

SPIRITUALISM—ANCIENT AND MODERN.

CARIBBEAN WATCHMAN

THE



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



Vol. 2—No. 9.]

Port-of-Spain, September, 1904.

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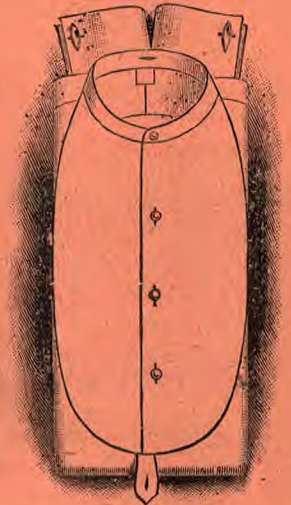


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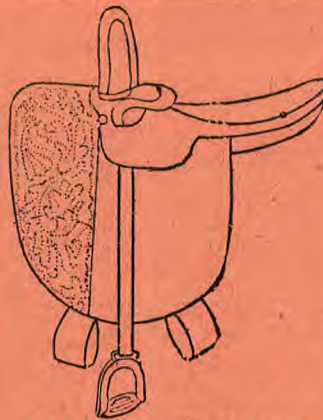
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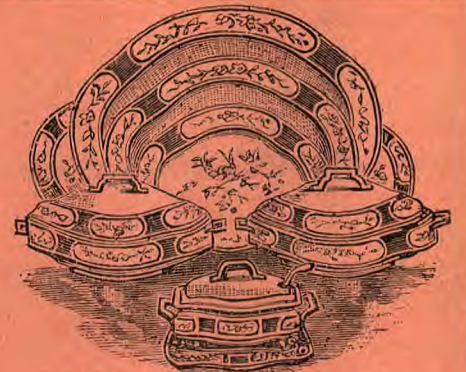
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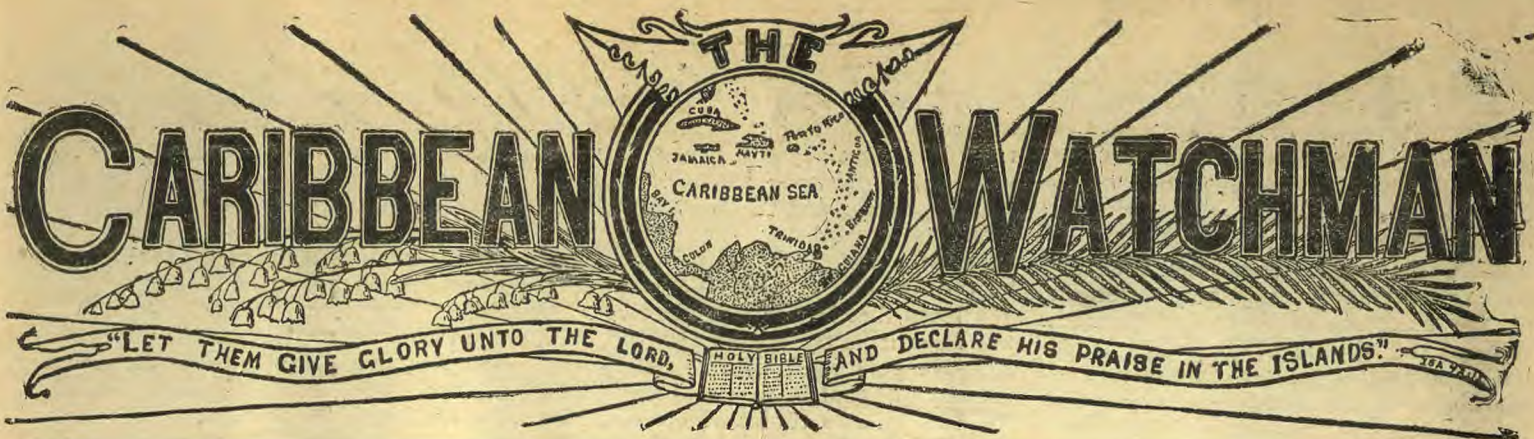
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Spiritualism—Ancient and Modern.

The Subject Defined. The Standard Dictionary defines Spiritualism to be (a) "the belief that the spirits of the dead, in various ways, manifest themselves to, and communicate with the living, usually through the agency of a person called a medium;" (b) "the doctrines and practices of those so believing." Belief in the power of departed spirits, to communicate with living men, and the attribution of various phenomena to it as a cause, dates back to the earliest times. However, we shall postpone the investigation of Ancient Spiritualism, until we have examined the Modern branch, which had its origin in 1848, in the Fox family in Hydesville, New York. The "manifestations" and "communications" from "the spirit world," consist of various "knockings" and "rappings;" the lifting and moving by unseen agencies, of heavy objects, as tables, beds, etc.; writing on sealed slates or other surfaces and playing on various musical instruments, by invisible hands; and more recently, the appearance and materialization of "spirit forms," which may be seen, heard, felt, embraced, and even weighed. Mysteries and secrets are revealed, hidden articles found, and a variety of wonders and miracles performed, including healing of the sick.

Spiritism not Trickery. Spiritualism has so completely demonstrated the genuineness and reality of its phenomena, under the most rigid examination and searching tests, by unprejudiced and intelligent persons, that none but the ignorant or uninformed attribute it to trickery or legerdemain. That it is a manifestation of real, super-human, supernatural power, is beyond successful contradiction. But that it is the manifestation of Divine power, the only safe and infallible guide for individuals and nations, in business, pleasure, love, war, and religion; the panacea for all human woes, both mental and physical (all of which is confidently claimed by its adherents), may still be questioned.

"Prove ALL things; but hold fast [ONLY] that which is GOOD," is the Divine Admonition. 1 Thess. v., 21. "Whatsoever

is not of faith (no matter what its claims may be), is sin," Rom. xiv., 23. "Faith cometh by hearing the Word of God." Rom. x., 17.

Scripture Tests. Therefore the Holy Scriptures ("which are able to make us wise unto salvation and thoroughly punish us unto every good work," 2 Tim. iii., 14-17), must decide whether Spiritualism is a good thing, and worthy of acceptance. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii., 20. Bear in mind, that the reality and genuineness of the power manifested in spiritualistic phenomena, is not questioned—that is freely admitted, having been fully and abundantly demonstrated. It is the source and character of that power that needs to be investigated and ascertained. The uncanny, ghostly sounds, whisperings, knockings and rappings; the shadowy forms, sepulchral voices, dancing tables, moving beds, and other phenomena, are real manifestations of genuine, supernatural, spiritual power, but do not appeal to one as being the product of Divine power. Most sensible people, prefer to have their furniture stand still, and to associate with human friends, rather than with spooks, shadows, "duppies," and "jumbies."

Try the Spirits. This well-founded suspicion concerning the source and character of Spiritualistic power, is greatly strengthened by the inspired warning and admonition found in 1 John iv., 1. "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." Let us therefore subject the claims of this cult, to the tests of the Holy Writ.

Denies Bible. It is significant to note, that the authoritative utterances of Spiritualist teachers and leaders, as recorded in their voluminous literature, deny the Inspiration of the Bible, and contradict, almost if not every fundamental truth it contains, such as the personality of God, the Mosaic record of Creation, the fall, the flood, the incarnation, birth, miracles, sacrifice, death, resurrection, ascension, atonement, and return of Christ. This fact alone, if properly understood, would speedily and forever settle the claims of

Spiritualism in the minds of those who believe the Scriptures of Divine truth.

Its foundation. The very foundation, the sum and substance of Spiritualism is, that the soul or spirit of man is of itself a thinking, reasoning entity, which survives death, and returns to earth at will. It is true, man was made a living soul, but in consequence of sin, there is not now a living soul on the earth—all are dying souls. Gen. ii., 7; 1 Cor. xv., 45; Gen. ii., 16, 17; iii., 17-19; Rom. v., 2; vi., 23; Jas. i., 15; Eze. xviii., 4.

The place of the dead. The dead are not in the abode of bliss, nor a place of punishment, nor yet in an intermediate state. They are in their graves, body and soul, wrapped in unconscious slumber, waiting for the return of the Life giver, when "there shall be a resurrection of the dead, both of the just and the unjust." Job iii., 11-19; xiv., entire; xvii., 13-16; xix., 23-27; Psa. vi., 4, 5; xvii., 15; xxx., 9; xlix., 6-20; cxv., 17, 18; cxlvi., 1-4; Eccl. ix., 1-6, 10; 1 Thess. iv., 13-18. If the reader will turn to the texts here cited, and carefully read them, he will learn that death effects both body and soul, and that both go into the grave. "The dead know not anything." "Their thoughts, mind, memory, love, hatred, envy, is punished." They do not return to earth, nor have any knowledge of its affairs. "The dead praise not the Lord, in death there is no remembrance of Him." Even "David is not yet ascended into the heavens." Hence there must be a resurrection of the dead, else "they who are fallen asleep are perished." It was because of all this, that Christ came and "poured out His soul unto death," and gave His body to be broken. He went into the grave body and soul, but "His soul was not left in hell (or the grave) neither did his flesh see corruption," for "God raised Him from the dead," and so "the hour is coming when all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Isa. xxxviii., 17, 18; liii., 9-12; Psa. xvi., 8-11; Acts ii., 22-35.

Thus we find that the doctrines and claims of Spiritualism are diametrically

opposed to the truths of Inspiration, and must be rejected by lovers of truth. But after it is shown that the agencies that operate in Spiritualism, are not the spirits of the dead, the question as to what they are, demands and merits attention and solution.

