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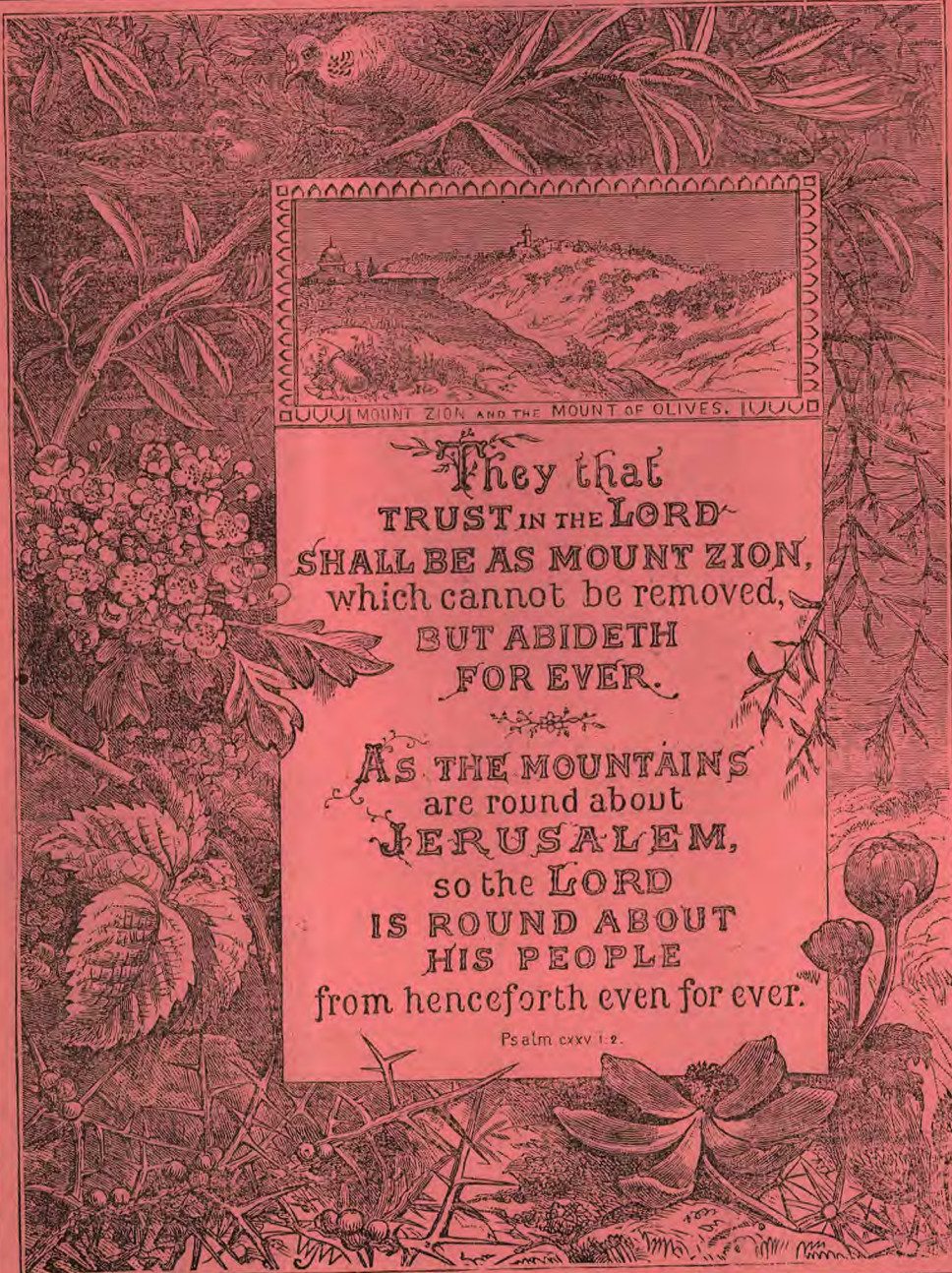
"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."

HOLY BIBLE

Vol. 2—No. 7.]

Port-of-Spain, July, 1904.

[Price 3 cents.



0000 MOUNT ZION AND THE MOUNT OF OLIVES. 0000

They that
TRUST IN THE LORD
 SHALL BE AS MOUNT ZION,
 which cannot be removed,
 BUT ABIDETH
 FOR EVER.

AS THE MOUNTAINS
 are round about
JERUSALEM,
 so the LORD
 IS ROUND ABOUT
 HIS PEOPLE
 from henceforth even for ever.

Psalm cxv. 1, 2.



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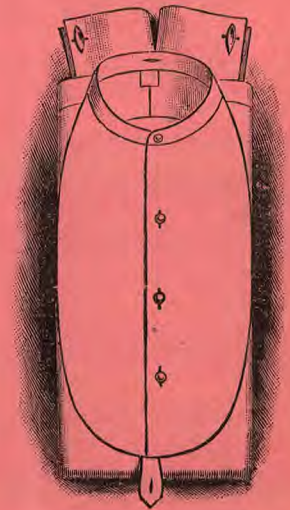
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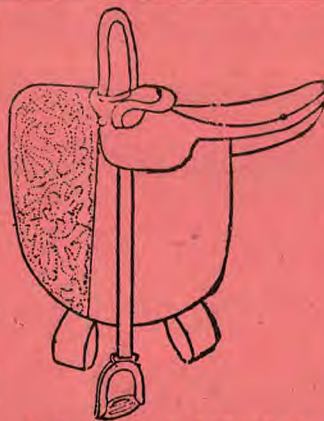


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Oh, Why Should the Spirit of Mortal be Proud?

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The father that mother and infant who blest—
Each, all, are away to that dwelling of rest.

The head of the king, that the sceptre hath borne,
The brow of the priest, that the mitre hath worn;
The eye of the sage, and the heart of the brave—
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread—
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen.
We drink the same stream, we see the same sun;
And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;
From the death that we shrink from our fathers did shrink;
To the life we are clinging our fathers did cling;
But it speeds from us all like the bird on the wing.

They loved—but the story we cannot unfold,
They scorned—but the heart of the haughty is cold;
They grieve—but no wail from their slumbers will come;
They joyed—but the tongue of their gladness is dumb.

They died,—ah! they died;—we, things that are now,
That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrim-age road.

Yea, hope and despondency, pleasure and pain
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
Oh, why should the spirit of mortal be proud?

William Knox.

Life Only in Christ.

“FOR ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Col. iii., 3, 4.

With the entrance of sin into the world came death. The Lord gave Adam and Eve warning that if they ate of the forbidden fruit they would “surely die.” Satan came with all his artfulness and made sin appear so attractive that for the moment it appeared to be a thing desired to fill up the measure of wisdom. “Through the deceitfulness of sin” Eve was caught, and Adam quickly followed in her steps. As the result, they did obtain knowledge that God did not intend they should ever possess. They now knew they were naked, and the falling leaf and fading flower told them that death had begun its awful work. Only a few years passed, when they were caused to sorrow with a sorrow that knew no bounds. Cain, their eldest son, was a murderer, and Abel was the victim. The results of their sin were to be seen everywhere, for death was all about them. The change to the once holy, happy, sinless pair must have been great, but God in His great mercy did not forsake them. He loved them still.

A Deliverer was promised. Although man had fallen under Satan's power, yet the seed of the woman should bruise the serpent's head. Paul states the same truth in these words: “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Rom. v., 19. Death had entered the vast domains of God, but again life was offered to those who were under the sentence of death “By the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life.” Rom. 5: 18. The father and mother of the human race could only impart to their children their fallen natures, “and so death passed upon all men for that all have sinned.” Rom. 5: 12. Now God declares, “Ye have sold yourselves for naught, and ye shall be redeemed without money.” Isa. 52: 3. Peter states the same blessed truths in these

words: “Ye know that ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1: 18, 19.

When man chose to sin he lost all right to life, but the Lord spared him for a little time that he might “turn and live.” The result of their choice brought the whole race under the condemnation. “It is appointed unto man once to die.” Heb. ix., 27. Although the sentence of death has passed upon the human race, yet if man dies the “second death” he must again choose death. Through the death of Christ the grave has been opened. If He had not died, death would have been an eternal sleep. “For as in Adam all died, even so in Christ shall all be made alive” 1 Cor. 15: 22, 21. Although it has been appointed that all shall die, yet in Christ a resurrection is promised to all. Our Saviour passed through the grave, and then He said “I am He that liveth, and was dead; and behold I am alive for evermore, amen; and have the keys of hell and death.” Rev. 1: 18.

Now the question that confronts us is, Who are those that will die the “second death?” Let Jesus answer the question. “He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John 5: 24. And again He says, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.” John 3: 36. From these scriptures it is evident that only the believer in Christ can hope for life. The sinner has no promise of life even in misery. Death is his portion. For it is written that “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5: 12. This resurrection will give life to all, whether they be good or bad; but the future will then be determined by what the past has been. If the individual has repented of sin and accepted of the life of Christ, he then has hope. Yes, he then has a hope that fears not the grave; and he can say with David, “Yea though I walk through the valley of

the shadow of death, I will fear no evil." Psalm 23 : 4.

W. S. HYATT.

Where are the Dead?

TO this question the Bible makes reply that the dead are in their graves. Says the Saviour: "Marvel not at this for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5 : 28, 29. When lamenting for his son whom he supposed to be dead, Jacob said, "I will go down into the grave unto my son." Gen. 37 : 35.

To King Josiah the Lord sent this message: "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." 2 Kings 22 : 20.

On the day of Pentecost the Apostle Peter based an argument in proof of the resurrection of Christ upon the fact that David was still in his grave. He said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended in the heavens." Acts 2 : 29, 34.

But perhaps the clearest testimony upon this question in all the Word of God is found in the book of Job. When brought face to face with death, the patriarch considered this question, thus: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" And again he asks, "If a man die, shall he live again?" And then, filled with the spirit of inspiration, he triumphantly exclaims: "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee; Thou wilt have a desire to the work of Thine hands." Job 14 : 10, 14, 15.

Just what the patriarch meant by awaiting his change is made clear by the thirteenth verse of the seventeenth chapter: "If I wait, the grave is mine house." He would in the grave await the resurrection, when he, in common with all who are in their graves, shall hear the voice of the Son of God. John 5 : 25. The change of which he spoke was not the change that takes place at death, as some have imagined, but the change spoken of by the apostle in 1 Cor. 15 : 51-53: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Glorious change! And sublime the faith that more than thirty-three centuries ago,—more than

fifteen centuries before Christ met and conquered death and the grave,—made it the sheet anchor of the soul.

