than are those of other heathen countries, where their religions promise future rewards.

The vigorous churches there, with thousands of stalwart, independent Christians, who a few years ago were naked savages, "having no hope, and without God in the world," should stimulate the churches in the home land to more earnest efforts to sow the good seed in the vast fields of rich, virgin soil in the regions beyond.

The Roman Catholics are opposing the work of Protestant missions, even to the extent of committing acts of violence upon the persons of Protestant converts. They are pre-empting large districts, to the exclusions of missions, and at present are especially aggressive.

The history of missions is replete with difficulties and oppositions ; but these are the badge of the genuineness of the work, and have tended to strengthen and purify it. There is no alternative ; we must press forward ; duty demands it ; the love of Christ, the needs of Africa's millions of people, and the opportunity all demand it.

—Selected.

—*—

"With the open door to every land, with the beckoning hand of waiting nations, with many ready to go, and with our abounding wealth given us by a mighty God—what wait we for ?

Our Work and Workers.

The German Union Conference has sent its first band of workers to German East Africa to open the work in that region.

Pastor D. E. Wellman reports the conversion of five souls at Bolan's, Antigua, W.I., as the result of services at that place. It is expected that these will shortly receive baptism and unite with the church at St. John's.

Pastor Philip Giddings writes from British Guiana that the tent in Georgetown has been removed to a village seven miles east on the coast. Five new converts were baptised by Brother Giddings during January.

The calls for the message have become so urgent at Buff Bay, Jamaica, that the Jamaica Conference has invited Brother J. A. Strickland to locate at this place and begin a series of meetings in March.

Pastor W. G. Kneeland has baptised two during the past month in Tobago and others will shortly go forward in the ordinance. Brother Kneeland is leaving Tobago for Grenada at this writing and Brother J. H. Matthews assisted by Brother R. E. Greenidge is carrying on the work in Tobago.

That our brethren and sisters may be able to keep in touch with the progress of the work, our numerous institutions, and have a clear understanding of the way in which the Lord has led in the carrying of this message we would advise them to obtain a copy of the Year Book of the denomination. This book contains statistics of the denomination, colleges, sanitariums, publishing and benevolent institutions, and much other information of value to all of our faith. A few copies of this pamphlet can be obtained at this office. Price, 25 cents.

By the time that this paper reaches its readers tent meetings will be in progress in the following places:—Arima, Trinidad; Georgetown, Demerara; Antigua; and the year's campaign will have been commenced in the island of Jamaica. New work will also have been opened in Grenada. Shall not all God's people throughout the West Indian field unitedly petition the Throne of Grace that this year may bring success in the many enterprises started? We believe that we shall realize this year the fulfilment of the "desire of them that fear him" and that the year's work will be crowned with abundant success.

Our hearts are made sad by the news of the death of one of our faithful pioneers in Central Africa, in the Nyassa region. Brother J. H. Watson, Superintendent of the mission in that country fell asleep in Jesus early in January. Fever carried our brother to his early grave, and his death is a tie binding the hearts of this people to the Nyassa Region. So in many lands our faithful laborers are carrying this message and giving up their lives that it may be given to others. Are we prepared to fill the ranks as they fall? Are we prepared day by day to take our places where God calls? Every believer should be ready, prepared for service, able to answer whatever demand may come.

The circulation of the "Caribbean Watchman" is once more on the rise. From the first the paper has sold remarkably well, and we have been gratified for the large circulation during the dull season. But now that the crop season is here, we should do much better. What is your church doing? Are you doing your duty? Thousands of people wish to know the significance of current events, will you be an instrument in the Lord's house to bear it to them? In Barbados we have organized *The Watchman Workers League* and have enrolled already about forty names, all of whom are active, earnest soldiers. Some sell one hun-

dred, some fifty, some twenty-five and some twelve *Watchman* each month. Elder Philip Giddings reports the organizations of some *Watchman Leagues* in British Guiana. Let the good work go on until the whole field is covered. Our Motto: "There shall be delay no longer." Our Motive Power: "The love of Christ co constraineth us." Our Banner: "The commandments of God and the faith of Jesus Christ." Our text "Be strong all ye people of the land saith the Lord and work; for I am with you saith the Lord of Hosts." Haggai ii., 4.