That this earth is continually visited by Messengers from heaven, is as certain as the existence of earth and heaven. Around the throne of Jehovah, stand ten thousand times ten thousand, and thousands of thousands of Angels—an innumerable company—who do His commandments, hearkening unto the voice of His Word, Dan. vii., 9, 10; Rev. v., 11, 12; Heb. xii., 22-24; Psal. ciii., 19-22. Jacob in vision beheld the Angels of God ascending and descending between earth and heaven. Gen. xxviii., 10-13. Can it be that these are the agents that operate in spiritualistic phenomena? We learn from the Inspired Record how Abraham, Isaac, Jacob, Moses, Joshua, Daniel, Elijah, Elisha, Peter, Paul, and John, and many others of the Patriarchs, Prophets and Apostles, as well as our Blessed Lord, in the days of His flesh, were the recipients of their loving and faithful ministrations. "He maketh His angels spirits" and "Sends them forth to minister unto them that shall be heirs of salvation;" and "the Angel of the Lord, encampeth round about them that fear Him, and delivereth them." They bring messages of hope, comfort and encouragement; of warning, instruction, reproof, correction and rebuke. Egypt, Assyria, and backslidden Israel were visited by Divine wrath, through them.

Angels delivered Peter, Paul, James, John, and others from prison and death. But we do not learn that they have ever been sent to untie a bound medium, for the entertainment of curious spectators. Neither do we read that rapping, knocking, slate-writing, lifting tables or moving beds, have ever been a part of their duties. It is their work to guide believers into all truth, teach them all things, and bring to their remembrance the word of Christ. Jno. xiv., 26; xvi., 7-14. Hence we must acquit them of all responsibility for the authorship and promulgation of the errors and false doctrines of spiritualism, as well as from the production of its useless, though at times wonderful, fascinating and mysterious phenomena.

One more agency remains to be examined with reference to its connection with this important matter. When Lucifer, that bright covering cherub, daystar, son of the morning—sinned, and fell from his exalted position, he influenced and drew away with him a host—one-third—of the Angels of light. These "Angels that sinned and kept not their first estate," were, with their leader cast out of heaven into this earth, where they have since been devoting their wisdom and power to the accomplishment of as much mis-

chief as possible. Isa. xiv., 12-20; Eze. xxviii., 11-19; 2 Pet. ii., 4-9; Jude vi.; Rev. xii., 7-17; xvi., 13-17; 1 Tim., iv., 1; Eph. ii., 1, 2; Job i., 6-22; ii., 1-10., 1 Pet. v., 8. It is manifestly certain that we have now found the Author and perpetrators of spiritualistic phenomena. But let the culprit have a fair trial, and let the chain of evidence be completed. We learn that he is a liar, deceiver, and murderer from the beginning. Jno. viii., 44.—He persuaded men to believe that the warning that death would result from sin, was an idle threat which would not be fulfilled. And since death came, he has succeeded in getting nearly everyone to believe that it is not a reality—in short, "there is no death, what seems so is transition," etc. And in order to emphasize the lie and clinch the deception, he personates our dear friends, and palms himself off as their "spirits returned to earth, from the spirit world."

It is significant to note that the corner stone of every heathen religion in the world, is the false doctrine of the inherent natural immortality of the soul. Clear away that falsehood, and every heathen religion would speedily disappear, and men, realizing that they do not now possess immortality, would seek God for the priceless boon, and obtain it when Jesus comes. 1 Tim. i., 17; vi., 13-16; Rom. ii., 5-11; 2 Tim., i., 9, 10; 1 Cor. xv., 50-58.

The gods of the heathen are in reality devils, palming themselves off on the ignorant as the deified spirits of dead heroes. It was for this reason that Jehovah so solemnly and repeatedly forbade His people to have anything to do with the religion of the heathen. They were forbidden on pain of death to consult or confer with one who had a familiar spirit, known then as a wizard, witch, necromancer, but now as a "medium" or "psychic." Exo. xxii., 18; Lev. xx., 27; Deut. xviii., 9-14.

Saul when the Lord would no longer answer him, because of his sins, consulted the witch or medium of Endor, and the devil personated Samuel so perfectly, that Saul believed it was really Samuel that came up at the request of the medium. Samuel was a mouthpiece of God. A being purporting to be Samuel appeared to Saul. But the record distinctly declares that God would not hear nor answer Saul, and he died for consulting a spirit. Therefore it is clear that the being purporting to be Samuel was no other than the great deceiver. 1 Sam. xxviii., entire; 1 Chron. x., entire. Again and again Israel lapsed into the worship of the heathen gods. 2 Chron. xxxvi., 14-19.

Of one of these experiences it is written "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." (Licentiousness is always prominent in false religions) "And they called the people unto the sacrifices of their gods; and the people did eat and

bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." Num. xxv., 1-3. Of this event David says, "They joined themselves unto Baal-peor, and ate the sacrifices of the dead." Psalm cvi., 28. These texts show clearly that the gods of the heathen, are what purport to be the spirits of the dead. But Paul declares plainly, that the things which the gentiles, or heathen, sacrifice they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils." Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the table of the Lord, and the table of devils. 1 Cor. x., 20, 21. Thus Israel in worshipping the gods of the heathen, were in reality worshipping devils, which purported to be the departed spirits of the dead. And these things were written to warn and admonish us. 1 Cor. x., 1-11; Rom. xv., 4.

And verily the warning is needed; for now as never before, "Satan is transformed into an angel of light, and his ministers into ministers of righteousness."

2 Cor. xi., 13, 14. We have to contend with wicked spirits in heavenly places," and "seducing spirits and doctrines of devils," are abroad everywhere. Eph. vi., 12 margin; 1 Tim. iv., 1, 2. Now as in the days of Moses, the devil fortifies his doctrines with miracles and wonders. Ex. vii., 10-12; 2 Tim. iii., 8; Matt. xxiv., 24; 2 Thess. ii., 9-12. We need to beware of those who work miracles and wonders, while teaching and practicing contrary to the Word of God. We are forewarned that while waiting and looking for the Lord to come, we shall be invited to "seek unto them that have familiar spirits, and unto wizards that peep and mutter. But instead of seeking the spirits of the dead, for information concerning the living, let us seek God for wisdom and understanding, concerning both the living and the dead. Isa. viii., 11-20; Jas. i., 5, 7.

The constantly rising war fever, and the universal preparation for strife, indicates that we have reached the time when "the spirits of devils, working miracles, are going forth to the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty. Rev. xvi., 13-16.

The spiritualism that directs the mind to the dead for wisdom, is from beneath, and has in it the virus of death. "But as many as are led by the spirit of God, they are the sons of God." "And the spirit and the bride say, Come; And let him that heareth say, Come; And let him that is athirst come; And whosoever will, let him come, and take of the water of life freely."

Thoughts from the Master Teacher.

Our Prayer-Meeting.

There were only two or three of us
Who came to the place of prayer,—
Came in the teeth of a driving storm ;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look on our leader's face,
So rapt and glad and free ;
We felt his touch when our heads were bowed,
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door ;
But "peace" was his token to every heart,
And how could we ask for more ?

Each of us felt the load of sin
From the weary
shoulder fall ;

Each of us
dropped the load
of care,
And the grief
that was
like a
pall ;

And over our
spirits
a blessed
calm

Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there ;
He came to redeem the pledge he gave—
Wherever his loved ones be
To stand himself in the midst of them
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not the crash of a storm ;
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.

Gain that is Loss.

AND he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully ; and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns and build greater ; and there will I bestow my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall these things be, which thou hast provided ? So

is he that layeth up treasures for himself, and is not rich toward God."

By the parable of the foolish rich man, Christ showed the folly of those who make the world their all. This man had received everything from God. The sun had been permitted to shine upon his land ; for its rays fall on the just and on the unjust. The showers of heaven fall on the evil and on the good. The Lord had caused vegetation to flourish and the fields to bring forth abundantly. The rich man was in perplexity as to what he should do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of his goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort.

The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention ; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. Abundant provision for the wants

credit to himself for his wise management. He is honoured by his fellow townsmen as a man of good judgment and a prosperous citizen. For "men will praise thee, when thou doest well to thyself."

But "the wisdom of this world is foolishness with God."

While the rich man is looking forward to years of enjoyment, the Lord is making far-different plans. The message comes to this unfaithful steward, "Thou fool, this night thy soul shall be required of thee." Here is a demand that money cannot supply. The wealth he has treasured can purchase no reprieve. In one moment that which he has toiled through his whole life to secure becomes worthless to him. "Then whose shall those things be which thou hast provided ?" His broad fields and well filled granaries pass from under his control. "He heapeth up riches and knoweth not who shall gather them."

The only thing that would be of value to him now, he has not secured. In living for self he has rejected that divine love which would have flowed out in mercy to his fellow-men. Thus he has rejected life. For God is love, and love is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away. "Man that is in honour, and understandeth not, is like the beasts that perish."

"So is he that layeth up treasure for himself, and is not rich toward God." The picture is true for all time. You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon ; but you cannot build wall so high or gate so strong as to shut out the messenger of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

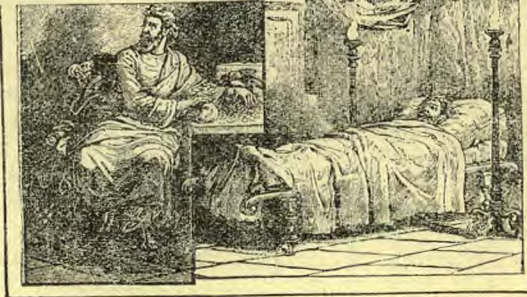
To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the

record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life ; and he that hath not the Son of God hath not life."

Wherefore He says, "Take heed, and beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth."

MRS. E. G. WHITE.

"It is the idle man, not the great worker who is always complaining that he has not time or opportunity."



Dean Stanley on Baptism.

THE following summary is given by the *Christian Commonwealth* as the views of the late Dean Stanley on the subject of baptism:—

1. Immersion was wisely selected, not only because it was "a most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.

2. The word which Christ used to express baptism is literally translated immersion.

3. Christ Himself was immersed.

4. The apostles uniformly practised immersion.

5. Immersion was the invariable practice of the primitive church.

6. It was the almost universal practice of Christians for thirteen centuries.

7. When the substitution of sprinkling for immersion began to find favour, it was stoutly resisted as an innovation.

8. Even in some of the cold countries (Russia, for instance), the innovation has been up to the present time successfully resisted.

9. Immersion, "even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric in the Public Baptism for infants enjoins that, unless for special causes, they are to be dipped, not sprinkled."

