


SURELY I COME QUICKLY

# THE CARIBBEAN WATCHMAN

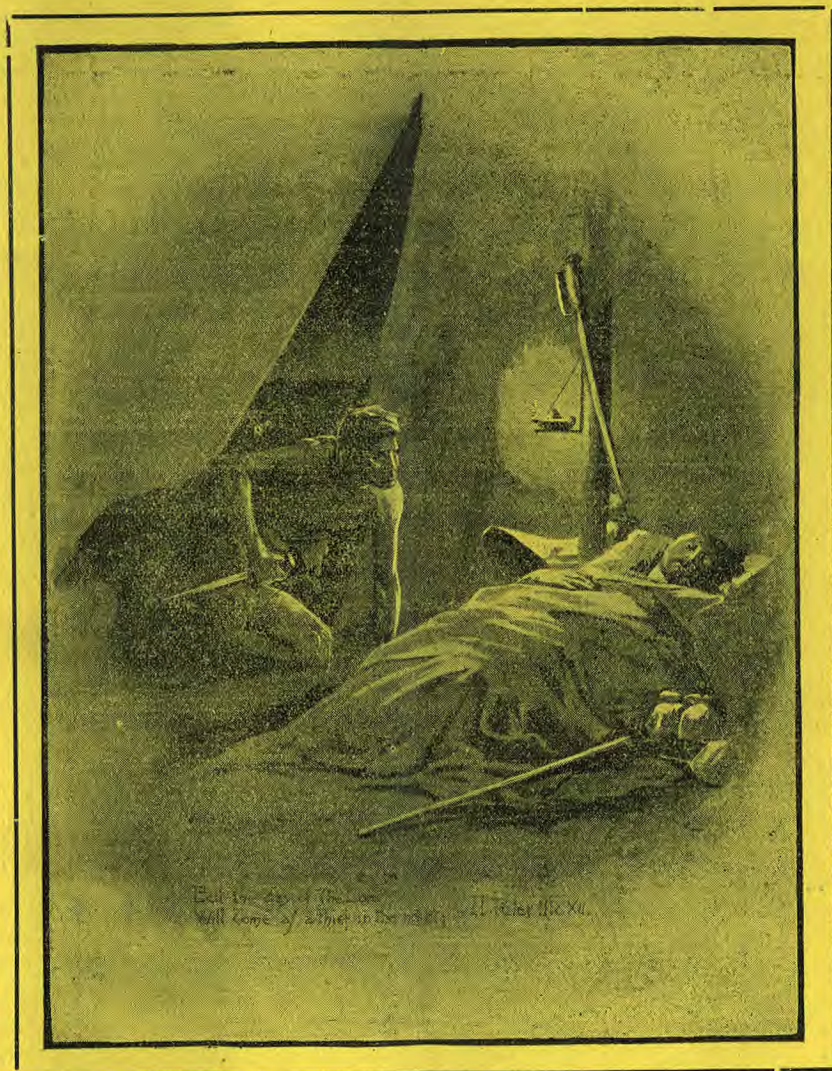


"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 42:12.

Vol. 3—No. 7.]

Port-of-Spain, July, 1905.

[Price 3 Cents



### As a Thief in the Night.

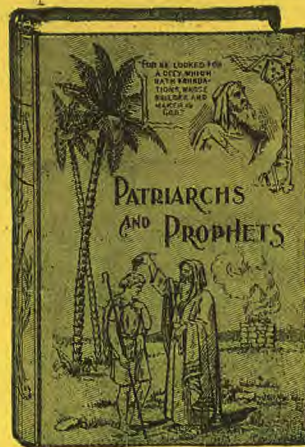
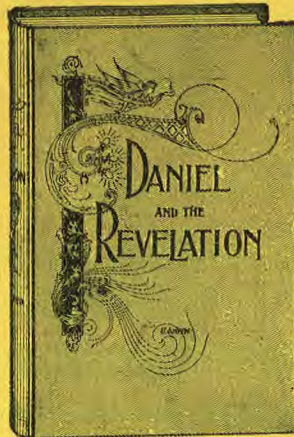
"And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." St. Luke 12: 39, 40.