C. P. BOLLMAN.

Christ.

He is a path, if any be misled ;
He is a robe, if any naked be ;
If any lance to hunger, He is bread ;
If any be a bondman He is free ;
If any be but weak, how strong is He !
To dead men, life He is ; to sick men health ;
To blind men sight, and to the needy, wealth ;
A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

The Thief on the Cross.

"AND Jesus said unto him, verily I say unto thee, To-day shalt thou be with me in Paradise." Luke xxiii., 43. These words of Jesus to the dying thief are clung to by believers in inherent immortality as furnishing proof of the consciousness of the dead, and their entering upon the reward immediately at death. And to a careless and superficial reader, they might seem to contain some evidence in this direction. But by carefully examining the text and comparing it with other scripture, it is found to contain no support for the pagan idea of man's natural immortality. This is clear for several reasons.

In the first place the thief did not ask to be remembered until Jesus came "into" His kingdom, and this is at the second coming of Christ. 2 Tim. iv., 1; Matt., xxv., 31. *Then* is when He sits upon His throne in His kingdom. *Then* is when the righteous are rewarded, and will shine as the sun in the kingdom. Matt. xvi., 27; xiii., 40-43. It was at this time that the thief asked that he might be remembered, and this the Saviour promised.

Again, the death of Jesus was something more than His humanity. The sacrifice was divine as well. He gave *all* that there was of him; He made no reserve. He made "His soul an offering for sin." Isa. liii., 10. But His soul was not *left* in *hades*. He arose a conqueror. But it was not until the third day that the celestial visitant descended and broke the cerements of the sepulchre, and called him forth. It was, therefore, impossible for Him to be with the thief on the day of His death in Paradise, or around the throne of His father. (See 2 Cor. xii., 2; Rev. ii., 7; xxii., 1, 2.) And that He was not in Paradise with His father till after His resurrection, is rendered absolutely certain by the Saviour Himself. When Mary, on the morning of His resurrection, recognised him, and in joy was about to embrace Him, He said, "Touch me not, for I am *not yet ascended to my Father*." John xx., 17. Here we are plainly told that Jesus *was not there*.

And the *thief was not there*. Death by crucifixion was a slow, lingering death; and those who suffered the infliction of this punishment frequently lived for a number of days. Jesus, crushed by the weight of sin, died the same day, which was such a remarkable event, that when Pilate heard of it he marvelled that he was "*already dead*." Mark xv., 44. And he could not believe such a thing to be true until the report was confirmed by the centurion who saw Him die. Verse 45.

Jesus was removed from the cross near the close of the day, and the thieves were both *living* then, for which reason they brake their legs, so that when removed from the cross, in harmony with Jewish tradition, they could not escape. John xix., 31, 32. It is therefore quite unlikely that the thief died on the day he was crucified, hence could not have met the Saviour in Paradise that day.

That which has given rise to the controversy concerning the meaning of the text, is the unfortunate manner in which it is punctuated. The *very words* of the Bible in the original languages in which it was written, are, in the mind of the writer, inspired. But at that time there were no punctuation marks, hence the marks of punctuation are not inspired. The Greek is written without these. The comma came into use near the close of the fifteenth century, and when the Bible was translated, they placed the comma in the texts as their judgment dictated. Later it has been more fully punctuated. In this case, as well as some others, the judgment of those who have done this work was faulty. They interpreted what God said according to their belief, and punctuated accordingly. Had they placed the comma *after* the "to-day" instead of *before*, it would have then read in harmony with the teaching of the Bible throughout. It would then read "Verily I say unto thee to-day, shalt thou be with Me in Paradise." That is, Jesus told the thief *that day*, while He Himself was dying, that he, the thief, *would be* be with Him in Paradise.

This makes the text clear, and in harmony with the Scriptures throughout. And what faith is revealed as being in the heart of the thief! While the priests, rulers, and all the angry mob were taunting the dying Saviour; while hope had expired in the hearts of His chosen disciples; while shame and ignominy were being heaped upon the head of Jesus, and He Himself dying,—the faith of the thief looked through and beyond all this believed Him a king, believed that He would live and reign as a sovereign in a coming kingdom, and requested that in that hour of complete triumph over every foe, he might have a place with Him among the victors. And it was granted. Reader, will you and I be there with the penitent, pardoned thief?

G. B. THOMPSON.

The Path of Peace.

A Worker's Prayer.

Lord, speak to me, that I may speak
In living echoes of thy tone ;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet ;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart ;
And wing my words, that they may reach
The hidden depths of many a heart.

—Frances Ridley Havergal.

Asking to Give.

Christ's disciples were much impressed by His prayers and by His habit of communion with God. One day after a short absence from their Lord, they found Him absorbed in supplication. Seeming unconscious of their presence, He continued praying aloud. The hearts of the disciples were deeply moved. As He ceased praying, they exclaimed, "Lord, teach us to pray."

In answer, the Lord repeated the Lord's prayer, as He had given in the sermon on the mount. Then in a parable He illustrated the lesson He desired to teach them. "Which of you" He said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not, the door is now shut, and my children are now with me in bed: I cannot rise and give thee. I say unto you, "Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Here Christ represents the petitioner as asking that he may give again, He must obtain the bread, else he cannot supply the necessities of a weary, belated wayfarer, though his neighbour is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his importunity is rewarded; his wants are supplied.

But the selfish neighbour in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is

full of compassion, and he longs to grant the request of those who come to Him in faith. He gives to us that we may minister to others, and thus become like Himself.

Christ declares, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The Saviour continues. "If a son shall ask bread of any of you that is a father, will he give him a stone? if he



ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This

name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us. Spoken when asking His favour or blessing, it is as music in His ears. That we might not think it presumption to call Him by this name, He has repeated it again and again. He desires us to become familiar with the appellation.

Christ's lesson in regard to prayer should be carefully considered. There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer, He teaches the necessity of perseverance in presenting our request to God, and assures of His willingness to hear and answer prayer.

Our prayers are not to be a selfish asking, merely for our own benefits.

We are to ask that we may give. The principle of Christ's life must be the principle of our lives. "For their sakes," He said, speaking of His disciples, "I sanctify Myself, that they also might be sanctified." The same devotion, the same self-sacrifice, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. Our mission to the world is not to please or serve ourselves; we are to glorify God by co-operating with Him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communicating to those around us.

In the parable, the petitioner was again and again repulsed, but he did not relinquish his purpose. So our prayers do not always seem to receive an immediate answer; but Christ teaches us that we should not cease to pray. Prayer is not to work any change in God, it is to bring us into harmony with God. When we make request of Him, He may see that it is necessary to search our hearts and repent of sin. Therefore, He takes us through test and trial, He brings us through humiliation, that we may see what hinders the working of the Holy Spirit through us.

There are conditions to the fulfilment of God's promises, and prayer can never take the place of duty. "If ye love me," Christ says, "keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Jno. xiv., 15, 21. Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as the authority for the fulfilment of the promise, but they do not do those things that would show faith in Christ and love for Him.

Many are forfeiting the conditions of

acceptance with the Father. We need to examine closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God His promises and ask Him to fulfil them, when by so doing He would dishonour His own name.

The promise is, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And John declares, "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." 1 John ii., 3-5.

But we must show a firm, undeviating trust in God. Often He delays to answer in order to try our faith or test the genuineness of our desire. Having asked according to His word, we should believe His promise, and press our petitions with a determination that will not be denied.

But many have not a living faith. This is why they do not see more of the power of God. Their weakness is the result of their unbelief. They have more faith in their own working than in the working of God for them. They take themselves into their own keeping. They plan and devise, but pray little and have little real trust in God. They think they have faith, but it is only the impulse of the moment. Failing to realise their own need, or God's willingness to give, they do not persevere in keeping their request before the Lord.

Mrs. E. G. WHITE.



Ministration of Holy Angels.

"Are they not all ministering spirits."
Heb. i., 14.

Before Jehovah, through his Son, spake this world into existence, there lived and ministered in His presence mighty Holy Angels (Job xxxviii., 6, 7.)

We are told in Heb. i., 14, that these Angels are ministering spirits sent forth to minister to them who shall be heirs of salvation.

"What shall we render unto the Lord for all his benefits toward us." "What is man that Thou art mindful of him."—Indeed, Thou art always on the giving hand, Thou hast made all provisions for man to regain his lost happiness. The tired traveller in slumber on the way to Padan Aran dreamt that a ladder set up between earth and heaven, and on it Holy Angels were to and fro bearing petitions and bringing fresh comfort to earth's weary travellers.

Abraham entertained Angels (Gen. xviii., 1-4). Lot also entertained Angels, (Gen. xix., 1-3, 10) and it is quite pos-

sible for us to entertain them unawares, Heb. xiii., 2.

How careful we ought to be in entertaining strangers, position and worthy honours should not make us partial, seeing that in so doing, we may offend one of these Holy Angels.

An Angel was sent by God to shut the mouths of the lions and thereby Daniel was saved. Another instance is recorded in Dan. iii., 28.

If our eyes were opened (Num. xxii., 31) we would behold myriads of Holy Angels hovering over us, keeping and protecting us from all dangers.

The Angel of the Lord encampeth round about them that fear him and delivereth them, (Ps. xxxiv., 7.)

In 2 Kings, vi., 14-17, we have a beautiful illustration of the armies of heaven (Angels) that delivered Elijah, when the King of Assyria sent a mighty army to Dothan to apprehend him.

Amidst the quietude of night, when all is dead in slumber, methinks I see them with their silvery wings, with their majestic splendour bending over me, keeping their faithful watch.

Mothers, your little darlings too are protected with Angels (Matt. xviii., 10). How often, were it not for the guiding hands of their heavenly guides, would have been thrown down receiving life-long injuries. Words would fail to tell how miraculously they have led them out of unseen dangers.

Off on one of Judea's hills in the still of night an Angel in dazzling apparel appeared to the shepherds keeping a watch over their flocks and to them proclaimed the birth of the Saviour. And suddenly there stood near the Angel a multitude of Holy Angels praising God.