10. The change from immersion to sprinkling is greater than that which the Roman Catholic church has made in administering the sacrament of the Lord's supper in the bread without the wine.—*Selected.*



Coming to the Light.

THERE are theologians who study the Bible. Those who do, not to maintain error or theory, but to know its doctrine, reach, if permitted to live long enough, the truth. Such a one appears to be Prof. Joseph Agar Beet, D.D., for seventeen years the principal of Richmond College, the principal seat of theological training among the Wesleyan Methodists of England. The question up now is, Will he be continued as instructor? The reason is not that he denies God's Word in any part, but that he believes it; but he does not believe in the inherent immortality of the soul, because he does not find it taught in the Scriptures. Here is the report of the part of an interview with a representative of the *Christian Commonwealth* of London (we quote from the *Literary Digest* of June 7):—

"What kind of immortality, then, do you believe in?"

"Eternal and blessed life for the righteous through Jesus Christ."

"What do you think will be the fate of those who die impenitent in this world?"

"What their ultimate fate will be I do not know. I am convinced that they will be punished, but I can not say how long the punishment will last, because the Bible does not tell me."

"How do you interpret such passages as those which say that the wicked shall be cast into a furnace of fire where there shall be wailing and gnashing of teeth?"

"That phrase occurs seven times, but in not one place is anything said about duration."

"You are, of course, familiar with the argument that as the same word is applied to the duration of the felicity of the blessed as to the duration of the condition of the lost, a time limit in the latter case would, inferentially, involve a possible time limit in the other case?"

"Yes; but I do not see that punishment necessarily involves consciousness. The loss of eternal life would itself be eternal punishment."

But threatened loss of place does not seem to move Dr. Beet. He says in the *British Weekly*:—

Whatever success I have gained is due to the fact that my whole life has been devoted, with the best aids within my reach, to study the Bible, as the only safe method of learning the truth revealed in Christ; that, whatever I have thus learned, I have stated in plain and clear language, without fear and without reserve. This method, applied to eschatology, has roused the antagonism which now threatens to cut short my work at Richmond. But I can not disavow principles which a life of study declares to be sound; and therefore I shall not shrink from their consequences. Although the evening of life is approaching, I am well able to do the work I have done so long; but am not able to begin a new kind of work. If, in consequence of my loyalty to that I believe to be true, that work be interrupted, and this eventide be overcast, I shall accept whatever may come, and lay it with joy as a lowly sacrifice on the altar of Him who, in order to bear witness to the truth, laid down His life.

May God bless the old soldier, and lead him safely on to the glorious consummation, immortality with Christ Jesus.

M. C. WILCOX.



Where Two Ways Meet.

Ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, Why do ye this? Say ye that the Lord hath need of him; and straightway he will send him hither. And they went their

way, and found the colt tied by the door without in a place where two ways met, and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. Mark xi., 2-6.

"They found the colt tied:" My Lord, command it loosed. "Tied where two ways met:" Thy way and my way—in the angle between Godway and Manway—between Heavenly Principle and Worldly Policy. But Jesus, loose and lead my colt on Thy way.

It has been a battle ever since with these Two Ways—which shall yield. God *could* not, and man *would* not; and so there has been a tie. My colt was tied. Loose it, Lord, and ride. In my waywardness, I had minded to ride it down myself to *Jericho*, but instead and now, you ride it up to *Jerusalem*. I'll follow—*forward* and not *froward*.

The world will challenge the decision. But the answer is already made, and repeated with a firmness and resolution in God's strength that shall need no repetition:—The Lord hath need of him. Hath need of me. Earth's tie is loosed!

Let us no longer *halt* between Two Opinions—no longer tied where Two Ways met—but loosed, let us and ours follow the I-am-the-way with Hosanna and Haste to New Jerusalem.

PHILLIP GIDDINGS.



Take Time to Pray.

PRAYERS are hindered by undue haste in our devotions. We must take time to pray. Public prayers and prayers offered in social meetings may well be brief, but nothing should be permitted to hurry our private communion with God. If we should note the time we spend each day in prayer, and compare it with the time we give to trifles, we might have occasion to be ashamed. The little time we give to prayer shows how little interest we have in it, how little faith we have in God, and how faint and cold is our love to Him. We do not give time grudgingly to anything in which our hearts are enlisted. We do not hurry through the task we enjoy. Does any one give time sparingly to a friend whom he highly esteems? And shall we who have so much time to give to business, to pleasure, to friendship, to science, to art, and wish for more time to bestow, allow our seasons of fellowship with our Heavenly Father to be cut short by the demands of business and the calls of the world? "One thing have I desired, and that will I seek after: that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

—*Selected.*

The Bible Class.

The Angel of Rev. 10.

WE have learned in our study thus far, that the work of Jesus our High Priest was made known to the children of men by the sanctuary service, and the priests who ministered therein. The work of Jesus is divided into two parts; the work in the first apartment or Holy Place, beginning at His ascension and continuing until the end of the 2,300 days or 1844 A.D. Then Jesus began the work of the cleansing of the sanctuary or the work of investigative judgement which will continue until the close of probation. Then Jesus will lay aside His priestly robes and be clothed with His royal robes as King of Kings and Lord of Lords. At the time of the close investigation every case will have been decided and that decree goes 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." Rev. xxii., 2.

It can be readily seen that such an important work in which is involved the destiny of each one who has professed to be a child of God, will not be opened without sending the world warning. Amos iii., 7.

THE BLOWING OF TRUMPETS.

In the type or shadow, *ten days* before the day of atonement, or the day of the cleansing of the sanctuary, there was a blowing of trumpets. These trumpets were blown to give the people warning concerning that solemn event. Everything in the type or shadow will be reproduced in the reality. In the symbol one day represents one year of literal time. Therefore in the antitype, or in connection with the work of Jesus as High Priest, there would be a blowing of trumpets for ten years before the beginning of the cleansing of the sanctuary. The word of the symbol cannot fail. If no one from among men will yield to the Spirit and sound the Message, the very stones will cry out for the Scriptures cannot be broken.

We learned last month something concerning those noble workers who responded to the call of the hour and gave the advent message to the world.

Wolff in many parts of the world, ministers of all churches in England, Lacunza in South America, Bengal in Germany, Gausson in France, Miller in America and in Scandinavia where adults were not allowed to speak by a State Church, the Spirit put the message in the mouths of little children, all these and many others, in all parts of the world, arising about the same time, gave the same message without any knowledge of each other. Surely, the hand of God is here.

THIS GREAT ADVENT MOVEMENT

of the few years prior to 1844, and the experiences of those engaged therein are clearly foretold in Symbol, in the tenth chapter of Revelation. The symbol is the great and mighty angel, clothed with a cloud and a rainbow on his head. In his hand is a little book open. The people who were led out by this mighty angel had a definite message. This message was taken from a little book which had been opened in the hands of the angel. The only book of the Bible that has ever been closed or sealed is the book of Daniel. "Shut up the words, and seal the book, *even to the time of the end*; many shall run to and fro, and knowledge shall be increased." Dan. xii., 2.

We seal a letter not that it shall never be read, but that it may safely reach its destination and be read by the ones to whom it is addressed. Even so the book of Daniel is a letter sealed, and addressed to those living in the time of the end. When that time was reached the Lord sent a mighty angel to unseal the book, and since then its contents are opened to all, even the humblest saint.

This advent message built on the prophecies of Daniel, **By Land and Sea.** was to go by land and sea.

"And he set his right foot upon the sea, and his left foot on the earth." Even so the 1844 movement travelled by land and sea until all the world was reached.

The seven thunders uttered their voices at the time when the angel began to sound. John understood their words but was forbidden to write them. This clearly shows that there was to be something in connection with this great advent movement over which the Lord placed His hand. Something that those who were sounding the message would not understand until after the time had passed.

The angel then solemnly swears that "*there shall be time no longer.*" The last and longest period of prophetic time, the 2,300 days end with 1844. The last work is begun. Soon all will be finished, and then He will come, whose right it is to reign. The margin of the revised version renders this, "There shall be delay no longer," Blessed thought. The great consummation has been delayed all through the ages. Enoch spake of it, the prophets and sages, and holy men of all ages have looked forward to this time, and sighed for the days of their dispersion to be accomplished. Now the angel swears that there shall be delay no longer. The last work in the sanctuary above has been opened, it will soon close and then shall be ushered in that glad day when mortal shall be changed to immortality, and sorrow and sighing

shall flee away. Even so come Lord Jesus.

The mystery of God is the work of the gospel. This will be closed soon after the sounding of this angel, for the mystery of God shall be finished. When the number of God's people is made up, and every soul has made its choice, then Jesus shall lay aside His priestly robes and say "It is finished." It has been sixty years since the angel began to sound. Are we ready for the momentous issue?

The remarkable experience of those connected with the 1844 movement is graphically represented by John in the eating of the little book. John represented those who heeded the call of the Spirit in the years prior to 1844. He takes the book from the angel's hand and eats it up, studies it thoroughly. It is sweet in his mouth. As the people studied the book of Daniel prior to 1844 they learned that the end of all things was at hand. He accordingly proclaimed that blessed truth in all the world.

It was indeed sweet to their taste. Hearts were melted together in love and tenderness. The prophecy of Daniel 8 and 9 was a specially interesting one.

The sanctuary was to be cleansed in 1844. The sanctuary question had been long misunderstood, many believing this earth to be the sanctuary. Therefore they believed that our Saviour would come in that year. The veil was not removed by Jehovah, but the words uttered by the seven thunders were hidden from them and they did not understand their meaning until after the time was passed. They then searched the Bible diligently to find if possible the reason for their disappointment. It was to them a bitter experience. The bitterness of the book after John had eaten it vividly pictures the experience of the Advent people in 1844 after the time had passed.

But they knew God's hand had led them and they looked to him for light. The words of Hebrews x., 35-39, came to them as a message from God. They could not draw back but kept fast hold of the promises. Light from heaven came concerning the sanctuary question, and step by step the Lord Jesus led his people to the full understanding of His work as High Priest.

"And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings." The advent message was thus to go again throughout all the world. That time has now come and the messengers are now speeding to every land. Soon it will have reached earth's remotest bounds. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." Matt. xxiv., 14. Are you ready for the crisis?
E.

