

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

CUBA, JAMAICA, PORTO RICO, HAITI, DOMINICAN REPUBLIC, TRINIDAD, GUYANA, SURINAM, FRENCH GUIANA, VENEZUELA

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

HOLY BIBLE

Vol. 2.—No. 11.]

Port-of-Spain, November, 1904.

[Price 3 Cents.



Beautiful Things.

Beautiful faces are those that wear—
 It matters little if dark or fair—
 Whole-souled honesty printed there.
 Beautiful lips are those whose words
 Leap from the heart like songs of birds,
 Yet whose utterance prudence girds.
 Beautiful hands are those that do
 Work that is earnest, brave, and true,
 Moment by moment the long day through.
 Beautiful feet are those that go
 On kindly errands to and fro—
 Down humblest ways, if God wills it so.
 Beautiful lives are those that bless,—
 Silent rivers of happiness,
 Whose hidden fountains but few may guess.

—Selected.

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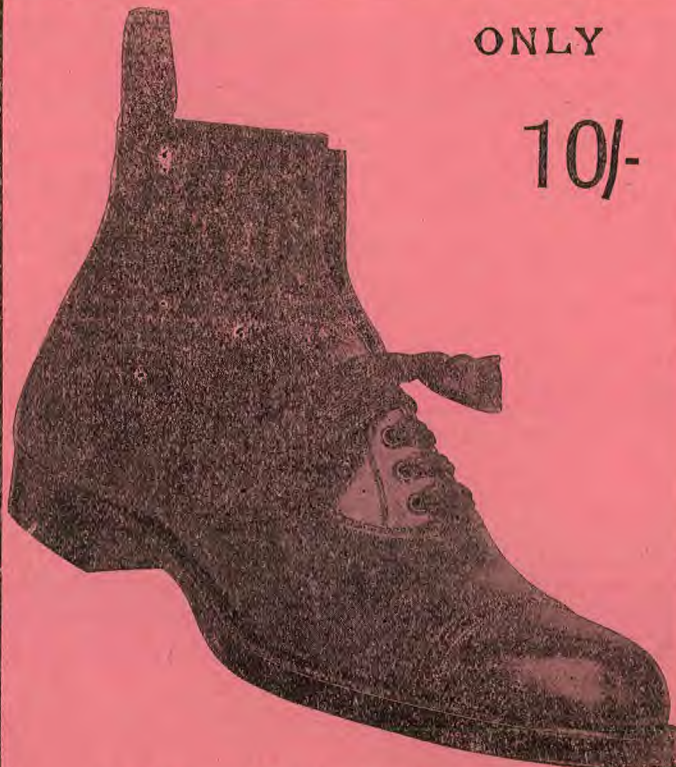


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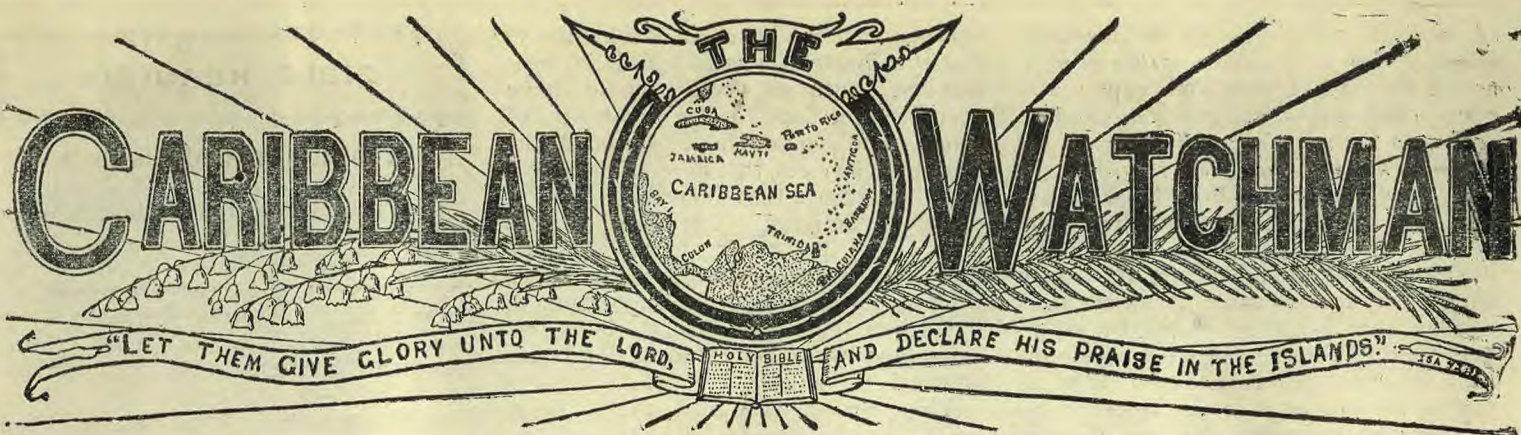


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Men's Black Dress Shoes Patent Leather, 10/- pair

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Vol. 2—No. 11.]

Port-of-Spain, November, 1904.

[Price 3 cents.

THE CALF PATH.

One day through the primeval wood,
A calf walked home, as good calves should,

But made a trail, all bent askew—
A crooked trail as all calves do ;

Since then two hundred years have fled,
And I infer the calf is dead ;

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way ;
And then a wise bell-weather sheep,
Pursued the trail o'er vale and steep,
And drew the flock behind him too,
As good bell-weather always do
And from that day o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path ;

But still they followed—do not laugh
The first migration of that calf ;
And through this win'ling wood-way stalked,
Because he wobbled as he walked.

This forest path became a lane
That bent and turned and turned again.

This crooked lane became a road
Where many a poor horse with his load
Toiled on beneath the burning sun,
And travelled some three miles in one,
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet ;
The road became a village street,
And this, before men were aware,
A city's crowded thoroughfare
And soon the central street was this
Of a renowned metropolis ;
And men two centuries and a half
Trod in the footsteps of that calf ;
Each day a hundred thousand route

Followed the zig-zag calf about,
And o'er his crooked journey went
The traffic of a continent ;
A hundred thousand men were led
By one calf near three centuries dead ;
They followed still his crooked way
And lost a hundred miles a day,
For thus such reverence is lent
To well-established precedent.
A moral lesson this might teach
Were I ordained and called to preach,
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done ;
They in the beaten track
And out and in and forth and back
And still their devious course pursue
To keep the path the others do.
But how the wise old wood-gods laugh,
Who saw the first primeval calf !
And many things this tale might teach
But I am not ordained to preach.

—SAM. W. FOSS.

The Calf Paths of Tradition.

THE above parable of the Calf-path is said to apply to a main street in one of the large American cities. It is a telling and truthful one and worthy of more serious thought than the humorous spirit of the poem is likely to inspire.

Nevertheless there is illustrated in this satire a principle as fatal to faith in God, as our fallen nature and the author of the first "Crooked path" can make it.

In the realm of Spiritual thought and action it is customary for men to follow blindly in the path their fathers trod. They question neither the correctness, nor the crookedness of the path, they find at birth, but in common with those of our poem follow the zig-zag calf-path of tradition with a steadfastness that is amazing.

The men that first followed the crooked path of the calf that wobbled as it walked did not have the initiative to notice the crookedness of the path, and established a precedent that to-day binds a hundred thousand people and carries that traffic of a continent over its zig-zag course, so that they still tramp three miles in one and lose a hundred miles a day.

Such has been the history of religious belief and practice from the introduction

of sin into this world, Satan marked out the first crooked path known to the dwellers of this planet, and the father and mother of the race walked therein.

The serpent, the medium through which Satan worked, was cursed from that day and doomed to travel in crooked paths as long as sin should last.

The great original serpent has ever since continued to lead men in crooked paths.

At the time of the flood the Lord blotted from the earth the multitude of crooked paths in which men were then walking.

A STRAIGHT PATH

was once more marked out and Noah and his family placed thereon ; but the serpent was still on earth and his crooked tail was again followed by the children of men. When we come down to the time of Abraham God separates him from his home, his kindred, and his native land, marks out a straight path once more, and places around his descendants such rules and regulations, that shall for ever keep at least one nation in the straight path, if only they will trust in Jehovah.

But sad to say the natural perverseness of the human heart and the tendency to listen to the great deceiver rather than

to God, breaks through all the safeguards, and when we reach the time of Christ we find the practice of God's people so filled with the crooked paths of tradition that even the Son of God was rejected by the majority and the counsel sent in love direct from heaven regarded as an idle tale.

That wilfully following tradition is pernicious and will cause the loss of the soul is clearly taught by the Saviour. "And when they saw some of his disciples eat bread with defiled, that is to say with unwashed hands, they found fault. For the Pharisees and all the Jews, except they washed their hands oft, eat not, holding the tradition of the Elders. And when they came from the market except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciple according to the traditions of the elders, but eat bread with unwashed hands? He answered and said unto them Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments

of men. For laying aside the commandments of God ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said Honour thy father and mother; and whoso curseth father or mother let him die the death. But ye say, If a man should say to his father or mother, it is Corban, that is to say, a gift, by whatever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered and many such like things ye do." Mark vii., 2-13.

A careful study of this text reveals the sources of danger, arising from following tradition. Tradition causes one to lay aside the plain commandments of God, to reject them; making the Word of God of none effect that we might keep our own tradition. If we are found wilfully doing this then Jesus says our worship is not accepted, but is vain. This should lead us to a close examination of our manner of life and worship.

Jesus our Saviour once more marked out a straight path and committed the care of it to the twelve Apostles and the faithful who should receive him through their word. But even one of the twelve was a traitor and turned his feet out of the straight path into the crooked trail of the Serpent. The other disciples and their co-labourers as long as they lived laboured earnestly to preserve the straightness of the path. But the history of former ages was again repeated and hardly had the last of the twelve apostles died before the crooked path began to be introduced into the Christian Church.