The March of Events.

A Serious Hottentot Rebellion is in progress in German South West Africa. The lives of white settlers and missionaries in the affected district are believed to be in jeopardy.

A Cloud burst destroyed more than a hundred buildings in Bloemfontein, South Africa, January 17. Thirty were drowned and several hundred left homeless.

The Quarantine which has for most of the year past kept Demerara and Trinidad from freely communicating with the outside world has now been lifted by Barbados. It is to be hoped other islands will rapidly follow her example.

The British Government, it is reported, will push the project of the Cape to Cairo Railway during the present year, and will build about 20,000 miles of railway in Africa before the present undertaking is completed. A million Chinese laborers have been imported from China and India, which are to be sent back to these countries at the end of three years.

In Barbados, Jan. 25. His Excellency the governor reopened the cotton factory, six gins are now established and are working with the present crop. On account of a deficiency in the supply of cotton, owing chiefly to the increased cotton manufacture in the United States, English cotton men have organized the British Cotton Grower's Association. This Association will foster cotton production in British colonies. A telegram received Jan. 28, states that a company had been formed with a capital of £250,000 to promote the cotton production in British Africa and the West Indies. Expert instruction will be furnished and model plantations supported.

The Association has furnished the five gins just established in Barbados. Sir Daniel Morris and Mr. J. Bovell are doing most excellent service in the line. An expert cotton grower from the United States has been employed and everything is favourable for the establishment of another industry in the West Indies for which our people, especially the labouring classes are particularly adapted. It seems now that but one thing is required and that is the hearty co-operation of planters and people in all the British colonies. For the lack of this many industries have failed. We bespeak the active interest of all.

The War in the Far East.—At last the news has flashed across the seas that the struggle that has silently been in progress since the Japan-Chinese War, has culminated in the severing of diplomatic relations and the actual outbreak of hostilities.

The most Occidental of Oriental nations is measuring strength with the most Oriental of Occidental nations. It is an amazing spectacle. Not since the great Turkish Invasion has an Asiatic people dared to meet Europe on the field of battle. There is bound up in this struggle interests so far-reaching that every reader of this paper is practically involved. That may

seem strange to some, but it is a solemn fact. The way for the kings of the East is being prepared. The climax will be the battle of Armageddon where every nation will be represented.

There is a tendency in some quarters to under estimate the value and efficiency of the Russians. Their army is undoubtedly a splendid one, the chiefest criticism seeming to be their inability to act without orders from superior officers.

They certainly have splendid physique and immense numbers and so long as the Russians are able to supply the necessary capable officers the above criticism may be as much of advantage as otherwise.

The cool, patient diplomacy of the Japanese all through the events leading up to the actual outbreak of hostilities has won the admiration of the world. She has not acted hastily nor unadvisedly, and the first flash of victory seems not to have visibly affected her. An initial success brilliant and powerful, might have carried some of our Western nations off their feet, but the Japs have remained cool and are apparently as self-contained as ever.

Every nation is interested in the struggle England by treaty is bound to Japan. Should Russia succeed in her plans England would undoubtedly be compelled to fight to defend her present position in the Orient. America sympathises with Japan for commercial reasons and France, although an ally of Russia undoubtedly realizes that her interests in the Orient is drawing her to the other side. Only Germany seems to be standing with Russia. She is undoubtedly influenced by her fear of the "Yellow Peril" spoken of by Emperor William in his famous speech some years since. He seems to think there is danger of the Japs dominating China and by force of vast numbers crowding the Western Nations off the map. To us it seems the "Russian Peril" is a much more tangible and "to be feared" prospect than the "Yellow Peril." China will be much less dangerous in the hands of Japan than Russia.

At any rate, the struggle is on, and every nation is sending all the navy they can spare towards the scene of the conflict.

