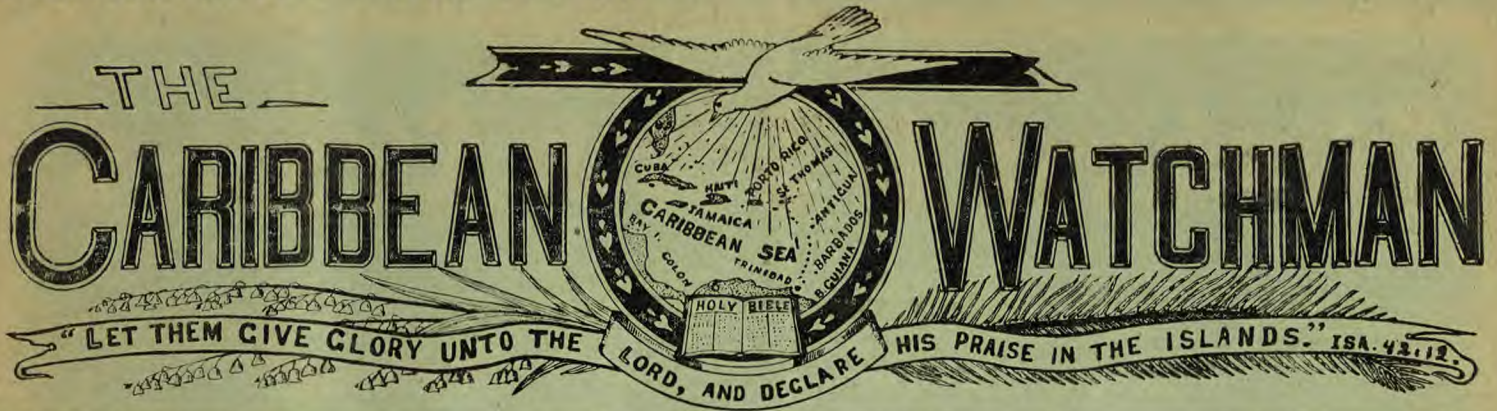


SEARCHING FOR PEARLS



Vol. 3.—No. 2.]

Port-of-Spain, February, 1905.

[Price 3 Cents.



The Lord's Prayer.

Then to the mercy-seat our souls do gather
 To do our duty unto Thee *" Our Father,*
 To whom all praise, all honours should be given,
 For thou art the great God *Who art in Heaven,*
 Thou, by thy wisdom, rulest the whole world's fame,
 Forever, therefore *Hallowed be thy name.*
 Let nevermore delay divide us from
 Thy glorious face, but let *Thy kingdom come.*
 Let thy commands opposed be by none,
 Let thy good pleasure and *Thy will be done,*
 And let our promptness to obey be even
 The very same *In earth as 'tis in heaven.*
 Then for our souls, O Lord, we also pray
 Thou wouldst be pleased to *Give us on this day*
 The food of life, wherewith our souls are fed.
 Sufficient raiment, and *Our daily bread*
 With every needful thing do Thou relieve us,
 And of thy mercy, pity and *Forgive us*
 All our misdeeds, for Him whom thou didst please
 To make an offering for *Our trespasses,*
 And forasmuch, O Lord, as we believe
 That thou wilt pardon us *As we forgive,*
 Let that love teach wherewith Thou dost acquaint us,
 To pardon all *Who trespass against us.*
 And though sometimes thou findest we've forgot
 This love for Thee, yet help, *And lead us not,*
 Though souls or bodies want, to desperation.
 Nor let earth's gain drive us *Into temptation,*
 Let not the soul of any true believer
 Fall in the time of trial, *But deliver,*
 Yea, save them from the malice of the devil,
 And both in life and death keep *Us from evil.*
 Thus pray we, Lord, for that of Thee from whom
 This may be had, *For Thine is the kingdom,*
 This world is of thy works, its wondrous story
 To Thee belongs, *The power and the glory,*
 And all thy wondrous works have ended never,
 But will remain forever and *Forever.*
 Thus we poor creatures would confess again
 And thus would say eternally. *Amen."*

This poem was found on a battlefield, and is supposed to have been written by a wounded soldier.



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THE CARIBBEAN WATCHMAN

“LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS.” ISA. 43:12.

Vol. 3.—No. 2.]

Port-of-Spain, February, 1905.

[Price 3 Cents

“Let the Words of my Mouth—be Acceptable in thy Sight.”

Words are lighter than the cloud-foam
Of the restless ocean spray,
Vainer than the trembling shadow
That the next hour steals away.
By the fall of summer rain-drops
Is the air as deeply stirred;
And the rose leaf that we tread on
Will outlive a word.

Yet, on the dull silence breaking,
With a lightning flash, a word,
Bearing endless desolation
On its blighting wings, I heard:
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang, star-like,
O'er a dreary waste of years,
And it only shone the brighter
Looked at through a mist of tears,
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise, shining
Clearer day by day.

I have known a spirit, calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred
(Never, never more to slumber)
Only by a word.

I have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away.

Words are mighty, words are living;
Serpents with their venomous stings,
Or bright angels, crowding round us,
With heaven's light upon their wings
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

—A. A. PROCTER.

What we Find in Jesus

“I HAVE found Him whom my soul loveth.” This beautiful passage from the Canticles may be applied, and often has been applied, to the tender relation which exists between Jesus Christ and the true believer. Some passages in the Bible that seem to be contradictory are only the opposite sides of the same great truth. Practical Christianity is the doing everything for Christ; from another point of view it is Christ doing everything for us. Christ tells us that He came into the world to seek for and to find the lost; He is the compassionate Shepherd who brings home the wandering sheep, rejoicing. In several other passages the sinner is described as seeking the Saviour; and Andrew said unto Simon Peter; “We have found the Messiah, which is, being interpreted, the Christ.”

When a penitent sinner finds Jesus, he discovers in Him what he never saw before. He obtains from Jesus what he never had before; and He becomes through Jesus, what he never was before. Let us recount some of the blessings which we who call ourselves Christians have obtained by finding Christ. Columbus took home to Spain specimens of the rare fruits and of the precious stones and metals which he had gathered in

the newly discovered islands of America. Let us look at some things infinitely more precious which we obtain when we find Jesus.

1. The first thing that we name is the blessed boon of pardon. The merciful Saviour “receiveth sinners,” and bestows on them forgiveness of their sins. Even amid the last agonies on the cross He prayed for his fiendish persecutors—“Father, forgive them, they know not what they do.” The great reason and the all-sufficient reason why you and I could be forgiven is, that Jesus Christ by His atonement bore our sins in His own body on the tree. He was of all my sins “the double cure; He cleansed me from their guilt and power.” Paul, the converted persecutor, voiced the exultant hope of a myriad of forgiven sinners when he cried out: “There is therefore, now no condemnation to them who are in Christ Jesus.”

2. The second precious treasure we find in our accepted Saviour is *peace*. “My peace I give unto you,” is His wondrously gracious declaration. He calls it “Mine,” because He died in order to secure it for us. We were before at enmity with a holy, sin-hating God; but now “we have peace with God through our Lord Jesus Christ.” We don't dread God any longer, for we are

reconciled to Him; our fears are quelled, our enmities are over; we submit to God cheerfully, and let Him have His way. A delightful quiet of soul has succeeded to all the fears, anxieties and conflicts that made our hearts like Galilee's lake under the lashings of the tempest. The dark clouds of God's righteousness no longer overhang us; the thunderings of a violated law no longer fright us. The storm is over, and Jesus has said to the angry waves, “Peace—be still,” and there is a great calm. A clear sky is above us, and the everlasting mountains of God's holy will reflects itself as on a tranquil sea of pure glass. Blessed is the true believer!

He is no longer afraid of God, or afraid of himself, afraid of dying, or afraid of the Judgment Day, or of hell; for he is sheltered under the love that casts out all fear. The only fear that a healthy christian ought to have is lest he should not find out his *whole duty* and do it at whatever cost. This is a wholesome fear; but as to all those wretched doubts and dreads, and worries and conflicts that distressed him, the loving Saviour kisses them away as a mother kisses away the tears of her frightened child, and he says, in cheery tones, “Let not your heart be troubled; ye believe in God, believe also in Me;” “My peace I

give unto you; not as this world giveth do I give unto you."

3. When we find Jesus we also find an omnipotent and an ever-present *Friend*. Human friendships are too often but brittle reeds; the friendship of Jesus is an immovable rock. I can trust Him. He is able to keep my feet from falling and my soul from death. I can trust His promises, for He has never broken them; and I can trust His guidance, for He knows just where I ought to tread. His bright presence can illuminate the darkest tunnel of trial through which I am ever called to pass. I can trust His promises, for He has never broken them; and I can trust His grace, for it is all sufficient. Above all I can trust His love, even when His pruning knife is cutting my vine the most sharply or when He is burning out my dross and slag in the furnace of affliction. As a child walking over a slippery and dangerous path cries out, "Father, I am falling!" and has but a moment to catch his father's hand, so every believer sees hours when only the hand of Jesus comes between him and the abysses of destruction. Perish every friendship sooner than Christ's!

"Yes, for me, for me He careth
With a brother's tender care;
Yes, with me, with me he shareth
Every burden, every care."

4. There are many other things which we find in Christ that I have no space to speak of. He is our Teacher, He is our Shepherd, He is our Protector, He is our Comforter. Best of all, he is infinitely *lovable*. "I have found Him whom my soul loveth." Can you say that, my reader? To say that honestly is to profess Christianity; to feel that in the depths of your soul is to possess Christianity. Here is the test-question, "Lovest thou Me?" If no love for Christ, then no true religious life. The one unflinching test of character is—"for me to live is Christ;" less than this means disease, and utter lack of this means spiritual death.