Paul knew that these paths would soon be introduced. He told the Elders of the Church at Ephesus, "For I know this that after my departing shall grievous wolves enter in among you not sparing the flock; also of your own selves shall men arise speaking perverse things to draw away disciples after them. Therefore watch and remember that in the space of three years I ceased not to warn every one night and day with tears." Acts xx., 29-31. In 2 Thes. ii. Paul further speaks of the Mystery of Iniquity, who this side of the Cross should enter the Christian Church and fill it with the tradition of men. John warned the Church concerning this same power naming it Anti-Christ. 1 John iv.

Other Apostles mention this same corrupting power that should enter the Church after their death.

History records the sad fact that the Mystery of Iniquity foretold by the Apostles did enter as predicted. Gradually the Church was led away from the straight path marked out by the Saviour, gradually she imbibed the doctrines and the practices of the Pagans, until in a few centuries she had become so unlike the Apostolic Church, and so like the

heathen, that the historian Mosheim says that if a heathen who had died in heathenism centuries before could have been brought back to life in the city of Rome, and could have attended the Christian Services, that he would scarcely have been aware that there had been a change of religion. The same temples with their priests in gorgeous robes, the candles, the same feast days, the prayers for the dead, invocation of the saints, even the Pagan idols rechristened as St. Peter and St. Paul still adorned the places of worship.

This period is called the "falling away" by the Apostle, and is known in history as 'The Dark Ages.'

In due time the Reformers were raised up by the Lord and began the work of straightening the crooked paths. But the process has been slow. However the last Message of mercy will complete the work and Jesus when he comes will find his children walking in the straight path marked out for them by Him while here in the world.

The work of straightening out these crooked paths, of undoing the work of the Mystery of Iniquity, is even now progressing in the world. Just as John was sent to prepare the way for the coming of the Lord, even so must the Great Threefold Message prepare the way for the Second Advent. "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together for the mouth of the Lord hath spoken it." Isa. xl. "Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him and his work before him." Isa. lxii., 10-11.

The Elijah message is now in the world. It is removing from the minds and practices of men the stones of man-made doctrines, and straightening the crooked paths of tradition.

To-day the Lord is calling for men and women to stand forth and boldly contend for the Faith once delivered to the Saints. There are just two sides of this question—a right side and a wrong side.

"Who is on the Lord's side
Always true,
There 's a right and wrong side
Where stand you?"

Thousands on the wrong side
Choose to stand
Still 'tis not the strong side
True and grand.

Come and join the Lord's side,
Ask you why?
'Tis the only safe side
By and by."

BIBLE READING.

A Study in Galatians 3.

1. Whosoever is disobedient is under the curse of the law?

Proof.—For as many as are of the the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. iii: 10.

2. In the text in Deuteronomy from which Paul is quoting who does the Lord say is under the blessing and who is under the curse?

Ans.—Behold I set before you this day a blessing and a curse, a blessing if you obey the commandments of the Lord your God, and a curse if ye will not obey the commandments of the Lord your God. Deut. xi: 26-28.

3. How many are under the curse?

Ans.—All have sinned and come short of the glory of God. Rom. iii: 23. But that no one is justified by the law in the sight of God, it is evident, for the just shall live by faith, and the law is not of faith, but *the man that doeth them shall live in them.* Gal. iii: 11-12.

NOTE.—All have sinned; therefore no man can find life in the law. Thus it is that the commandment which is ordained unto life is found to be unto death. Rom vi: 10. Thus we are all under the curse. Whosoever from among sinful men tries to be justified by his own works or to keep the law in his own strength is still under the curse. The law only demands the works with no question as to how they are obtained. The only place for sinners to obtain strength to do these works is in Christ. The human family cannot obtain the works demanded for they are all without strength. However let us remember that the works are still required.

4. What is the curse of the law?

Ans.—Sin is the transgression of the law. The sting of death is sin, and the strength of sin is the law. Then when lust is conceived it bringeth forth sin, and sin when it is finished bringeth forth death. The wages of sin is death. 1 John iii: 4; 1 Cor. xv.: 56; James i: 15; Rom. vi.: 23. The curse of the law is the death which it inflicts on the transgressor of it.

The only way to be preserved from all false worship is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God goes no further than he can say, Thus it is written, and thus it behoves me to do, is never likely to receive a false creed, nor perform a superstitious act of worship.—Adam Clarke.

The Narrow Way.

The Result of Religious Prejudice.

(Continued from last month.)

National pride bore down every argument which could influence their reason or command their reverence. An outburst of rage interrupted his speech, as all with one voice cried out, "away with such a fellow from the earth; for it is not fit that he should live." In their excitement they flung off their garments, as they had done years before at the martyrdom of Stephen and threw dust into the air with frantic violence.

The fresh outbreak threw the Roman captain into great perplexity. He had not understood Paul's Hebrew address, and concluded from the general excitement that his prisoner must be guilty of some great crime. The loud demands of the people that Paul be delivered into their hands made the commander tremble. He ordered him to be immediately taken into the barracks and examined by scourging, that he might be forced to confess his guilt.

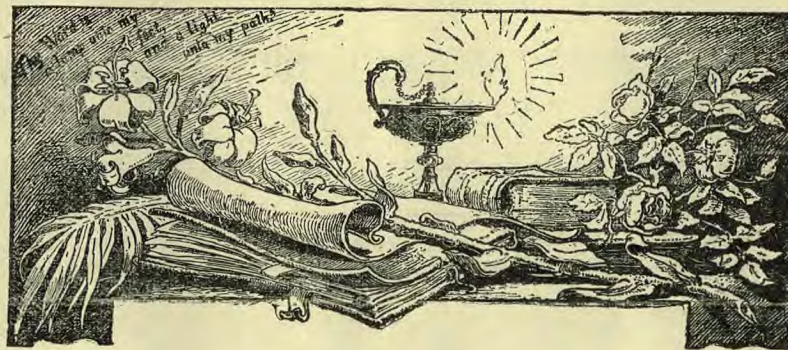
The body of the Apostle was stretched out, like that of a common malefactor, to receive the lashes. There was no friend to stand by him. He was in a Roman barrack, surrounded only by brutal soldiers. But, as on a former occasion at Philippi, he now rescued himself from his degradation, and gained advantage for the Gospel by appealing to his rights as a Roman citizen.

He quietly said to the centurion who had been appointed to attend this examination, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" The centurion immediately went and told the chief captain saying, "Take heed what thou doest; for this man is a Roman."

Lysias immediately went in person to

the prisoner and questioned him concerning the truth of the centurion's report. Paul assured him that he was indeed a Roman citizen; and when the officer exclaimed, "With a great sum obtained I this freedom," Paul declared, "but I was free born." The preparation for torture went no further, and those com-

his mind. As he looked upon those who had to be his judges, he recognised many who had been his associates in the school of Gamaliel, and who had also united with him in persecuting the disciples of Jesus. They were now as eager to put Paul to death as they had been to destroy Stephen.



Preach me the Dear Old Gospel.

[Florence L. Burpee, in *World's Crisis*.]

PREACH me the dear old Gospel,
When you fear I am wandering away,
For the world is full of allurements,
And even the strongest may stray.
I am weary and sinful ever,
But the tempter I do not fear,
When you tell of One who was tempted,
Of the Friend who is ever near.

Preach me the whole of the Gospel;
When God bids you "spare not," cry out;
Many wolves have entered the sheep-fold
In this age of freedom and doubt,
The church oft walks with the worldly,
Forsaking the narrow way,
Then preach us the whole of the Gospel,
And charge all to watch and pray.

Preach me the dear old Gospel,
In words that are simple and plain;
I care not for the creed of the preacher,
His age, his dress, or his name,
If he follows and preaches the Master;

For the hour is getting late,
And many a creed has entered
Through the same little wicket-gate.

I have listened to eloquent sermons
By men who were learned and tried,
Who understand Greek and Hebrew,
And have travelled far and wide;
But the Saviour they did not mention,
And I longed to tell them then,
That only the same old Gospel
Would now reach the hearts of men.

Preach me the dear old Gospel,
For the time will not be long
Between sowing the seed with weeping
And the glad, sweet harvest song.
Yes, preach me the dear old Gospel,
That same sweet story of old;
Of Jesus who loves and guides me
To that city with gates of gold.

—South Framingham, Mass.

missioned to conduct this examination left him. Paul was however, still held in custody as the nature of his offence had not yet been enquired into.

On the next day the chief captain summoned a meeting of the Jewish Sanhedrim with the High Priest and brought Paul down from the castle, under the protection of a sufficient force to guard against any attempt upon his life. The Apostle now stood in the presence of that council of which he himself had been a member,—that council by which Stephen had been condemned. The memory of that scene and of his own efforts to secure the condemnation of the servant of Christ, came vividly before

the apostle was terribly fulfilled when the iniquitous and hypocritical high priest was murdered by assassins in the Jewish war. But the bystanders regarded the words of Paul as profane, and exclaimed with horror, "Revilest thou God's high priest?" Paul answered, with his usual courtesy, "I wist not brethren that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."

Paul was convinced that he could not hope for a fair trial and just decision at this tribunal. And his natural penetration and shrewdness enabled him to take advantage of the circumstances. The Sanhedrim council was made up of

The Apostle's bearing was calm and firm. The peace of Christ, ruling in his heart, was expressed upon his countenance. But his look of conscious innocence offended his accusers, and when he fearlessly addressed them, "Men and brethren I have lived in all good conscience before God until this day," their hatred was kindled afresh, and the high priest ordered him to be smitten upon his mouth. At this inhuman command Paul exclaimed, "God shall smite thee thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" These words were not an outburst of passion. Under the influence of the Holy Spirit, Paul uttered a prophetic denunciation similar to that which Christ had uttered in rebuking the hypocrisy of the Jews. The judgment pronounced by the

Pharisees and Sadducees, who had long been at variance upon the doctrine of the resurrection. Knowing this the apostle cried out in clear decided tones, "Brethren I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."

These words appealing to the sympathies of those who agreed with him in regard to the resurrection, brought a change in the council. The two parties began to dispute among themselves, and thus the strength of their opposition against Paul was broken; for however well united they were in warring against the Gospel they were divided by an insurmountable barrier in other matters of religious faith. The Pharisees flattered themselves that they had found in Paul a champion against their powerful rivals; and their hatred against the Sadducees was even greater than their hatred against Christ and his apostles. With great vehemence they now began to vindicate Paul, using nearly the same language that Gamaliel had used many years before.—"We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God."