Port Arthur, where Japan struck her first successful blow was the port wrested from her by Russia at the close of the Japan-Chinese war. She was deprived of the fruit of her victory. The statement of a Japanese officer on leaving, "We will go back in a few years when we are ready," has at last been fulfilled. But will Japan be able to get it back again?

Masampho is the great strategic point on the southern extremity of Korea and commands the opening into the Japan Sea. Much depends on Japan's ability to hold it.

If Japan is able by a few master strokes at the beginning of the struggle to insult sufficient courage in China to enlist her help, she will have a much better opportunity of succeeding than at present. Then at any moment the other powers may make their hands felt.

We must also point out the danger of the Turks taking advantage of the situation and rising to avenge some old scores against Bulgaria and Macedonia. It is very evident that the flames that are now lighted may at any moment be fanned into such a conflagration that the whole world will be involved. We earnestly entreat all of the Lord's people to unite with us in the prayer that the angels will still hold the winds of war until the servants of God are sealed in their foreheads.

There are Signs of an early outbreak of hostilities in the Balkans. Turkey has ordered an army corps to be in readiness for active service, and troops are leaving Monastir for Uskeef. Another massacre of Christians is feared in that part of the country. Bulgaria has sent a note to Turkey urging the carrying out of the promised reforms.



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We wish to emphasize the thought of two lines of the poem on page one of this issue.

"I would rather walk with Him by faith
Than walk alone by sight."

Walking with God is a blessed experience, Enoch, the seventh from Adam learned it in all its fulness. "And Enoch walked with God and was not for God took him." This walk was not a trance or vision, but in his daily life, about his homely duties, he walked with God. In his family, at the shop as a husband and father, as a citizen, in the midst of a wicked and corrupt generation of which the Lord said every imagination of the thoughts of their heart were only evil continually, he walked with God. And it was all by faith, until finally the Lord took him straight through the portals of glory without tasting death, the first from among men to enter there. Thus he became the type or representative of those who shall be translated before the earth is destroyed by fire.

So the Lord has reserved His great and final test for the last generation and we must now learn either to walk with God by faith or alone by sight. Which shall it be?

We hear so many people say that they are willing to keep the rest day of Jehovah but they are afraid of the future. How can I make a living for myself and family if I obey God? There can be but one answer, that He who has created us, and redeemed us by His precious blood, upon whom we are dependent for life and breath every moment, is also able and has freely promised to give us all that we need of food and raiment, if we walk with Him by faith. "Consider the ravens, for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them; How much more are ye better than the fowls? Luke xii, 24.

Now, this does not encourage laziness. The raven does not sit on a bough in some quiet dell, and wait for the Lord to come and drop a worm in its mouth. Oh no. It has to rustle for a living and does it cheerfully. Even so we must work and work hard while in this present evil world, but how much better it is to walk with Him by faith than to walk alone by sight, depending on our own weak, puny, efforts. In the hour of misfortune or death it is worth more than all the wealth of this world to know that we have walked with God by faith during our pilgrimage here below.

The British and Foreign Bible Society.—March 7th is the centenary of the British and Foreign Bible Society. Just one hundred years ago was laid the foundation that has since developed to such proportions. Sunday, the 6th inst., is set apart by nearly all evangelical denominations throughout the Empire as "Bible Sunday," and in many places a public collection will be taken as a thank-offering from

the people who have been blessed by God's Holy Book.

We pen these lines with thankful hearts to God for the British and Foreign Bible Society. We believe that it has been and still is an agency that He is using to carry the blessed gospel of the kingdom to every nation, tongue and people.

The *Caribbean Watchman* has been called

SPECIAL NOTICE.

WE have received so many words of appreciation in behalf of the Christmas number of the *Caribbean Watchman*, coupled with the request that we give our readers another similar feast of good things, that it has been decided to issue another *double number at Easter*. We are glad to say that so far as we have been able to learn the large edition of 8,000 copies, the largest edition of any similar publication of the same size ever issued in the West Indies, was quickly taken up by the people.