An Angel brought message to Joseph, telling him to flee into Egypt with Mary and the young child, for Herod sought his life. Matt. ii., 13; xix., 20.

In His boyhood they protected Him, around the carpenter's bench He had sweet communion with them, in the wilderness after His temptation, Holy Angels who were watching the conflict drew nigh, and finding Him as it were dead, strengthened Him with food—comforted Him with the message of His father's love and the assurance that all heaven triumphed in His victory. They daily crowned Him with heavenly wisdom that so helped Him to journey sinless through His patterned life.

On the resurrection morn, Holy Angels surrounded the sepulchre awaiting to welcome the Saviour of mankind. "For the Angel of the Lord descended from heaven" clothed with the armour of God and his glory, whose countenance was like lightning and his raiment white as snow, crying, "Son of God come forth, Thy father calls Thee.

He was escorted by a cloudy chariot of Angels who, about nearing the gate of the Celestial City, proclaimed:—

"Lift up your heads, O ye gates, and be

ye lift up ye everlasting doors, and the King of Glory shall come in."

In the closing part of redemption they too will take part in the gathering. Matt. xxiv., 31.

Dear friends, weep not for your loved ones who have been laid away in the cold clay—yea, they shall come forth triumphant, those Angels who have been keeping a record of their daily conflicts, who have marked the spot where they are sleeping will at the voice of the Archangel, and with the trump of God, be ready at the opening of the graves to escort them with the righteous living to meet the Lord in the air (1 Tess. iv., 13-17. John v., 28-29,) playing, as we march on that heavenward journey, and singing as we enter the gates of our long desired home (Is. xxvi., 1, 2, 35, 10).

With one glad re-union, Angels with the redeemed throng which no man can number, with crowns on their heads, with harps in their hands singing praises to our heavenly King throughout the endless ages of eternity.

(Rev. xxii., 14.)

"Beautiful Angels watching close by,
Sent by our loving Father on high,
Keep us from harm when danger is nigh,
Bear us, O Angels of light,
Watch away beautiful Angels,
Night and day beautiful Angels,
Trusting our Father all will be right,
Bear us, O Angels of light."

H. ESCOFFERY.



Sweep Now.

"O let me sweep before six o'clock," I overheard a woman to say one evening as I was passing. For it is a superstition among some people that it is ill luck to sweep the house after that hour.

There is a spiritual lesson in that: Health, opportunity is your time to sweep your house from garret to basement, ceiling and walls. Sweep the corners. Get behind those things in the corner, move them and sweep. I have seen people sweep dirt in the corners and leave it there—hidden from view as it were—but it was there. They sweep in instead of sweeping out. They would not do wrong in a public way, but secretly they do. These are not publicans but hypocrites.

Sweep the corners! You may have the outside swept and garnished, but if you sweep the dirt in the corner, if you leave the dust in the inner man, in the hidden man of the heart, oh, hypocrite, it will profit you less than nothing.

God requireth truth in the inward parts.

Sweep out! And sweep before six o'clock. When sickness, old age set in—when the sun westers below the horizon—sweeping must all be over with.

Thus saith the Lord, "Set thine house in order." Isa. xxxviii., 1. Little children, it is the last hour. 1 John, ii., 18. And several minutes in the last hour

gone! It may be half past five. It may be a quarter to six. Going, going, toward the last minute of the last hour.

O, let us sweep and keep our hearts clean before six o'clock.

PHILIP GIDDINGS.

A Fijian Chief's Rebuke.

A frivolous visitor to the Fiji islands said to a Fijian chief: "It is really a pity you have been so foolish as to listen to these missionaries. No one now-a-days believes in the Bible."

The chief's eyes flashed as he said: "Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it hadn't been for the missionaries and the Bible you would have met the same fate."

Our God.

ALEXANDER RITCHIE.

(Winnipeg, Manitoba.)

EPHESIANS I.

- Verse 3: He hath blessed us,
 " 4: He hath chosen us,
 " 5: He hath predestinated us,
 " 5: He hath adopted us,
 " 6: He hath accepted us,
 " 8: He hath abounded toward us,
 " 13: He hath sealed us,
 " 4: That we should be holy,
 " 4: That we should be without blame,
 " 17: That we should know him,
 " 18: That we should be enlighteneded,
 " 19: That we should know his power.
 Therefore we are now—
 " 3: Blessed in Christ,
 " 4: Chosen in Christ,
 " 5: Predestinated in Christ,
 " 5: Adopted in Christ,
 " 6: Accepted in Christ,
 " 7: Redeemed in Christ,
 " 13: Sealed in Christ;
 and we have now—
 " 11: Obtained an inheritance in Christ;
 and very soon we shall be—
 " 10: Gathered together in Christ.

God does all this for us of his own free will. Verses 1, 5, 9, 11. This has always been His purpose. Verses 9, 11. This is still His good pleasure. Verses 5, 9. And although we have never deserved the least of His favor, he does all this for us by His grace. Verses 2, 6, 7. He glories in doing it (verse 6), that we might praise His grace (verses 6, 12, 14), both now and through the eternal ages. Eph. 2: 4-8. Praise Him now and forever.

MUSIC.

"In the Cross of Christ I Glory."

THERE are "no creeds in heaven," as a popular poem teaches us. Certainly there are no creeds in song, for men of all forms of Christian faith sing with equal delight the hymns of a Wesleyan, a Calvinist, a Churchman, or a Unitarian. A conspicuous illustration

of this is the hymn, "In the Cross of Christ I glory," which, though it is one of the most evangelical of hymns, was nevertheless written by a Unitarian.

The author was a remarkable man, Sir John Bowring, L.L.D., F.R.S., who was born at Exeter, England, in 1792, and died in 1872. He was a very learned man. He could speak fluently twenty-two languages, and converse in one hundred. He was pupil and literary executor of Jeremy Bentham, the philosopher and publicist. He edited at one time the *Westminster Review*. He was Consul at Hongkong when the Opium War broke out, and was afterwards governor of that colony. He was twice a Radical member of Parliament, and he negotiated treaties for Siam and Hawaii with six European countries. He was an ardent student of the songs of Europe, and published several volumes of translations from more than twenty languages. His little book, "Matins and Vespers," is especially rich in devotional poems. He was apparently a sincere Christian, and lived a devoted, Christlike life. The words he wrote, "In the Cross of Christ I glory," were no unmeaning words to him, and they are fittingly inscribed in bold characters upon his tombstone.

We owe to Bowring other hymns that are a part of the spiritual life of all Christians. Notable among these are: "God is love, his mercy brightens," "From the recesses of a lowly spirit," and "Watchman, tell us of the night." The last-named was written in 1825, and Bowring did not know that it was used as a hymn till ten years later, when he heard it sung in a prayer-meeting of American missionaries in Asiatic Turkey. "No one," says Horder, "can without prejudice read hymns like these and not feel that, beneath great diversities as to doctrine, there may be and often is a real unity of Christian spirit."

But of course Bowring's most famous hymn is the one we are to commit to memory this month:—

"In the Cross of Christ I Glory:
 Towering o'er the wrecks of time,
 All the light of sacred story
 Gathers round its head sublime.

"When the woes of life o'ertake me,
 Hopes deceive and fears annoy,
 Never shall the Cross forsake me;
 Lo, it glows with peace and joy.

"When the sun of bliss is beaming
 Light and love upon my way,
 From the Cross the radiance streaming
 Adds new lustre to the day.

"Bane and blessing, pain and pleasure,
 By the Cross are sanctified:
 Peace is there that knows no measure,
 Joys that through all time abide.

"In the Cross of Christ I glory:
 Towering o'er the wrecks of time,
 All the light of sacred story
 Gathers round its head sublime."

One noteworthy incident of the siege of Peking during the Boxer massacres illustrates the hold this hymn has upon the Christian church. After the raising of the siege, and the terrible strain was over, the missionaries gathered in the

Temple of Heaven,—that mysterious shrine which no one but the emperor of China had been allowed to visit, and he only once a year. Around the royal marble altar in that heathen temple gathered the missionaries of the Cross, and sang the hymn which expressed the spirit that had sustained them during those dreadful weeks of suffering and danger—"In the Cross of Christ I glory." Let us never again sing the second stanza without thinking of that inspiring scene—

"When the woes of life o'ertake me,
 Hopes deceive and fears annoy,
 Never shall the Cross forsake me;
 Lo, it glows with peace and joy."

—Amos R. Wells, in the *S. S. Times*.

Power of Song.

THE melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—"thanksgiving, and the voice of melody."

Above the new-created earth, as it lay, fair and unblemished, under the smile of God, "the morning stars sang together, and all the sons of God shouted for joy." So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise. Many of the events of human history have been linked with sacred song.

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children to-day gladden their pilgrim life. There are few means more effective for fixing His word in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy. To promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, and courage and gladness are imparted to other souls!

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the schools, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angel's song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here its keynote.

E. G. W.

The Bible Class.

The Investigative Judgment.

"Unto 2,300 days, then shall the sanctuary be cleansed."

The Type. We have already learned that there are two sanctuaries. One on the earth, pitched by man in which the children of Aaron ministered as priests, the other, "the true," in heaven, pitched by the Lord, in which Jesus is High Priest. The earthly sanctuary was an exact shadow, or pattern of the one in heaven. The services of the priests as they ministered therein, were also shadows of the great High Priest, Jesus, in His work for sinful men. The services of the year were divided into two great divisions, the daily service, and the yearly. The daily service consisted of the morning and evening worship, and the services connected with the getting rid of sin, the sins passing from the sinner by confession, to the lamb, and from the lamb to the priest, and the sanctuary. Thus the sins were accumulating in the sanctuary, throughout the year. The yearly service was called the day of atonement, and by it the sanctuary was cleansed. Two goats were taken, one for the Lord, and the other for Azazel, Satan, or the scapegoat.

The Day of Atonement. The one for the Lord was slain and the blood carried into the most holy place, and the sanctuary was cleansed from all the uncleanness, iniquity, and sin of the children of Israel, by the sprinkling of the blood over the mercy-seat beneath which was the immutable law of God which had been broken. "Sin is the transgression of the law." Whoever was not at this time confessing their sins and afflicting their souls were cut off from among God's people. At the close of this service, the sins were carried out of the sanctuary, and placed on the head of the scapegoat, who was separated from the camp, and left in a land uninhabited.