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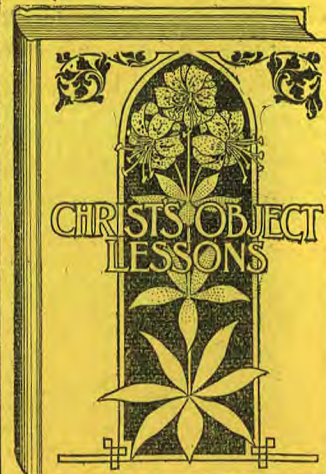
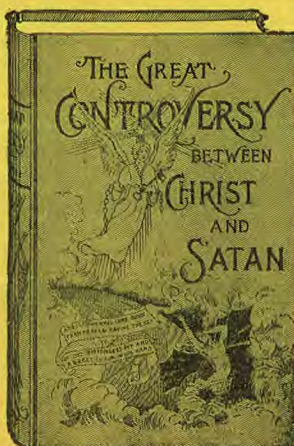
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## Bring an Offering unto the Lord

BY MRS. E. G. WHITE.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married."

"He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Think of the work of the Redeemer accomplished in our behalf. Behold the cross of Calvary, erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Then shall we not offer him praise and thanksgiving, in

word and deed? He gives us talents to be employed in his service. We should gratefully return to him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." This we should

ishness before we can enter the city of God. God's people should bring their offerings to him in much greater abundance, and with more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with incense of Christ's righteousness, the Saviour must work in him to will and to do of his good pleasure, in order for the handling of the goods entrusted to him to bear the endorsement of the God of heaven. Let us reveal Christ by the way in which we use his goods. Let us in every instance do as he would do.

"For there is none other name under heaven given among men, whereby we must be saved."

To men and women God has given varied talents, and to each one he says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has entrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying, in word and action, "I delight to do they will, O my God."

Every temporal and spiritual blessing comes from the great first Cause. God declares, "I am Alpha and Omega, the first and the last." He is the benefactor of the universe. His tender mercies are over all his works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." It is God's desire that man shall proclaim the benevolence

### How to Live.

He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being; back to Him  
Who freely gave it, freely give;  
Else is that being but a dream;  
'Tis but to be, and not to live.

Fill up each hour with what will  
last;

Buy up the moments as they go;  
The life above when this is past,  
Is the ripe fruit of life below.

Sow love, and taste its fruitage  
pure;

Sow peace, and reap its harvests  
bright;

Sow sunbeams on the rock and  
moor,

And find a harvest-home of light.  
—Horatius Bonar.

do that his work in all parts of the vineyard may be sustained, that his name may be glorified by the memorials established for him in every place.

Our hearts must be filled with unself-

of his character. In word and deed his people are to reveal his mercy, calling attention to his compassionate designs. The world is to see in the believers who make it their first aim to fulfil the will of Christ, a true representation of Christianity.

Christ desires, by the fulness of his power, so to strengthen his church that the whole world shall be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with him in the carrying out of his great purpose. He has given us the privilege of carrying forward the work that he began.

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the father's house, perishing with hunger. Do you ask, How does God regard those who have wandered from him? I point you to Calvary. "Heaven is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for

our sins." "And not for ours only, but also for the sins of the whole world."

We have been chosen as labourers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through his poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for him? He left his home to die for us. Shall we not reveal to others his tenderness and compassion?

I call upon my brethren and sisters to bring an offering to the Lord, that his work may go forward with power. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best.

MRS. E. G. WHITE.

## Walking with the World.

The Church and the world walked far apart  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
"Come, give me your hand," cried the merry  
World,

"And walk with me this way;"  
But the good Church hid her snowy hands,  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way to endless death;  
Your words are all untrue."

"Nay, walk with me but a little space,"  
Said the world, with a kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
And mine is broad and plain;  
My road is paved with flowers and dews,  
And yours with tears and pain;  
The sky above me is always blue;  
No want, no toil, I know;  
The sky above you is always dark;  
Your lot is a lot of woe;  
My path, you see, is a broad, fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."