The sentence was hardly completed before the judgment hall became a scene of wildest confusion. The Sadducees were eagerly trying to get possession of the Apostle, that they might put him to death, and the Pharisees were as eagerly trying to protect him. Again it seemed that he would be torn in pieces by the angry combatants. Lysias, being informed of what was taking place, immediately gave orders to his soldiers to bring the prisoner without delay back to the fortress.

Thus closed the scene of this eventful day. Evening found Paul still in the Roman barracks, the rude soldiery his sole companions, their brutal jest and revolting blasphemy the only sounds that fell upon his ear. He was not now nerved up by the presence of his enemies, nor was he supported by the sympathy of his friends. The future seemed enveloped in darkness. He feared that his course might not have been pleasing to God. But as on trying occasions several times before, Paul was now comforted and encouraged by a vision in the night season. The Lord stood by him and said, "Be of good cheer Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome."

MRS. E. G. WHITE.

Dorsels.

"AND they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue." Mark vii., 32-33.

"And He took him aside from the multitude": Just see His kind consideration. He will not needlessly parade

our imperfection. He will correct us aside from the multitude—privately. Like the respectful physician, regardful to our woes and wounds, He will not expose us to the crowd's rude gaze. His clinics are strictly confidential and private. Those scornful laughers must all be put out. Only the sympathising father and mother may stay with nurses Peter, James and John. Mark v., 35-40.

"And He put His fingers into his ears": Let Christ's index finger in your ear suggest that He would have you *do* what you *hear*. He that hath ears to hear let him hear that not the hearers only but the doers shall be justified and blessed." Rom. ii., 13; Jas. ii., 22-25; Matt. vii., 20-21.

"And He spit and touched his tongue": Repeat after Him. Thou shalt not lie. Thou shalt not contradict thy Maker. What He says, you say. When He says A, don't say Z; when He says Yes, don't say No; when He says Seventh, don't you say First. Let your tongue transcribe what His dictates. Your voice an echo of His. An oracle—that is to say, *little mouth* for God. Mouth for mouth. Mouth from mouth. Mouth to mouth.

Do you grasp the meaning that Jesus' Name is "The Word of God"? Jno. i., 1-14; Rev. xix., 13.

Hence He was the Truth. He rehearsed what He heard. Jno. vi., 38; Chap. vii., 16-17; Chap. viii., 26-29; Chap. xii., 49-50; Chap. xiv., 31.

As He was to the Father so must we be to Him. Jno. xvii., 18-23.

The Father spoke. The Son repeated the Father. The Holy Ghost repeated the Son. Jno. xvi., 13-15; 1 Jno. v., 7.

Open your mouth wide, but let Him fill it. Ps. lxxxii., 10. Find His Words and eat them. Jer. xv., 16. Let the word of Christ dwell richly in you in all wisdom. Col. iii., 16.

With your ear finger—opened, and your tongue spittle—touched, add not nor diminish ought, lest thou be found a liar. Deut. iv., 2; Prov. xxx., 6. But word for word, repeat after Him.

In the Triple Alliance bound
I've Father, Son, and Spirit found—
These Three. And lo, a fourth I see
Whose form is man, and all agree.

Outside this square all men are liars. Outside this confederacy, pope or potentate, people, parson, priest or prince—all hands of you were rebels.

PHILIP GIDDINGS.

A Sermon of Few Words.

THE train stopped at———where we once had an organized church. Returning from a visit at a place where the church was almost depleted by removals, I was glad to see Brother———among those who boarded the train. I knew he was almost, if not the only light left in the place, and I was anxious to know of his courage in the work. He soon told the story in a short sermon, as I in-

quired after some with whom we used to meet in worship. As in the former place some had moved away. Some were unsteady in their Christian walk. Other some walked no more with us. And now comes the sermon.

Musing a moment, he laid his hand on my knee, and exclaimed: "I tell you, Brother Phelps, when a man gives up family worship, he is gone! It don't seem to me I could live if it were not for family worship."

What volumes could be written of those who have given up family prayer! Of course, this brother could not live if he should give up family worship. There is nothing but death in such a course. As these words have come to my mind from time to time, I have desired to repeat them to others, for it is a living, but sad truth that "when a man gives up family worship, he is gone!"

H F PHELPS.

What Was Abolished by the Death of Christ.

The death of the Son of God on the cross did not abolish the law of God, but gave the strongest possible testimony to the fact that the law of God could not possibly be abolished or changed.

It put an end, not to the law which condemns sin, but (through faith) to the sin which the law condemns.

It did not change God's standard of righteousness, but changed man's standard so as to bring it into harmony with the divine standard.

It did not reconcile God to human sinfulness, but reconciled sinful man to God, by slaying the enmity which sin had put between them.

It abolished, not the law, but death which man had incurred as the penalty of the law's transgression.

It abolished, not God's rule of right, but the law of sacrificial offerings by which men had shown their faith in the coming true Sacrifice for sin.

It did not obviate the necessity of keeping the law, but provided a way whereby the law might be kept.

It did not abolish that which condemned the carnal heart, but abolished the thing that was condemned, putting in its place a new heart which God approves.

It did not abolish the law, but abolished the curse of the law, "Christ being made a curse for us."

It did not destroy the law which the devil had so long and persistently warred against, but made sure the destruction of the devil, who has opposed that law.

It provided, not that the law should be abolished, but that the righteousness of the law should be fulfilled in those who walk by faith.

Without the law, there could be no foundation for the Gospel.

L. A. SMITH.

The Bible Class.

Church History.

"THE RESTORER OF PATHS TO DWELL IN."

ARISE, shine; for thy light is come and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee and His glory shall be seen upon thee. Isa. lx, 1, 2. In the midst of the moral darkness resulting from the substitution of heathen mysteries for the precepts and institutions of Christ, the promise is given to the church, that thy light shall rise in obscurity and thy darkness shall be as the noonday. Isa. lviii, 10.

All successful reformations, either of individuals or nations, must be founded on an intelligent knowledge of and conformity to the will of God as revealed in the Holy Scriptures. The moral law written on tables of stone by the finger of God was the instrument used to enlighten Israel concerning the danger of observing the heathen customs, and serving the idols of the Egyptians. When the true meaning of the law was hidden by the added forms and interpretations of the Pharisees, Christ came and magnified that law as the test of all true religion.

Written language is of Divine origin, and it was revealed for the express purpose of communicating the will of God to man. "The scriptures contain the most ancient writing in the world, the decalogue or ten commandments, a part of the book of Exodus being probably the first regular production of alphabetical characters ever seen by man," Dr. Adam Clark, *Clavis Biblica* p. 16. The Bible is not only supposed to be the first written document, but it is the first printed one. "The first book ever printed on movable metal type was Bible in A.D. 1455," *Anderson's Annals* p. 31.

The translation of the Bible into the English language in the 14th Century by John Wycliffe "the Morning Star of the Reformation," prepared the way for a mighty movement for the regeneration of the church, that had largely lost sight of the Divine oracles. The importance of Bible truth stimulated the efforts of science and the art of printing was perfected to aid in placing the sacred Word into the homes of the people. The marvelous success that has attended the circulation of the Bible in all the leading languages and dialects of the world proves that God approved of this means of extending the knowledge of His will among the nations.

The servants of God in every age have upheld the truth of God and protested against the corruption of the true faith. When Baal worship threatened to supersede the worship of Jehovah, Elijah said "how long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him. 1 Kings xviii, 21. "Why do ye transgress the commandments of God by your traditions?" was Christ's reply to those seeking to exalt the opinions of men above the Word of God; and because of this He declared that their worship was vain, since they taught for doctrine the commandments of men. Matt. xv., 3, 9. The Apostle Peter was a Protestant in principle for he warned men

against the results of accepting the false teachers that should come among them bringing in damnable heresies, even denying the Lord that brought them and cause the way of truth to be evil spoken of." 2 Peter, ii., 1, 2. The Word of God is the sure test, the infallible guide in all matters of religion. "To the law and to the testimony, if they speak not according to this Word there is no light in them." Isa. viii., 20.

THE REFORMATION.

The emancipation of the Christian Church from the shackles of civil and ecclesiastical bondage of the Dark Ages was brought about by exalting the word of God. "The protest of the Princes of Germany in 1529 opposed two abuses of men in matters of faith. The first is the intrusion of the civil magistrate, and the second, the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of the conscience above the magistrate; and the authority of the Word of God above the visible church. In the first place it rejects the civil power in divine things and says with the Prophets and Apostles, "We must obey God rather than men." In the place of the crown of Charles the Fifth it uplifts the crown of Jesus Christ. But it goes further: it lays down the principle that all human teaching should be subordinate to the oracles of God." D'Aubine Hist, Reformation Book xiii. chap. 6. Such results could not be accomplished without meeting many difficulties. Ignorance has always been good soil for the development of error. Modern Pharisees have often used the same methods as their predecessors in trying to stop the march of truth.

A noble Protest. The Council of Toulouse in 1229 first Canon reads as follows: "We forbid the laity to possess any of the books of the Old or New Testament, except the Psalter or Breviary for the divine offices, or the "Hours of the Blessed Virgin" which some out of devotion wish to have; but having any of these books translated into the vulgar tongue we strictly forbid." *Anderson's Annals*, p. 17. In 1884 the decree against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue were renewed and confirmed. However the "key of knowledge" could not longer be hid from the people, because we have come to "the time of the end when many shall run to and fro and knowledge shall be increased." Dan. xii., 4.

Unfortunately for the rapid progress of the Reformation, the leaders did not fully understand and appreciate the significance of the principles contained in their protest. The ever present tendency to exalt men often prevailed and thus the noble work of purging the church of human ideas and customs was retarded. These men failed to understand that the expansive life in the Word could never be written in anything else in this world save in living, expanding hearts, and that to endeavour to (confine it to human creeds and rituals was to crush out its life. Failing to understand this important principle they did that very thing to the plant which they had planted. They endeavoured to crystalize the faith of living, growing men into dead creeds and meaningless ceremonials. Then they wanted the Government to become the foster Mother for their creed bound Church.