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THE ANTOTYPE.

Our Sins Removed. Sins are forgiven, and finally blotted out on the condition that they are all confessed and forsaken. Until this plain duty is performed, their weight rests upon the transgressor. How many do we see who are bearing, daily, this heavy load. "There is no rest, saith my God for the wicked." But when the guilty sinner is brought to the foot of the cross, and through faith in Jesus confess his sins, the sins pass at once from him to "the Lamb of God, who beareth away the sins of the world." Thousands can testify to the reality of this transaction. The sins that once weighed us down, are gone. Praise the Lord, we are free. "Some men's sins are open before hand, going before to judgment; and some men they follow after." 1 Tim. v., 25. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy." 1 John i., 9; Prov. xxviii., 13.

Cleansing of the Heavenly Sanctuary. In Hebrews ix., is brought to view the work of the cleansing of the heavenly sanctuary from the sins that had been sent there through confession. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens (the earthly sanctuary) should be purified with these

(the blood of bulls and goats); but the heavenly things themselves (the heavenly sanctuary) with better sacrifices than these (the blood of Christ)." Verses 22, 23. The beginning of this work of judgment, is vividly described in Daniel vii. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; and his throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousands thousands ministered unto Him, and ten thousand times thousand stood before Him; the judgment was set and the books were opened. I beheld then because of the voice of the great words which the horn spake I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Notice the statement in verse 10, "the judgment was set and the books were opened." We read further concerning these books in Rev. xx. "And I saw a great white throne, and Him that sat on it, and from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." John in the Revelation is speaking of the Executive Judgment, while Daniel is speaking of the Investigative Judgment. The books used are the same.

The Setting of the Judgment. Dan. vii., 9. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; and his throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousands thousands ministered unto Him, and ten thousand times thousand stood before Him; the judgment was set and the books were opened. I beheld then because of the voice of the great words which the horn spake I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Notice the statement in verse 10, "the judgment was set and the books were opened." We read further concerning these books in Rev. xx. "And I saw a great white throne, and Him that sat on it, and from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." John in the Revelation is speaking of the Executive Judgment, while Daniel is speaking of the Investigative Judgment. The books used are the same.

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That such a work of judgment "Accounted is necessary, is pointed out by our Worthy." Saviour in Luke xx. "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal with the angels, being the children of the resurrection." Notice that "the accounting worthy" must take place before the resurrection morning. The Book of Life and the Book of Remembrance, contain the names of those who have become candidates for life, those who have been born again. These are the books examined in the Investigative Judgment. Those who have never been born again, have their record in the other books and are not therefore candidates for life. Their cases do not come up in this Judgment.

THE EXAMINATION OF THE BOOKS.

In these books, is the record of our works, our lives. Rev. xx., 11-15; our idle words, Matthew xii., 35-37; our good deeds, Nehemiah xii., 14; our tears, our wanderings, Psalms lvi., 8; our vows, Ecc. v., 2-6; xii., 13, 14. This faithful record made by our recording angel in our earthly life, is closely examined in the day of judgment. "Whosoever hath sinned against me, him will I blot out of my book." says Jehovah. Yet through Christ we have a way of escape. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus." The details of this work we find revealed in the following scriptures

Name Blotted Out. 1 John ii., 1, 2; Matt. x., 32, 33; Rev. iii., 5. The Father sits on the throne of Judgment; the Son is brought near before Him in the clouds of heaven, and appears as Advocate for the children of men; The angels surround the throne. As the books are examined, each case by itself, the Advocate pleads for each one. Those who have sent their sins on before hand to Judgment, thus confessing Him before men, He confesses before the Father and all the holy angels, pleading His precious blood, and their sins are blotted from the sacred records of heaven. At the close of the judgment work they are laid on the head of Satan, the instigator and the father of all sins; and he is taken by the hand of a fit man, the angel (Rev. xx.), and separated from the camp, to be at the last buried with the sins in the depths of the lake of fire. But those who have denied Him before men, He denies before the Father and before the holy angels, and their names are blotted from the Book of Life. They shall bear their own sins off into the lake of fire never to return. "And whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. xx. 15. "And at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1.

This judgment begins with the house of God, and with the ancient men before the house. It begins at the time "appointed." "He hath appointed a day, in which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised him from the dead." Acts xvii. 31.

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"Unto two thousand three hundred days, then shall the sanctuary be cleansed." From our studies in May and June, we learned that this long prophetic period ended in 1844 A.D. Then the cleansing of the sanctuary began; then Jesus past from the Holy to the Most Holy place of the sanctuary above; then the door was shut in the Holy place and no man can open it, and the door into the Most Holy is opened and no man can shut it; Daniel beheld then because of the great words which the horn (the papacy) spake. In 1870, A.D., only 26 years after this solemn court was opened in heaven, the decree of papal infallibility was sounded forth from Rome. Greater words of blasphemy have never been spoken by the papacy.

The open and shut door. Rev. iii. 7, 8. Holy place and no man can open it, and the door into the Most Holy is opened and no man can shut it; Daniel beheld then because of the great words which the horn (the papacy) spake. In 1870, A.D., only 26 years after this solemn court was opened in heaven, the decree of papal infallibility was sounded forth from Rome. Greater words of blasphemy have never been spoken by the papacy.

We are thus living about sixty years this side of the commencement of this judgment work.

How soon our cases will come up in that judgment we know not. But we know that it cannot be long. Are we ready? When all cases are finished, then Jesus shall lay aside His priestly robes, and this solemn decree shall go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 11, 12.

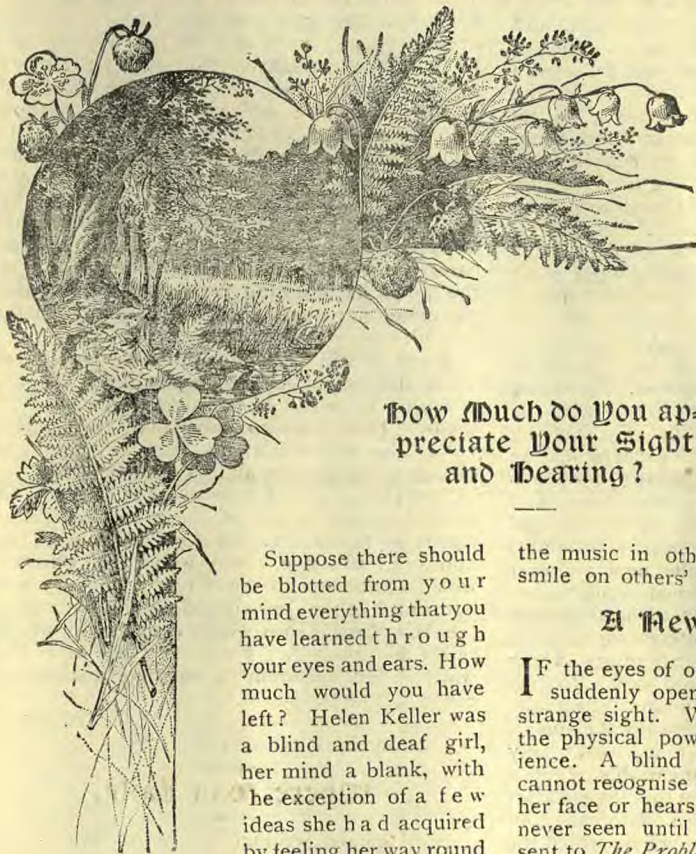
"The judgment has set, the books have been How shall we stand in that great day [opened; When every thought, and word, and action, God the righteous Judge shall weigh?

"The work is begun with those who are sleeping Soon will the living here be tried, Out of the book of God's remembrance, His decision to abide.

"O, how shall we stand that moment of search- When all our sins those books reveal? [ing When from that court, each case decided, Shall be granted no appeal?"

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. cxliv., 12.



How Much do You appreciate Your Sight and Hearing?

Suppose there should be blotted from your mind everything that you have learned through your eyes and ears. How much would you have left? Helen Keller was a blind and deaf girl, her mind a blank, with the exception of a few ideas she had acquired by feeling her way round her parents' home. Then Miss Sullivan, a teacher of the deaf and dumb, undertook the apparent-

ly impossible task of unfolding knowledge to this child. Little by little she was successful, but it took her days to get little Helen to comprehend that love was something different from a kitten or some other object she could put her fingers on. By supreme patience Miss Keller was lead into the paths of knowledge through feeling alone, and she has shown a surprising development, being now about to graduate from college. Her remarkable story has been written up in various magazines, but recently she has written it herself in a book entitled "The Story of My Life." As one reads of the tremendous struggle this young woman went through in order to acquire what has come to us almost without any effort, he can not help feeling deeply grateful to the Lord for his eyes and ears.

This young woman who must remain in perpetual darkness, who never hears a sound and whose only means of reading are her finger tips, says in her book: "How shall I speak of the glories I have since discovered in the Bible? For years I have read it with an ever broadening sense of joy and inspiration, and I love it as no other book. The Bible gives me a deep, comforting sense that 'the things seen are temporal and things unseen are eternal.'

"My life, with all its limitations, touches at many points the life of the World Beautiful. Everything has its wonders, even darkness and silence, and I learn, whatever state I may

be in, therein to be content. Sometimes, it is true, a feeling of isolation enfolds me like cold mist as I sit alone and wait at life's shut gate. Beyond there is light and music, and sweet companionship; but I may not enter; . . . but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes Hope with a smile and whispers, 'There is joy in self-forgetfulness.' So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness."—*Self*.

A New-Found Sense.

IF the eyes of one who had never seen were suddenly opened, the world would be a strange sight. We see not only by means of the physical powers of the eye, but by experience. A blind man whose sight is restored cannot recognise his own wife until he touches her face or hears her voice. A man who has never seen until he was thirty years old has sent to *The Problem*, a magazine for the blind, a remarkable account of his experience when the bandage was drawn from his eyes in the hospital, and he was, as it were, born again into the world.

"What I saw frightened me, it was so big, and made such strange emotions. I called out in terror, and put out my hand. My fingers touched my nurse's face. I knew she was there; for she had just taken the bandage from my eyes, and I knew what I was touching, but I did not know what it was I saw.

"For mercy's sake, what is it?" I asked. "The nurse answered me soothingly, taking my fingers in her hand and moving them from her mouth to her eyes, to her nose, chin, and forehead.