Half shyly the Church approached the  
World,  
And gave him her hand of snow.  
The old World grasped it and walked along,  
Saying in accents low,  
"Your dress is too simple to please my taste;  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The church looked down at her plain white  
robes,  
And then at the dazzling World,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then her pure white garments drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
And roses and gems and pearls;

And over her forehead her bright hair fell,  
Crisped in a thousand curls.

"Your house is too plain," said the proud  
old World;

"I'll build you one like mine;  
Carpets of brussels and curtains of lace,  
And furniture ever so fine."  
So he built her a costly and beautiful house;  
Splendid it was to behold;  
Her sons and her beautiful daughters dwelt  
there,  
Gleaming in purple and gold;  
And fairs and shows in the halls were held,  
And the World and his children were  
there,  
And laughter and music and feasts were  
heard

In the place that was meant for prayer.  
She had cushioned pews for the rich and  
great,  
To sit in their pomp and pride.  
While the poor folks, clad in their shabby  
suits,  
Sat meekly down outside.

The angel of mercy flew over the Church,  
And whispered, "I know thy sin;"  
Then the Church looked back with a sigh  
and longed

To gather her children in.  
But some were off at the midnight ball,  
And some were off at the play,  
And some were drinking in gay saloons;  
So she quietly went her way,  
Then the sly World gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports;"  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers,  
As she walked along with the World;  
While millions and millions of priceless  
souls  
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"  
Said the gay World with a sneer;  
"They frighten my children with dreadful  
tales,  
Which I like not for them to hear;

They talk of brimstone and fire and pain,  
And the horrors of endless night:  
They talk of a place which should not be  
Mentioned to ears polite.

I will send you some of a better stamp,  
Brilliant and gay and fast,  
Who will tell them that people may live as  
they list,  
And go to heaven at last.  
The Father is merciful, great, and good,  
Tender and true and kind;  
Do you think he would take one child to  
heaven  
And leave the rest behind?"  
So he filled her house with gay divines,  
Gifted and great and learned;  
And the plain old men that preached the  
cross  
Were out of the pulpit turned.

"You give too much to the poor," said the  
World,  
Far more than you ought to do;  
If the poor need shelter and food and clothes  
Why need it trouble you?  
Go take your money and buy rich robes,  
And horses and carriages fine,  
And pearls and jewels and dainty food,  
And the rarest and costliest wine;  
My children, they dote on all such things,  
And if you their love would win,  
You must do as they do, and walk in the  
ways  
That they are walking in."

Then the church held tightly the strings of  
her purse,  
And gracefully lowered her head,  
And simpered, "I've given too much away;  
I'll do, sir, as you have said."  
So the poor were turned from her door in  
scorn,

And she heard not the orphans' cry;  
And she drew her beautiful robes aside,  
As the widows went weeping by,  
And the sons of the World and the sons of  
the Church  
Walked closely hand and heart,  
And only the Master who knoweth all  
Could tell the two apart.

Then the Church sat down at her ease, and  
said,  
"I am rich, and in goods increased,  
I have need of nothing, and naught to do  
But to laugh and dance and feast;"  
And the sly World heard her and laughed in  
his sleeve,  
And mockingly said aside,  
"The Church is fallen, the beautiful Church,  
And her shame is her boast and pride."

The angel drew near to the mercy-seat,  
And whispered in sighs her name,  
And the saints their anthems of rapture  
hushed,  
And covered their heads with shame;  
And a voice came down through the hush of  
heaven  
From him who sat on the throne,  
"I know thy work, and how thou hast said,  
I am rich; and hast not known  
That thou art naked, poor and blind,  
And wretched before my face;  
Therefore from my presence I cast thee out,  
And blot thy name from its place."  
—Mrs. Matilda C. Edwards, in *Baltimore  
Christian Advocate*.

Obeying when obedience is hard is the right school of character. It develops hardness and solidity. It makes men firm and dependable. It is the tempering which makes the metal fit for use.