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Union of Church and State. Thus the evils of a union of church and state were perpetuated with its sad history of intolerance and persecution. When advanced light came these churches were so wedded to their established forms and ceremonies, that they were unwilling to accept the light. To successfully extend the truth, God had to pass by those organizations that trusted in their own ways and call out others to carry the torch of truth to the world. When these dissenting societies became wealthy and powerful, they too often imitated the wrong example of their predecessors, and either formulated creeds or rejected portions of the written Word, and thus they were shorn of their power in the great conflict with error. Warring sects and general Sectarianism. confusion respecting the essential truths of salvation came as a logical consequence of their failure to follow the opening providence of God.

THE ADVENT MESSAGE.

To encourage men to carry the unpopular truths to the world, God manifested His power through signs and wonders in heaven and earth revealing the importance of quickly carrying the gospel to all parts of the world. The great earthquake in 1755 which marks the opening of the "sixth seal," was also the first of a series of signs announcing the nearness of Christ's second advent. Rev. vi., 12-17. The darkening of the sun and moon in 1780, the "deadly wound" given to the "beast" in 1798, the signs in the starry heavens in 1833, together with the fall of the Ottoman empire, the 11th day of August, 1840, are evidences of the accuracy of the Prophetic Word and that the time is near for Christ to come in power and glory to redeem His people.

Strengthened by these assurances by Divine guidance, the message, "Fear God and give glory to Him for the hour of His judgment is come, and worship Him that made heaven and earth, the sea and the fountains of waters" began to sound among the nations. Rev. xiv., 6, 7. Like the work of John the Baptist, this message was designed to purge the church from all false worship, unify and extend her work, and thus clothe her with suitable apparel to meet the Bridegroom. By misinterpreting the event which was to take place at the close of 2,300 days of Daniel's prophecy, which ended in 1844, and through unwillingness to give up long cherished errors, the advent message was hindered.

This period was a favourable time for the healing of the "deadly wound" of the "beast," and the development of the last phase of apostasy, with which Satan attempts to deceive the remnant church. Already we see a wide spread movement intended to lead away from the simplicity of the Apostolic Church and the revival of many of the rites and pagan mysteries that corrupted the church in former times. The final result is thus predicted. "And all the world wondered after the beast, and they worshipped the beast saying who is like unto the beast? Who is able to make war against him? And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Rev. xiii., 3, 4, 16, 17.

The feeble resistance made against the encroachment of ritualism and infidelity in the church to-day shows clearly that the time has come for this last final warning to be given to

(Continued on page 6.)



GEO. F. ENOCH Editor.

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Editorial Contributors.

W. G. KNEELAND. J. A. STRICKLAND.

November 1, 1904.

Is It Nothing to You?

IN this year's exhibit at the Royal Academy in London is one canvas which has created a sensation in Art circles. It is said to be a most "powerful and terribly realistic presentation of Christ, set among modern people; and representing the attitude of the various individuals to the actual, applied Christ to-day."

From the *Christian Commonwealth*, quoted in the *Literary Digest*, we glean the following brief description:—"Those who have seen the picture will realize the impossibility of giving even a faint idea of its power and awful significance. In the centre of the canvas is the Christ, standing on a pedestal, bound with ropes, while on either side passes the heedless crowd. A prominent figure is a richly vested priest, proudly conscious of the perfection of the ritual with which he is starving his higher life. Over the shoulder of the priest looks a stern-faced divine of a different type. Bible in hand, he turns to look at the divine figure, but the onlooker is conscious that this stern preacher of the letter has missed its spirit. . . The startled look on the face of the hospital nurse in the foreground is very realistic: so is the absorption of the man of science, so intent on the contents of his test tube that he has not a glance for the Christ at his side. . . In the background is an angel with bowed head, holding the cup which the world He loved to the death is still compelling the Christ to drink, while a cloud of angel faces look down with wonder upon the scene."

We are led by this pictured realization of modern conditions to the words of the prophet Isaiah in which he describes the attitude of the multitudes of the world toward Christ in these powerful words: "He is despised and rejected of men; a man of sorrow and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." How truly these words represent present day conditions as illustrated by the Academy Artist needs not comment. As the *Christian Herald*, New York, remarks; "This painted sermon is applicable to conditions in any part of the world to-day."

Shall we join the throng? Or, are we there, among those who crucify the Lord of glory afresh? The world as a whole, professedly Christian, non-professors, ministry or laymen, are by their daily life, by their utter disregard of the Spirit of Jesus, by their lack of love for the principles laid down by the Master, passing Him by on the other side; with faces turned away, or with the hasty glance which turns to the world's alluring pleasures, the vast majority leave their Redeemer, unloved, unsuccored; Christian, is it nothing to you?

Search your heart. Is the world more to you than service with the Master? Is the fleeting pleasure of to-day, the riches that perish, more than God's glory, more than the treasures laid up above? If so, think soberly; ponder well the condition and its ultimate result, and now in the accepted time seek the Christ life and the Kingdom of God.

The Church.

ORDINATION to any order in the Christian Church does not take the place of diligent efforts to utilize every opportunity for mental and moral improvement. It is not a magic charm that instantly imports mysterious powers to the individual; but rather it is an approval of attainments already gained by faithful labor, and an invocation for continual blessings through loving service in the Master's vineyard. The appointment of an individual to the highest office in the church does not confer upon him the right to tyrannize over those committed to their care. Ordination to the gospel ministry means the individual acceptance of the solemn call from God to live a life of self-denial and untiring devotion to the welfare of perishing humanity.

The qualifications for a successful Patriarch or Apostle, Priest, or Bishop are not inherited from royal ancestry nor transmitted through gorgeous ceremonials to haughty men destitute of the Spirit of Christ. Christians are born from above, hypocrites from beneath. The Rabbis vainly imagined that because they could reckon their lineal descent from the patriarch Abraham, and had been regularly by the church to their office that their position as interpreters of God's will to man was secure. Christ told them plainly that if they were of the seed of Abraham, they would have a spiritual connection with him which would be manifested by possessing the same spirit and doing the same works as did Abraham. Otherwise they would never be reckoned as children of Abraham. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii., 29.

APOSTOLIC SUCCESSION.

An understanding of this principle of reckoning the genealogy of church officers will solve a question that has long agitated the Christian world,—the question of *Apostolic Succession*. "Descent from Abraham was proved, not by name and lineage, but by likeness of character. So apostolic succession rests not upon transmission of ecclesiastical authority, but upon spiritual relationship. *A life actuated by the Apostle's spirit, the belief and teachings of the truth they taught, this is the true evidence of apostolic succession.* This is what constitutes men the successors of the first teachers of the Gospel. *Desire of Ages*, p. 467.

That only such men were considered worthy to be reckoned among the Apostles is shown by the character of the men chosen by the church for that holy office. Mathias was a faithful companion and partaker of the trials and persecutions of the disciple from the baptism of Jesus till his ascension. Acts i. 21-26. Paul and Barnabas, the next to be ordained as Apostles, "were men that had hazarded their lives for the name of our Lord Jesus Christ." Acts xv. 26. These men were ordained at

Antioch by the church and not by the laying on of the hands of the first Apostle, yet they are as truly *Apostles* as any ordained by Christ during his ministry. To the question of his authority in the church, Paul writes the "seal of mine apostleship are ye in the Lord." 1 Cor. ix., 2.

Paul's wonderful success in the Lord's work came not from the simple fact that the hand of man had been laid upon him in the ordination service, but because of his entire consecration to the divine call. He was called of God to be the "messenger," or Apostle to the Gentiles, yet he was not authorized to work independently of the Christian Church. God moved upon his servants in the church to recognize the ability of Paul and Barnabas, and to encourage them to give their lives for the conversion of the Gentiles by ordaining them to the ministry of the Word. Thus the Spirit leads both the individual and the church to an understanding of *who* are to be set apart for these responsible positions.

The true successors of the Apostles will ever be found "earnestly contending for the faith once delivered to the saints" rather than seeking for the emoluments of their respective offices. "Fight the good fight of faith" and be instant in season and out of season" in preaching the Word of truth at the time when many "having itching ears" "shall turn away their ears from the truth and be turned unto fables." Study to show thyself appointed unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. iv., 4; ii., 15. In view of the great privilege and blessing conferred upon the church, how important that each of us join the "assembly of the upright" on earth that are being trained by the Holy Spirit for admittance to the general assembly and church of the first born which are written in heaven." Heb. xii., 23.

W. G. K.

(Continued from page 5.)

A Solemn Warning. the world. "If any man worship the beast or his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture of mercy into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." Rev. xiv., 9, 10.

This third and last message completes the Reformation so nobly begun in the 16th century. It calls out of Babylon the "remnant" church "which keep the commandments of God and have the testimony of Jesus." Rev. xii., 17. This last church will be purified from all the traditions of men, and will know no creed but the word of God, because of her purity of faith and loyalty to God's law and **The Church Triumphant.** The Spirit will be bestowed on her, reviving the experiences of the Apostolic church, so that the *remnant* church will "come behind in no gift, waiting for the coming of Christ." 1 Cor. i., 7.

Will you dear reader, be found in that church when the roll is called up yonder? "Stand ye in the ways and see, and ask for the old paths," where is the good way and walk therein and ye shall find rest unto your souls. Jer. vi., 16.

W. G. KNEELAND.

Health and Temperance.

Food ; its Mental and Moral Value.*

By Mrs. Mina Mann.

THE subject of food is intimately connected with temperance work. One cannot study the latter very long without having his attention called to the former. And when we appreciate that our physical man is composed of what we eat, the subject assumes an importance not generally accorded it. "As he thinketh in his heart, so is he," may be changed to, "As he eateth, so is he," and be equally true. That we live to eat seems to be a too generally accepted *idea*, instead of the *fact* "that we eat to live." "Does it taste good?" and, "Do you like it?" are questions asked much oftener than, "Is it the food I need to build up my body and keep it in health."