Have you found Jesus? Then bear in mind that what is found may be *lost*! You may drive Him from you. If you sink in a sloth He may turn from you with the sad reproach, "Could ye not watch with Me one hour? You may lose Him by admitting selfish lusts into your heart; for He is a lover who will not allow any rivals.

"I found Him whom my soul loveth; I held Him and would not let Him go." Hold Him fast, brother, and He will bring thee straight through and land thee in glory.

Here, as in one matchless bouquet, are these fragrant flowers. Jesus our sin-bearer, Jesus our peace-giver, Jesus our unflinching, omnipotent Friend, Jesus our Comforter, Jesus the Saviour of our souls, Jesus our all and in all for evermore. These flowers will keep sweet until heaven dawns. If you have these, then yours is the beauty of holiness.—*Dr. Theodore L. Cuyler*,



"Just as I am"

This is probably the most influential hymn ever written, owing to its large and successful use by evangelists. Certainly it is the greatest evangelistic hymn in the language.

Its author, Charlotte Elliott, was born in Clapham, London, England, in 1789. In 1821 she was seized by a severe illness, and became an invalid for life, though she lived to the good old age of eighty-two, dying at Brighton in 1871. Her sufferings made Miss Elliott most thoughtful for others in distress, and most of her hymns were written with such persons in mind. Did not God have that purpose in permitting her to become sick?

In 1822 she met the great evangelist of Geneva, Switzerland, Dr. Henri Abraham Cesar Malan, who profoundly influenced her life, and with whom she corresponded for forty years, keeping the anniversary of their first meeting as "the birthday of her soul."

This famous hymn has been attributed to that meeting as its occasion, and the story has often been told how, when Dr. Malan urged her to become a Christian, she at first rudely repulsed him, but afterward, repenting, had asked him to tell her how she could find Christ, his answer being, "Come to him *just as you are*." This reply, it has often been said, was the origin of the hymn. "Just as I am," however, was written many years later, and was, as Col. Nicholas Smith says, "the spontaneous language of her heart in 1836, when a storm of pain and sorrow seemed to assault her soul." However, if the conversation with Dr. Malan really occurred as related, the words might still have remained in her memory all those years, to bring forth that rich fruit at last.

The hymn first appeared in *The Christian Remembrancer*, of which Miss Elliott became editor in 1836, inserting in the first number several of her own poems, this among them, and all without her name. Soon after its publication a lady, who admired it greatly, had it printed in leaflet form, and widely distributed. Miss Elliott was very sick, and one day her physician gave her one of these leaflets to comfort her, not knowing that she was the author. It is said that the sufferer wept tears of grateful joy when she saw this evidence that God had so used her efforts, though put forth from a feeble body.

The hymn, as first printed, had six stanzas, and was as follows:—

"Just as I am, without one plea,
But that thy blood was shed for me,

And that thou bidst me come to thee,
O Lamb of God, I come!
"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

"Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

"Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come!

"Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come!

"Just as I am, (thy love unknown
Has broken every barrier down),
Now to be thine, yea, thine alone,
O Lamb of God, I come!"

Miss Elliott's brother, a clergyman, Rev. H. V. Elliott, once said: "In the course of a long ministry, I hope I have been permitted to see some fruit of my labours, but I feel far more has been done by a single hymn of my sister's." After the author's death more than a thousand letters were found among her papers, giving thanks for blessings received from "Just as I am." Moody once declared that no hymn has done so much good, or touched so many hearts.

For example, in the summer of 1895, the young people of the Lenox Road Methodist church of Brooklyn sang this hymn in their service, and, as it happened, the hymn was sung also in the church service following. A few doors away lay a young lawyer in his room. All windows were open, and he heard the hymn twice repeated. At the time he was in the midst of a fierce struggle with conscience, and the hymn determined him to be a Christian.

Once John B. Gough was placed in a pew with a man so repulsive that he moved to the farther end of the seat. The congregation began to sing "Just as I am," and the man joined in so heartily that Mr. Gough decided that he could not be so disagreeable after all, and moved up nearer, though the man's singing "was positively awful." At the end of the third stanza, while the organ was playing the interlude, the man leaned toward Mr. Gough and whispered, "Won't you please give me the first line of the next verse?" Mr. Gough repeated,—

"Just as I am, poor, wretched, blind," and the man replied, "That's it; and I am blind—God help me; and I am a paralytic." Then as he tried with his poor, twitching lips to make music of the glorious words, Mr. Gough thought that never in his life had he heard a Beethoven symphony with as much melody in it as the blundering singing of that hymn by the paralytic.

One of her own couplets became her favourite motto, and may well be taken as a summary of her beautiful life:—

"O Jesus, make thyself to me
A living, bright reality."

—*Amos R. Wells*.

Pure Gold

Why labour for treasures that rust and decay,
That sparkle a moment, then vanish away?
Go rather to Jesus, with earnest desire,
And buy of him "gold that is tried in the fire;"
Salvation's a treasure of value unfold;
Be wise to obtain it, for this is PURE GOLD.

Each promise contained in the Book he has given,
Directing the soul in its path-way to heaven,
Is priceless, eternal, unbounded, and free,



More precious than diamonds, or
gems of the sea;
God's word is a treasure of value
unfold;
O fail not to gain it, for this is PURE
GOLD.

The gift of the Spirit, which all may
receive—
The rapture of pardon to all who
believe—
An answer to prayer when the heart
is oppressed—
The hope of a crown, and a mansion
of rest—
All these are bright treasures of value
unfold;
Make haste to secure them for they
are PURE GOLD.

The Pearl

Searching for Pearls

The blessings of redeeming love our Saviour compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fulness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are "hid all the treasures of wisdom and knowledge." He is "made unto us wisdom, and righteousness, and sanctification, and redemption. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our redeemer is the pearl so precious that in comparison all things else may be accounted loss.

In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His require-

ments. All that we are, all the talents and capabilities we possess are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price.

Salvation is a free gift, and yet it is to be bought and sold. In the market of which divine mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven. The treasury of the jewels of truth is open to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, come. The Saviour's voice earnestly and lovingly invites us: "I counsel thee to buy of Me gold tried in the fire, that thou mayst be rich."

We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it.

We are to seek the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your

sins. "To him that overcometh," Christ declares, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom, but they can not enter there. Almost but not wholly saved, means to be not almost but wholly lost.

The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battle-ground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the

pearl. And Jesus, having found it, resets in it His own diadem. "For they shall be as the stones of a crown, lifted up as an ensign upon His land." "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

But Christ as the precious pearl, and our privilege of possessing this heavenly treasure, is the theme on which we most need to dwell. It is the Holy Spirit that reveals to men the preciousness of the goodly pearl. The time of the Holy Spirit's power is the time when in a special sense the heavenly gift is sought and found. In Christ's day many heard the gospel, but their minds were darkened by false teaching, and they did not recognize in the humble Teacher of Galilee the Sent of God. But after Christ's ascension His enthronement in His mediatorial kingdom was signalized by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given. Christ's witnesses proclaimed the power of the risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ. They now saw Him exalted to be "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." They saw Him encircled with the glory of heaven, with infinite treasures in His hands to bestow upon all who would turn from their rebellion. As the apostles set forth the glory of the Only Begotten of the Father, three thousand souls were convicted. They were made to see themselves as they were, sinful and polluted, and Christ as their friend and Redeemer. Christ was lifted up, Christ was glorified, through the power of the Holy Spirit resting upon men. By faith these believers saw Him as the one who had borne humiliation, suffering, and death that they might not perish but have everlasting life. The revelation of Christ by the Spirit brought to them a realizing sense of His power and majesty and they stretched forth their hands to Him by faith, saying, "I believe."

Then the glad tidings of a risen Saviour were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, The weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labour for the enlargement of His kingdom. "The multitude of them that believed were of one heart and of one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was

upon them all." "And the Lord added to the church daily such as should be saved." The Spirit of Christ animated the whole congregation; for they had found the pearl of great price.

These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fullness by the Holy Spirit's power. Men will discern the value of the precious pearl, and with the apostle Paul they will say, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

MRS. E. G. WHITE.

What is the Difference?

NOT long ago, in a city not far from home, my wife and I were called upon by the pastor of the Methodist church and his esteemed wife. In the course of a pleasant conversation, the pastor's wife inquired what was the difference between us and the Methodists. As modestly as possible I replied that the chief difference between the Methodist church and the Seventh-day Adventists, with reference to the Sabbath question, consisted in this, that we practise what our Methodist brethren preach.

The Methodist catechism teaches us truthfully that the ten commandments are the rule of our obedience. The fourth precept of this great moral code says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. So in theory this great religious body, founded by John Wesley, and Seventh-day Adventists stand together. Both draw their authority for Sabbath-keeping from the same law. Both read it and publish it just alike. Wherein, then, is the difference? In this only: We endeavour to obey the commandment as it reads, while our Methodist friends undertake the impossible task of keeping the seventh day on the first day of the week.

What is the difference between the Seventh-day Adventists and the Baptists on this question of Sabbath-keeping?—Only this; We practise what our Baptist brethren preach. They maintain the binding obligation of every precept of the decalogue as strenuously as do we. The Baptist Church Manual says, "We believe that the Law of God is the eternal rule of his moral government," etc. If the law is eternal, it can not be abolished; if it is unchangeable, it can not be changed. So in the strongest manner our Baptist brethren here teach that the seventh day is still the Sabbath, thus endorsing the practise of keeping holy the seventh day of the week as the Sabbath.

Yet on another page of this Manual I read: "*We believe* that the first day of the week is the Lord's day," etc. Here is an inconsistency. The Bible says, "When the Sabbath was *past*, . . . very early in the morning the first day of the week, they came unto the sepulcher." The New Testament declares that the Sabbath, or Lord's day, was past when the first day of the week came; but a body of men, without Scriptural authority, say, "*We believe* the first day of the week is the Lord's day." Theoretically our Baptist brethren, by indorsing the law as eternal and unchangeable, teach as we do that the seventh day is the Sabbath. Our difference is in practise.