One of the great evils of our day is that this is not seen. We have come to dislike authority as such. Parents even adopt the theory of relaxing all bands of duty in the care of their children, and leaving things to their reason. If the children do not see it, let them wait until it is clear to them. Undoubtedly there is such a thing as arbitrariness and despotism, but there is also a loose and lawless freedom which is yet more fatal to character.—*Selected*.



# Surely I Come Quickly

URIAH SMITH

"He which testifieth these things saith Surely I come quickly. Amen. Even so, come, Lord Jesus."

The word of God is given to instruct us in reference to the plan of salvation. The second coming of Christ is to be the climax and completion of that great scheme. It is most appropriate, therefore that the book should close with the solemn announcement, "Surely I come quickly."

Thus closes the volume of Inspiration,—closes with that which constitutes the best of all promises, and the substance of the Christian's hope, the return of Christ. Then will the elect be gathered, and bid a long farewell to ills of this mortal life. How rich in all that is precious to the Christian is this promise! Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages,—the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of heaven sound forth in joyous concert; and a song before unheard, unknown, in the universe, the song of the redeemed, shall add its marvelous notes of rapture and melody to the universal jubilee. So shall the saint be gathered to be joyful in each other's presence forever and ever,—

"While the glory of God, like a molten sea,  
Bathes the immortal company."

This gathering has nothing in it but that which is desirable. The saints cannot but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they can be satisfied till they awake in his likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We cannot but be "upon tiptoe" for the adoption, to wit, the redemption of the body. Our eyes are open for its visions; our ears are waiting to catch the sound of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our

appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into his presence. Come, Lord Jesus, come quickly. No news more welcome than the announcement that the command has gone forth from the Lord to his angels, Gather

### The Coming of the Lord

Coming, coming, coming! Who?  
Christ, the Lord of life and glory,  
He who once for me and you  
Died! O, the depth of sin's sad story!  
Coming, not a helpless stranger,  
Cradled in a friendless manger;  
Coming, Lord of earth and heaven!  
King! to whom all power is given;  
Judge! at whose all-searching bar  
All must stand just where they are,  
And the wicked tell with shame  
Why they've cursed his holy name.

Coming, coming, coming! How?  
Clothed in strange, unearthly splendor,  
Glory men ne'er dream of now,  
Grandeur earth ne'er had attend her;  
At his sight the heavens shall wither;  
From his presence earth shall flee,  
Islands move, and mountains thither  
Seek the caverns of the sea.  
Every eye shall then behold him,  
All the nations feel his ire;  
While the brightness that enfolds him  
Is to them consuming fire.  
Thunders all the air shall thrill,  
All the heavens with lightnings blaze,  
And the universe stand still,  
While through all its realms is heard  
That profound, omnific word  
Which to life the dead shall raise.

Coming, coming, coming! Why?  
To redeem his purchased treasure,—  
All his s'aints o'er sin who sigh,  
All who make his will their pleasure;  
To bring back within their borders  
His, whom hades holds to-day;  
To arrest sin's wild disorders,  
And the monster, Death, to slay;  
Coming to fulfil his plan,  
Make his oath and promise good,  
Which secures repentant man  
Life eternal through his blood.  
—Uriah Smith.

the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from his throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord.

We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more. We must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst never more; we must bathe in its silver spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest, and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories.

Come, Lord Jesus, come quickly.

### The Will of God

The hardest, the sweetest, the last lesson which man has to learn upon this earth, is submission to the will of God. It is the hardest lesson, because to our blinded eye-sight it often seems a cruel will. It is a severe lesson, because it can be only taught by the blighting of much that has been most dear. It is the last

lesson, because when a man has learned that, he is fit to be transplanted from a world of wilfulness to a world in which one Will alone will be loved, and only one Will be done.—F. W. Robertson.

together unto me my elect from the four winds of heaven. The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which

## Man's Nature and Destiny



### The Lack of Brotherhood

God pity us all as we jostle each other;  
God pardon us all for the triumphs we fee',  
When a fellow goes down 'neath his load on  
the heather.  
Pierced to the heart; words are keener than  
steel,  
And mightier far for woe or for weal.