The Mystery Finished.

Eph. 1., 9, 10.
.. 6., 19.
.. 3., 3, 6.
Col. 4., 3.
Gal. 1., 11, 12

Sweet and Bitter.

The End at Hand; II Peter iv., 7.

Where is the Sanctuary.

Hold Fast Heb. x., 35-39.

Time no longer.

Prophecy again.



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September 1, 1904.

The Great Looking Glass.

THE meaning of the spiritual truths of the Bible is made plain by homely illustrations taken from everyday life. We have an instance in James i., 22-25. "But be ye doers of the word and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed."

The looking glass, a familiar object in every household, is here used to teach us an important truth. There is a stain on our face of which we know nothing. The looking glass reveals it to us, and sends us to soap and water, where we are cleansed. We then return to the looking glass which once condemned us, but now it gives witness that we are clean.

In precisely the same way the light of the Spirit shines on God's great looking glass, the moral law, the ten commandments, and we at once see the stain on our soul, and learn that we are sinners. "By the law is the knowledge of sin." Rom. iii., 20. This great looking glass then sends us to Christ and His precious blood, where we are cleansed from every stain. We come forth from that fountain, which is opened for sin and uncleanness, perfectly whole and pure. Now as we look into the great glass we are no longer under its condemnation, but on the contrary it now witnesses that we are clean. "For Christ is the end (object) of the law for righteousness to everyone that believeth." "Wherefore the law was our schoolmaster to bring us unto Christ. But after that faith is come we are no longer under a schoolmaster." Paul has used the illustration of a schoolmaster, where James uses the looking glass. The lesson is the same. Oh blessed experience. Free from condemnation, from death, through the blood of Jesus.

This is the lawful use of the law. There is also an improper use of this great looking glass, very common to-day. There are some who, as soon as their sins are revealed immediately grasp the glass and try with it to remove the stain. But it is of no avail. The looking glass cannot remove the stain. Paul in his writings has much to say concerning this class. We who are sinners cannot be justified by the deeds of the law, for the law says, "the man that doeth them shall live in them." Now there are others who wrest these sayings of Paul in condemnation of such people, (See 2 Peter iii., 15-17) and go to the other extreme. They are filled with hatred against the law that has pointed out their sins. In their blindness they condemn the looking glass that has shown them their stain, instead loathing the vileness itself. With eager haste they seize the looking glass, smash it to pieces on the ground, trample it under foot, shouting hallelujah. But have they helped the stain on their soul? Not in the least. The law, the looking glass is gone but the stain is still there,

while they fondly consider themselves free from the law, not under its condemnation.

But God's law is settled in heaven. In the last great day when every work shall be brought into judgment with every secret thing, whether it be good or whether it be evil, the ten commandments will be the rule by which the children of men will be measured. Ecl. xii., 13, 14. For this reason the Apostle exhorts us, "so speak ye and so do as they that shall be judged by the law of liberty." Jas. ii., 12.

The "looking glass smashers" mentioned above are very similar to the pious Brahmin in India, who was presented a powerful microscope by an English friend. It is strictly against the religion of a Brahmin to take life of any sort. So when the microscope revealed the numerous animal life abounding in his drinking water, he indignantly smashed it in pieces. He then continued to drink the water with a clear conscience. But although the microscope was smashed yet the minute animals were still there and he was still taking their life. Even so the soul who imagines that in some way the law has been abrogated or abolished, and therefore he is free, will wake up in the last great day when it is too late, and find that "it is easier for heaven or earth to pass than for one tittle of the law to fail." Luke xiv., 17.

Let us remember that it is not everyone that says "Lord, Lord," that shall enter in. Possession and not profession shall pass us through the gates of the city. Jesus solemnly warns us that many shall use His name and claim to be under the blood, and teach in His name, and even claim to do many mighty miracles in His name, and yet at the last hear the words, "I never knew you, depart from me ye that work iniquity." Think of it, using His name, teaching in His name, performing miracles in His name, and yet cast out at the last as workers of iniquity. It surely behoves us to examine the meaning of the word iniquity.

Iniquity is but another word for sin. The Bible definition of sin is found in 1 John iii., 4, "sin is the transgression of the law." Therefore those who are finally rejected, are the workers of iniquity, or those who fail to make the right use of the great moral looking glass the ten commandments. Not the hearers of the law, but the doers are justified.

Then let us ask ourselves the question. Is my conversion genuine? Am I perfectly cleansed? Do not answer this question by a sickly, sentimental shout about the blood, but take your life just as it is and hold it up before the great looking glass, and take an honest square look at it to see if it is in every particular in harmony with that law. If there is any command from the first to the tenth that you are breaking in your life that law will make it plain. If you see the stain do not close your eyes to the fact, or argue that God does not mean just what He says, but go at once to the blood of Jesus and plunge beneath the fountain, and be cleansed. Do not delay any longer. Little children this is the last time. The gate of mercy will soon close. In a little while Jesus will lay aside His priestly robes and will come as King of Kings and Lord of Lords. Make haste for soon it will be too late.

The blood of Christ is the only medium in the Universe that can wash away our stains, but the law is the only medium that in the light of the Spirit can reveal the stain to us, and tell us when we have been thoroughly cleansed, and are no longer under condemnation. Yet this law cannot justify the sinner, and he who trusts in it for justification, will be lost, as surely as the one who imagines it to be abolished or abrogated. "Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Do we then make void the law through faith? God forbid; yea

we establish the law." Rom. iii., 19-31. "But we know that the law is good if a man use it lawfully." 1 Tim. i., 5-10. The lawful use of the law is to detect sin, and it must faithfully do its work in your heart and mind, and send us to Jesus for cleansing, or in the judgment day it will stand there to condemn us as workers of iniquity. The blood of Jesus abolishes sin and cleanses our soul, but it does not abolish the law. E.

The Church.

MEMBERSHIP in the Church of Christ is a wonderful privilege, a sacred responsibility that should be highly regarded by all.

"Every one who connects himself with the church makes in that act a solemn vow to work for the interest of the church and to hold that interest above every worldly consideration. It is his work to preserve a living connection with God, to engage with heart and soul in the great scheme of redemption and to show in his life and character the excellency of God's commandments in contrast with the custom and principles of the world. Every soul that has made a profession of Christ has pledged himself to be all that it is possible for him to be as a spiritual worker, to be active, zealous and efficient in his Master's service. "Christ expects every man to do his duty."

Believers should not be received as members of the Church until they have been carefully instructed concerning the duties of membership and have shown a determination to faithfully adhere to its principles.

When individuals are received into the communion of the church, it is the duty of every member to carefully guard the welfare of each member by drawing the veil of charity over the faults of those who manifest genuine sorrow for sin and by helping to enforce the discipline of the Bible against those who refuse to separate themselves from their sins. Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." If thy brother trespass against thee go and tell him his fault between thee and him alone. . . . If he will not hear thee then take with thee two or three more, . . . and if he neglect to hear them, tell it unto the Church but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. "When this course is followed in dealing with the erring "whatsoever ye (the church) binds on earth is bound in heaven." Gal v., 1; Matt. xviii. 15-18.

CHURCH RESPONSIBLE.

The church of God will be held responsible for the darkness that prevails in the world because of her neglect of duty. "Ye are the light of the world" and the "salt of the earth." The church is Divinely commissioned to preach "this gospel of the kingdom in all the world for a witness to all nations." As the head of the body directs each member respecting its functions and enlists the aid of all other parts of the body in performing that work, so Christ the "Head" of the body will enlighten every member of the church concerning their duty. Christ the chief shepherd will carefully guard each one of the "little flock" committed to Him from the "ravening wolves" ever ready to devour. In return He rightfully claims faithful obedience to all of His commands and thus "show forth the praises of him who hath called us out of darkness into his marvelous light." 1 Peter ii., 9.

HE HAS PROVIDED

His church with capabilities and blessings, that they may present to the world an image of His sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are lighter than earthly laws. His church is to be built after the Divine similitude, and the

angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared the Lord. by the Divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Son of Righteousness.

"The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace." The angels of God seraphim and cherubim, the powers commissioned of God to co-operate with human agencies, looks on with astonishment and joy that fallen men, once the children of wrath are through the training of Christ developing characters after the Divine similitude to be sons and daughters of God."

THE FINAL CONFLICT.

"The devil, is come down unto you having great wrath, because he knoweth that he hath but a short time." "And the dragon (the devil) was wroth with the woman (the church) and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 12, 17.

The struggle will be strong but short and decisive. "The gift of the Holy Spirit, rich, full and abundant is to his church as an encompassing wall of fire which the power of hell shall not prevail against." Clad in the complete armour of light and righteousness she entered upon her final conflict "fair as the moon, clear as the sun, and terrible as an army with banners." Cor. vi., 10.

Glorious things are spoken of Zion, the church of the living God. Upon it Christ bestowed the riches of his grace, having redeemed it by His own precious blood. Thus she becomes His own, the supreme object of His affection.

W. G. K.

Standing Alone.

"The soul that sinneth, it shall die. But if a man be just and do that which be lawful and right . . . he shall surely live, saith the Lord

Jehovah, . . . the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him." Clearly from the foregoing every man must stand alone. One may not plead the excuse of inheritance, of influence, of past, present or future in whatsoever walk or condition of life he may be found. "The soul that sinneth, it shall die." Positive is the assertion. It shall die. There is no hope for the sinner who is unrepentant but in turning from the sin which he hath committed and doing that which is lawful and right when the Lord says he "shall surely live, he shall not die."

When we stand before the judgment seat of Christ but one thing will be considered by the eternal judge. What is our condition? How do we stand in our relationship to sin and righteousness? Are we at that moment clean every whit, or does the stain of sin taint the skirt of our garments. By the condition in which we are found we will be judged. If in sin, "He shall surely die." If in righteousness, "He shall live, he shall not die."