"It is my face that you see. Look! You know this is my mouth,—my chin,—and these are my eyes."

"Soon I knew that I was seeing what was familiar to the touch of my fingers—a human face. But the sensation was still one of terror. I seemed so small beside that expanse of human features which was so familiar to my fingers, so unnatural to my new sense.

"When the nurse moved away from my cot, I felt a new sensation, which was so agreeable that I laughed aloud. The nurse came back, but not so close as before.

"What is that?" I asked. "You are looking at the blanket which lies across your feet," she said.

"Blankets must be very beautiful things," I said.

"It is a red blanket," she explained. "Then I thought I knew why people spoke of the beauty of the red rose. This was my first knowledge of colors.

"I saw, and yet did not know that I saw. How could I know at first that those new and wonderful sensations meant the birth of a sense of which I knew nothing except in theory? Of course I was expecting to see, but was this sight,—this jumble of extraordinary sensations?"

"The dazzling light first convinced me, for I had always been able to distinguish between night and day. But I could not recognise objects with my new-found sense until I had translated into its speech the language of the other senses.

"The one lesson of the blanket was sufficient to teach me the color red. Yellow was a different matter. The nurse brought me a cool drink. I could recognize her by sight now. The thing I saw in her hands I knew to be a tray after I had felt of it. Suddenly I felt a thrill of disgust.

"What is that thing on the tray?" I asked. "It makes me sick."

"It is a lemon. You said you liked lemonade."

"Then it is yellow. It is the color that nauseates me."

"Any object close to me looked tremendously large. I had often romped with children, yet when I first set eyes on a baby it looked gigantic.

The first day I sat by the window, I put my hand out to feel the pavement.

"That must be the pavement," I said. "I'm going to feel of it to make sure."

"My goodness!" laughed the nurse, "the pavement is two stories below."

"The first meal I ate was an odd experience. When I saw that great hand with a huge fork approaching my mouth, the inclination to dodge was almost irresistible."—*Youth's Companion*.

Answer to Easter Acrostic.

"Now is Christ risen from the dead."—1 Cor. xv., 20.

- | | |
|---------------------------|------------------------|
| 1. N—oah | ... Gen. ix., 20, 21. |
| 2. O—badiah | ... Obadiah i. |
| 3. W—orship | ... Matt. iv., 18. |
| 4. I—bzan | ... Judges xii., 8. |
| 5. S—alem | ... Gen. xiv., 18. |
| 6. C—apernaum | ... Matt. iv., 13. |
| 7. H—aggai | ... Ezra v., 1. |
| 8. R—echabites | ... Jer. xxxv., 13. |
| 9. I—ttai | ... 2 Sam. xv., 19. |
| 10. S—enacherib | ... 2 K'gs xviii., 3. |
| 11. T—obiah | ... Nem. iv., 3. |
| 12. R—ephidim | ... Exodus xvii., 8. |
| 13. I—shbosheth | ... 2 Sam. iv., |
| 14. S—amuel | ... 1 Sam. xii., 18. |
| 15. E—benezer | ... 1 Sam. vii., 12. |
| 16. N—ehemiah | ... Nem. i., 11. |
| 17. F—elix | ... Acts xxiv., 25. |
| 18. R—amah of Benjamin | ... 1 Sam. xxviii., 3. |
| 19. O—mri | ... 1 Kings xvi., 16. |
| 20. M—attan | ... 2 Kings xi., 18. |
| 21. T—ertullus | ... Acts xxiv. |
| 22. H—aman | ... Esther vii., 10. |
| 23. E—bedmeleh the eunuch | ... Jer. xxxviii., 7. |
| 24. D—ungeon | ... Jer. xxxviii., 13. |
| 25. E—l-elohe—Israel | ... Gen. xxxiii., 20. |
| 26. A—chan | ... Joshua vii., 1. |
| 27. D—evil | ... Eph. vi., 11. |



The Legacy of War.

The sad rain falls on the meadow,
The snow comes down in the sea ;
And I've lost the trace of the trysting-place
Where he used to meet with me.
The bleak wind moans in the elm tree,
And the snow and the rain are cold ;
And my little ones creep to their fatherless sleep,
Lost lambs to a shepherdless fold.

The sun is warm in the tropic,
And glory is there, they say ;
But I weep and wait by a cheerless gate
For one that is long away.
The sky bent blue above him,
And the bugle's voice was sweet ;
But I see him now with a blood-wet brow
Where the woods and the rivers meet.

Low, low in the tangled grasses,
Far out on the firing line,
In the cruel strife they have ta'en his life,
And added a load to mine.
A crushing weight is my sorrow,
And, O, what a legacy
We widows reap when husbands sleep
In the island over the sea !

The red rain drips unceasing
From the hearts of the loved ones gone ;
In a tide of tears through the cruel years
The war god plunges on.
I fold to my aching bosom
These sorrowing babes of mine,
Whose father fell in a tropic dell
Where ivy tendrels twine.

I'd dry the tears they'er weeping,
And ease my sorrows o'er,
If this sacrifice could but suffice
The greed of the Moloch War.
The sky grows darker, darker,
And the pitiless rain and wind
Are scattering woe with the ebb and flow
Of the passions of humankind.

But down through the clouds of sorrow,
And over the seas of strife
And the sodden ground, I hear the sound
Of the onflowing River of Life.
One day the clouds will scatter,
One day the storm be o'er,
When the fires of God have swept the sod
When the world bowed down to war.

Oakland, Cal.

C. M. SNOW.

Our London Letter.

CANON HENSLEY HENSON ON THE FUTURE OF THE BIBLE.

HARDLY have the echoes of the enthusiastic Albert Hall meeting of the British and Foreign Bible Society died away, before an article appears in one of the leading English reviews, (*The Contemporary Review*, April, '04) giving a radically different view of the whole matter at issue. The writer, Rev. H. Hensley Henson, is a canon of Westminster, and Rector of St. Margaret's; he is, moreover, a man of no mean ability, whose sermons are widely quoted, and whose influence upon London religious thought is perhaps second to none.

It is therefore no ordinary attack upon the Bible that we have to deal with; in fact we can hardly call it an attack; it seems more in the nature of a frank statement of the light in which the Holy Scriptures are viewed by the generality of professing Christians of to-day

and a tentative inquiry into the position which they will occupy in the near future.

The author says that the Albert Hall meeting was a most impressive and remarkable demonstration, and that any celebration which can combine so many religious interests has "obvious claims to the attentive study of thoughtful observers of contemporary life."

But while yielding due admiration to the greatness of the undertaking and the actual results achieved, he has his misgivings, and thinks that now with the celebration itself in the past, the question may properly be asked; "What will be the place of the Bible in the future?" To this question he gives a partial answer in the words:—"It cannot for one moment be questioned that many causes have conduced to work something like a revolution in educated Christian thought with respect to the sacred writing of Christianity."

Then follow some further strictures on the Bible, more especially what he calls the older Scripture which he considers contain "absurdities and moral crudities" to which the Christian conscience must take exception. But the reader will understand the real animus of the article best by the quotation. Referring to the work of the higher critics and the demand for a general revision of belief on various points he says: "Teachers of the young are continually clamouring for some escape from the difficulties in which they find themselves placed when they handle the Old Testament, and some praiseworthy attempts are being made to satisfy the new and ever growing demand. A well-known head master has just published on Old Testament history for schools, which provides an interesting example of the attitude towards the Scriptures which now obtain. It is hardly too much to say that Dr. Fry systematically and effectually strips the narrative of its supernatural element. He does not anywhere in so many words deny the Biblical miracles, but he invariably adopts a mode of speech which suggests that the miracles did not happen. Thus we are continually told that such and such were the beliefs which the Israelites had about themselves and their history. Whether the beliefs are true is not stated, and yet sometimes the beliefs in question might almost be called the corner stones of dogmatic fabrics, which it is hard to banish from the Christian sphere."

In order that his readers may have a clear understanding of the kind of teaching which this "praiseworthy" book contains, the canon quotes the following paragraph describing the giving of the law from Sinai:—

"When they came to Sanai, Moses went up into the mount to speak with Jehovah: and when he came down, the people were kept from touching the sacred mountain, lest they should perish or gaze upon God; for this was what ancient people thought possible. And Jehovah, the God of the Storm Clouds, came down amidst thunderings and lightnings: but only Moses and Aaron were suffered to go up on to the mount. It was believed that Jehovah Himself at Sanai gave Moses the law. We read of a visit to the Holy Mount paid by Moses, Aaron, and Abihu with seventy elders. These, the story says, actually saw God, and suffered not. These are very primitive thoughts."

Such is the teaching which a high official in the church of England says is the spiritual milk provided for babes in orthodox seminaries of to-day, and for which he asks public recognition. Could we have a more striking fulfilment of those solemn, prophetic words, "When the Son of man cometh, shall He find faith on the earth?" Truly it is a sad commentary on the popular religious life of the day when such statements from the highest sources go entirely unchallenged.

It is hardly necessary to quote further from the article in question, which occupies six closely-printed pages, and deals with various phases of the subject. The author says that

for its literary beauties, the Bible will always retain a hold on the people. It is also the best corrective of ecclesiastical corruption, and as a book of manual of practical morality. But as the Divine revelation to man of his duties in this life and the glories of the life to come, this credited minister of the gospel has not one word to say. In fact, he scouts the idea entirely. The Bible is evidently a mere human collection of books, some of which contain great literary beauties. There is crying need in his opinion of a thorough-going revision of the lectionary. Portions of Scripture are now read in the church service which are utterly unsuitable according to the author, who is pleased to characterise some portions of the Bible as "a pack of lies too gross for toleration." The present indiscriminate reading of the Scriptures Bible in public, he would have us believe, is "an extremely perilous proceeding." On the other hand, he advocates the reading of other religious works in the pulpit as affording a pleasing variety and calculated to make the service more spiritually helpful.

These are in brief the canon's views, and while they have been widely quoted and referred to, there has been but little comment on them. This goes to show that the article voices the real sentiments of a large class of church-going people, and is therefore a striking revelation of the utter want of living faith which is characteristic of the professed Christianity of to-day. If the Son of God were to appear in this age, there would be few who would accept him as the Saviour of men; few but that like the Jews in old Judea, failing to see His Messiahship, would with the multitude reject his ministry. Faith in God and His word is fast becoming a negative quantity in every part of the world.