An enormous error crept into the church during the middle ages, along with others, that the body was of little importance, and the more it was abused, the greater freedom the spirit will enjoy. Men thought it necessary to spiritual prosperity to mortify the flesh by starvation, chastisements, and eating unclean food. Judging by actions, I do not think the people of the world, as a rule, have wholly outgrown the idea. Only the order is reversed. Instead of starvation, we try stuffing.

THE ORIGINAL BILL OF FARE.

The Bible is not silent on this great subject of food. Very early in the history of the human race we find a bill of fare given by the all-wise Father, God Himself. To the first man and woman He said, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat." But then, as now, man thought he could improve upon the Lord's plan, and so partook of that which God had commanded him *not* to eat ; and all the sin, misery, disease, and death that have been in the world for six thousand years have come as a result of man's departure from God's commandments.

Coming on down to the history of the flood, we find that God gave Noah and his family further license in food selection. The food had destroyed all vegetation. No food was growing, but Noah had taken into the ark seven of each of the clean animals, and, God gave him permission to eat of their flesh ; but with the permission He also gave this warning ; "Surely your blood of your lives will I require ; at the hand of every beast will I require it." And all down the ages, even to the present time, and in a greater degree now than ever before, because of the diseased condition of the animal kingdom, does mankind kill and eat the creatures of God at his own peril. We can scarcely take up a medical journal, or even newspaper, without seeing something in it about the prevalence of tuberculosis among cattle. Is it any wonder that one death in every seven in the United States is due to tuberculosis in some form, when the milk, butter, cheese, and flesh from animals suffering with tuberculosis are daily consumed in large quantities ?

*A paper read at the ninth annual convention of the Kern County, California, W.C.T.U.

HEAVENLY FOOD.

Coming down to the time of the journeyings of the children of Israel, after they left Egypt, we find God's people again wholly dependent upon Him for their daily food, as no effort on their part could procure it. I think all will agree that at this time God will give them the best food to preserve health and strength in their long, tiresome journey. They had their flocks and herds with them. Why did not God say, "Slay and eat"?—Evidently He did not think such food best suited to their needs. He rained bread from heaven, the "angels' food," and gave them. But the record says they longed for the leeks and onions, and especially for the flesh-pots of Egypt. God often gives man permission to follow his own way, when his heart is set in it, even when it is not for his best good. So in this instance He gave them their souls' desire, and caused an abundance of quails to come into the camp. The people feasted, but thousands died while the flesh was yet between their teeth.

God has said, "I have set before thee this day life and good, death an evil." The Israelites choose the latter. Now the choice is ours. We can partake of that which will make our bodies and minds stronger, or we can pander to a depraved appetite, regardless of our physical needs. But of this one thing we may be sure. "Whatsoever a man soweth, that shall he also reap."

A NOBLE EXAMPLE.

Take the case of Daniel. Nebuchadnezzar designed that Daniel and his companions should be learned in all the lore of the Chaldeans, and to give them a fair chance, he even commanded that they should be given food and wine from his own table, thinking that was the best to be obtained in the kingdom. "But Daniel proposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel knew that *some* things which people put into their stomachs are defiling. "Know ye not that your body is the temple of the Holy Ghost?" "Whoso defileth the temple of God, him will God destroy." Daniel and his three companions chose pulse to eat and water to drink. Pulse is a leguminous or vegetable food. Some authorities say that it includes grain foods. We know how well the young men stood the test of the ten days' trial, and at the end of three years' hard study, when they received their final examination before the king, they were found ten times better in wisdom and knowledge than all the wise men of Babylon.

A CAUSE OF UNBRIDLED SENSUALITY.

We know that immorality, sensuality, lust, are increasing to an alarming extent. We know that the animal passions are swaying men everywhere, and our newspapers are filled with accounts of outbreaks of this character. Man, made in the image of God, is transformed into a beast. A beast? No, into worst than a beast, into a very demon, and he will even commit murder to gratify his lust.

God can not make or keep a man or woman pure who persists in keeping his or her blood at fever heat with condiments and stimulants. Condiments—and by this I mean pepper, mustard, spices, all irritating substances—have no food value. They are simply irritants.

A WARNING FROM THE MASTER.

In speaking of His return to earth a second time, to gather His people home, Jesus says, "As it was in the days of Noe, so shall it be also in the days of the Son of Man." And then He relates how in those days they were given up to eating, drinking, etc. That world was sunken in iniquity. Christ says these times are like those. Again, in speaking of this very time and to this generation, He says, "Let not your hearts be overcharged with surfeiting and drunkenness." I find this definition of surfeiting: "An overloading of the stomach with food and drink. A gluttonous meal that deranges the stomach." Dr. Abernethy, the noted British physician, said, "One-fourth of what we eat keeps us ; the other three-fourths we keep at the peril of our lives."

EATING FOR GOD'S GLORY.

While my subject is the mental and moral value of food rather than the physical, I find them so intimately connected as to be inseparable. "Mental and moral power is dependent upon physical health." One's mind can not be pure, holy, given to spiritual themes, while the brain is bathed in impure blood and the whole system is full of physical uncleanness. We are working for the cause of temperance, and yet many a mother is making a drunkard of her son, and many a wife of her husband, by placing before them food that simply creates an appetite for spirituous liquors. It is a historical fact that a leg of boiled mutton caused the loss of the battle of Leipsic. Napoleon insisted on dining on it, against his physician's orders ; consequently his stomach was deranged, his brain refused to act clearly, and the battle was lost. I wonder how many battles we have lost in our war with Satan because of a meal eaten to please self instead of to God's glory. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." What a change would be wrought in our manner of eating did we follow this rule ! And is it not as obligatory as any other rule of the Christian's life ?

THE BREADTH OF TRUE TEMPERANCE.

When we first commenced this temperance work, we thought that to fight against liquor, and, incidentally, tobacco, was all that we had to do. I am glad we are awakening to see that real temperance concerns everything connected with life. Paul says, "Be temperate in *all* things."

In closing, let me quote from one who has given this subject much thought and study :

"God sets His seal to His own principles of right and truth. Life in its simplicity and purity has a greater power to build up than when burdened with a weight of useless or poisonous additions. When the glory of God is had in view in the eating and drinking, and faith in God and the principles of His kingdom controls the demands of a perverted appetite, then the way is opened for the beauty of the Lord to appear upon us, as He works out in form and feature His original idea of a man,— "the image of the invisible God." The true gospel of the kingdom is the power of God to give man victory over appetite, to give him self-control, and thus to make him a king indeed, even though he be for a time in the territory of the king of Babylon."

—*—

Close in the wake of Bishop Potter's recent opening of a saloon in New York City, with religious exercises comes the news that in England, smoking socials are being held at Whitefield's Mission. Really it seems that the ministers of to-day are widely departing from the gospel purity, not only in word but in deed. True christianity never has brooked and never can the twin evils liquor and tobacco, in its midst. Only the devil is pleased by these embracings of his pet instruments.

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.

Billy's Luck.

A STORY FOR BOYS.—By SYDNEY DYER.



I DON'T have any luck at all, said Billy sorrowfully to himself as he slowly walked toward his wretched home as night was closing in. "Only two errands to run to-day—one for ten cents and one for five cents."

"Got a horseshoe over your door?" asked one of his friends, a bootblack, to whom he had spoken.

"No. What good will that do?"

"Lots of good. Don't you know that there's luck in a horseshoe? Thought everybody knew that. Ever since I've had one over my door I've had all the work I could do. I just set out that time to try if there was anything in it, and I've had luck all the time."

"I know where there's a horseshoe," said Billy. "Found one in the street one day and chucked it under a board sidewalk."

"Get it out, then," said Jake. "I'll come round and help you get it top of the board over your door."

Jake was as good as his word and better, for he came bringing another horseshoe.

"Two are better than one," he declared.

"Miss Parsons says there is no such thing as luck," said Billy's sister, Hetty, as she heard what was going on.

"Well, we'll see," said Jake. "We'll watch now if Billy doesn't get up on his luck."

Billy brought out a wooden chair, on which he, with Jake's help, piled two or three boxes. On these Jake climbed up to reach the small ledge which projected over the door of the tenement house in which Billy's mother had two rooms on the ground floor.

"There!" said Jake as he set the two horseshoes carefully on end. "They're fixed all right."

"I can't see them," said Billy.

"Of course you can't. This shelf is in the way, unless you climb up there."

Billy did, and satisfied himself that they were so well placed as to make sure of good luck.

During the next few days he did his very best in the way of looking out for errands. Sometimes he thought he was doing better, but on the whole he began to feel that the horseshoes were not justifying the hopes based on them.

"Say," said Sam, a boy who lived in the room above Billy's, "let's us two go into partnership."

"What at?" said Billy.

"Selling papers."

"It's pretty hard work," objected Billy, who, to tell the truth, owed much of his ill-fortune to his laziness.

"You've got to work if you expect to get along," said the wise Sam. "Come on. We'll put in together and begin."

"O, I can't!" "I've got to give all I get to mother every day."

Sam stood for a few minutes in thought.

"Say," he said, "I've got fifteen cents to begin on. That'll get six papers, and I'll divide with you, and when we get them sold, you can pay me back. Let's try our luck."

The partnership began and proved as successful as could have been hoped. Fired by the conviction that good luck must attend him, Billy worked as he had never worked before. Sometimes in going home for the evening he would strain his eyes when at the proper distance to get a view above the ledge at the horseshoes, which were so well proving their claim to be the bestowers of good-fortune. But it would be too dark for him to get a fair view of them; and in the morning he was always too much in a hurry as he started to work to remember to look back at them as he intended.

As the summer went on, some scarlet runners courageously made their way up the sides of the door. Some one had given a few seeds to Billy. He had rejoiced as the shoots first showed their dainty heads, and had so carefully watered them as they grew that in spite of the heat and dust they kept on until they met on the ledge above.

"Covering the horseshoes all up," said Billy, one day observing it with pleasure as he came near home. "But that won't spoil the luck at all."