Were it not well in this brief little journey,  
O'er the isthmus, down into the tide,  
We give him a fish, instead of a serpent  
Ere folding his hands to be and abide  
Forever and aye in dust at his side?

Is it worth while that we battle to humble  
Some poor fellow-soldier down into the dust;  
God pity us all! Time oft soon will humble  
All of us together like leaves in a gust,  
Humbled indeed down into the dust.

Joaquin Miller.

### Death and Resurrection

"When lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death." Jas. 1: 15. For the wages of sin is death." Rom. 6: 23. "Wherefore as by one man sin entered into the world and death by sin; so death passed upon all, for that all have sinned." Rom. 5: 12. Hence, "man that is born of a woman is of few days and full of trouble. Man dieth and wasteth away; yea man giveth up the ghost and where is he?" Job 14: 1-10. "Man abideth not in honour, he is like the beasts that perish; Like sheep they are laid in the grave; death shall feed on them." Ps. 49: 6-14, R. V. Six thousand years sojourn in the way that leads only to the open grave has so fearfully emphasized the solemn truth, that "the living know that that they shall die." Eccl. 9: 15. Reader, it is as true of you as it was of David "there is but a step between me and death," and you know not when, nor how soon you may be called to take that step. 1 Sam. 20: 3. Therefore set thine house in order for thou shalt die and not live." Isa. 38: 1.

But man is slow and loth to yield to the inevitable, and all the wisdom, genius, science, skill, power and wealth of humanity has been employed to disprove the decree, change the sentence or avert or postpone its execution, but in vain; for without a single exception, the procession moves along toward the open grave. But tho' compelled to yield and submit to the execution of the death decree, the human mind influenced and inspired by the arch deceiver, has from time immemorial sought to parry its force and nullify its object by persuading itself that "death is the gate to end-

less joy."—or rather, that "there is no death, what seems so is transitions," etc.

Would that the living who "know that they shall die" might also learn from the same text, that "*the dead know not anything.*" Eccl. 9: 1-6. "The dead praise not the Lord, neither any that go down into silence." Ps. 146: 4. In view of all this how important is the admonition "whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge nor wisdom in the grave *whither thou goest.*" Eccl. 9: 10. Since only the living can praise the Lord; (Ps. 115; 17, 18; 146: 2-4; Isa. 38: 16-19) *and all must die*, it is perfectly plain and sure that unless there shall come a resurrection, the experience of humanity must forever end at the grave. David realized this when he cried out, "Return, oh Lord deliver my soul; oh save me for thy mercies' sake; for in death there is no remembrance of thee, in the grave who shall give Thee thanks? Ps. 6: 4, 5. Paul also understood the situation, when he declared, "If the dead rise not your faith is vain, and they that are fallen asleep in Christ are perished." 1 Cor. 15: 12-19. Mortals would more fully appreciate the assurance of the resurrection, could they but realize that it is their only door of escape from eternal extinction and their only hope of life beyond the grave.

Knowing that his Redeemer lived and would call him forth at the "set time," Job calmly faced the fate, against which the faithless and fearful vainly strive and lay down to pass his appointed time" in the quiet unconsciousness of the grave. Job 3: 11-19; 14: 13-15; 17: 13-16; 19: 23-27. David is not ascended into the heavens" but "is dead" and in his grave, to wait until called forth to behold in righteousness and satisfaction, the face of his Redeemer. Acts 2: 22-36. Ps. 16: 8-11; 17: 15.

"Paul the aged" fearlessly faced the grim enemy in sure and certain hope of the resurrection which he had so often preached to others, "with the Holy Ghost sent down from heaven." 2 Tim. 4: 14, 15; 1 Cor. 15: 20-23; 1 Thess. 4: 13-18. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners" "from their sins." 1 Tim. 1: 15. Matt. 1: 21. And so "if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And "so if we walk in the light as He is in the light we have fellowship one with another and the

blood of Jesus Christ His Son cleanseth us from all sin. 1 Jno. 1: 5-10. But all this will not keep the forgiven one from dying, for as already shown, death claims the good as well as the evil. Eccl. 9: 1-9.