M. E. OLSEN.

London, April 25th, 1904.

Where Man Fails.

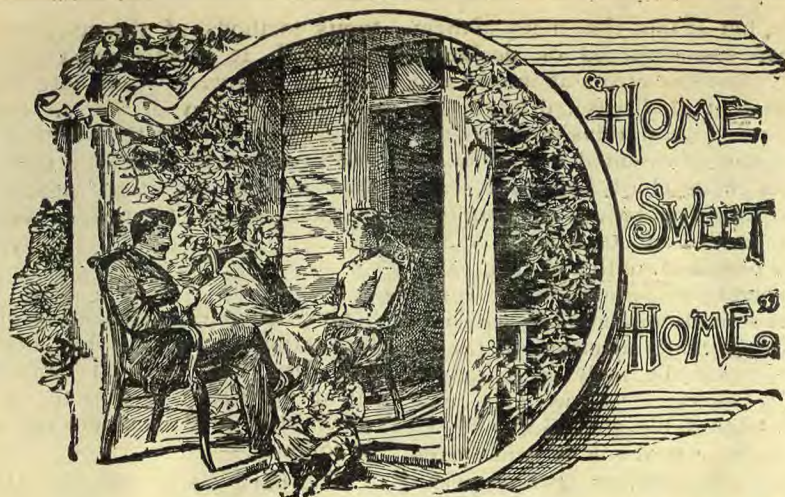
In its human wisdom the world knows not God. Its wise men gather an imperfect knowledge of Him from His created works; but this knowledge, so far from giving him exalted conceptions of God, so far from elevating the mind and the soul, and bringing the whole being into conformity with His will, tends to make men idolaters. In their blindness they exalt nature and the laws of nature above nature's God.

God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err. The greatest minds if not guided by the Word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible history is pronounced unreliable.

Those who question the reliability of Scripture records, have let go their anchor, and are left to beat about upon the rocks of infidelity. Then they find themselves incapable of measuring the Creator and His works, by their own imperfect knowledge of science, they question the existence of God, and attribute infinite power to nature.

In true science there can be nothing contrary to the teaching of the word of God; for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science so often contradict the teaching of God's word.

E. G. WHITE.



The Hymns that Mother Sung.

Throughout the changing scenes of life,
That shadowed vale of smiles and tears,
Where all is lost within the mist
That hides the bygone years,
Some strains there are that linger still,
And many hearts no longer young
Are thrilled with joy again to hear
The hymns that mother sung.

We used to gather at the hearth
When darkness overcame the day,
And dreamily, as children will,
We'd watch the shadows fly;
And sitting by the glowing fire,
As to and fro the kettle swung,
We learned the songs we've always loved—
The hymns that mother sung.

We seem to hear again her voice,
So long remembered, clear and sweet
As when, in days of long ago,
We sat at mother's feet;
And gazing upward on the wall,
Where dearest father's picture hung,
We thought he smiled; for he, too, loved
The hymns that mother sung.

On many snowy winter nights,
When all without was cold and drear,
We've clustered close around her chair
In happiness and cheer.
No more for us the glowing fire,
No more the cricket's chirping tongue,
And nevermore on earth we'll hear
The hymns that mother sung.

To them we owe our happy homes.
Praise be to God, who reigns above,
For keeping ever bright and clear
The lessons learned in love.
Outliving sorrow, bearing hope,
The dear old songs have always clung,
And never can the heart forget
The hymns that mother sung.

—Selected.

Teddy's Sweetheart.

[By Emma A. McCracken, in "Union Signal."] **T**EDDEY'S got a sweetheart. Look at the pooty flower," said a group of workmen one morning, as a stalwart young fellow came up with a flower on the lapel of his rough, well-worn working coat.

"Got a sweetheart, Teddy?"
"Yes, boys, I have a little sweetheart," said Teddy, and a flush came over his manly face.
"Well, she must be a stunner; for it's a geranium, and white, too. Hooray for Teddy's sweetheart! She's worth a treat. Come on, Teddy. Let's go and drink her health. There's plenty of time before we go to work."

Teddy looked down at the flower and hesitated, while the flush deepened in his face.

"No, boys," he said, "I can't go and wear the pretty flower. The hands that placed it there were innocent. I am going to keep it clean."

"O, she's a temperance, is she, Teddy, a white rib'ner—and that's your white rib'n?"

Well, mebbe there's more of us ud be better off if we had white rib'ns, too."

Teddy's companion workman was a quarrelsome fellow, and during the forenoon they had some hot words together.

"Wait till noon and we'll have a settlement," said the man.

"All right," said Teddy, "I am ready to settle and pay you all that's due."

When the men had gathered for lunch, the fellow came up blustering and renewed the quarrel.

"Are you ready for that settlement?" said he as he removed his coat.

The other men looked up eagerly; for they knew that a fight with Teddy in it meant something fine.

"All ready," said Teddy, but, as he started to take off his coat, he saw the white flower still gleaming on it, and his hands dropped.

"I can't do it. I couldn't put on the pretty flower again if I should fight. You may call me a coward if you want to," he said as he walked away.

Every morning Teddy came to his work wearing a fresh flower. The workmen became so accustomed to it that they stopped teasing him. To him it became a talisman against evil; for when he was tempted to do wrong, he would look down and see it shining, and would say to himself, "No, no, Teddy, you must keep the flower pure, and keep yourself always fit to wear it, for the sake of the giver."

One morning Teddy did not come to the work. "What's the matter with Teddy?" said the workmen for he was a great favorite on account of his manly qualities, and sure to be missed.

"Mebbe his sweetheart's gone back on him," said one.

"More like they've gone on an excursion out where the flowers grow. She'll be uncommon found of them. He'll be here to-morrer," said another.

But when to-morrow came he was not there, nor on the third morning, and the men said: "It's not like Teddy to take a lay-off like this. There must be something wrong;" and two of them volunteered to go to his house during the noon hour to find out what was the matter.

As they came up to his little cottage, they halted, for there was crape on the door.

"Do you think it can be Teddy?" said one, with a frightened look.

"No, don't you see it's white, and with a white ribbon, too? It must be a child."

While they waited, Teddy came to the door. "Come in, boys. You're welcome."

"We're sorry for you, Teddy, and so'll all the men be, right sorry. Who is it?"

He lead them into the parlour, and showed them the face of the dead.

"It is Teddy's sweetheart, boys, my own little sister, a wee girlie only three years old. I had always called her sweetheart, and when you boys joke me, I let it go at that. I thought I'd have my joke, too, and I couldn't have loved her better if she'd been my real sweetheart." His voice trembled and broke. "You'll forgive me, boys, for the sake of what the flower has done for me. There it is," and he pointed to a large geranium plant full of white blossoms, beside the little girl.

"I saw it in a shop window one day, and brought it home for her. It was like a play-fellow to her, for she talked to it and fondled it as if it were human. Every morning, when I started to the work, she brought me a blossom, and tried to pin it on my coat with her little dimple hands, saying: 'This is for you, brother. You must wear it all day and keep it clean.' You boys know how I tried to keep it clean, and how it has kept me clean and made a better man of me. Tho the little hands are still now, and will never bring me another flower, I think I shall always see it in its olden place on my coat, and be the better for the memory of it. Here are two blossoms, boys. I know she would want me to give them to you. Pin them on your coats, and keep them clean. Good-by."

When they laid the wee form beneath the greensward, where it made only a ripple on the surface, they placed at the head the beautiful geranium plant, and over the folded hands they laid a wreath of glimmering white geranium blossoms, and on the card was written:—

"For Teddy's Sweetheart. From fellow-workmen."



A Story of a Canary and a Bullfinch.

George Henschel, in *Nature*, tells a story of a bullfinch and a canary that deserves permanent record. The bullfinch belongs to his sister, and can pipe the whole of several tunes, "God save the King" among them. The canary's cage was in the same room, and in about a year the canary learned the whole of "God save the King" from the bullfinch, and often piped it independently. Mr. Henschel lately heard the bullfinch pipe part of the tune (six bars) and then pause. To his amazement the canary took up the tune where the other had left it and finished the tune (eight bars)! At this time the two birds were in different rooms. Nothing could be more authentic than the story, or more amazing.—*Selected.*



The Fraud Succeeded.

A dyspeptic was beguiled by an advertisement to send to a New York individual a dollar, for which sum a cure for dyspepsia was promised. He received a printed slip with these words—

"Stop drinking, and hoe the garden."

The man was angry at first, then laughed, and finally stopped drinking and hoed in the garden. In a short time he was as well as ever.—*Selected.*

"The Spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish eager to drink the water of life."



The Answered Prayer.

Full long the church hath prayed with eager voice :

"Fling wide the door, O Lord, and let us in,
That hearts long bowed in sorrow may rejoice
In Him who gave His life to save from sin.
He gave His life ; we too will give our all
For His dear sake, but, lo, the door is fast !
We, waiting on the threshold, hear the call
We cannot answer. Hear us, Lord, at last !"

Behold an open door before you set.
O church of Christ, what meaneth this delay?
Your prayers are answered—faith with power
is met ;
Go forth to save ; your Master leads the way.
What? Have ye dared to pray the Lord above
That He would ope the door—and then with-
hold
Your eager sons, who, fired with zeal and love,
Would enter in, but, lo, your love is cold?

Arise, O laggard souls, in bitter
shame
That ye have mocked the
One to whom ye prayed.
Entreat of Him, who for us sin-
ners came,
To pardon now the trust ye
have betrayed.
Spare not your toil, but labor,
give, and pray,
And enter quickly, ere He bar
the gate ;
Lest, when ye fain would enter,
He should say :
"Ye would not when ye
could. It is too late !"
—*W. A. S. in London Mis-
sionary Chronicle.*

Healing to Both Body and Soul.

We give on this page, the picture of the new building of the Battle Creek Sanitarium, which has been erected on the same spot as the old building that was destroyed by fire in the spring of 1902.

This building is the largest and best equipped temple of health in the world. It represents one of the most wonderful and rational movements of modern times. It is the parent and center of a system of sanitariums and treatment rooms in ever increasing numbers, scattered in different countries of the world, in both hemispheres, both north and south of the equator, from which earnest Christian workers are carrying on a charitable philanthropic, health, and soul-saving work. And best of all, the principles represented by these institutions are being practically carried out in the lives of a large and growing denomination, scattered in all the world.