The luck kept on. It was so delightful to Billy to bring his daily earnings to his mother, such happiness to see the glow of surprise and pleasure in her eyes, and to find comforts multiplying in the poor home, that Billy never thought of relaxing his efforts or going back to the old lounging days of looking for errands.

"Yes'm, it's a fine vine."

Billy had come home late one afternoon to find Miss Parsons, one of the teachers in the mission school near, making a visit to Hetty. She was a great friend of Hetty's, and Billy had often met her. He was pleased at her admiration of the scarlet blossoms.

"Billy planted them," said Hetty, who had a great admiration for her brother and his doings. "And it was Billy that bought that nice chair you're sitting in, ma'am, bought it for mother."

"That's nice," said Miss Parsons, warmly. "Billy must be doing well these days."

"Yes'm," said Hetty, with a beaming smile at Billy.

"It's all along of them horseshoes up there," said Billy, pointing above his head.

Hetty winked and shook her head at him in token that such things were not to be said before Miss Parsons, but Billy wilfully kept on.

"There's two of them up there. Jake Pratt says a horseshoe over your door always brings good luck. He and I put them up, and I've had the best kind of luck ever since. Hetty will tell you so," with a defiant smile divided between Hetty and Miss Parsons.

Miss Parsons returned the smile in full measure.

"I'm glad you have been so prospered, Billy," with a nod of sober confidence. "But are you sure the horseshoes had anything to do with it?"

"Sure as shooting," said Billy positively.

"I like," said Miss Parsons, "to look a little higher than the top of your door, Billy, to see where your blessings come from. There is a great white throne—not far from us, but kept from our sight just now. The Lord of heaven and earth is there, looking down in tenderest love and compassion on his children. All their blessings come from him. Even when he sends trouble and sorrow we know it must be in some way best, because he knows better than we can ever know what is best for us. He cares for us and will some day bring us to his own home. His loving compassion is over the very smallest and weakest of us. You believe all this, don't you, Billy?"

"Yes'm I do."

"Then I don't quite like you to seem to be putting a horseshoe in his place—to be thinking the good comes from it."

"Ph-e-e-ew!" Billy gave a long whistle. "I never, never thought of that before."

Miss Parsons was not in the habit of giving long lessons, so she went away, leaving Billy in deep thought.

"I believe it was the horseshoes," said a forlorn-looking little fellow who had drawn near. "I haven't got any horseshoes, and I haven't ever had any luck."

"Say, Tippy, I'll give them to you if you think they'll do you any good," said Billy. "No, you needn't bring out a chair, Hetty. I can get them from Sam's window."

He ran through a passage and up the stairs which led to Sam's room.

"I want to get the horseshoes," he explained to Sam as he entered the room.

"What horseshoes?"

"Those over our door."

"Were those yours?" Sam opened his eyes wide. "I didn't know they were. I took them ever so long ago. Put them with some old iron I had and sold them. Got that way the fifteen cents you and I went into business with."

Billy gave another whistle.

"Sam," he said solemnly after a pause, not able quite to give up his superstitious fancy all at once, "do you think our good luck could have been—just a little, you know—'cause of them horseshoes going into the money?"

"Well," said Sam, "not knowing much about horseshoes for luck, I can't say. But I think our good luck came of our setting, in an'd working so hard. That's the only kind of luck that ever came to me."—*Advance.*



Worth While.

It is easy enough to be pleasant
 When life flows by like a song ;
 But the man worth while is the one who will
 smile
 When everything goes dead wrong ;
 For the test of the heart is trouble,
 And it always comes with years ;
 And the smile that is worth the praises of
 earth
 Is the smile that shines through tears.

It is easy enough to be prudent
 When nothing tempts you to stray,
 When without or within no voices of sin
 Are luring your soul away.
 But 'tis only a negative virtue
 Until it is tried by fire ;
 And the life that is worth the honor of earth,
 Is the one that resists the desire.

—Ella Wheeler Wilcox.



Garry, The Collie.

[A writer in *Chatterbox*, whose name is not given, says that the following is a true story.]

WHEN I had been about twenty years in the postal service, began the old man in his quavering voice, a farmer one day made me a present of a collie pup of a pure breed. I named him Garry. As he grew up, I taught him almost everything a dog could learn. He got so that he could understand what was said as well as any human being.

When he was old enough, I took him with me on my journeys, and very soon he got so used to it that he really seemed to think it was as much his duty as mine, and when I let him carry the sachel, there was no prouder dog in all England.

I had to be up very early in the morning, get my letters as soon as they were sorted, and be at my destination by 9.30, where I delivered them to the postmaster in the village, who kept a grocer's shop and post-office combined.

It was pleasant enough in the summer months, but during the winter it was a cold, dreary walk—dangerous, too, in the dark mornings to any one not used to the path, as one part of it ran along the edge of a deserted stone quarry, over which the unwary traveler might easily step if he missed the beaten track.

But as Garry and I knew every foot of the way, I never felt the least misgivings, no matter how dark the morning, except when there had been a heavy fall of snow, and then I trusted to the dog, who would walk on ahead. By following his footsteps I found that I never lost the path.

One dark December morning, the snow lying thick upon the ground, and a

cold north wind blowing, I started on my usual journey in company with my faithful friend.

Tho' muffled up in great coat and comforter, the wind seemed to pierce through all my clothing, and the hair about my face was soon stiff with ice.

"We shall have a rough time of it, old fellow," I said to Garry, whose only answer was a short bark and a roll in the snow. Then, shaking his coat, he settled down to his business as a guide, going a few steps in advance of me.

The exertion of tramping through the snow soon set the blood tingling through my veins, and on I went, feeling as warm and comfortable as circumstances would allow.

After an hour's hard walking we came to the old quarry, Garry as usual taking the lead.

The snow was almost knee-deep here, making it hard work for me, and harder for poor Garry.

But we plodded on, and at last came to the stump of an old tree, by which I knew that we were past the dangerous part of our journey.

The snow was not nearly so deep as we got farther on, which made it much better walking; but before we had done another mile, large flakes began to fall thick and fast.

Knowing the danger of being caught in a snow-storm in that neighborhood, I increased my pace, and pushed on with all possible speed.

In descending a steep incline I lost my footing, and fell heavily, with my right leg twisted under me.

Garry was by my side in an instant, and I tried to rise, but there was something the matter with my leg, and I fell back sick and faint with pain. I tried again and again, but every time I made the attempt I suffered dreadful torture. Plainly the limb was broken. What was I to do?

I was lying there perfectly helpless, and a snow-storm was coming on.

There was little chance of anybody passing that way unless I was missed and a search made. But I might die before then.

The postmaster at the village to which I was bound would think the road was blocked, and that I had not attempted the journey, if I did not turn up at the usual time; and on the other hand, my wife would think I had got safely to my destination, and was waiting there until I could make the return journey in safety. What should I do?

Looking helplessly round for something that might suggest a means of deliverance, my eyes met those of my faithful dog, who sat in the snow, looking into my face and whining piteously.

Suddenly it occurred to me that if I could send the dog on to the village he might bring help. But he had never yet gone

alone, and I was afraid that he would not leave me.

So it appeared; for, in spite of coaxing and threats, he steadily refused to budge from my side.

As a last resource I took off my sachel, and, strapping it firmly on his back, said: "Garry, take that to the post-office. Go on, boy."

Wagging his tail and barking, as much as to say, "Now I understand," he darted off through the snow, leaving me alone, with a deadly faintness creeping over me and a fear at my heart that I should be found dead.

The snow fell thicker and faster, gradually burying me.

For a time I suffered dreadfully from my broken leg and the intense cold, but after a while a sensation of numbness came over me, and I felt a strong desire to go to sleep. I battled against this feeling with all my energies, knowing how dangerous such a sleep is—but at last I yielded, and knew no more.

* * * *

When I regained consciousness, I was in a warm bed; the postmaster's wife was holding some beef tea to my lips, while Garry sat by the bedside.

By the doctor's aid and the kind treatment I received, I was soon on the way to recovery, and then I heard the particulars of my rescue.

It seems that Garry, after leaving me, made the best of his way to the village, and presented himself in the postmaster's little shop about ten o'clock, seemingly almost exhausted, with the sachel entangled about his legs in such a manner as to cause wonder as to how he got through the snow at all.

As you may imagine, the appearance of the dog filled the mind of the postmaster with alarm. But that was not enough for Garry. As soon as he was relieved from the sachel, he rushed into the street, barking violently, as if he would say, "Follow me."

The postmaster at last understood it. The alarm was given, and a dozen stout fellows, provided with a hurdle and restoratives, set out upon the search, guided by the faithful dog.

They found me, sir, and you know the rest. But they might never have found me if it had not been for Garry.

There were six inches of snow over me when he led them to the spot, and began to scratch at the snow and whine piteously, as if to say, "He is here."

Garry and I had many a journey over the same road after that; and when he grew old and feeble, and no longer able to walk so far, he would stand at the cottage door and watch me off, and when I came back, was always first to give me a welcome.

He has been dead for many years now, and I haven't very long to live, but as long as I have my memory, Garry will never be forgotten.



The World-wide Message.

IT is with pleasure that we give on this page a summary of the statistical report for 1903 of the denomination that has been raised up to carry the great three-fold Message to every nation, kindred, tongue, and people. The figures are taken from the report of the statistical secretary of the denomination as published in the *Review* and *Herald* of August 18th, 1904.

From this report we learn that there are sixteen organized Union Conferences in the world, and these are subdivided into eighty-one Conferences and forty-six Mission Fields. Of these, fifty-one Conferences and three Missions are in the United States, five Conferences and two Missions in Canada, two Conferences and three Missions in Great Britain.

On the Continent of Europe we learn that there are six Conferences in Germany, also one each in Russia, Denmark, Norway, Sweden, and the French-Swiss Conference. In addition to these, in territory not included in the above Conferences, there are on the Continent thriving Missions in Austria, the Balkans, Holland, Belgium, France, Finland, Middle Russia, North Russia, Italy, Iceland, and Spain.

As we past Eastward we see that active successful work is being carried forward in Turkey, Syria, and Egypt.