When in the schools of a city of forty thousand people all the children are taught every week that the seventh day is the Sabbath would it be any wonder if they lost respect for the first-day Sabbath, and came to realise that Seventh-day Adventists are right in keeping the seventh day holy? The difference, then, is not in theory but in practise.

Here are also our Episcopalian brethren. Every Sunday the minister repeats the ten commandments, and after each command the people respond, "Lord, have mercy upon us and incline our hearts "to keep *this law*."

How shall we settle this question?

1. "To the law and to the testimony." "What is written in the law? how readest thou?" "If thou wilt enter into life, keep the commandments." "Blessed are they that do his commandments, that they may have right to the tree of life." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

2. Christ's example. "He that saith he abideth in him ought himself also so to walk, even as he walked." There is no more question with reference to Christ's example than there is with reference to the reading of the law. Christ said, "I have kept my Father's commandments." Our blessed Saviour ever rested on the seventh-day Sabbath. We read that this was his custom. He always kept the universally observed seventh day. Until thirty years of age, he worked at the carpenter's trade, doing many a hard day's work on the first day of the week. Why should we not follow our Saviour's example? Think you, dear reader, if we have lived a life of strict and cheerful conformity to God's law and to the perfect example of the blessed Saviour, we shall be refused admission within the pearly gates?—Nay, verily, "Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father which is in heaven." "Follow me."

W. C. WALES

The Bible Class.

The Seven Churches

Revelation Two and Three

The Number Seven Seven, is a significant and frequently used number in the Holy Scriptures. It is noticeable that God selected it in making the weekly cycle of seven days and has used it in marking the divisions of time, periods, and epochs, connected with the history of the church and of the world.

Seven, as used in the Scriptures, denotes completeness or fullness, and the fact that a matter is presented in seven sections; signifies that the subject is considered from beginning to end, and is fully and completely comprehended. The prophecy of the Seven Churches, contained in the second and third chapters of the Revelation describes the varied experiences and conditions of the Church of Christ from its beginning down to the close of the Gospel age.

The names of the seven churches were, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Rev. 1: 11. There were other churches in Asia, as for instance Miletus, Colosse and Troas. Miletus was a celebrated city about thirty-six miles south from Ephesus. It contained a church of considerable importance, where, in one of his journeys Paul left Trophimus sick, 2 Tim. 4: 20; and when on his final journey to Rome he sent for the elders of Ephesus to meet him there. Acts. 20: 17. Colosse was not far from Laodicea. A church was early formed there, Col. 1: 2; and to it Paul addressed one of his Epistles. Troas on the coast of the Ægean sea near the site of ancient Troy, contained a thriving church. It was here that Paul preached from an early hour in the evening after the Sabbath, until break of day on Sunday morning, and then took his departure. Acts 20: 6-11.

To confine the application of the prophecy to the seven literal churches mentioned, would be out of harmony with the words of the book itself, which declare that it is given to the servants of Christ, and to all who read the prophecy, and hear and do the things that are written therein. Rev. 1: 1-3. Why then are the seven particular churches mentioned? Because that in their names, according to the definition of words, are found religious features which are characteristic of the conditions of the church in all periods of christianity. Thus the names of seven churches are used to denote seven stages or eras in the church of Christ.

The First, Ephesus

The definition of *Ephesus* is *first or desirable*. It is a character name descriptive of the church of the first century and fittingly represents the first era of christianity; when the presence of the Holy Spirit was manifested in their midst in a marked manner, Acts 1: 1-46; and the proclamation of the principles of purity and practical piety taught them by Christ the author of christianity was accompanied by a power that added to the church daily all such as should be saved. Acts 2: 47. The first or desirable church existed during the period covered by the lives of the first apostles. It was noted for works, labour, and patience. Rev. 2: 2, 3. But this church left her first love and first works, and was fallen from her first exalted estate. Verses 4, 5. In their first love they sold houses, lands, took joyfully the despoiling of their goods, and hazarded their lives for the truth. Acts 4: 32-37, Acts 7: 57-60. But at the end of the century their strong hold upon God was relaxed, and it became needful for them to be

afflicted and mourn and weep and to repent. Jas. 4: 9. Rev. 2: 5.

The Second, Smyrna

Smyrna means *myrrh or sweetsmelling savour*. It is commended for its faithfulness during a time when the Roman sword is drawn for the utter extirpation of christianity. The ten days trial, (Rev. 2: 10;) denote ten years. (Eze. 4: 6;) (Num. 14: 34.) The bloody persecutions of Diocletian lasted just ten years, from A. D. 302 to A. D. 312. Some in the Smyrna church were blasphemers, in that they said they were Jews, but were not. It is evident that the term *Jew* is here used in a spiritual sense, it is the same as the word *Israel*, which means *an overcomer or one who prevails with God*. Gen. 32: 28. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew [in the Bible sense] which is one inwardly, and circumcision is that of the heart." Rom. 2: 28, 29. "For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children." Rom. 9: 6, 7. In christianity there are no such outward distinctions as *Jew* and *Greek*, all are one in Christ." The Saviour himself is the great overcomer, as a prince he has prevailed with God. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3: 28, 29. The Smyrna church may be reckoned to have existed from about the beginning of the second century to about the beginning of the fourth century.

The Third, Pergamos

Pergamos means *height or elevation*. Early in the fourth century occurred the illegal conversion of the emperor Constantine to christianity. The church which hitherto had been poor and persecuted, now became elevated and popular. The spirit of humility with which it had been clothed disappeared as it donned the costly robes of worldly pride and became the pet hobby of the world's ruler. The mystery of iniquity was working and Satan was laying the foundation of that most stupendous system of superstition and wickedness, the papacy. 2 Thess. 2: 3-12.

The simple rites of the church of Christ were lost sight of, and the proud church-princes thought that what constituted christianity was the putting on of gorgeous robes, the professing of great mysteries, the setting up of noon candles, and a plentiful use of incense, together with magical baptismal cleansing, relics, vigils, altars, consecrations, processions, and many holy days. The observance of Sunday, the first day of the week, in the place of the Sabbath, the seventh day, was established during this period.

The First Sunday Command The earliest recognition of Sunday as a legal duty is a constitution of Constantine in the year A. D. 321; enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday [venerabili die Solis] with an exception in favour of those engaged in agricultural labour."—*Encyclopedia Britannica, Art. Sunday*.

The law which Constantine enacted to enforce the observance of the venerable day of the sun, was the following.—

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven."—*Translated from*

the original edict in Latin now in Harvard College.

Antipas (Rev. 2: 13) is a spiritual name for the martyrs of that period. Its root, *pas* or *papas* is from the Greek and Latin, meaning father, from which also the words pope, and papacy are derived. The prefix *Anti* means against, and so the whole word indicates that those martyrs perished for being opposed to popery which was being established, and which was nothing less than the setting up of Satan's seat. Pergamos covers a period of time from the early part of the fourth century to the complete establishment of the papacy in A. D. 538.

The Fourth, Thyat'ra

Thyatira, means *a sweet savour of labour or sacrifice of contrition*. It well describes the condition of the church during the long period of papal rule and persecution. The papacy was established in A. D. 538; the year in which the celebrated letter of Justinian constituting the pope head of all the churches and the corrector of heretics went into effect.

Jezebel "Jezebel is a figurative name (Rev. 2: 19-22; 1 Kings chapters 18, 19, 21.) alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations."—*Wm. Miller's Lectures*. History records the fact that during the rule of Rome, which lasted from A. D. 538 to A. D. 1798 over fifty millions of persons were put to death for their adherence to the Bible. Truly it was a time of trouble in which the saints of God were literally worn out. Matt. 24: 21, 22, Dan. 7: 25. In 1798 the power of Rome was broken and the church of Christ entered an era of rejoicing.

The Fifth, Sardis

Sardis means *Song of Joy or that which remains*. It was the name of the church of the reformation. The first of Smithfield have been extinguished, and the death chamber of the Inquisition is now an horror of the past. For the elect's sake the days of papal persecution were shortened. Matt. 24: 22. Protestantism, surrounded with the most favourable circumstances to make it a Song of Joy, starts on its career; it is that which remains from the sweeping cruelties of the dark ages. But it has a name to live and is dead. Rev. 3: 1. It has grown cold, proud, formal, and worldly. High-sounding titles attach to those who should be its humble ministers in love and meekness. Astonishing progress has been made in its numerical strength, but pride and popularity have grown apace, until spirituality is destroyed and the line of distinction between the church and the world is obliterated, and the great popular bodies have a form of godliness, but deny the power of God. 2 Tim. 3: 1-5. The church of Sardis hears the tidings of a soon-coming Saviour. Rev. 3: 3. They are warned to watch, lest his coming should find them unprepared. "But ye, brethren, are not in darkness that that day should come upon you as a thief." 1 Thess. 5: 4. The time covered by the church is probably from the year 1798 to 1833.

The Sixth, Philadelphia

Philadelphia means *brotherly love*. It is the name fittingly applied to the church that received and proclaimed the Advent Message 1833-1844. "Love, the Lord of perfection," (Col. 3: 14) was in that church. Having reached the notable fall of stars of 1833 which constituted a sign of the near coming of the Lord, (Matt. 24: 29) the church entered a period of special expectation. Drawn from the various churches by the thrilling proclamation of a soon coming Lord, they left party names and party feelings behind and every heart beat in union, as they gave the alarm to the world, and pointed to the coming of the Son of Man, as the believer's true hope. Titus 2: 12, 13. "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown," is the Lord's admonition unto them. Rev. 3: 11. Those who were in that

(Continued on page 12.)