So the resurrection is necessary for the complete and eternal redemption and salvation of those who have been forgiven, cleansed and saved from their sins. The grace of God which bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lust, we should live soberly, and righteously and godly in this present evil world." But this will not suffice we must also "look for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2: 11-15. So Christ was first offered to bear the sins of many and unto them that look for him, shall he appear the second time, without sin unto salvation." Heb. 1: 28. He came once to save sinners, He is coming again to save saints. Isa. 25: 8, 9; 26: 19-21; Luke. 21: 25-28.

W. A. SWEANY.

### Everlasting Punishment

"These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 46. This text is supposed to be the stronghold of the orthodox believers in eternal torment. They say: "Here the punishment of the wicked is made equal in duration to the future life of the righteous. If the one is eternal, the other must be the same." And to this we agree, for the same word is used in the original Greek in both cases,—words which are rendered in our version "eternal" and "everlasting" from the same Greek word *aionian*, *i. e.*, *age lasting*. There is no dispute, therefore, between us as to the *duration* of the punishment. It is everlasting, eternal. The question, however, all turns upon the *nature* of the punishment.

The word "punishment," used by the translator, signifies "any pain or loss inflicted on account of crime." It is *pain*, or it is *loss*? or may it include both? In either case it would be "punishment." The original word in the Greek is *kolasin*, derived from another Greek word *kolazo*. This was the word Inspiration gave to show the final doom of the wicked. The true meaning of that word will give us the destiny of the finally impenitent. The Emphatic Diaglott renders it, 1. "To cut off, as lopping off branches of trees; to prune; 2. To restrain, to repress." (The Greeks write, 'The charioteer—*kolazi*—restrains his fiery steeds'); 3. To chastise; to punish. To cut off an individual from life or society, or even to restrain, is esteemed as a *punishment*. Hence

has arisen the *third* metaphorical use of the word."

It will be noticed that the primary meaning of the Greek word rendered "punishment" is a *cutting off*. Pickering's Greek Lexicon, an acknowledged authority on the Greek renders *kolazo* "to lop off, to check, to prune, or curtail anything; to vex, harass; to restrain, moderate, curb; to discipline; to punish, to be punished; to be checked, repressed."

Pickering gives quotations from Greek authors to illustrate the use of the word. Here the same original meaning of the word is prominent; *i. e.*, a cutting or lopping off, curbing, restraining, repressing. The idea of *torment* is not presented in a single definition, and even that of *punishment* (a word embracing the idea of either pain or deprivation) is one of the remote meanings of the word rather than the one most prominent, which is a cutting short. We marvel, then, that the translators should so commonly render the word *punishment*. We can but attribute this to a degree of theological bias.

Giving the passage its most obvious meaning, then, it would read: "The righteous shall go away into eternal life, and the wicked into an eternal cutting off" (from life); *i. e.*, an eternal death. There can be no question but that this is the real meaning of the passage. The lives of the wicked are "curtailed," "cut off," "repressed," "cut short." They never regain their life. Then the passage corresponds perfectly with other scriptures, where they are spoken of being "burned," doomed to "everlasting destruction," being as though they had not been, "destroyed," etc., etc. "The end of the wicked shall be cut off." Therefore the idea of eternal torment is without foundation in this text.

### Heaven

"Eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9.

A SENSE of the life that is endless;

Each nerve of the spirit at rest;

To feel that no more we are friendless;

But a satisfied peace in the breast;

To forget how the grave has bereft us;

To know that the years can not cloy;

To greet the dear friends who have left us,

With the passionate fulness of joy;

To list to the music of angels;

To rejoice and be glad in our day;

To join in the wondrous evangel;

That ascends to the highest for aye;

To feel all the gladness of heaven;

To thrill at His life-giving word;

To know, that to you it is given

To enter the joy of the Lord.