As we turn to the great dark Continent, Africa, we learn that there are two organized Conferences in South Africa—the Cape Colony and the Natal-Transvaal Conferences, and the Basutoland, Gwelo, Matabele and Nyassaland Missions in successful operation. A beginning is also being made on the Gold Coast, West Africa, where a small company is holding up the light of Present Truth. As we pass to the far East we find a good beginning made and Missions established in India, Japan and China. Another interesting Union Conference is the Australasian, comprised of five Conferences in Australia, one in Tasmania, one in New Zealand, and established Missions in the Cook Islands, Fiji Islands, Friendly Islands, Norfolk Island, Samoa, Society Islands, Pitcairn Island, and Sumatra.

Coming back nearer home we learn of two Conferences in South America, the Brazil and River Plate and the West Coast Mission with headquarters in Chili. Passing North we have the Panama, Central America, and Mexico Missions with a staff of labourers in each.

In the West Indies there are the Porto Rico Mission, and Cuba just entered. Then we have two organized Conferences, *viz.*, The Jamaica Conference and the East Caribbean Conference.

The Jamaica Conference has a membership of 1,123 with 22 dedicated church buildings; The East Caribbean a membership of 742, and 13 church buildings.

The financial report is as encouraging as the report of progress, and shows a

the labourers, but rather more labourers in the field.

There is also as great a sacrifice on the part of all the labourers in the cause, each one labouring for a much smaller wage than those of equal ability in other Missionary organizations.

Thus the most casual observer can see that the whole message is laid in sacrifice and that with humble instrumentalities the Lord has built up a mighty work in the world.

The educational work presents an interesting phase. It shows that there is a total enrollment of 11,145 students in our denominational schools. This large number of over 11,000 young people who receive a preparation and a training for service in behalf of the message in various parts of the world, is, if consecrated, but a prophecy of the more rapid proclamation of the gospel message in all the world in the immediate future.

There is no kingly authority in the Seventh-Day Adventist Church. Every member of the church has a voice in the choosing of the officers of the church; the church chooses the officers of the State Conferences; delegates chosen by the State conferences choose the officers of the Union Conferences; and delegates chosen by the Union Conferences choose the officers of the General Conference.

By this arrangement every conference, every institution, every church and every individual either directly or through representatives has a voice in the election of the men who bear the responsibilities in the General Conference.

The denomination publishes 86 different papers, in thirteen different languages, *viz.*, English, German, Spanish, Danish, Norwegian, Swedish, French, Holland, Finnish, Japanese, Portuguese, Icelandic, Fijian, and for the Blind.

The *Caribbean Watchman* published monthly in Port-of-Spain, Trinidad, is the Missionary paper of the Denomination in the West Indies.

There was a gain in the membership last year of 4,032. Thus it is easy to see that the statements made by the opposers of the message that the message is not making progress is proven to be false.

The foundation has been laid since 1844, the very time when our Bible Class Lessons have shown that this people would arise and now are the days of power when the forces already prepared are to sweep through all the world with the warning message.

Although \$900,000 was given last year yet if we are to thoroughly preach the message in all the world it will take much more in the year to come. The task before us is a stupendous one but the Lord who has led us thus far, is still

The Statistical Report of the Seventh Day Adventist Denomination for the year ending December 31, 1903.

CHURCHES.

Union Conferences—26, Conferences—81, Mission Fields—46.
Churches and Companies—2,589, Membership—77,554, gain for the year, 4,032.
Sabbath Schools—2,980.
Membership—66,811, gain for the year, 4,175.
Conference Labourers—2,704.
Tithe for 1903,—\$684,030 54, Offerings for Missions—\$225,000.
Total of tithe and offerings for the year—\$930,000, or \$12 per member.
Book sales—\$477,714 98.

EDUCATIONAL.

Church Schools—430, Teachers—467, Enrollment—8,159
Industrial . . . — 19, " — 61, " — 889
Colleges. . . . — 15, " — 159, " — 2,097
464 687 11,145

MEDICAL MISSIONARY WORK.

Sanitariums—46, Treatment Rooms—29, Doctors—160, and a small army of nurses.

FINANCIAL AND NUMERICAL.

CONFERENCE.	SABBATH KEEPERS.	GAIN IN 1903.	TITHE PAID IN 1903.
District of Columbia	300	80	\$ 2,962 36
Atlantic Union	8,401	185	85,492 97
Canadian Union	1,139	*23	7,405 10
Southern Union	2,526	284	21,550 85
Lake Union	16,412	106	136,387 50
Northern Union	4,579	492	42,554 80
Central Union	13,794	308	107,885 33
Southwestern Union	3,124	228	25,240 52
Pacific Union	10,156	278	119,904 82
Australasian Union	3,097	638	34,439 44
German Union	5,156	1,077	35,640 28
Scandinavian Union	2,271	56	12,820 29
British Union	1,180	322	15,000 80
Latin Union	651	80	4,084 31
Oriental Union	289	88	1,107 42
South African Union	533	*182	15,229 80
South American Union	1,477	125	6,616 01
Miscellaneous	2,469	...	9,168 11
Total & Average	77,554	4,032	\$ 684,030 54

* Decrease.

degree of consecration that speaks well for the progress of the cause in the future. The total tithe paid in all the world for 1903 was \$684,030.54. In addition to this the offering for Missions in all the world amounted to about \$225,000, making a total contribution for the year of the Seventh-day-Adventist people of \$930,000, or an average of about \$12 per member.

With this denomination increased funds do not mean increased salaries to

with us, and promises to go with us till the end.

So further sacrifice is still required on the part of all true believers. The sinews of war must be provided for we are carrying on operations not in one land only, but in all lands. The call now is for men and money, so that the work may be quickly finished and Jesus may come. When He does come, how sweet will be the words, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 1, 5.

Will you not unite yourself with this great wide-world movement? Sacrifice for the Blessed Master who has done so much for us and then be gathered home at last and hear the words—"Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

E.

Our Work & Workers.

Elder J. B. Beckner, writing from Kings' on, Jamaica, reports twenty-six baptisms for the month of September in that Conference.

At Port-of-Spain, on Sabbath, September the twenty-fourth, eight precious souls were baptized

and united with the church at that place. Four more hope to go forward soon.

During the past month a new church organization was perfected at Arima, Trinidad. Members of the D'Abadie company joined with the Arima church in membership and thus a company of twenty or more members was formed. We are glad to welcome Arima church in the brotherhood of Christ.

At St. John's, Antigua, in July seven were added to the faith by baptism, four sisters and three brethren. Still others await the ordinance.

Writing from Grenada Elder W. G. Kneeland reports that *Good Health* is increasing its circle of friends in that island. It is indeed a life saving medium, and it will continue to grow in its circulation among the islands if our people will do heartily their part.

From month to month there comes to our table that excellent little journal *La Centenela de la Verdad*, Mayaguez, Porto Rico. If there are any who have Spanish friends interested in present truth we would recommend their subscribing to this paper. Fifty cents per year is the subscription.

From Asia Minor comes the news that Brother Baharian and several brethren working in that country in the Message have been imprisoned for their faith. Their courage is good and they are happy for thus suffering for Christ.

Corea has sent to the brethren in Japan the Macedonian Cry. Thirty-six souls, accepting the truth from a brother from Japan, have called for a minister. Brother Kuniya of Tokio, has been sent by the Japanese Mission Committee.

March of Events.

Our London Letter.

FROM OUR OWN CORRESPONDENT.

August, 1904, has been a remarkably fine month as regards weather, having yielded the British Isles more sunshine than any other August since records began to be kept. London churches have had for the most part rather poor attendance, so many people having gone to the country or seaside for the holidays. A number of the city pulpits have been filled by speakers from the provinces, and it has been interesting to note how very frequently the sermon has contained some reference to the widespread unbelief and lack of loyalty to the truths of religion. The most thoughtful men are impressed with the fact that there has been a falling away from the primitive simplicity of the gospel, and that the tendency is to a merely formal and worldly religion.

Parliament broke up for the summer a couple of weeks ago after a somewhat stormy and barren session. By liberal use of the closure the Prime Minister pushed through the Licensing Bill and the Welsh Coercion Bill, both apparently against the will of the great majority of the people. The Welsh Coercion Bill provides special means of ensuring the carrying into force in Wales of the Education Bill of 1902. Hitherto this Bill has been a dead letter in Wales, because the local authorities have refused to make the necessary appropriations. The measure just past provides that the necessary sum shall be deducted from the general appropriations to Wales, thus compelling the Welsh people either to submit to the law or, to protest individually by refusing to pay rates, as a number are doing now in England.

A bill to prohibit the sale of tobacco to boys of fourteen and under was presented by a private member, but does not stand a good chance of ever passing in its present form.

Stormy debates occurred on several occasions in connection with the fiscal question. The

Liberals, with practically all the bye-elections resulting in their favour, began to think the Government ought to resign, a thing the latter were not at all inclined to do.

Very shortly after Parliament arose, Mr. Balfour presided at the annual meeting of the British Association, and delivered the opening address as president. His effort was marked by conspicuous success; at least that is the general opinion. The Prime Minister has ability of no mean sort, and when he dwelt on the uncertainties of science; showed how supposedly scientific facts of general acceptance a few years ago, had been completely disproved by recent discoveries, and how uncertain we still were on many matters of great importance, one could not but be impressed with the utter futility of the oft-repeated argument that the religion of the Bible must give way to science. As if science did not have a great deal more than it could do to look after its own, say nothing of meddling with matters entirely beyond its ken.

Following on the action against certain palmists in London, the police in Blackpool, a popular resort on the west-coast, have suddenly become active, resulting in the arrest of eleven palmists, who were each fined a sum of £25-0-0 or thereabouts. Of course, it is not expected that this action of the authorities will put an end to the practice of palmistry, astrology, clairvoyance, etc., but it will very likely cause these self-styled "professors" of occultism to practice their foolish arts in a more quiet way.