Less than forty years ago, soon after this denomination arose, the "Health Retreat" was started in a humble way by the pioneers of the Third Angel's Message, near the place where this splendid temple of health now stands. The principles advocated were both rational and

reasonable, but at that time many of them were either unrecognized or decidedly unpopular. Dietetic errors abounded and in the treatment of disease, drugs ruled men with cruel and unrelaxing vigilance. The principles represented in the health reform arm of the Third Angel's Message has fought its way forward, surmounting enormous walls of tradition, superstition and prejudice, until now their value is quite generally recognized in the world.

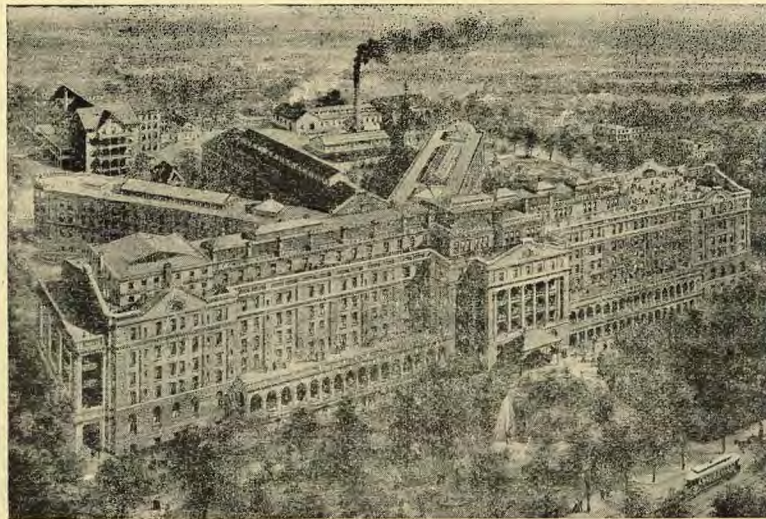
This denomination recognizes and puts in practice the truth so clearly stated in the word, "that the body is the temple of the Holy Ghost." "If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are." 1 Cor. iii., 17. From ancient times the Lord has declared Himself to be Him, "who forgiveth all thy iniquities, who healeth all thy diseases." "Jesus our blessed Master went everywhere" healing the sick, and preaching the gospel." It is nowhere intimated in the

tuous methods of the so-called "faith-healers." It is an earnest effort to return to Nature, to get into the divine and natural way of life, to find health by ceasing to sow the seeds of disease, and to cultivate health by the aid of all the means, facilities, processes and methods known to modern science.

G. F. E.

Our new medical mission in China is prospering above what had been expected. Drs. Selman and Miller writing about it, briefly mention the manner in which they made an opening, and state as follows :—

The Lord has promised in Mark xvi, 17, 18, that "these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover." We have seen the Lord make this promise good. A young man was brought into our mission, having an affection of the left forearm. The arm was greatly swollen. We found on examination that the swelling was caused by pus. The pain was very great and the fever high. We made an opening down upon the cavity, and gave exit to a large quantity of decayed flesh and bone. Amputation was the only resource to save the man's life. There was no place to perform the operation but the open court-yard, where we have already been treating the patients who have come to us ; for as yet we do not have sufficient funds to rent a place where we can have a dispensary. Having already begun to treat this case, and it was very evident that



BATTLE CREEK SANITARIUM.

Bible that the church of Jesus Christ is to concern itself only with the souls of men, and at the same time neglect the proper care of the body, the temple of the soul. The pagan doctrine that the soul is an immortal essence, and the body is only a vessel of clay, serving as a clog or hindrance to the soul, has been so universally believed by the professed Christian world, that there has been a practical divorce between the two, so far as the thoughts and practices of men are concerned.

But the remnant church is to be free from all the false doctrines introduced from paganism, and is to have the pure faith once delivered to the saints. We have in the Third Angel's Message a complete salvation. The message brings hope to all the prisoners, whether they be bound with spiritual or physical infirmities. Jesus is the great physician, and it is only through Him that the sick one can be restored to health and strength. The methods used in these temples of health are not the fanatical, presump-

the man would soon die, we came to a place of great need. It was our extremity and God's opportunity. So calling in two of our Chinese converts, we stood about the man laying our hands on his head, and asked the Lord to heal him. We explained to him that only Jesus could heal him, for we ourselves could do nothing for him. After prayer, we told him that Jesus had done the work, and immediately he stopped groaning for pain, and his face brightened up. The arm had been growing worse from day to day, but following his recovery was very rapid. The man's arm was saved as the results of the Lord's work. Calls are coming to us from the country and cities round about, and every week someone will come begging us to go with them, and to preach to a company who want to hear the new doctrine. Just to-day, a cart and two men have come from a city 40 miles to the north of us, requesting that brother Pilquist go back with them and tell them further about Jesus.

Our Work & Workers.

Jamaica.

The Church at Moore Park, in the Parish of Portland, that was blown down during the recent hurricane, has been rebuilt, and was dedicated on Sunday, May 1st. Quite a number of people from the adjacent towns were present and took a lively interest in the services.

The Church at Port Antonio, that was also blown down by the hurricane, is under re-construction, and is expected to be completed in a few months hence.

In consequence of an effort made in Buff Bay by Elder J. A. Strickland, a small company has been formed, and the work of building a Church has begun, which is expected to be completed in a short time.

During the month of April, the rite of Baptism was administered to 14 candidates, in Kingston, by Elder W. J. Tanner. We are also looking forward to another large baptism soon. During the same month Elder Beckner baptized 15 in different parts of the Island, and Elder Strickland 3 in Buff Bay.

The East Caribbean Conference.

AT the 2nd Annual Session of the East Caribbean Conference, in whose deliberations God abundantly blessed and directed, many matters of intense importance to the field, and to the "Watchman" readers especially, were discussed and adopted. Delegates were present from our churches in Trinidad, Demerara, Tobago, Grenada, St. Vincent, Barbados, St. Lucia, Antigua, St. Thomas and Tortola. The sessions were most enjoyable occasions. Each day commencing Monday, June 6th, there was held at six o'clock in the morning a Bible study; at ten o'clock a second Bible study or Convention meeting; from eleven o'clock to one-thirty the Conference business sessions, and in the evening at 7 o'clock the nightly evangelistic service in Wilhelmina Hall. The meetings were largely attended, and a quiet spirit prevailed in all the assemblies, God's guiding hand being in all things apparent.

At the early morning and 10 o'clock sessions the following subjects were considered, Faith, Church Organization, Church Finances, Spiritual Gifts, Baptism, The Seed Sowing Work Educational Work, and the Sabbath School.

In the daily Conference business sessions after the usual preliminary work, reports were received from the laborers throughout the field.

These showed marked workings of the Almighty hand, making the otherwise weak and puny efforts of man mighty through God. Throughout the Conference one hundred and forty-nine have been added through baptism, six companies have been organized, and three church buildings erected. Two islands previously unentered have been entered by the living preacher and the "Caribbean Watchman" freighted with the message of truth has been carried by a willing and enthusiastic people to many homes.

The following resolutions concerning the "Watchman" and its work were adopted. Knowing that they would be of interest to all, we place them before our many readers.

Whereas, marvellous success has attended the "Caribbean Watchman" since its inception, (a) Resolved, that we express our appreciation of the work it has accomplished in disseminating the Third Angel's Message, and that we as a people pledge ourselves to heartily co-

operate in increasing the circulation during the coming year.

(b) Resolved, that active working Tract and Missionary Societies be organized throughout our Conference.

(c) Resolved, that the "Caribbean Watchman" and "Good Health" be the central figure in the seed sowing campaign, and that cheap tracts and leaflets be provided to be used with these journals.

(d) Resolved, that an (a) Editor, (b) Business Manager, who shall also be secretary and treasurer and office editor, and (c) two editorial contributors be elected to connect with the "Watchman" work, and that we invite the Jamaica Conference to select one of these contributors.

(e) Resolved, that the president of the Conference, together with the editor and business manager of the "Watchman" and any members of the Conference Committee present at any time shall constitute a local committee to decide the important questions in connection with the publishing work of the Conference; such decisions to be in accord with Conference general plans and incorporated in the Conference records and reports.

(f) Whereas there is pressing need of a large supply of publications to enable us to do faithfully the work committed to us, and to provide better facilities for the printing of the "Caribbean Watchman," so that it may keep pace with the demands of the times.

Resolved, that sufficient funds be raised to purchase the necessary type and office supplies for the prosecution of this work.

Elder A. J. Haysmer was again elected president, Elder G. F. Enoch, secretary and treasurer, clerical help to be provided, and Mrs. A. J. Haysmer, Sabbath School secretary. Conference Committee, A. J. Haysmer, D. E. Wellman, G. F. Enoch, D. C. Babcock, W. G. Kneeland, W. A. Sweany, P. Giddings, Editor *Caribbean Watchman*, G. F. Enoch; Office Editor and Business Manager, S. A. Wellman; Editorial Contributor, W. G. Kneeland with another Editorial Contributor to be appointed by Jamaica.

On Sabbath the 18th, a large gathering in the chapel in King Street celebrated the ordinances of the Lord's house and received the sacrament of the Lord's supper.

Some changes in place of labour were made which will be reported later. All the delegates returned to their homes, cheered by the good meetings in which they had participated and full of courage for the work of the year before us. Although sickness kept one of our faithful laborers from active participation in the services, yet we thank God for the most successful meetings ever held in this portion of his vineyard. Much of the success which attended the effort was due to the interest taken by the kindly people and press of Bridgetown, whose efforts were much appreciated by the delegates present. W.

The March of Events.

France has withdrawn her ambassador from the Vatican. It is hoped that a complete separation of church and state will follow.

The first black list of "habitual drunkards" published in London under the new licensing act shows three times as many women as men.

Turkey is running her raids on the Armenians, while Russia is preoccupied in the Far East. Villages are being burned and plundered and hundreds of people are being cruelly murdered. The evil passions of men are filling the earth with crime and bloodshed.

San Domingo and Hayti both seem to be having more than their share of rebellions and

revolutions. Other powers are making their strong hand felt.

There are about three hundred and fifty volcanoes on the earth that have performed in modern times. There are many hundreds more that have long been extinct.