Many partake of the popular idea that our good past will atone for the misdeeds in our daily life now. That the good deeds, being more numerous than the bad, will outweigh them and cause the scale to turn our way. Alas, how fatal will be the mistake should we pass in this condition before the Lord Jehovah. "When the righteous one turneth away from his righteousness, and committeth iniquity, . . . none of his righteous deeds shall be remembered, in his sin that he hath sinned he shall die." In other words, one sin unrepented will cause the sentence of death to be given us as quickly as tho' those sins were sufficient in number to overbalance all our good deeds. If we be found with the leperous spot of sin upon our person we must needs bear the penalty—death.

On the other hand it is possible, thru' the grace of Christ to be cleansed from our past

transgressions, and partaking of his strength (We can do all things thru' Christ which strengtheneth us) to turn from a'l the sins that we have committed with the resulting sentence, "He shall surely live, he shall not die. But to obtain this sentence every sin must have been repented of and cleansed from our garments so that we stand forth in the spotless robe of righteousness.

It is also a popular error to think that that which our fathers believed is sufficiently good for our salvation, but unless that belief is founded upon a, "Thus saith the Lord," we are mistaken in relying upon it, for we read, "The son shall not bear the iniquity of the father. . . . The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." If our fathers thru' ignorance of God's requirements have failed to obey His will it is no excuse for us to continue to do so. However it may be, we must stand or fall by ourselves, all other persons eliminated from our lives.

This one thing should be noted. A man will be judged by the condition in which he is found when his case is considered; Therefore it is essential that all men should carefully live their daily life that the judgment may find them in righteousness. The work of judgment commenced over half a century ago. The message, proclaiming the hour of his judgment as come, has been sounding in the world these many years. We know not when our cases may be called. How we shall stand in that day depends upon what we are doing. How important then that we shall be ready. Moment by moment should be so lived that we may know what the result will be. To-day we have the promise of the sustaining grace of Christ. At that moment it must be alone, on the merits of a past and present that we must stand. A past forgiven, a present righteous will bring life; a past unforgiven, a present of spot and blemish, death. How shall we stand when we must stand alone?

W.

John The Beloved.

THE LAST WORDS OF THE AGED APOSTLE.

I'm growing very old. This weary head That hath so often leaned on Jesus' breast In days long past that seems almost a dream, Is bent and hoary with its weight of years. These limbs that followed Him—my Master—oft From Galilee to Judah; yea, that stood Beneath the cross, and tremble with His groans,

Refuse to bear me even through the streets To preach unto my children. E'en my lips Refuse to form the words my heart sends forth. My ears are dull, they scarcely hear the sobs Of my dear children gathered round my couch; God lays his hands upon me,—yea, His hand And not his rod,—the gentle hand that I Felt, those three years, so often pressed in mine In friendship such as passeth woman's love.

I'm old,—so old I cannot recollect The faces of my friends, and I forget The words and deeds that make up daily life; But that dear face and every word He spoke Grow more distinct as others fade away, So that I live with Him and holy dead More than with the living.

Some seventy years ago I was a fisher by the sacred sea. It was at sunset. How the tranquil tide Bathed dreamily the pebbles! How the light Crept up the distant hills, and in its wake Soft, purple shadows wrapped the dewy fields! And then He came and called me. Then I gazed, For the first time, on that sweet face. Those eyes, From out of which, as from a window, shone

Divinity, looked on my inmost soul And lighted it forever. Then his words Broke on the silence of my heart, and made The whole world musical. Incarnate Love Took hold of me, and claimed me for its own. I followed in the twilight, holding fast His mantle.

O, what holy walks we had, Through harvest field and desolate, dreary wastes! And often times He leaned upon my arm, Wearied and wayworn. I was young and strong, And so upbore Him. Lord, now I am weak, And old, and feeble! Let me rest on thee! So, put thine arm around me. Closer still! How strong Thou art! The twilight draws apace.

Come, let us leave these noisy streets, and take The path of Bethany, for Mary's smile Awaits us at the gate, and Martha's hands Have long prepared the cheerful evening meal. Come James, the Master waits; and Peter, see, Has gone some steps before.

What says you, friends? That this is Ephesus, and Christ has gone Back to His kingdom? Ay, 'tis so, 'tis so. I know it all; and yet, just now I seemed To stand once more upon my native hills, And touch my Master. O, how oft I've seen The touching of His garment bring back strength To palsied limbs! I feel it has to mine. Up, bear me once more to my church! Once more There let me tell them of a Saviour's love; For, by the sweetness of Master's voice

Just now, I think He must be very near,— Coming, I trust, to break the veil, which time Has worn so thin that I can see beyond, And watch His footsteps.

So, raise my head. How dark it is! I cannot seem to see The faces of my flock. Is that the sea That murmurs so, or is it weeping? Hush. My little children! God so loved the world He gave His Son. So love ye one another. Love God and man. Amen. Now bear me back. My legacy unto an angry world is this. I feel my work is finished. Are the streets so full What call the folk my name,—the Holy John? Nay, write me rather. Jesus Christ's beloved, And lover of my children.

Lay me down Once more upon my couch, and open wide The eastern window. See, there comes a light Like that which broke upon my soul at eve, When, in the dreary Isle of Patmos, Gabriel came And touched me on the shoulder. See, it grows As when we mounted towards the pearly gates. I know the way! I trod it once before. And hark! It is the song the ransomed sang Of glory to the Lamb! How loud it sounds! And that unwritten one! Methinks my soul Can join it now. O my Lord, my Lord! How bright Thou art! and yet the very same I loved in Galilee. 'T is worthy the hundred years To feel this bliss! So lift me up, dear Lord, Unto thy bosom. There shall I abide."—Sel.

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.

I am His and He is Mine.

Loved with everlasting love, led by grace that
love to know ;
Spirit, breathing from above, thou hast taught
me it is so !
O, this full and perfect peace ! O, this transport
all divine !
In a love, which cannot cease, I am his, and he
is mine.
Heaven above is softer blue, earth around is
sweeter green !
Something lives in every hue Christless eyes
have never seen .
Birds with gladder songs o'erflow, flowers with
deeper beauties shine,
Since I know, as now I know, I am his, and he
is mine.
His forever, only his ! Who the Lord and me
shall part ?
Ah, with what a rest of bliss Christ can fill the
loving heart !
Heaven and earth may fade and flee, first-born
light in gloom decline ;
But, while God and I shall be, I am his and he
is mine.

—Rev. Wade Robinson.

A Wise Choice.

A TRUE STORY.

ONE bright morning I took the train for New York City to visit a home for orphan children. I wished to find a boy to adopt as a son, —a boy with blue eyes, light complexion, good form, strong and healthy, and of a sweet disposition. My husband was willing to leave the matter entirely to me, but seemed to doubt my ability to find a child that I would accept. Being a Christian woman, as I supposed, I was about to open my home simply for charity's sake. But how little I knew my own heart !

Arriving at the home, I was shown into a large room, and soon fifteen or twenty boys, from six to twelve years of age, came in. There was only one that I could think of choosing, and he was older than I wished. While talking with them, I noticed a boy badly crippled in his feet, eyeing me intently. The look he gave me was so full of earnest longing, and the expression on his face was so sad, that my attention was drawn to him in spite of myself. But as he was a cripple, he would never do for a farmer's boy.

Still his large, sad eyes watched me so wistfully that before leaving the room, I questioned the matron about him. Taking me to one side, she told me that his name was Harry, that he was ten years old, and by far the brightest and best-disposed child that had ever been at the home. She loved him dearly, and felt sorry for him because he was so anxious to get away from the city and live in the country. He had insisted on coming in with the other boys, hoping I might want him. The matron thought that Harry would never become helpless, but that no one would think of adopting a cripple.

As I reached the door, I turned to take a last look at the boys, and saw the tears in Harry's eyes.

I called him, and he came eagerly, his face all aglow with hope. I put my hand into my

pocket, and was about to give him a piece of money, when those great brown eyes looked into mine so reproachfully that I said, without thinking of committing myself, "My child, would you like to live in the country, where there are horses and cattle and flowers and fruit, and where you can hear the birds sing ?"

The small, trembling hand crept into mine, as, choking with emotion, he replied : "Truly, are you going to take me with you ?"

"Yes, Harry, if you will let me," I heard myself saying, and sealed the promise with a mother's kiss. The matron, greatly surprised, called the manager, the papers were made out, and Harry was my boy.

I told him we would take the first train for home, but he said that if he did so, he would not have time to see Esther, his nine-year-old sister, who had a temporary home with a lady in the city. I called a carriage, and we soon found Esther. As Harry told her he was going to Ohio to live with me, and had come to say good-bye, tears streamed down her cheeks. I tried to comfort her by telling her of my home, of how happy Harry would be, that perhaps sometimes she could come to visit him, and of the good times they would have together. Hastily brushing away the tears, she said, "O, yes, I am glad he is going away from those bad boys, who torment him, and that he is to have a home with you."

When told that we must go, I saw that a real struggle was going on in the childish hearts, and that it was wrong for me to separate the brother and sister. So I said, "I will never, never separate those children. Esther shall go, too."

The long trip home was full of constantly changing delights for the children, and they enjoyed it wonderfully. As for me, nervousness had put pleasure to flight ; for I thought of how differently I had done than I intended, and I wondered what my husband would say.

As I left the train with the children, I saw him standing at a distance looking closely at them. He came hastily toward us, and greeting the children kindly, helped them into the carriage. I drew a long breath of relief when, a little later, I heard him and Esther chatting freely with each other, as she sat by his side during the ride to the farm. It was nearly bedtime when we reached home, and after a light supper, the tired children were tucked away in their cozy beds for the night.

My husband still sat by the table, and after some hesitation, I said, "I will not attempt to tell you to-night how I came to take those two children. I do not understand it myself ; some influence over which I seemed to have no control led me, I frankly confess ; but I think that when you come to know them, you will be convinced that the choice was a wise one. Under the circumstances I am sure you would have done the same."

He replied, "It is noble and good of you to take those children into your home, and give them your priceless care ; but I had expected a boy who was strong, and who would be a help to me in the work on the farm. However, we must make the best of the situation."