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Upward

In his second epistle Peter warns us of the danger of wresting the Scriptures to our own destruction, especially the writings of Paul. 2 Pet. 3: 15, 16. Unlearned men and women are to-day continuing this wresting of Paul's writings, and Peter says it is to their own destruction.

We have had our attention specially called to this point in connection with the third chapter of Galatians. The writer knows of no other chapter that is commonly taken, and apparently made to teach, the very opposite of its plain and simple statements.

The one thing emphasized is the power of the Lord Jesus to draw one upward from his own self and sin, and all transgression of the holy precepts of Jehovah. Yet many souls to-day are quoting this chapter as an excuse for staying down in the mire of sin, and in bold defiance of heaven, in the transgression of God's law.

Let us consider briefly a few of the points that are here set before us. In Gal. 3 the three steps which 2 Pet. 2: 7 we must take upward while in this pilgrim life are clearly revealed.

Paul begins at the root of the matter and speaks plainly of the curse of the law. In verse ten he tells us that the disobedient, or those who continue not in all things that are written in the law are under the curse. Note carefully that those who sin (sin is the transgression of the law) are under the curse of the law. Yet we have heard men quote this verse to prove that those who keep the law are under the curse. But the verse states that *those who transgress it are under the curse.*

Paul makes this plain by quoting the Blessing from Deut. 27: 26, 27 and 28: 1-68. From this text we learn that those who in the strength of the Lord keep his law will be blessed in basket and store, in going in and coming out, and in all they set their hands to, and also that he who hardens his heart against the law will be cursed of God in this present life, and suffer death the penalty of sin in the life to come. Deut. 11: 26-28.

But this must all be done by faith. **FIRST STEP** Redeemed From The Curse Verse thirteen tells us that Christ has redeemed us from the curse by hanging on the tree. It is not from obedience to the law that Jesus has redeemed us, but from *its transgression and its death-penalty* which comes by sin. So we are redeemed from the curse by the blood of Jesus, and we can go forth free and happy in him.

But we are not to rest with this experience alone. We are redeemed from the curse of the law for a reason. Verse fourteen says that *the blessing of Abraham might come upon the Gentiles through faith.* Many souls rejoice in the fact that they are redeemed from the curse who know not the blessing of Abraham. The blessing of Abraham is Righteousness by Faith. See Rom. 4; entire chapter. We are redeemed from the curse, cleansed in the blood, that without any works of our own, that by simple faith alone we might be clothed with the spotless robe of *Christ's obedience.*

THIRD STEP Verse fourteen last part clearly states that God's purpose in leading the blood-bought soul up the two steps already taken is *THAT we might receive the promise of the spirit through faith.* In Rom. 8: 11, 4 we read, "But if the spirit of them that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you, *that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.*" Redeemed from the curse, or cleansed by the blood, *in order that we might receive the blessing of Abraham, even the spotless robe of Christ's righteousness by faith, so that we might be filled with the spirit.* We can now live the Spirit-filled life. In other words, the only ones whom God can fill with his Spirit are those who have been cleansed from their sins and clothed with the robes of Christ's obedience. It is useless for any one to pray to be filled with the Spirit until they have taken the first two steps, and those who take the first or second step will surely lose eternal life if they fail to take the third. Many souls who have taken the first steps only, have so confused themselves with theories about the blood, that they imagine they have reached the height of Christian perfection, fail to see the succeeding steps that the Lord says they must take, become bitter opposers of the Spirit as it tries to write the law in their hearts and fail utterly at the last of having an entrance into his kingdom. Many people speak of the Spirit "burning" within them. That may be true of them. Yet of Jesus it is said: "And the Spirit of the Lord shall rest upon him." Isa. 11: 2. To Christ the Spirit came as a *dove and abode upon Him.* A dove resting on a Lamb! There is our example, a perfect Son of God, perfectly filled with the Spirit. Alas! With too many the spirit has to strive. To them it comes as a fire or as a stormy wind. But to those who will carefully take the steps herein outlined, the spirit will come as to Jesus like a dove and abide upon them.

All those who have successfully taken those three steps during their pilgrim life in this present evil world, are now prepared to take the fourth step into glory. Blessed are they that *do his commandments* that they may have right to the tree of life and enter in through the gates into the city." "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, *who are kept by the power of God through Faith unto salvation, ready to be revealed in the last time.*" Rev. 22: 14; 1 Pet. 1: 3-5. How sad it is to see so many hoping to get into glory by climbing up some other way, than this way provided by the blood of Jesus. They speak about the blood and think they are trusting in the blood, yet their life is not in harmony with God's law, and the blood has been of no help to them. Such shall come to the Saviour in that day and say "Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" and then will Jesus say "I never knew you; depart from me ye that work iniquity." (Law breakers). Those who enter in are those who here below have done the Will of the Father in heaven. Matt. 7: 21-23.

The new covenant I brought to us by the blood of Jesus is the promise that the same law that was written on stone shall now in this dispensation be written in the fleshy tables of our heart. Heb. 8: 8-12. What is written in the heart must come out in the life.

"Is the law then against the promises of God? God forbid. Do we then make void the law through faith? God forbid, yea we establish the law. Gal. 3: 21; Rom. 3: 31.

May we allow the Spirit to lead us up these steps into glory.

When Ye Pray

"And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread." "And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: *For thine is the kingdom, and the power, and the glory, forever. Amen.*"

In the above instruction from our Lord Jesus we have outlined prayer in its truest sense. This all embracing petition; given as an example of how we should pray, has within it all that pertains to our daily life; our duty to our maker, to our fellow men and to ourselves. It recognizes our dependence upon God, our relation as sons to Him, our duty to forgive if we shall expect forgiveness, and the existence and our need of deliverance from the evils of this world and their author.

And yet many times these beautiful words in our Lord's petition are thoughtlessly repeated, said, perhaps, week after week in a formal way as part of divine service, with little or no realization of their import or their importance and bearing in the life of the one who repeats them. For this reason many lose a realizing sense of what true prayer is and lose that close connection with God which would bring to them the needful aid in their spiritual life. In what way shall we avoid this result and still continue to follow Our Lord's instruction saying, "Our Father."

Let us study for a moment the account from Matthew 6: 9. We read, "After this manner, therefore pray ye." Do we not here find the remedy for the formalism noted. Manner does not necessarily mean repetition word for word as our Master prayed, but in a similar way. Not repeating a form of words but coming to the father with the same spirit, the same desires the master had, pouring out our supplications to God in simple heart felt petitions which, understood by men, will because of the spirit in which they are made be answered from above. "As one with humanity, Christ presents his own ideal of prayer,—words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds."

When ye pray, say in simple words just what your desires are. Talk to your God as Christ talked to him, as to a Father. Do not say the same thing over and over again, "use not vain repetitions," but in simple language such as a child might use and will understand state your desires as his child; acknowledge your entire dependence upon him; express your love for your fellowmen; your love of righteousness, your desire to be kept from evil. Yes, and praise him for his excellent glory and power.

Above all; be humble. Do not be dismayed by the thought that you cannot express yourself with large, high-sounding phrases; Your heart service is what God desires and that given in simple, even broken petitions will reach the Father. Take all your sorrows, your trials, your griefs, your joys to him; and from the hours, these moments, of seeking Him as did your Lord and Master will come to your soul that which will enable you to live as did he who taught us how to pray.

"From scheme and creed the light goes out,
 The saintly fact survives;
 The blessed Master none can doubt
 Revealed in holy lives."

Then leave all formality behind you, and in the Master's spirit when ye pray, say "Our Father." The result will be seen in your life and men beholding it will read how that when ye pray, ye pray after His manner.

w.

As flows the river, calm and deep,
 In silence toward the sea,
 So floweth ever, and ceaseth never,
 The love of God to thee."

E.

Health and Temperance

The Converted Rumseller

A dram of the best this morn did you say,
To tone up your nerves for the work of the day?
Well, Tom, perhaps you'll think me insane,
And wonder whate'er could have wrought such
a change.
But you've bought the last drop that from me
you can buy,
For we are at outs, this dram shop and I.
Paid as you went? I know that is true,
It's many a dime I have taken from you,
That had better been flung to the waves of the
sea,
Than spent for the drink you've purchased of
me.
Yes, its many a nickel from the starving I've
gleaned,
And many a father I've turned into fiend;
How many a tear o'er my work has been shed,
While I have been deaf to all that was said.
What makes you stare so wildly at me?
No wonder though you think it can't be;
That I am talking thus earnest and strange,
As easy almost for the leopard to change,
Come, put up your dime and step over this
way,
I'll tell you the whole if a moment you'll stay.
I feel just like talking this morning you see,
So take that chair and sit down here by me.
Of late I've been troubled, worried, most crazed,
My deeds before me like mountains have raised.
On the streets I've met children crying for
bread,
Whose fathers I knew from drinking were
dead;
Women begging for work too have passed,
From whose husbands, for drink, I had taken
the last;
Mothers weeping o'er dear fallen sons,
Whose hopes I knew had been ruined by rum.
Such sights as these haunt me each day,
But then last night as tossing I lay,
There came to my mind—I can't picture the
scene,
'Twas dreadful. Thank God it was only a
dream.
Do you see that boy, just outside the door,
Whose summers have numbered just two times
four,
And my little girl, you have seen her no doubt
As she playfully bounded in and then out?
You smile to see that great tear-drop start,
I am a rum-seller, true, but then I've a heart.
Well, last night—say, isn't it strange
How in a dream a person will change?
Such as I was then, you seldom behold,
I was feeble, gray-headed, crippled, and old;
It seemed I had neither friends nor home,
Out on the streets, forsaken, alone.
All around there seemed to be such a stir,
People hurrying by, I could not tell where.
I was unnoticed till up stepped a man
Who said, "Come along with me if you can."
I hobbled along as best as I could,
Till I came where hundreds of people stood,
Whose low whispered voices filled the air;
I could find nothing to bring them all there.
Till at last o'er their heads a scaffold I spied,
To see any more 'twas in vain that I tried.
A silence like death fell over the throng.
"What is it?" I said. "A man to be hung?"
Just then, the voice of the judge sounded clear,
"The criminal speaks, let the audience hear."
All was so still, I could hear every word,
It seemed not one in all that crowd stirred.
"Oh, hearken," he said, "hear the last words I
speak."
At the sound of his voice I began to grow weak.
"Could I shake earth with one terrible word,
That all the inhabitants now might be stirred,
My crime was murder. To the gallows I've
come,