Spiritualism is making great headway in London, for the most part masquerading as a branch of occultism, and as such a scientific verity which no one should call into question. "Why Does Spiritualism Command Attention?" was the subject of a lecture recently given before a large audience in the North of London. The lecturer set forth Spiritualism as the one religion that met the wants of the 20th century. It offered ocular demonstration

of spiritual facts, it held out hope to every one, had no penal code, etc.

General Booth is taking a great motor tour through the country from Land's End to John O'Groats, speaking to large crowds everywhere, and in some cases being received by Mayors with high honours. The newspapers are giving a good deal of attention to the tour, and the General is getting plenty of free advertising; but it is doubtful if the tour will have any very lasting results. There are already signs of a reaction against the Army. Some think it is time the one-man rule should be abolished, and that the organization should be run more on popular lines if it is to continue to look to the general public for financial support. Generally speaking it is not a safe thing for a religious denomination to look to outsiders for a good part of its funds; the tendency must necessarily be in the long run, to lower its moral tone. That the Salvation Army is tending more and more in the direction of a social rather than a religious organization, is believed by many.

London, August 1904.

M. E. OLSEN.

Current Events.

The Presidential Election continues to engross the public eye in America at the present moment. Before this number reaches its readers election day will have passed. Political parties in the United States have so shaped election affairs that many journals claim that the presidents elected in recent years by no means represent the people of the country. The corruptions being unearthed in political circles makes this doubly evident. To such a state may a popular government come in the hands of unprincipled men.

The Royal Mail Company is revising its sailing dates at Kingston, Jamaica and Port-of-Spain, Trinidad, the better to facilitate the latter place in its advancing needs.

A son has been born to the Czar and Czarina of Russia, thus ensuring, in the event of his living, the succession to the throne. General rejoicing followed the announcement throughout the Russian Empire. A similar pleasure was granted to the King and Queen of Italy a few days later.

Dr. Jameson, who is now premier of Cape Colony, was a close friend of the late Cecil Rhodes, and leader of the raid into Transvaal which caused such bitterness among the Boers in the nineties.

War in the Far East.

Since the (decisive) world battle at Laio-Yang, the progress of the Eastern War has been slow. The news from the front has been meager and unimportant. Tho' the Japanese have made some advance northwards, it is apparent that they are either waiting for a favourable moment or for reinforcements. Doubtless the latter is the case for their losses have been immense during the past few months. The Russian Army is to be reinforced by the second army which is now being mobilized. However this army cannot be made ready before August next year for service in Manchuria. Hence it is certain that we have the prospects of a long war before us, doubtless of several years duration. The result will be decided by the endurance (and resources) of the antagonists.

At Port Arthur the Japanese have had some success but the Russian garrison is making a heroic defence. It is not probable that they will surrender until compelled to do so by hunger or thirst. Reports indicate that food is already scarce and the water supply cut off. Fresh meat in the form of donkey's flesh is selling at 5s. per pound.

Later news reports gives details of a great battle just fought north of Laio-Yang exceeding in magnitude even that famous battle field. Never in modern war have such close fought, hand to hand conflicts raged. The telegrams indicate that the Japanese are again victorious and it is thought that the result of the battle will be the evacuation of Mukden and a Russian retreat upon Harbin.



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

November 1, 1904.

Pastor L. E. Welman, who during the past two years has been labouring in Tortola and St. Thomas, has been assigned to the southern districts of Trinidad, to be located at San Fernando. On account of his health Bro. Welman was unable to fill his previous appointment to Colon, R. de Panama.

The engineers operating the working of the Panama Canal predict that it will be finished in five years. They say that by the use of labour-saving machinery they will be able to dispense with the immens force of labour made necessary under the former plans. It would be well for West Indian laborers to know to what they are going before starting out for Colon as many are doing for the result may be disastrous.

We note the following executive changes in the West Indian governors:—

Sir Frederick Hodgson, formerly Governor of Barbados is now Governor of Demerara.

Sir J. Swettenham of Demerara takes the Governorship of Jamaica.

Sir Courtenay Knollys, formerly Colonial Secretary of Trinidad;—Governor of the Leeward Islands.

Sir Henry Moore Jackson, of Fiji comes to Trinidad as Governor

Sir Gilbert Carter formerly Governor of the Bahamas, is now Governor of Barbados. Lady Carter is an American by birth.

We are glad to report to our many friends that commencing with our next issue we will be able to do our own work with the exception of the press work. In order to do this we have gone a little ahead of our donations received upon the Watchman Press Fund, and have accepted the loan of the remainder of the \$850 until we could raise the money to repay it, providing this was not more than one year. We believe that this was the wisest step to take under the circumstances and believe that we shall have such a hearty response on the Press Fund as to more than verify our expectations.

Our outfit provides us with a job press, job type, body type, lever cutter, Brehmner Stitching Machine and the necessary appliances for locking our formes ready for the press. We hope with these accessories to put in the hands of our agents, subscribers, and friends, one of the best sheets we have ever presented, next month.

Before leaving the subject, however, as this is our last issue from the press of the Adamson Printerie Coy., formerly David Adamson, Printer, we desire to express our appreciation of the interest taken by our friends of this office, in putting up in so excellent a manner, successive issues of the *Caribbean Watchman*. From the first the interest taken in making the *Watchman* one of the best journals of its class in the West Indies, has been untiring and our business relations the most cordial. Hence, we desire to express our thanks for the excellent service they have rendered.

For the future the *Watchman Press* hope to continue this work in as excellent a manner, and we trust we shall be able to call forth as many encomiums of praise, as has the service heretofore rendered.

The Watchman Press Fund.

WE are glad to report good progress this month in the Press fund. From every side we are receiving assurances of the hearty sympathy of our people in putting the publishing work upon a firm basis and we believe that the donations of our loyal believers will continue to come in until we have cleared off the balance on the cost of our outfit.

We give below the donations received since our last report.

	\$	C.
Previously reported ...	453	80
Friends—Port-of-Spain	48	
D. E. W.—Antigua—pledge	50	00
J. A. Morrow & wife—Bermuda	5	00
Mrs. Lucy Stone...	1	00
Johanes Lonn ...	96	
Annie Daly ...	12	
	\$ 511	36

Our Next Issue.

A SPECIAL NUMBER.

WE are preparing for December, a special number of the *Watchman*. It is hoped to make it the brightest and best of any issue yet published by us, and we speak for it a large circulation among the islands. We trust that on the receipt of this number our agents throughout the field will prepare to do vigorous work with the December *Watchman*. It has been decided not to issue a double number, but we are preparing to put on

A Cover in Two Colours

and the matter will be upon suitable themes for the season of the year. *The Price* will be the same as usual but we trust to make the circulation larger than ever and hope our agents will so swell the usual lists as to demand a 10,000 edition of this Special Christmas Issue.

Upon the front Cover will appear the most beautiful picture yet to appear in our columns. This will represent the

Visit of the Shepherds to the Child Christ in Bethlehem.

This alone will be a feature which will appeal to the masses. Everyone who is a lover of beautiful things will find this well worth preserving. Throughout the paper will appear numerous other appropriate cuts upon the themes considered.

Let us hear from our agents at an early date as to what they will do in selling this number.

"WHAT blessed comfort is the thought that God will be our Physician! Disease in some form or other has probably invaded every home; and when loved ones are in danger, it is the desire of the poor man, as well as of his rich neighbour, to secure the best possible medical attendance. Is it not a high privilege to be able to call on the great God, who created heaven and earth and the myriads of worlds revolving in space? Yet this is what he invites the humblest of his children to do. He shares in the pain and suffering which sin has brought into this world. His arms of love encircle all his creatures.

"No grief can touch us, but it touches him; With closest pang it wounds the heart divine."

Nothing can Hinder the Message.

"WE know that all things work together for good to them that love God, to them who are called according to His purpose." Rom., viii, 28.

Two years ago, the twentieth of September, brethren D. Killingbeck and Allman, both of them Seventh Day Adventists, were killed by lightning while attending services at the little S.D.A. chapel, in the district of Temby, or Above Rocks, Jamaica. The circumstance at the time was widely published, and many of those who were opposed to our views and doctrine, used the incident to create prejudice against us, and many were the conjectures as to the probable effect of the calamity upon the denomination in the island. We are glad to say that the cause has grown steadily ever since, and at Temby the work is prosperous.

Between these two companies, Temby and Glen Goffe, thirty-two have entered the denomination through the door of baptism within the past two years, and more will soon follow. Besides, the hurricane of 1903 destroyed the church at Glen Goffe, and badly damaged the one at Temby, yet the latter has being completely repaired, and a modest new church at Glen Goffe is nearing completion. Nevertheless these two little companies are perhaps the most active we have in Jamaica. Nor has this all resulted from constant ministerial attention, for they have only been visited on an average of once in three months. So we see that the calamity did no harm to the cause in the locality where it occurred.

Nor is this all. One of those who accepted the faith at Glen Goffe, a physician, carried it to his family at Buff Bay where five accepted it, and have formed a nucleus for another company. And at Moores in Clarendon, the old home of Bro. Killingbeck, his brother and eight others have been observing the seventh day for four months without even having seen an Adventist minister until the writer called on them a month ago. This little company of believers received the faith largely from knowledge imparted to them by members of the Temby Company. Thus as a direct result of the work of Temby and Glen Goffe, over forty-six have become Sabbath keepers since the accident.

We can see now why our Heavenly Father permitted our two brethren to be taken from us in so sudden and startling a manner. It was, first, to test his people, and that it might be seen whether or not they based their faith on the Bible so firmly that lightning or hurricane could not sweep it away; and that the world might know that the elements of nature cannot hinder the progress of the Third Angel's Message which this people are giving in all parts of the earth to-day.

After the trials and sorrows of the past two years, the brethren and sisters at the above mentioned places with the spirit and the understanding can sing:

"If, through unruffled seas,
Calmly toward heaven we sail,
With grateful hearts, O Lord to Thee,
We'll own the favoring gale."

"But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
That drives us nearer home."

"Soon shall our doubts and fears
All yield to Thy control;
Thy tender mercies shall illumine
The midnight of the soul."

"Teach us in every state,
To make thy will our own,
And when the joys of sense depart,
To live by faith alone."

W. J. TANNER.

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