Late next morning Esther came down-stairs, washed and dressed, her brown hair neatly combed, and her face beaming with smiles. As she entered the room, she stepped to the side of my husband, and taking his hand in hers,

looked earnestly into his face, and said, "Are you to be Harry's and my papa, and are you always going to love us just as if we were your own ?"

For a few seconds he did not speak ; then he caught her up, and seated her in his lap. Despite his efforts, his eyes were wet with tears. For a few moments he remained silent. The directness of Esther's questions gave him no chance of evasion. At length he said, "So you think you would like to be my little girl, and live on a farm, and have me for your father ? Maybe you will not be so well pleased with your home when you see it in daylight."

"O yes," she said, "I had such a funny dream last night about my new home, and I could hardly wait till morning to see if it was anything like what I dreamed. But I want to know if we are really to be your own children," she pleaded, with both arms around his neck.

"Yes," he replied, "you are to be my own little daughter, and I will do my best to make your new home a happy one."

"But, papa, there is someone besides me,—my own dear brother Harry. He is such a good boy, and has been so kind to me. He has never had any home, and he'll be so glad to live on a farm, where he can have horses, and cattle to care for and to pet. If only he is happy, it does not matter so much about me. If I can live where I can see him every day, I shall be very happy."

(Concluded next month.) * * *

Little Action and Mighty Results.

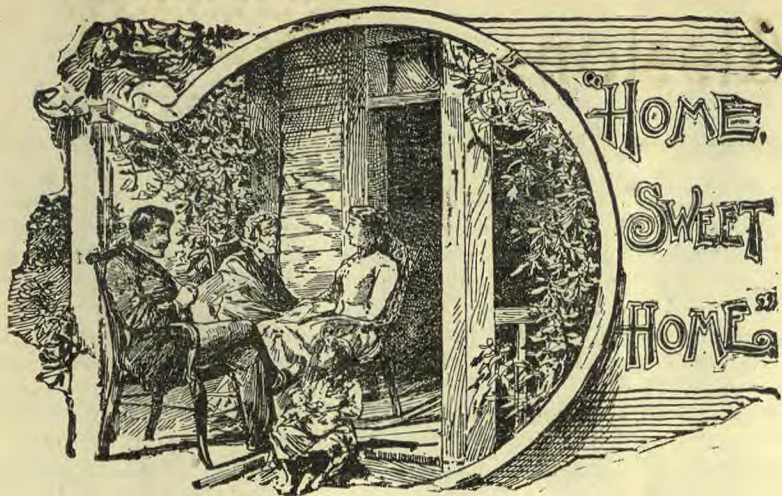
Perhaps some young reader is thinking, "I am far too young to work for Jesus." There is none too young to work for Him. The action may be small, yet He notices it. He rolls the mighty worlds along, yet He clothes the tiny flower. He is the God of small things as well as of the large. Again, some of the mightiest results have been caused by the least of actions. God's word says, "Out of the mouths of babes and sucklings [growing youths] hast Thou ordained strength. Ps. 8 : 2. I will tell you a story I read, which will show you the mighty result of a tiny action :—

"The good John Wannamaker was a rich, yet devout American. In his early days the Sunday school in which he taught became too small, and, to build a larger, he asked the scholars to help. A poor, consumptive, girl, Emma Burgess, did what she could ; she collected bone dust from heaps, and so, in time, got as much as a dollar (fifty pence), which she brought to Wannamaker. As he knew how poor she was, he enquired how she came by such a sum, and on learning how, the tears ran down the cheeks of the good man.

"Not long after, this poor girl died, and at the funeral service the story of the dollar was told. 'A teacher wrote a poem about it,' says Dr. Pierson, and wherever that poem went it brought subscriptions to the hall, and so £12,000 was raised, out of which the new school was built !"

Learn this dear children, that life is made up of little actions, each of which has a mighty power for good or for evil.

J. GIBSON.



A Woman's Heart.

Why Johnny Didn't Smoke.

'Do you know you have asked for the costliest thing

Ever made by the Hand above—
A woman's heart and a woman's life,
And a woman's wonderful love?

Do you know you have asked for this priceless thing

As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a boy!

You have written my lesson of duty out,
Man-like you have questioned me—
Now stand at the bar of my woman's soul,
Until I shall question thee.

You require your mutton shall always be hot,
Your socks and your shirts be whole;
I require your heart to be true as God's stars,
And pure as Heaven your soul.

You require a cook for your mutton and beef;
I require a far better thing;
A seamstress you're wanting for stockings and shirts—
I look for a man and a king.

A king for a beautiful realm called Home,
And a man that the maker, God,
Shall look upon as He did the first,
And say, 'It is very good.'

I am fair and young, but the rose will fade
From my soft young cheek one day—
Will you love me then, 'mid the falling leaves,
As you did 'mid the bloom of May?

Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds Heaven or Hell
On the day she is made a bride.

I require all things that are grand and true,
All things that a man should be;
If you give this all, I would stake my life
To be all you demand of me.

If you cannot do this—a laundress and cook
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way."

—Selected

WE were walking up and down the long platform of the railway station at New London one bright, spring morning, and enjoyed the fresh breeze that blew in from the Sound, while we waited for the Vermont Central train to take us to the northward.

There were other strollers besides ourselves, and we particularly noticed a handsome young man for his scrupulous neatness, his quiet demeanour, and his firm, erect carriage.

Presently he was accosted by a half dozen jolly young fellows, who were surprised and delighted at meeting him there. They plied him with hasty, cordial, boyish questions: "Where have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settee near by, amused at the merry, lively chat. Presently some one offered the young man a cigar.

"Thank you, no," he said. "I have given up smoking." And then he added, laughing a little, and showing a set of very white teeth: "The fact is, when I reached home there seemed no place for me to smoke, and I was under the necessity of giving up the habit."

"How was that John?"

"Well, you see, I was glad enough to get home again, and after supper I went into the library, and laid down on the sofa in front of the open fire, and, lighting a cigar, prepared for a smoke. Pretty soon ma came in. Not my own mother; she died when I was a little thing; but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along, I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke.' I held up my cigar, and confessed I had been smoking a little, off and on, for some time."

"O, is that so?" she said gently. "Well, Johnny, I don't know that it is surprising, but please do not let me see you smoking on the street, or when we are out anywhere. I don't think I could bear that." And I said: "Certainly not, ma. You can depend on me." But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in, and he said, directly; 'Ma tells me you have learned to smoke, my boy. Well, I suppose I ought to be surprised that you didn't learn sooner, but don't let me see you smoking around the house.' And I said, 'Certainly not, sir,' and was glad he had taken it so pleasantly.

"Before the evening was half over, my Uncle

Tom, who is my father's partner in business, strolled over for a little chat, and as he took a seat, and looked me over in a way he has, as if he were taking account of stock, ma said, in her soft voice: 'Johnny has a new accomplishment since he went away. He has learned to smoke.'

"Dear me! is that so?" exclaimed Uncle Tom. "Well, why boys will persist in burning up their hard earnings is a mystery to me; but you won't let me see you smoking around the factory, I hope. I shouldn't enjoy seeing my nephew and bookkeeper and prospective partner about the works with a pipe or a cigar in his mouth."

"Uncle Tom is a great go-to-meeting man. One evening he asked me to go with him, and as I had no excuse to offer, I went. There was a collection, and Uncle Tom said to me: 'I used to use tobacco and beer, but since I left it off, I have put what money I save in that way in the Lord's work, and it gives me more pleasure than I ever got from smoke or drink.'

"I will do that too, sir," I said, 'I will follow so excellent an example for a year, and then if I am no poorer, I will keep it up as long as I live.' So I began saving my dimes. I had to go to church to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that I needed it as much as any one. So, boys, I am a Christian, and a church member, and I feel as if I had been getting on quite a little."

"I like your speaking out, and telling us about it," said the jolliest young fellow of them all. "It gives me faith to believe that you have got hold of something worth having."

"All aboard for the North!" shouted Conductor Doane. And the next minute we were moving rapidly away, leaving the group still talking.

Mrs. Annie Preston in Onward.

Be Patient with the Boys.

I have a profound respect for boys. Grimy, ragged, tousled boys in the streets often attract me strangely. A boy is a man in the making—you do not know what it is going to become—his life is big with possibilities. He may make or unmake kings, change boundary lines between states, write books that will mould characters, or invent machines that will revolutionise the commerce of the world. Every man was a boy—it seems strange, but it is really so.

Yesterday I rode horseback past a field where a boy was ploughing. The lad's hair stuck out through the top of his hat, his form was bony and awkward, his bare legs and arms were brown and scratched and brier-scarred. He turned his horses just as I passed by, and from under the flapping brim of his hat he cast a quick glance out of dark, half-bashful eyes, and modestly returned my salute. When his back was turned, I took off my hat and sent a God-bless-you down the furrow after him.

Who knows? I may yet go to that boy to borrow money, or to hear him preach, or beg him to defend me in a lawsuit; or he may stand with pulse unmoved, bare of arm, in white apron, ready to do his duty, while the cone is placed over my face, and night and death come creeping into my veins.

Be patient with the boys; you are dealing with soul-stuff. Destiny waits just round the corner.

Be patient with the boys!

—Elbert Hubbard.

It is better to do with less than you can use than want more than you need.

It is better to think of the blessings you have than of those you do not possess.

Missions.

The Story of Kanaya, a Hindu Christian.

ONE of the many villages of the northern part of the Punjab, India, is Jhandran, which about thirty years ago was inhabited by some twenty-five families of the Meg caste. About that time a hopeful work was started in the town by a native Christian preacher and a missionary, Mr. Scott. Among the number who received the message was Kanaya, a kind-hearted but resolute man. His loving wife, Ramdei, a woman of high intellectual and moral character, did not accept the gospel.

Persecution broke upon the little band of believers and drove them from the town. Kanaya was forbidden to hold any communication with his wife and five children. After pining for them for months, he determined to enter legal suit for the possession of his children. He at last received an order for them after overcoming several obstacles thrown up by the natives, but on reaching his village the next morning, his heart full of joyful expectation, what was his grief to find his house deserted, and his wife and children gone. No trace of them could be found.