The cause, O hear it, the cause is rum.
When a child at home I played where it flowed,
'Twas there I entered the downward road,
My father sold it, and I was his joy,
Oh how would he feel could he see his boy,
And know it was now forever too late
To save him from meeting this terrible fate!
Oh fathers take warning from what you hear,
see
And handle not, touch not, from strong drink
be free,
Between heaven and earth I soon shall be
swung,
When ye gaze on me there, remember 'twas
rum."
He ceased, stepped back. In a few moments
more
The rope was adjusted, the death-scene was
o'er,
A shriek, half-frenzied, pierced the still air,
'Twas the voice of a woman grown wild in des-
pair;
"My brother, dear brother, can it be he is
dead!
Is all of life gone! You heard what he said,
Then how could you cruelly tear from my side
My only brother, my joy and my pride!
'Twas not my brother that cruel deed done
No, no, 'twas the ruthless hand of rum,
But my idol must die, while rum goes free,
Protected by law. Oh God, can it be
That justice has flown from this, our proud
land,
And folded her wings on some far away strand?"
'Twas then I caught the first glimpse of the
scene,
So great was the crowd that swayed us be-
tween.
"Oh, oh," I cried, "'tis my boy, my boy,
And my darling girl bereft of her joy."
Yes, right out in my sleep I uttered those
words,
From my couch I arose, but like one that was
shot,
To see if I had been dreaming or not.
Through the dark to the side of my darlings I
crept,
When I found them asleep 'twas for joy that I
wept,
And there, bending o'er them in the still hours
of night
I promised to try to lead them aright.
So come what may, they shall never blame
Their father for being the cause of their shame.
Now Tom, you have patiently heard me
through,
And know just what I am going to do,
You may call me silly, foolish, or weak,
To be scared at what I saw in my sleep.
I care not for that, there shall never a drop
Be sold or drank inside this shop;
For somewhere I read, it was not in my dreams,
"Like a serpent it bites, like an adder it stings."
IDA W. BALLENGER.

Alcohol Not Strengthening

The late Dr. B. W. Richardson, the eminent physician and scientist, whose researches have done so much for the cause of temperance reform, relates the following interesting incident:—
"In the early part of my life I practised medicine at Mortlake, and I had under my care a famous rower,—a champion rower,—and that man once consulted me professionally. He was a little below par, and he came to ask me what he should do. He was training

then for a race, and I recommended him to take so much wine in the day. He flatly declined.

"Well," he said, "I can't take anything of that sort, for I shouldn't win my race if I were to take what you say."

"Would half a pint of wine a day make a difference?"

"Certainly," he said.

"In what way?"

"I will tell you. I once won a race and regained all my honours in a very curious manner. I had against me a competent rower—a man as good as myself—and it was a great occasion. I was not very well on this particular morning. I went to the post to get started, feeling that the day was against me. Most curiously, I lost the toss, so that I got the wrong side of the river, with the sun in my face, and I felt that the race to was up with me; but as my opponent was getting into the boat a friend of his and a supporter, took out a spirit flask and gave him a nip of whiskey, and I said, That is as good as the sun to me, and then, not quite satisfied, he gave him another, and I said, That is equal to the right side of the river for me.

"We went on a little, stroke for stroke, so that it was quite musical. By-and-by there was a little jangle in his stroke, and I said, That man is not precise; that is a little point for me. We went on toward Chiswick, and when we got opposite to that place, there was something floating along which looked like a capsized boat, and it startled us both for a moment. It was a question to know which side to take, and I immediately decided and gained a good point in that way; and as we went along, I found that my opponent was embarrassed by what was taking place around him. Finally he began to flag. I didn't flag, but improved, and I won the race by a boat's length. Those two glasses of whiskey, I believe, turned the scale against my opponent on that occasion, and for that reason I will never take any stimulants while I am training."

"I have often laughed at him about this, not believing for twenty years, but when I came to my scientific research, and to lock into the action of alcohol on muscular fibre and on mental action, I found that the man was absolutely right, and I had been going on for twenty years in blind ignorance and prejudice, and there was the plain truth, if I had had the common sense to receive it from a common-sense man."—*Syl.*

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 palace."

A Child's Prayer

Into her chamber went
A little child one day
And by a chair she knelt
And thus began to pray—
"Jesus, my eyes are closed
Thy form I cannot see;
If thou art near me, Lord,
Wilt thou not speak to me?"
A still, small voice she heard within her soul
"What is it child, I hear thee, tell me all."

"I pray thee, Lord," she said,
"That thou wilt condescend
To stay within my heart
And ever be my friend.
The path of life looks dark;
I would not go astray.
Oh let me have thy hand
To lead me in the way."
"Fear not thou shalt not run the race alone."
She thought she felt a soft hand press her
own.

Her little prayer was said;
And from her chamber now
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand on mine I felt,
And Oh, I heard him say,
As by my chair I knelt,
'Fear not my child whatever ill may come
I'll not forsake thee till I bring thee home.'"
—Sel.

The Teens

WHAT do you think is the most important time of life? Boys will probably answer, When we go to business, or to college. Girls will say, When we go out into society or get married. But I think it is when you are going into your teens.

I know it does not seem so to most people; for boys and girls are more unnoticed at that age than at any other. The baby and the big brother or sister get all the attention, while Master Kneebreeches and Miss Ankle-skirt are crowded into the corner. You are not so interesting just now as you have been or will be. Your time of blossom has gone; but your fruit time has not come.

But the life of Jesus, as told in the Gospels, makes much of this time of life. The only thing that is said about him after his babyhood until he was thirty years of age was "when he was twelve years old." What he did then is told us because it was a sort of prediction of what he would be and do when he became a man.

The Jews regarded this age as the turning point in life. Until the boy had passed twelve, he was called a child; after that a man. He must then learn his trade, put on the phylacteries, begin to study the Talmud or holy books, be called to account for breaking any of the laws of worship, take the name of Ben Hattorah, or son of the law, and go up to the great feast at Jerusalem, which was about equivalent to joining the church. The Jews also said that this was the age when Moses first refused to be called the son of Pharaoh's daughter, when Samuel heard God's call, and when Josiah had his first dream of becoming a great and good king.

Now those old Jews were wise in making so much of the time of going into the teens. A portrait painter once told me that a picture of a child younger than twelve would not be apt

to look like him as he became a man; but that one taken after that age would show the settled outline of features which even the wrinkles of old age would not crowd out. Your physician will tell you that about that same time the body, too, gets into its shape. If you are to be spindle-shanked or dumpy, the stretch or the squat will have begun to grow into you. A great writer, who has had much to do with educating boys, says, "The later life of a man is much more like what he was at school than what he was at college."

A Swedish boy, a tough little knot, fell out of the window, and was severely hurt; but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did; for he became the famous General Bauer.

A woman fell off a dock in Italy. She was fat and frightened. No one of a crowd of men dared jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger hands got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless; for he might have been drowned. That boy was Garibaldi; and if you will read his life, you will find that these were just his traits all through,—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants loved to hear and talk about him.

A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did; for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Have you been in the Adirondack woods hunting and fishing? If so, you remember that your guide, when he came to the rapids in the stream, did not dash carelessly down it. He stopped the cranky little craft, balanced the boat, got a sure grip on his paddle, then let her drift slowly toward the center of the narrow sluice until the skiff's nose was in smooth water, which shows that there it is deepest. Then, with eye and nerve and muscle all working together, he kept her head on, just so and you shot down the rock-strewn stream as swiftly and as safely as a water-snake. Ask your guide why he was so careful at the beginning, and he will tell you that if he starts the boat right, he can keep her right; but the twisting waters would be too much for him if he did not have her safely in hand at the word "Go!"

Girls and boys entering your teens, you are at the head of life's rapids. Your craft is already catching the drift of strong desires, ambitions, passions. You feel them. They almost affright you sometimes. Have no anxiety except to aim at the very center of what is right, at the purposes which are deepest and purest. Knit the nerves of your strongest re-

solution. Vow to yourself, and to God, who will help you. Then away down life's stream! It will be exhilarating, grand; all true life is. But take care! For your soul's sake don't drift in among rocks and whirlpools without the grip.—James M. Ludlow, D. D.



The Date Palm

PALMS are found in all tropical countries, and are a characteristic feature of the forests.

The date palm is one of the most useful and beautiful of this large family of trees noted for their usefulness and beauty. It grows from sixty to eighty feet high, and its stem terminates in a crown of graceful, shining, feathery leaves. Its flowers are in branching spikes. Its fruit grows in clusters at the top of the tree, and is the date that you are so familiar with; but a gentleman who has traveled in the East says that we who have eaten only the dried fruit can have no idea how delicious it is when eaten fresh in Central Arabia. In Arabia it is an important source of national wealth, and its fruit is the chief article of food. In the oases of Sahara and in other parts of Northern Africa dates are pressed into cakes, and are eaten not only by men, but by horses, camels, and even dogs.