Sir Henry M. Stanley, the famous African explorer, was buried in the village of Pirbright, England, May 17. Sir Henry's heroic and successful attempt to find Livingstone will long be remembered. Relatives of Livingstone attended the funeral.

It is reported from Russia that the Czar is consulting a spiritualistic medium, who has assured him that Russia will emerge from the present war victorious. There may not be any truth in the report although many circumstantial details are given, but whether [the Czar is resorting to the spirit or not, the scripture informs us that it is the spirit of devils which direct the kings of the earth when they engage in war. "I saw three unclean spirits . . . the spirits of devils, working miracles, which go forth unto the kings of the earth . . . to gather them to the battle of that great day." Rev. xvi., 13, 14.

Summary of War News.

For the past month the news from the seat of war has been as conflicting and as scarce as ever. Never before in modern warfare, have the contending forces been able to keep the almost irrepressible war correspondent in such subjection. It is very evident that only such news as the party in favour desires to send, is allowed to pass on to the great newspapers of the Western World. Perhaps it is just as well for us that it is so.

The main effort of the past month on the part of the Japanese has been the steady concentration of troops on the Liaoyung Peninsula, with the ultimate object in view of besieging and capturing Port Arthur. The Russians have been slowly retiring behind a system of well prepared fortifications. Some bloody battles have been fought.

The battle of Nanshan Hill on Monday, 26th, seems to have been one of the most sanguinary battles of modern times 40,000 Japanese successfully stormed a well-fortified hill held by about 10,000 Russians. The carnage was awful, charge after charge was made until the side of the hill resembled the shamble. In the first charge the Japs lost every officer and man, thus exceeding the famous charge of the light brigade. One new feature of modern warfare is the placing of deadly mines beneath the ground over which the enemy must pass as they attack a fortress. It is said that the Japs would not have captured Nanshan Hill if they had not discovered and cut the wire leading to the mines. In this battle there was sixteen hours of continuous fighting. The result is heart-rending.

General Kuroki is sick with typhus fever, and the leading marshal of the Japanese army is being sent over to the mainland to take charge of the campaign.

One of the most sensational moves of the past month, was the attempt of Admiral Skrydroff who now has charge of the Vladivostock squadron to come to the relief of Port Arthur and join the Port Arthur squadron. He carried his ships through the Japan Sea, the Korean straits, the Yellow Sea past Wei-hai-wei, to within 30 miles of Port Arthur. But the Port Arthur squadron seems to be effectually bottled up. At least it did not come out to join Skrydroff. He did not have sufficient force to meet the Japanese Admiral, so he turned back and successfully reached Vladivostock again.

As we go to press it seems evident that a crisis is approaching and important news concerning Port Arthur may be daily expected.



Devoted to the Proclamation of the Faith once delivered to the Saints.

July 1, 1904.

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, The Lord hath done great things for them."

The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord as the streams of the south."

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi.

The Conference session, now in the past, was a blessed feast of good things. Plans were laid that when carried out, will make the *Watchman* brighter, better and more attractive than ever. Our friends we are sure will rejoice with us. One plan welcomed by the Editor with joy, is the strengthening of the editorial force. Another is the resolution to purchase the outfit necessary to enable us to better carry forward our work. Read announcement in another column and act accordingly. In the mean time do not lose sight of your *Watchman* agent as you cannot afford to miss a single number.

One of the most encouraging features of the *Watchman's* work during the past year, has been the army of faithful *Watchman* agents scattered over all our field who through trials and difficulties have surmounted every obstacle and carried the *Watchman* from door to door. They have had precious experiences and have learned something of the sweetness of self-denial and self-sacrifice in the Master's name. One of the most interesting meetings of the recent Conference was the Experience meeting in which humble, loyal soldiers of the Cross, told with beaming faces their experiences in the *Watchman* work. May their number and their blessings be multiplied the year to come.

With the June number the *Caribbean Watchman* reached a circulation of 9,000 copies. We were glad to celebrate our first birthday with such a splendid showing. We are safe in saying the record has never been exceeded in the history of West Indian religious journals. During our first year we have published 78,500 copies, and practically all have been sold. All would have been entirely sold had not the Royal Mail Company on two occasions carried papers past their destination to England and back again. As it is less than 2,000 papers remain unsold." We express gratitude to the Blessed Master who has been leading, all the way. For the future, we hope very soon to reach a stable circulation of 10,000 copies per issue and invite the co-operation of all our friends to that end.

One of the saddest of the many sad calamities of recent times, was the burning of the three-deck steamer "General Slocum" in New York harbour with 1,000 Sunday School children on board, all of whom perished. These calamities speak to us in certain tones concerning the uncertainty of this transitory life.

SOME QUESTIONS.

If man is by nature immortal, why does the Bible say, he that hath the Son hath life and he that hath not the Son hath not life? I Jno. v., 10-12.

Why does the Bible say that life is only in Christ, and in the believer in Christ? John iii., 36.

Why does the Bible say that life and immortality is brought to light through the gospel? II Tim. i., 10.

Why are we told to seek for immortality? Rom. ii., 6, 7.

Why were Adam and Eve shut away from the tree of Life? Gen. iii., 22-24.

How can it be said that if there be no resurrection "they also which are fallen asleep in Christ are perished"? I Cor. xv., 16-18.

Why is it said that this mortal puts on immortality, in a moment, at the last trump, in the resurrection morning? I Cor. xv., 51-56.

The true scriptural doctrine of the nature and destiny of the soul of man as set forth on pages one and two of this number offers an easy answer to these questions, but the advocate of the inherent immortality of the soul is left in a bog of inconsistency. At least we would like to see some such advocate try to answer them.

If there ever is a time when we need most to pray it is when we don't feel like it.

Spiritualism.

One of the mighty forces operating in the world to-day is known as modern spiritism, or spiritualism. Some of its working is doubtless familiar to most of our readers. Obeahism and kindred "isms" operate along the same line. Every reader of the *Watchman* wishes to know the source and character of the power thus manifested. In the

CARIBBEAN WATCHMAN FOR AUGUST

Pastor W. A. Sweany will give the Bible testimony concerning this wonder-working power. There will be other valuable features. Be sure to secure a copy.

A Watchman Press.

One of the decisions of the recent Conference in Barbados that will be of interest to the readers of the *Watchman* was the resolution that sufficient funds be raised to purchase the necessary type and office supplies for the proper prosecution of the *Watchman* campaign. It was also further decided that the columns of the *Watchman* be opened to receive donations for this purpose. This is natural as we know that our large circle of readers has the greatest interest in the *Caribbean Watchman* and its work. We have received so many words of appreciation for the light that has already shone from its pages, that we are confident that this call for means to better equip this work, will meet with a quick and hearty response.

Large donations will be needed, yet small ones will be received with the same spirit of gratitude. "If there be first a willing mind it is accepted according to what a man hath and not according to what he hath not." So if your gift is a small one do not hesitate to send it at once, yet make it as large as you can.

It will require \$850 immediately in order to purchase the material provided for in the resolution. After that as the means come in we hope to be able to purchase a cylinder press which will cost some \$1,000 more.

Already raised at the Conference \$450. How much will you give? Send your donation to S. A. Wellman, Port-of-Spain, Trinidad.

One of the logical fruits of the doctrine that man has inherent immortality is clearly set orth in the following quotation from *Literary Digest*, speaking of the Mysticism of W. B. Yeats.

"From it comes also the doctrine, overriding morality as quietism neglects it, that man should abandon himself without restraint to the passion that rules in his breast. And this doctrine is justified by the conception of the soul as an entity distinct from the body, and incapable of being soiled by the sins of the body. Morality is a practical matter, based upon the small prudences that make for the body's well-being. With this the soul has no concern."

Long should the true Christian hesitate, and thoroughly should he search the inspired record before he dare endorse a doctrine that will logically lead him to the above conclusions.

At the Wilhelmina Hall.

The publishers of the *Caribbean Watchman* have been intrusted with a message that is to be carried to every nation, creed, and color. It is present truth for the world to-day. The light of prophecy is shining in clear, steady rays on the present situation, and happy is the people who take heed thereto.

Anticipating the wide-spread interest to hear the subjects as announced in the *May Watchman* the committee secured the Wilhelmina Hall, the largest and best equipped Hall in Barbados,

Barbados has many things to be proud of, not the least among which is this neat, modern opera house, well seated, well lighted, and well ventilated.

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Several nights as special subjects were considered, scores were turned back from the doors as the hall was filled to its utmost capacity.

There was manifested, throughout these services, the deep movings of the Spirit. The word was spoken with power, and many souls rejoiced in the light as it shone forth from night to night.

The singers occupied the stage behind the speakers, and were accompanied by an orchestra and the good old advent hymns were rendered in a spirit that will be long remembered by those present.

A crowded temperance meeting held the last Thursday night of the Conference was much appreciated by the people of Barbados, and will doubtless, wield a strong influence against intemperance.

Saturday morning, June 18, ten precious souls were baptized in the sea at Brandons, and others were present who signified their intention to go forward the next opportunity.

The public press was particularly accommodating, publishing daily the records of the meetings. The friends who attended from night to night were so generous in their donations, that the collections taken up at the services were more than sufficient to pay all hall and advertising expenses. When it is considered that these meetings were held in one of the finest and most expensive halls in this part of the West Indies, our appreciation of the generosity of the Barbados people calls for an expression of warmest gratitude.

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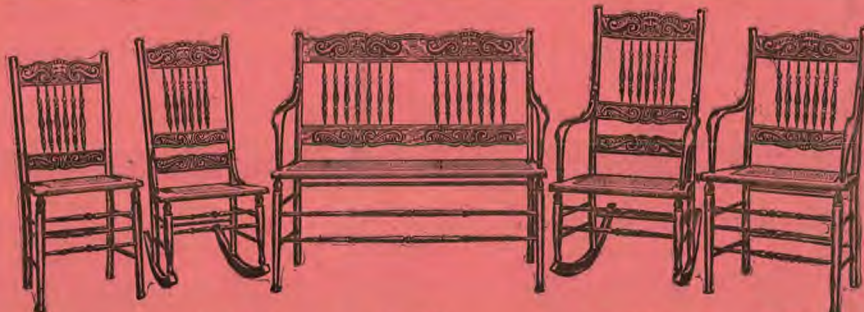
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