Five months later Kanaya was attracted on the roadside by the cry of a sick child. Its parents were none other than the sister and brother-in-law of Ramdei. After disclosing the fact that the family of Kanaya was somewhere in Kashmir, the border of which was forty miles away, Kalu, the father, was persuaded to go to seek the lost ones. He found them in a little village under the walls of the fort of Sala Deva Singh, the most cruel tyrant of all that region, who said on learning Kalu's errand: "Go and tell Kanaya that if ever he comes hither I will shoot or behead him."

This attempt having thus failed, Kanaya about three months later, took Kande Shah, a friend, and started for the capital of Kashmir to petition the king himself. On appearing before the Pundit Simbu Partab, the chief justice, he was received with a wrathful volley of abuse, and commanded not to tarry a single night in the city.

Kanaya's next move was to lay the matter before the deputy commissioner

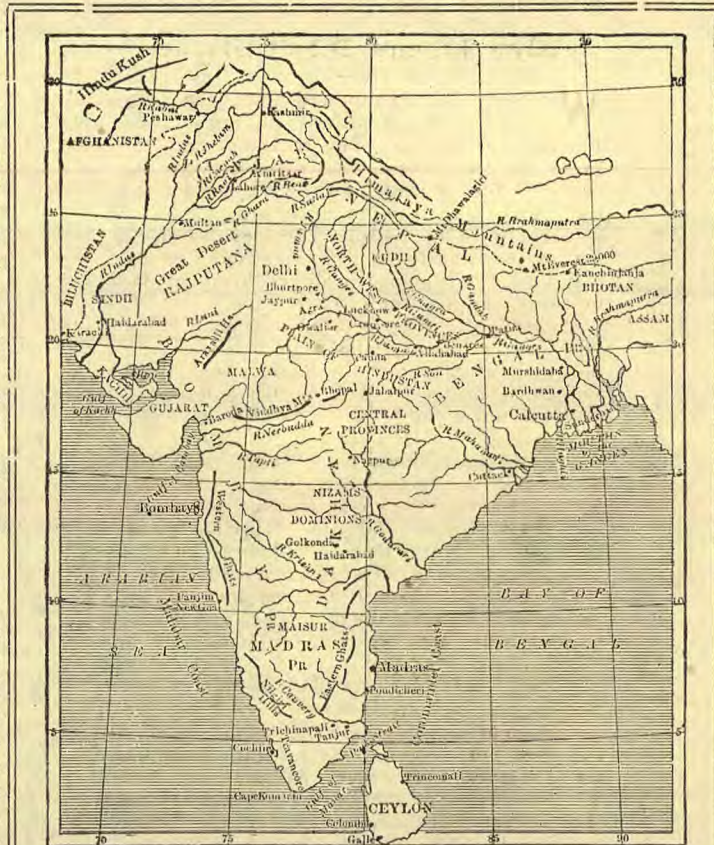
at Sialkot; for the order of the chief magistrate of a district in British India was being defied. Three months later the deputy commissioner called Kanaya to Sialkot and said to him: "You can now proceed to Jamu and claim your children." For him to go to Jamu, where he had once sought for his children and failed, would be to thrust himself into a much exasperated hornet's nest. He resolved to go, however, and Kande Shan consented again to accompany him.

They found Jamu in commotion. A

excitement. The magnates made Kanaya magnificent offers: If he would only deny Jesus his wife and family would be restored and he would be given two or three villages with their rents. Finding him immovable, and knowing that the order of England, backed by the British army, could not be resisted, the judge determined to evade it by wearing out the patience of Kanaya. He pursued this policy for seventeen days; Kanaya had no hope of the order being fulfilled, when at last he went to the judge and demanded either the children or a definite refusal in writing. The only response was an order to appear the next day. The next day was Sunday, and he, declared that he could not appear on that day. The judge, with angry abuse, said, "If you dare to disobey, I will not only punish you but will throw your case out of court."

Kanaya staggered away again to the ravine and spent the time until Monday morning in reading the Bible and pleading with God. Monday morning, as he dragged himself to the courthouse, harassed with forebodings of evil, he beheld the pundit sitting alone on the platform, awaiting him. Glancing around to see that no one was near, the judge said, in a friendly manner, "Kanaya, last night I could not sleep. When I laid down upon my bed, I beheld two persons before me as in a dream, who said, 'Arise, and give that poor fellow his children!' I looked everywhere but there was no one to be seen. Before I had closed my eyes again, the two visitors stood in front of me as before, and said, 'Why do you oppress that man? Give up his children!' Those visits were repeated over and over again all night long."

The judge went on to tell the bewildered Kanaya that Ramdei, his wife and her babe were in prison there in Jamu, and that the other children were in Jandi, and that he would send Kanaya himself for them. As soon as he should return with them he would release his wife and babe. "I am doing this," added the pundit, "because of the suffering which I endured last night on your account. What you were doing in the night is a mystery to me; but if I delay giving you your children, it is impossible to foretell what fearful calamity may



300,000,000 In Darkness.

THE population of India is 300,000,000, of whom 207,147,026 are Hindus; 62,458,077 are Mussulmans; 9,476,759 are Buddhists; and the remainder are divided between Christians, Jews, Sikhs, Jains, Parsees and others. There is one Christian Missionary to every 100,000 persons. There is a desire for better things taking possession of the people. "The harvest is great but the labourers are few."

proclamation had been issued that any man receiving Kanaya into his house would be imprisoned. So the travellers encamped in a lonely ravine outside the city. They read the Scripture and prayed, and were much encouraged by the precious promises of God.

At length, after three days, strengthened by their devotions, they decided boldly to face the authorities. Their presence in the city produced great

happen. This also I confess: *He in whom you believe and whom you worship is the true God.*"

The programme was carried through. The children were found sick and emaciated; but the father carried the little

sufferers all the way home, where they were received by his fellow Christians with jubilant outbursts of praise. Ram-dei herself after a few years was soundly converted, and proved a grand worker for Christ.—*Rev. James Mudge in Missionary Review.*

advantage, the Russian army gradually withdrawing upon Mukden.

Up to the present Port Arthur has not been captured. The Japanese army seem to be gaining some ground, but on the whole the news is scarce as to active land fighting.

The Russian Port Arthur squadron made a dash for liberty early in August, some of the ships breaking the Japanese cordon and badly damaged steaming into Kiao Chau and Chefu, there to be dismantled at the order of the German Admiral. The greater share of the squadron, however, was compelled to return to Port Arthur being unable to pass the Japanese.

Admiral Kamimura of the Japanese flying squadron met the Russian Vladivostok squadron a few days later in the Korean Straits, sinking the Cruiser *Rurik* and forcing the remaining vessels to flee to Vladivostok.

Much talk has been made over the proposed sailing of the Russian Baltic squadron to the East, but as yet this has not become a reality.

Lord Curzon has been re-appointed Viceroy of India. His first term of office was markedly successful, he being a conscientious worker for India's interests.

Lord Dundonald, w/o. after his dismissal from the command of the Canadian militia, made several severe attacks upon the Canadian Government on account of its military unpreparedness, has been requested to discontinue his rhetoric and return home.

Persia, the land of ancient history and prophecy, has decided to reorganize its army and put it on a fighting basis. The Shah has asked the Austrian Government for a number of military officers to direct in that work.

A globular life-boat has been invented by Captain Doenvig of Norway, which, when tested in stormy weather where an ordinary life-boat would have succumbed, proved a complete success.

The presidential campaign is the all absorbing topic in the United States at the present time. Five candidates are in the field representing the Republican, Democratic, Populist, Socialist and Prohibition parties.

Paul Krueger, familiarly known to his people of the Transvaal as Oom Paul, died at Clarens, in Switzerland, on July 14th. He was seventy-nine years of age and much broken in health by the trials of the past few years.

Our Work and Workers.

The Lord has wonderfully blessed the labours of Brethren Frank Hall and Adam Durant, in their effort in Vere, Clarendon. Both went down to that place to labour together in January, and since then a Company of 20 intelligent persons has been raised. May God bless them and give success to their efforts for others.

A company of 9 at May Penn are keeping the Sabbath. Through the sowing of the seed by some canvassers that company came out, and now they are all praising God for the light that has come upon them.

Brother Hubert Fletcher has taken up the work on the Port Antonio Church, and we are looking forward, with his, and the brethren's effort, to an early completion, and dedication.

Fifteen have accepted present truth and await baptism at Arima, Trinidad. Seven also are awaiting the ordinance at Port-of-Spain.

Tent meetings are in progress in New Amsterdam, Br. Guiana, and in Speightstown, Barbados. Both places report a good interest.

At least four-fifths of the 1,900 counties of China are almost unprovided with Gospel preachers.

An appeal is made in an India Journal by a Hindu that his people should not send their children to Christian schools. He says the teaching they receive there sticks to them all their lives. This is excellent testimony.

March of Events.

Our London Letter.

FROM OUR OWN CORRESPONDENT.

June is a gay month in London. With the first beginning of really settled summer weather, the dress-makers suddenly become very busy, social functions multiply, and the West End throws itself into a fever of excitement which lasts till the latter part of July, leaving these devotees of fashion utterly worn out and just able to drag themselves off to Hamburg, Marienbad, or some other fashionable resort to "take the waters."

The religious event of greatest importance the last few weeks has been the mammoth gathering of **The Salvation Army Rally.** Salvation Army delegates from all parts of the world. The meetings, held for the most part in a huge temporary tabernacle built on the Strand, right in the heart of London, began about a week and a half ago, and culminated in a grand rally held this week in Crystal Palace, where General Booth reviewed an army of twenty thousand soldiers, in the presence of about one hundred thousand people. During the Conference open-air meetings have been held all over London, as well as special meetings in theaters, concert halls, etc. Thus the Salvation Army has loomed large in the eyes even of the busy, self engrossed people of this metropolis. Moreover, the King recently sent for the General, and gave him a special audience, in which His Majesty was pleased to say that he considered the work of the Salvation Army as essential to the Empire. Naturally the papers are discussing the Army, its methods and work, and even the *Times*, hitherto non-committal, has expressed its approval of the social and humanitarian aspects of the movement.