All parts of the date palm are useful. Timber for housebuilding and furniture is made from its trunk, and thatch from its leaves, while the stems of the leaves are used for fuel, and yield a fiber from which cordage is spun; in fact, it is handy for most everything, and no doubt we should be interested and amused to see all the uses to which it is put in the countries where it grows. The people think it, next to the camel, the most precious gift of God.

WHEN trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look different through an unagitated eye. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle.

—Dr. Burton.

THE world admires one who is ready to take the blame which belongs to him. Don't waste strength trying to escape censure. You may seem to succeed in foisting off the responsibility on somebody or something, but you lose the respect of those whom you are trying to convince. You cannot do a manlier thing than to stand up and declare, 'The fault was mine, I am the only one to blame.'



Good-night, My Baby

Little boy sweetheart, with eyes that shine
Blue as the skies on a summer morn,
Lips that are wreathed in a smile divine,
Velvety cheek that is pressed to mine,
Life has seemed fairer since you were born;
Fold up your petals, my rosebud white,
Good-night, my baby, good-night,
Good-night.

Little boy sweetheart, I love you so!
How deep that love you will never know.
Night after night, when my work is through,
Worn out and weary I come to you,
Bend o'er your couch till upon my ear
Falls a faint music I yearn to hear,
Made by your breathing so soft and light,
Good-night, my baby, good-night,
Good-night.

Then by your side as I nightly kneel
To the All-Father I make appeal,
That He will guide you and guard and bless,
Touch you with love and unselfishness,
Mould you and lead you life's pathway along,
That you grow manly and true and strong,
That he may grant you a future bright—
Good-night, my baby, good-night,
Good-night.

Sometimes in days that are yet to be,
In the last hours you shall come to me,
You who shall stand at your life's proud
prime,
I whose head shall be touched with rime,
There shall we part for the last sad time;
Then, as the world recedes from view,
On your dear face I will turn my sight,
And out of death I will call to you,
"Good-night, my baby, good-night,
Good-night." — *Denver News.*

Jack's Fidelity

THERE was held in Hartford, some years ago, a convention of the coloured Baptist Association of New England. I was invited to address one of the sessions. To show what those converted in early life are sometimes enabled to endure by Go'sd grace, I related the following story:—

J. D. Husbands, a lawyer of Rochester, N. Y., assured me that the facts were perfectly true. It was in the days of Southern slavery, when Willie, the master's son, brought home a spelling-book. A little slave boy, Jack, asked:—

"What's dat, Willie?"
"That's a spelling-book, Jack."
"What's de spellin'-book for?"
"To learn how to read."
"How's you do it?"
"We learn those things first."

And so Jack learned A, B, C, etc., mastered the spelling-book, and then learned to read a little, though the law forbade any coloured person to do it.

One day Willie brought home a little black book, and Jack said:—

"What's dat, Willie?"

"That is the New Testament, that tells about Jesus."

And ere long, Jack learned to read the New Testament, and when he read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and that he really loved us and died for us, and that "if we confess our sins, he is faithful and just to forgive us our sins," his heart went out in love to Jesus. He believed in him, his sins were forgiven, his heart was changed, and he became a happy Christian.

Though a mere child, he at once began to tell others of Jesus' love. When he became a young man, he was still at work for the Lord. He used to go to the neighbouring plantations, read his Bible and explain it to the people.

One day the master said to him, "Jack, I am told that you go off preaching every Sunday."

"Yes, mas'r, I must tell sinners how Jesus died on de cross for dem."

"Jack, if you go off preaching on Sunday, I'll tell you what I'll do on Monday."

"What will you do on Monday, mas'r?"

"I'll tie you to that tree, take this whip, and flog all this religion out of you."

Jack knew his master was a determined man, but when he thought of Christ's suffering for us, and heard his Lord saying unto him, "Be thou faithful unto death, and I will give thee a crown of life," he resolved to continue his work for the Lord, next Sunday.

With his New Testament in hand, he went down to the plantation and told them his master might whip him half to death the next day, but if he did, he would not suffer more than Christ had suffered for us.

The next morning his master said, "Jack, I hear you were preaching again yesterday."

"Yes, mas'r. I must go and tell sinners how Jesus was whipped that we might go free."

"But, Jack, I told you if you went off preaching, Sunday, I should whip you on Monday, and now I will do it."

Blow after blow fell upon Jack's back, while oaths fell from the master's lips, and he said, "There, Jack, I don't believe you will preach next Sunday. Now go down to the cotton field and go to work."

When the next Sunday came, Jack

could not stand straight, his back was so covered with scars and sores. But with his Testament in hand, he stood before the people of the plantation and said, "Mas'r whip me mose ter death last Monday, an' I don't know but he will kill me to-morrow, but if he does, I shall not suffer more than Jesus did when he died on the cross for us."

Monday morning the master called him and said, "Jack, I hear you have been preaching again."

"Yes, mas'r, I must go an' tell sinners how Christ was wounded for our transgressions, how he sweat drops of blood for us in the garden, an' wore that cruel crown of thorns that we might wear a crown of joy when he comes."

"But I don't want to hear your preaching. Now bare your back, and take the flogging I told you I should give you if you went off preaching."

Fast flew the cruel lashes until Jack's back was covered with wounds and blood.

"Now, Jack, go down to the cotton fields and go to work. I reckon you'll never want to preach again."

When the next Sunday came, Jack's back was in a terrible condition. But, hobbling along, he found his friends in the neighbouring plantation and said:—

"Mas'r whipped me almost to death last Monday, but if I can only get you to come to Jesus and love him, I am willing to die for your sake to-morrow."

If there were scoffers there, do you not think they were led to believe there was a reality in religion? If any were there who were inclined to think that ministers preach only when they get money for it, don't you think they changed their minds when they saw what wages Jack got?

Many were in tears, and no doubt some gave themselves to that Saviour for whose sake Jack was willing, if need be, to die the death of a martyr.

Next morning the master called Jack and said, "Make bare your back again; for I told you that just as sure as you went off preaching, I would whip you till you gave it up."

The master raised the ugly whip, and as he looked at Jack's back, all lacerated, he could find no new place to strike, and said, "What do you do it for Jack? You know that as surely as you go off preaching on Sunday, I will whip you most to death the next day. No one pays you anything for it. All you get is a terrible flogging, which is taking your life from you."

"Yer ax me, mas'r, what I'se doin' it for. I'll tell you, mas'r. I'se goin' ter tak all dos stripes an' all dos scars, mas'r, up to Jesus, by an' by, to show him how faithful I'se been, 'cause he loved you an' me, mas'r, an' bled an' died on the cross for you an' me, mas'r."

The whip dropped and that master could not strike another blow. In a

(Continued on page 11)



MISSIONS.



God Marching On

He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before the judgment seat;
O be swift my soul to answer him; be jubilant my feet;
Our God is marching on.

Colporteur in South Africa

ONE of our missionaries in South Africa has spent eight years as colporteur in and near Cape Town. Speaking of his experiences, he says; "During these eight years I have visited thousands of ships—steamships, mail-boats, sailing vessels, and warships. On them I have sold books and tracts, and given away papers by the thousand; no one has ever refused literature. Many expressed their thankfulness, and seemed to appreciate the kindly interest shown them. I attempted to number the vessels supplied, but found the same difficulty as Joseph of old when he attempted to keep account of the corn of Egypt—figures failed him.

"I have often gone aboard boats which had been in Cape Town before, several years in the past, whose officers recognised me at once as having been on their ships. An interesting conversation would take place in regard to the Sabbath and the second coming of Christ, and many would quote very freely from the writings of some of our best-known authors. Once I went on a boat which had come direct from Pitcairn Island, and the captain said to me, 'Every person on that island keeps the seventh-day Sabbath.' On another ship I met an officer who accepted my invitation to attend our chapel in the city. He came a few times, was baptized, and went on his way rejoicing in the truth.

"During the last three years of my work I visited the troop-ships as they landed with their hundreds of thousands of soldiers, and gave them our papers by the thousands, doing the same as they came down from the front and embarked for home again. I also visited the camps and the seven hospitals which were stationed about Cape Town. I aimed to go the rounds of them every two weeks. As I looked upon those sick, wounded, and dying men as they lay in their beds by the hundreds, not a murmuring word of complaint did I ever hear from one of them. I thought, if men can live such a life of hardship and danger uncomplainingly for a country which is earthly, what ought we not to be willing to do for a heavenly country?

"The officers, doctors, and nurses

would often express themselves as thankful for the good reading I was distributing; and as the men would reach out their thin, feeble hands for the papers, some would say, 'I have seen these same kind of papers at the front,' and then add, 'This is the kind of reading I like. There is something one can take hold of in it.' Once I asked one of the colonels when the time would come when there would be war no more. He thought a moment, and said, 'When there are no more nations to make war with.' Truly he answered right.

"During the time martial law was in force, I was given passes, which allowed me to go to any place on business or to give out literature. I always met the same kind and courteous treatment. There were two large camps for Boer prisoners where they were stationed until they were transported elsewhere; and the greatest number of those who were captured passed through this place. I put a quantity of Dutch reading-matter into these camps.

"We also sent a large number of papers to the front, for distribution among the soldiers, not forgetting the concentration camps, with their thousands of Dutch women and children, and the men who were not in the field fighting. Papers were sent to many of the Boers who were imprisoned. In some cases we received letters of thanks in return. Among these letters was one from General Cronje, of St. Helena camp, expressing his warmest appreciation of the papers and the interest in him and his men."

"These pages of literature, like Joseph's corn supplies, so numerous that they cannot be computed, have not been scattered in vain, for the Lord says of His word, 'It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.' Isa. 55: 11.

"Prisoners of Hope"

DURING the South African War the British Government sent a number of its Boer prisoners to the island of Bermuda, West Indies. Over a year ago these prisoners were given their liberty on the island, but were not allowed to return to South Africa without first taking an oath of allegiance.