Thank God' that the hour is nearing

(Tho sometimes our faith groweth dim),

The hour of the Saviour's appearing,

To gather the children to Him.

Why shrink from the cross that is given,

Why dread all earth's sorrows to face,

As long as the Saviour, and heaven,

Await at the end of the race?

*Selected.*

## THE BIBLE CLASS

### The Seven Trumpets

The prophecies of the seven trumpets and the seven seals, cover the same periods of time; but they are essentially different. The seven seals contain the ecclesiastical history of the church while in the seven trumpets, we have presented the principal political or warlike events that were to transpire during the gospel age. The trumpet is used in a figurative way in all the Bible as a warning, an alarm. — "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel. 2: 1. — "Thou hast heard, O my soul, the sound of trumpet, the alarm of war." Jer. 4: 19. "For if the trumpet shall give an uncertain sound, who shall prepare himself to battle." 1 Cor. 14: 8. It be will seen that at each successive blast sounded in the prophecy their follows, trial and chastisement, the cruel scourge of the sword, and much suffering, visited upon a rebellious and forgetful people, who know the requirements of God, but do not obey them. It is the same God, dealing in the same way with his people, as when he gave Israel to the sword for the careless and contemptuous way they complied with his covenant. See Ps. 78: 59-64; 106: 28-43.

The trumpets in their successive unfolding open to us the whole chapter of history. It is a wonderfully interesting and instructive word to us, and is incomparable in the beauty of its imagery. It is part of that, "All scripture," which, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16. It is, "that sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1: 19. O soul, sinitick and weary with the service of transgression, hear the alarm, heed the warning, and seek the Lord while it is still the day of salvation.

#### The First Trumpet

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8: 7. Commentators are agreed that the blast of the first trumpet began to sound at the close of the fourth century. "It was ruined in the invasions of the Roman Empire by the Goths under Alaric, whose incursions are represented as "hail," because their desolating effects came from the North: the "fire" symbolizes the destruction they wrought by burning; and the "blood" signifies the terrible slaughter they made upon the citizens of the Roman Empire."—*Bible Readings*.

Gibbon's History, says,— "The fertile fields of Phocis and Bœotia were instantly covered by a deluge of barbarians; who massacred the males... and drove the beautiful females away, with the spoil and cattle of the flaming villages. The poet Claudian pathetically lamented that his trees, his old contemporary trees, must blaze in the *conflagration of the whole country*." Note the words of the prophecy, "The third part of trees were burnt up." The union of the Roman Empire was dissolved; its genius was humbled in the dust; and the armies of unknown barbarians, issuing from the *frozen regions of the North*, had established their victorious reign over the fairest provinces of Europe and Africa."

#### The Second Trumpet

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became

blood. And the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed." Rev. 8: 8, 9

"The second trumpet, met its fulfillment in the conquests of Genseric the Vandal, from 429 to 468 A. D. His conquests were by sea. In a single night he destroyed, by fire, more than half of the Roman fleet, which consisted of 1,113 ships and more than 100,000 men. He is compared in prophecy to "a great mountain burning with fire cast into the sea." "He cast his eye toward the sea, he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance." — *Millman's Gibbon's Rome, chap. 36*.

"History styles him the "terrible Genseric," and by fire and sword he made general desolation wherever he went. "From the port of Carthage he made many piratical sallies, and among other things, he twice destroyed the Roman fleet by fire, thus becoming the terror of the sea. How accurately this fulfills the prophecy, that he was like a, "mountain burning with fire cast into the sea."