The meetings have certainly been characterised by much earnest enthusiasm, and the General himself, over seventy years of age, shows no lack of youthful energy. Nevertheless, it strikes the thoughtful observer as doubtful whether the Army will ever hold such an entirely successful and widely representative meeting again. There are two sources of weakness in this great movement which are beginning to tell, and will appear more and more prominent in its further development. First, it is the work of one man; it bears the imprint of General Booth, and when he passes away, there will be no one to fill his place. Secondly, the army has no firm basis of Bible teaching. It cannot lead its members on to the higher truths of sanctification which are so essential to afford a satisfying and fruitful Christian life. As a result it is losing some of its most conscientious and efficient workers. On the other hand, it is only just to admit that the Army has done a world of good in spreading the simple gospel amongst the people who never went to church. It has suffered persecution because of its peculiar methods, but has gone right on with its work till now it is generally recognised as a powerful agency for good. Its members have set an example of personal consecration and earnest missionary activity which has doubtless had its effect for good upon the other denominational bodies. General Booth himself has

devoted organising powers of no mean order and marked preaching ability to the building up of a great work, and he has achieved remarkable success.

The attack on the Bible. Aside from the great Army meetings, the religious thought of the month has been considerably occupied with the bold attack of Canon Hensley Henson on the Bible. Dr. Guinness Rogers, an old and very highly respected Congregational minister, has been giving a series of addresses in the Dutch Reformed Church near the Bank. He has taken up the question of the inspiration of the Bible, and in one of his addresses he referred especially to the Canon's article, reading some extracts; but he failed to take definite issue with him, except in the matter of reading from other books as a part of religious worship. He said that he thought the Bible alone was amply sufficient for such uses, and deprecated any attempt to substitute other devotional works.

Religious publishing houses are especially active just now in getting out books and tracts on the evidences of Christianity. "Is Christianity True?" is the title of a series of tracts and small pamphlets taking up this subject. But the real difficulty is that the people in the churches are very little better than those on the outside. They have the form, but not the power; the shell without the kernel. It is distressing to note the lack of real conviction and of action based on principle. Commercial motives rule in almost everything, and Bible Christianity is exceeding scarce.

Politics. The battle between the Conservatives and the Liberals continues to wax more and more severe. Two by-elections have recently been won by the Liberals, and this has made them more confident than ever. Several huge demonstrations in Hyde Park have helped to make a large showing of public opinion hostile to the Government. The Bill now before Parliament to compensate brewers for the loss of licenses, is not a popular one with the common people, and neither do they approve of the act allowing the importation of the Chinese for mine labour on the Rand. The war with Japan is anxiously watched. Efforts are being made to put the army on a stronger footing, and there is talk of conscription.

M. E. OLSEN.

The War in the East.

The incident in connection with the seizure of the merchant vessels of England and Germany has passed quietly and is being satisfactorily adjusted without undue recourse to force. Several other captures have taken place but these have been but little noticed, the tenacity being to leave all such matters to adjustment by the governments involved in a diplomatic way.

The Japanese army under General Kuroki after some very successful manoeuvring in Manchuria almost surrounded General Kuropatkin who retreated to the northward just in the nick of time. General Kuroki with the Japanese army is slowly following up the



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

September 1, 1904.

We commend to our readers the short statement of Deane Stanley's views on baptism on page 4. It will answer many of the questions occasioned by recent articles on the subject in the columns of our contemporaries.

We acknowledge the receipt of a handsome calendar of the Union College of College View, Nebraska, U.S.A. The institution is apparently very comprehensive in its scope, its faculty and courses including the study of not only the sciences and literature, but music, art and the manual branches, embracing agriculture, engineering, mechanical drawing, printing, steam engineering, and many other lines. We can heartily commend such an institution to our readers.

There is taking place at St. Louis, Mo., U.S.A. one of the greatest Fairs ever held on earth. Here are gathered exhibits of every nation which amid most beautiful surroundings and every adornment of art and science are viewed by tens and hundreds of thousands of visitors daily. Such an exhibit is a most excellent means of obtaining an acquaintance with the great improvements in modern life and the wonders of modern achievement.

Only by constant painstaking effort will one be able to accomplish a work of any value or magnitude in this world. The discontented, unsettled and changeable man or woman is too much like the rolling stone to gather much moss. This is as true in christian endeavour as in business. To be a good christian, to live a good and efficient life requires that it should be constant and painstaking not flighty or unsettled. Life is moment by moment joined into years; the longer the unbroken chain, the greater the trust that can be placed therein.

Silently thru' the night, down thru' the city streets went an unlighted tram car, its power still active, its strength still there but lights out. So it often is with the Christian. From day to day God strengthens him, gives him power to accomplish, but his light is gone and down the city streets he goes dark and gloomy. The car would have been brightly shining as it went but the connecting wire was broken. Is the connecting wire to you broken, christian? Are you unconnected with the Light of the World? If so, go in to the shop for repairs at once as the car did. Seek the heavenly current once more. Get the connection with the source of Light and go back to your place to shine.

"The belief in evolution has lead many to think that world is making wonderful progress, but when we believe in the Scripture record of creation, we see that there has been a terrible fall. Knowledge has been increased, as the Bible said it would in the time of the end. (Dan. xii., 4), but men are not growing any better. 2 Tim. iii: 12, 13. While we read of wonderful

inventions and advance in science we learn also of unprecedented degradation among certain classes. Count Tolstoy says:—"There is no doubt that never in history was such material progress made in mastering the powers of nature as during the nineteenth century. But also there is no doubt that never in history was there such an example of immoral life, free from any force restraining man's animal inclinations, as that given by our ever-increasingly bestialised, Christian humanity. The material progress achieved in the nineteenth century has really been great; but that progress has been bought by such neglect of the most elementary demands of morality as humanity never before was guilty of, even in the days of Genghis Khan, Attila, or Nero."

A Heathen Conscience.

In an office in a West Indian city there is employed at times an East Indian emigrant to do odd jobs about the place and to run errands. Still wrapped in his heathen superstitions, the contact from day to day with those who were conscientiously living Christian lives had had its influence, or perhaps the good that is found in nearly all men was livelier in his soul than in others and the following incident occurred. By some mischance one day he was tempted to leave a duty undone in his errands. Next time he came to the office he was closely questioned as to the reason of the neglect. With the ever ready excuse he replied "Me sick, sahib." But something in his manner spoke distrustfully, tho' nothing further was said. After shifting from foot to foot for some time and waiting around the entrance he spoke again. "Sahib." "Yes." "Me no sick, me tell um lie." Shame facedly he confessed and was admonished to always tell the truth. He went away content. And he remembered. He had mastered himself for once at least. Conscience, pricking had been obeyed. What a lesson for professed christians! How often has the writer been told what he knew to be untruths by those who professed to be followers of the author of truth, with never a confession of wrong or an apparent desire to right the wrong done. Yet the poor heathen obeyed his conscience. My brother, when the conscience tells you you are wrong, obey its pleading. Right the wrong, and go to your home in peace.

W.

Medical Hypnotism.

WHILE the country is being flooded with the advertisements of the teachers of hypnotism, and thousands are taking up the study, we would call attention to the dangerous nature of the thing itself. It is true that hypnotism is being practised by a portion of the medical profession at the present time, and it is of that phase alone we wish to speak.

Dr. L. Menard, of Paris, who employs hypnosis in the treatment of certain diseases; and advocates its employment, makes the following admission in regard to its dangerous power:—

By cultivating the tendency to passivity and credulity, which is at the bottom of the hypnotic state, we cause in the subject a sort of habitual automatism, a need for direction, which is injurious. Neuropaths are not apt to be self-contained; we should strengthen in them the

will power, the power of control, and diminish the tendency to impulsive acts. Just the opposite is done in hypnotizing them. This makes them still less reasonable. The morbid symptom is sometimes cured, but the psychic state is not bettered.

Yet knowing this, the same physician employs hypnosis in what he designates as an indirect method on the very patient who are detrimentally influenced by the dangerous hypnotic power.

One physician who has been practising hypnotism for years, and has been delivering lectures upon the subject in different parts of the country walked into Bellevue Hospital, New York, recently and became a voluntary patient in the psychopathic ward. He was in good health in every way except that he had become a victim of the dangerous practice in which he had indulged. He had come to be possessed with the fear that he would hypnotize himself, and being unable to arouse himself, an autopsy would be performed upon him, or he would be buried alive. The thing was possible, and he had practised hypnotism so long that he felt it extremely probable with him. He was neither despondent nor insane; but admitted that he was on the verge of total collapse through fear of his own hypnotic powers.

There is no denying the fact that this occult power is from the prince of darkness; and they who yield to it are putting themselves within his clutches.

—Signs of the Times.

The Watchman Fund.

Two months back we mentioned that it had been decided that the East Caribbean Conference in Barbados to purchase the necessary outfit, (type and other supplies), to set the *Watchman* ready for the press. It was found that \$850 would be necessary to supply the type fixtures including a 10 x 15 in. job press with which to do leaflet and other job work. At the Conference several took an active interest in the matter and there was raised to start the work \$446 40, over half the necessary funds for the enterprise. We have, since placing the matter before our friends, received from some remittances to help in the good work. However from letters received at this office and by reports from the field we are convinced that there are many more who would be glad to help also to establish our Publishing Work on a firm basis in the West Indies at Port-of-Spain, Trinidad, did they but know the need in this line. The enterprise is essentially missionary as the press and materials are to be used for the carrying of the message which the *Caribbean Watchman* has been giving from month to month to its readers. It is designed that from our office shall go forth thousands and tens of thousands of soul stirring tracts, leaflets, etc., upon the message for these last days. This is essentially a missionary object, and it is hoped that we shall be able to keep such a press and outfit busy at all times with this line of work. We append a list of donations received since our last report and any further amounts received will be acknowledged from month to month in these columns.

Previously acknowledged	\$446 40
Mrs. Marian Bunting, Trinidad	5 00
A. L. Clarke, Barbados,	2 40
	<hr/>
	\$453 80

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Terms of Subscription:
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Six Months .. 24c

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