Easter time is in the height of the crop season when money is circulating freely, and while so many are spending much on dress and worldly pleasure, we are sure thousands of our readers will desire to spend a mite for something that will be of benefit to their minds and of profit to their souls. The following are some of the subjects:—

The death and resurrection of Jesus was the climax of

The Great Controversy

between Christ and Satan. Very few have more than a vague idea of this conflict. When and where was

The Origin of Evil.

Also valuable helpful lessons will be drawn from the

Life, Death and Resurrection of Christ.

The awful character of

Satan the Adversary

and his part in these events will be unmasked.

The Young People's Page. The Home, Health, Temperance and Missions

departments will be unusually bright, readable and attractive.

In the

Outlook Department

we will have another timely article on the present crisis in the Far East.

These subjects with the usual news, home and foreign, and another *Song, words and music*, with other valuable items will make this issue one which you can not afford to miss. Be sure to have in your order early, so as to secure a copy.

into being to further this same work. We stand for the Word of God, unfettered, free from the creeds of men, free from the withering breath of evolution. Our sole purpose of existence is to publish the blessed truth that the Bible is a practical book to be carried into the every day life, into the homely duties as well as the public worship; that the Bible is a living

book treating on living topics, unfolding before our eyes in tornado and tempest, war and rumours of wars, and countless other ways on every hand.

We feel that we, with all the rest of the world, are in debt to the British and Foreign Bible Society, and we pray that a sense of this indebtedness shall rest on every reader of this paper so heavily that a contribution from you, be it small or great, shall find its way to the Bible Society, where we are sure it will be used for no other purpose than to multiply the precious Word of God in the many tongues and dialects of the world.

We also humbly pray that this Society shall ever be free from the creed of men, that it may never take a backward step which should cause the doors the Lord has so graciously opened to be closed against it, and that everyone connected with it may be led to walk in the full light of the book for which they have sacrificed so much, and in the translation and circulation of which they have done such magnificent service.

The James Street Wesleyan School of Bridgetown, Barbados, of which Mr. Parkinson is head master, recently took part in a penmanship contest in which the whole Empire took part. There were fifteen competitors from this school and thirteen received prizes. One contestant received *second prize*, a school in Liverpool receiving first prize. We wish to congratulate Barbados, and in particular this school on this excellent showing.

We take pleasure in making our special theme this month *The Word of God*. We specially invite attention to the sermon by Pastor S. N. Haskell on this subject. May God's blessing rest on the publication of the Bible and its truths in every land.

Pulpit Air Guns are apt to watch the noise they make instead of the mark at which they are supposed to aim.

We have received the following from Elder I. G. Knight, Bocas del Toro, Panama:—

"The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose." Isa. xxxv, 1.

In this world much has been done by frugal thrift and industry to open up lands which in return have yielded great resources and we have been astonished at such possibilities. But the achievements that God through His humble servants will develop in this great world will derness will so far surpass anything seen in this present life; or even to think. 1 Cor. ii, 9. For God's ways and man's ways are as much different as the distance between Earth and Heaven, between light and darkness.

We long to see the glorious triumph of the 3rd Angel's Message, "The field is the world" and from this part of the field we have no discouraging report to bring. Souls are being saved, turning from darkness unto light and it is "Marvelous in our eyes."

We have been in this part of the field some ten months. I have baptized sixty one. Others are awaiting baptism. Two new church buildings are nearly completed. There are four organized churches and one other ready for organization. We gladly welcome the *Caribbean Watchman* as a powerful auxiliary in the finishing work; as it gives all a chance to work in some capacity. Even our little boy Harry, only six years of age went out and spent not over 30 minutes and sold 9 *Watchman*.

We have enlisted in this great work for life, or until it is finished.

A good report of the recent Jamaica Conference, from Pastor J. A. Strickland which was crowded out of this issue, will appear next month.

Books with a Mission.

Christ's Object Lessons.

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FOR months past there have been appearing in our columns articles by Mrs. E. G. White, the author of this wonderful book. Many of our readers have read and re-read the words of christian counsel and cheer which they have contained. Their mission has been indeed fulfilled.

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