One of our missionaries in Bermuda, Mr. J. A. Morrow, soon met several of these paroled prisoners; they became interested in the truth of Seventh-day Sabbath as represented by our mission-

ary, and five of them finally accepted it. This is Mr. Morrow's estimate of the character of these brethren:—

"I believe these men to be of God. In all my labour for souls I have never found my heart more closely knit with other hearts than with these men. I began to visit them from the time they were paroled, and tried to help them in their distress. The Lord opened the way remarkably for me to begin Bible studies with them. One of their number was able to act as interpreter, and the Lord certainly helped me to explain the message of His second coming to these men of another tongue."

Four of these men have returned to their former homes in the Transvaal and Orange River Colony. They were met at the wharf in Cape Town by some of our workers in that city, and entertained by visiting our educational and medical institutions in and near Cape Town.

As they proceeded to their old homes they did not have one feeling of sorrow or regret. It is true, they have left South Africa as prisoners of war, and had been transported to the opposite side of the world. But the only thought they now had was gratitude and praise to God for the new Bible truths that they had received in their captivity. Before going to Bermuda they knew nothing of the hope of our Saviour's near return to the earth; that hope has now become the joy of their life; they did not know that the seventh day is "the Sabbath of the Lord," and that all who would be true to God must keep the fourth as well the other nine commandments; they now rejoice in this truth also, and feel that they can best show their thankfulness by devoting their lives to carrying the glad news to their countrymen. May God bless their efforts!

T. C. O.

Work and Workers

Five more were baptized in Antigua Dec. 24, making a total of seventeen baptized in that Island since the Conference. Three more have been received by virtue of their former baptism, and others are keeping the Sabbath.

Eld. D. E. Babcock reports the baptism of four at Tacker, Demerara, and the admission of six into the church, with good reports from the Companies at the Week of Prayer Meetings.

At Barbados the Week of Prayer Meetings were largely attended both in the mornings and in the evenings. The Lord drew very near, and his presence was felt in our midst.

31 have been baptized in Bridgetown during the year.

The new church building at Arima, Trinidad was dedicated on January eighth. Elders W. A. Sweany and L. E. Wellman were present to officiate and a goodly company gathered, filling the church and standing room without the building. We trust our brethren in Arima will enjoy God's abundant blessing in their new house of worship and accomplish by earnest labour and diligent application much for His cause in the earth.

Pastor D. E. Wellman of Antigua recently visited the Northern Islands, viz., St. Kitts, St. Thomas, Tortola, and St. John's. He found the believers of good courage and the Message making progress. At St. Thomas two baptisms are reported, also two baptisms in the island of

St. John's, the first fruits of our work there; four others await a future opportunity. A lot also was purchased in St. Thomas, on which a house of worship will be erected in the near future.

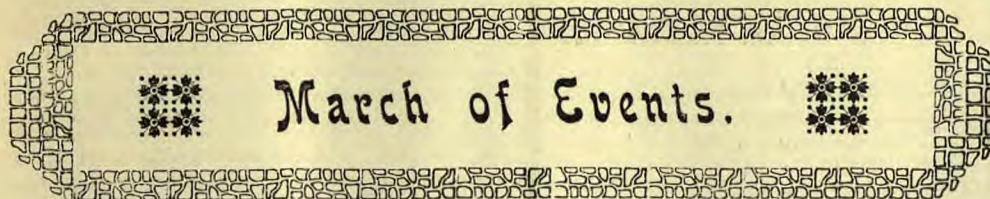
The following ministerial changes were made necessary at the recent Conference Committee Council in Barbados by the sickness and consequent removal of Eld. D. C. Babcock from Demerara to Barbados. Elder W. G. Kneeland goes to Demerara; Elder W. A. Sweany to Grenada, and Sr. Bevey Moore to Demerara.

We hear good news from the recent conference Sessions in Jamaica. A full report is promised for our March issue.

whose ignorance and greed led them to pay their good money for worthless "gold bricks." Mrs. Chadwick induced well-known business men to loan her millions of dollars on securities, whose only value lay in her oily tongue. Truly human nature is much the same everywhere. If the story that Mr. Lawson is telling in Everybody's Magazine of Frenzied Finance may be credited, the leaders in "Standard Oil" and other trust corporations have reduced bribery and extortion to an exact science. The spectacle of \$175,000 of "boodle" money changing hands under the very eyes of a circuit judge upon his handing down a prearranged decision, and the story of wholesale debauchery of voters in five doubtful states in connection with a national election must bring the blush of shame to the cheek of every honest American. Many events show that we have reached the time when "Judgment is turned away backward, and Justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59: 14.

B. F. KNEELAND.

Grand Rapids Mich.



March of Events.

Wireless Telegraphy

It is said that wireless messages will be taken by the English Post Offices during this year at sixpence per word, for transmission to vessels at sea.

Venezuela and the United States

Owing to the confiscation of the Bermudez asphalt concessions by President Castro's government, complications have risen between that country and the United States which threaten the withdrawal of minister Bowen. The difficulty also involves the payment of European creditors.

Disturbances in Nature

An earthquake is reported at Shemakha, 76 miles north of Baku, hundreds being buried amid the ruins of the densely populated town. The same town was visited by an earthquake three years ago.

An avalanche occurred north of Bergen, Norway; the mass of earth falling into Leonvand Lake, causing a wave 20 feet high by which 59 persons lost their lives.

The fogs have been the heaviest in London this season for years, traffic being so far stopped as to cause daily losses to railway, and steamship lines and merchants amounting to over a million sterling.

The War

Nothing of note has occurred in the field north of Port Arthur during the past month. Both sides in the conflict are preparing for the spring campaign and rushing as fast as the Manchurian winter will allow the additional troops and supplies to the front.

The Fall of Port Arthur

After a siege lasting eleven months, the fortress of Port Arthur surrendered to the Japanese on Sunday, January 1st. The surrender was precipitated by the capture of the Sungshushan and Panlungshan forts. Both of these forts were tunneled and mined and the first intimation the defenders had of the fact was the terrific mine explosions which killed a large number of the garrison.

General Nogi's troops then advanced, flinging a deadly shower of hand grenades and the Russians which remained were soon overpowered. Fort H. also soon after fell. The following day, under a flag of truce, messengers from Gen. Stoessel came to Gen. Nogi with proposals of surrender. These were telegraphed to Tokio, and the surrender was finally arranged on Sunday, Jan. 1, on terms acceptable to the Russian commander.

Strikes

In Germany between two and three hundred thousand coal miners were out on strike during the past month. All efforts on the part of the government or the Kaiser have been unsuccessful

in bringing about an agreement. At last reports the trouble was growing.

In Russia general strikes are on in all parts of the Empire. These are, moreover, owing to the attitude of the government resolving themselves into revolts against the imperial power and it is feared by many that the final result will be a reign of terror and revolution. The strikes started, it is said, concerning issues connected with the war and the refusal of the Czar to grant reforms along the lines of the Zemstvos agitation.

In an attempt to place a petition in the hands of the Czar at the Royal Palace on January the 23rd, two thousand men, women, and children are said to have been mercilessly shot down by the Cossack and cavalry regiments which had been posted in a triple cordon around the city to keep them off. The strikers are said to be arming and by some it is thought to be the beginning of the revolution.

A few days previous to these demonstrations at the blessing of the waters of the Neva, before the Winter Palace, in St. Petersburg, a salute was fired by the battery. Several charges proved to be other than blank and a shower of missiles struck the little chapel and palace where the Czar, Czarina and many diplomats were seated. There have been many explanations given but many reports give the idea that the shooting was a plot against the life of the Royal Family involving the artillerymen.

Our American Letter

Many years have passed since any political party in this country has gone into power with such overwhelming majorities as those given the Republican party at the November election. For lack of other issues in the campaign the personality of the candidates became a leading factor and here President Roosevelt had a great advantage. He received the popular endorsement in every state north of "Mason and Dixon's line," and made remarkable gains in the South where considerable feeling had been stirred up against him because of his attitude to the negroes. The announcement by the President just after the result of the election was known that he would under no circumstances accept another term was received with approval by the people. Mr. Roosevelt in his message to congress has outlined a policy of reform along several lines. Unquestionably reforms are greatly needed and the result of the president's policy will be awaited with interest. A curious example of the ease with which business men and bankers may sometimes be parted from their cash is furnished by the experience of Mrs. Cassie L. Chadwick of Cleveland, O. with several wealthy men. Much sport has been made of certain country people

Jack's Fidelity, (continued)

subdued tone he said "Go down in the cotton field."

Do you think Jack went away cursing his master saying, "O Lord, punish him for all his cruelty to me?"

No! No! His prayer was, "Lord, forgive him, for Jesus Christ's sake."

About three o'clock, a messenger came down to the cotton field, crying, "Mas'r's dyin'! Mas'r's dyin'! Come quick, Jack, Mas'r's dyin'!"

There in his private room, Jack found his master on the floor in agony, crying, "O, Jack, I'm sinking down to hell. Pray for me! Pray for me!"

"I've been prayin' for you all de time, mas'r. You mus' pray for yourself."

"I don't know how to pray, Jack. I know how to swear, but I don't know how to pray."

"You mus' pray, mas'r."

And finally they both prayed, and God revealed Christ on the cross to him, and then and there he became a changed man.

A few days after, he called Jack to him and said, "Jack, here are your freedom papers. They give you your liberty. Go and preach the gospel wherever you will, and may the Lord's blessing go with you."

While telling this story at the convention, I noticed a man, perhaps sixty years of age, with quite gray hair, who was greatly moved. When I had finished, he sprang to his feet, and with a clear but tremulous voice, said, "I stand for Jack. Mr. Hammond has been speaking of me. He has been trying to tell of my sufferings, but he can not describe the terrible agony I endured at the hands of my master, who, because I was determined to preach the gospel on the plantations around us, every Monday morning for three weeks called me up and laid the cruel lash upon my back with his own hands until my back was like raw beef. But God helped me to pray for him, until he was forgiven and saved through Christ. And, thank God, Jack still lives."

E. Hammond.



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

February 1, 1904.

"The things that are revealed belong unto us and to our children."

"THE Dorcas who have only their hope, their needle, and their trust in God have been of boundless blessing to the world."

No man will enter heaven at the last except heaven enter him here. No man can be kept out of hell at the last except hell be gotten out of him here.—R. S. MacArthur.

In our December Issue we inadvertently gave the credit for the poem, "The Gods of To-day," to the wrong person. The writer of these excellent verses is Mr. J. A. Edgerton not Mr. C. M. Snow. Will all kindly note the correction.

We have been delayed in sending out the calendar for 1905, owing to circumstances. We trust that those who are looking for it and from whom we have received requests for a copy, will be patient with us for another week when we hope to mail to all those who have ordered. The remodeling of our office and putting on an addition to the building has made it impossible to do more than get out the *Watchman* in time.

The December Numbers of several of our contemporary journals have come to our table in special form for the holidays. *Present Truth*, London, under the title *Greetings*, is very neatly and tastefully arranged, containing excellent matter, all of which is on timely topics and very interesting.

The *South African Sentinel* with a special front page design is also very tastefully arranged with its usual departments. A story from the pen of Harriet Beecher Stowe entitled, *When He Comes* is an excellent reminder of the Advent.

There is but one way to be truly successful in this world and that way is Christ's way. That way includes the conquest of self, the giving up of our desires for the desires of God and others. If we have a desire still to save ourselves from discomfort, trials and hardships, leaving others to bear the burden of our cowardice we are not successful. As the last short selection on page eight says, "The world admires the one who is willing to take the blame which belongs to him." And it can be truthfully said that God admires such a man also, for God admires the man who in the right way is successful.

"Wait not for some great cross to show
How much with patience thou canst bear,
Try now thy strength in bending low
To take the cross of daily care.
It may seem poor and small indeed,
But it may yet more needful be
To train thee first of all to tread
The path of true humility."

Shall We Finish the Work?

For the last seven months we have been trying to impress upon our people the necessity of an effort being put forth by all to aid in the clearing off of the indebtedness upon the printing outfit. Many have helped nobly in the enterprise but we are sure all of our West Indian brethren wish to share in the blessing to be obtained in getting our printing office well on its feet.

If you will but stop and figure a moment or two, you will see that with the two thousand or more of our people in the West Indies it would take but twenty cents each to clear off

We are pleased to report the following on the Press Fund this month.

Previously reported	\$ 526.64
Couva Church Col.	3.39
Jas. H. Mathews	12.00
L. Robertson	5.00
W. G. Kneeland	27.85
	<hr/>
	\$ 574.88

Let it Pass

"If people say evil things against you, never mind. Do not hear them. If you have heard them, let them pass. They may not have uttered, after all, the real sentiments of their hearts. They may have said what they did to please someone else; they may have said it in the heat of anger; they may have taken that way to exalt themselves by depreciating you. But never mind their motives, let it pass. It hurts them permanently; it can never hurt you more than temporarily unless you choose to let it. Do not let it stop with you; let it pass."

The Seven Churches (Continued)

movement are aware that language would fail to describe the holy, happy joys they then experienced.

The Seventh Church, Laodicea

Laodicea means a *just people* or a *judging of the people*. It is the name given to the church that will be living upon the earth when probation shall close. It is the last stage of the church. It reveals a period of judgment. It is the church that hears the stirring truths of God's last Message of Mercy. Rev. 14: 6-11. It closes earth's history and opens the door of eternity. It denotes the time in which we are now living. The church after a varied career returns to its standing-point of faith and purity. Eph. 5: 25-27. It is during the Laodicean period that the holy and just law of God is taken by the church as their rule of life. "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. Thank God, we are nearing the Eternal City. We are almost home. Reader, are you ready for the great events just ahead? Long and tempestuous has been the voyage of the old Ship of Zion, and many are the dangers she has encountered and overcome, but her journey is almost done. Land ahead! has been shouted by the faithful look-outs, and the pilgrim voyagers, travel stained and weary, are crowding the decks to feast their eyes upon the beauties of the heavenly shores. Nearer we come, how grand and glorious is the prospect before us. Listen! the old ship is sounding three mighty blasts, as she rounds the cape and is in sight of the home pier, it is the first, second, and third angel's Messages, it is a signal to the watchers over there that we are coming into port. Look! what brightness, glory, and grandeur! See the waving hands, and the flutter of white robes in the heavenly breeze. Just a little while and we will touch the piers of glory, and the Captain of our salvation will say, "All ashore," and we shall step from this storm-swept earth onto the shores Celestial, our own land, and the eternal home of all them who love God and keep his commandments.

J. A. S.

Four Special Numbers

Commencing with our next number it is our purpose to issue four numbers of *The Caribbean Watchman* which shall as far as possible in so limited a space carry the complete message of the gospel. In view of the rapidly fulfilling prophecies portending the soon coming of our Saviour and the need of earnest, thorough evangelistic work before His appearing it becomes our duty to place before our readers the plain, simple gospel truths as found in the word of God. Error abounds in the earth and it is high time that every lover of truth awakened to service.

The Four Numbers will be as follows:
For March—"Christ Our Saviour."
April—"Christ Our High Priest."
May—"Christ Our Coming King."
June—"Christ the Restorer."

Each of the above numbers will contain interesting and instructive matter upon the subject to which each is dedicated. Our readers will thus have an unequalled opportunity of becoming familiar with the stirring truths on these vitally interesting topics.

It will also give every believer a splendid opportunity of rallying for such a missionary campaign as has never yet been seen in our midst. Just the opportunity God desires every one to use to His honour and glory.

An extremely interesting religious story will run thru' the four issues. In the Mission department will be told the story of the greatest missionary movement of modern times, also in four parts. Also in each issue an instructive article for the general heading from the pen of Mrs. E. G. White, whose excellent instruction we have often enjoyed in times past.

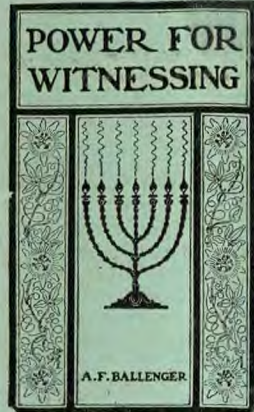
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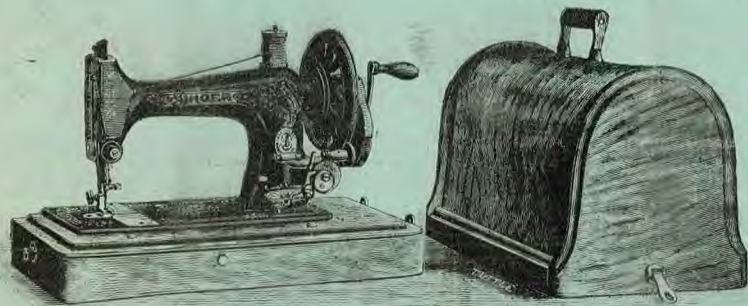
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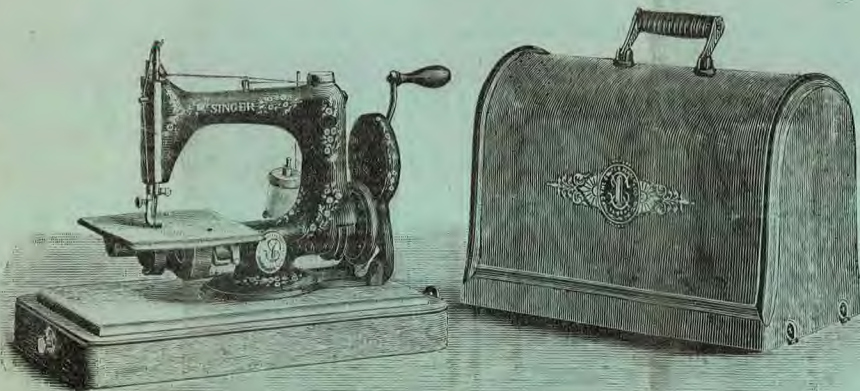
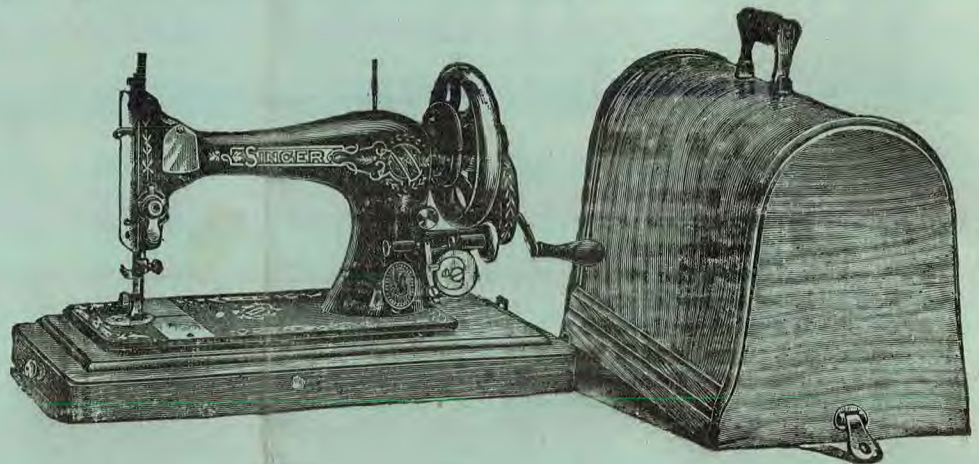


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