#### The Third Trumpet

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.—Rev. 8: 10-11. The prophecy of the third trumpet was fulfilled, by the harassing conquests of Attila the Hun. His conquests were conducted by fire and pillage along the Rhine and its tributary streams, closing, at the Alps, *the fountain, or source of the rivers*. He styled himself the "scourge of God" and said that grass would never grow where his horse had trod. His greatest battle was at Chalons in Gaul, where he left 300,000 dead on the field. His career was short like a burning lamp suddenly extinguished. In the manner of his appearance, Attila strongly resembled a flashing meteor in the sky."—*Barnes' Notes*. One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. "They traversed the territories of the Franks, and massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage: their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons, and their unburied limbs were abandoned on the public roads as a prey to dogs and vultures. Surely the title, "Wormwood" or "bitter" has been most appropriately given him by prophecy.

#### The Fourth Trumpet

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third of them was darkened, and the day shown not for a third part of it, and the night likewise." Rev. 8: 12.

Odoacer, who was intimately connected with down-fall of Western Rome, is symbolized by the fourth trumpet. The three powers of the Roman Empire were the Emperor, the consulate and the senate, called in the vision the sun, moon, and stars.

The sun sends forth light of itself—the decree of the Emperor is law. The moon shines with a borrowed light—the authority of consulate was dependent in some measure upon the will of another. The stars shine when the night comes—the wants of the people demanded at-

*(continued on page 12)*



Geo. F. ENOCH ... .. Editor  
 S. A. WELLMAN ... .. Associate Editor.  
 Editorial Contributors.  
 W. G. KNEELAND. J. A. STRICKLAND.

July 1, 1905.

**The Bible Name for Sunday**

We frequently hear this question, what is the Bible name for Sunday? All recognize that the names by which the days of the week are now known are not the same as in Bible times. Yet we believe the task of ascertaining the Bible names for these days is not difficult.

If we divest our minds from all prejudice, and prayerfully open the Sacred Book we will find a solution of the problem. The Bible alone of all the books in this world gives us the true story of the origin of the days of the week. Genesis one in simple yet sublime language carries us back to "the beginning" and tells us that this earth teeming with vegetable and animal life was brought from chaos in seven days. Each day had its definite and particular work, was composed of an evening and morning, (dark part, and light part, the dark portion coming first,) and was given a definite name by the Creator. He evidently designed that these days should ever be known by these names. The week began with the making of light on the first day, and was concluded by the making of the Sabbath on the seventh day. Our English Version gives the names of the days of the week as, *first day, second day, third day, fourth day, fifth day, sixth day, seventh day or sabbath.*

The sun marks the *day* and year, and the moon, the month, but there is nothing to mark this seventh-day period. Its preservation depends upon the overruling providence of the Creator. It is our purpose in this article to show that our God has not been slack or careless in this matter but has carefully preserved the order of the days of the week through all the changing scenes of earthly history.

**Testimony of Ancient Languages**

It is interesting to know that from the most ancient times we have abundant evidence that the weekly cycle has been counted and named the same way. The various ancient nations regularly reckoned the days of the week as God originally gave them from first to seventh. Mr. Wm. Mead Jones of London has prepared a chart on which the names of each of the days of the week, are translated into English.

One hundred and eight ancient and modern languages agree in numbering these days and call the last, or seventh day of the weekly cycle by the name Sabbath. As some of these languages ante-date the time of Moses it will be seen that this is a striking example of the truth of Creation rather than evolution. In many of these languages the common word for week was sabbath. A given number of days were numbered and referred to as *first, second, and third, etc.* or toward the Sabbath, the Sabbath being the chief or crowning day with reference to which the reckoning was kept.

The eminent writer Harne in his "Introduction to the Scriptures," gives the following as the ancient Syriac Calendar.

One of the Sabbath or week,	(Sunday)
Two of the Sabbath	(Monday)
Three of the Sabbath	(Tuesday)
Four of the Sabbath	(Wednesday)
Five of the Sabbath	(Thursday)
Six of the Sabbath	(Friday)
The Sabbath	(Saturday)

The high antiquity of this Calendar is evinced by the use of the cardinal numbers, *one, two, three, etc.,* instead of *first, second, third, etc.*

In the *book of Degrees* an ancient Chinese writing one passage says "On the Seventh Day the passages are closed."

Thus we see that the Sabbath truth is enshrined from of old and for all time in the language and calendars of the nations. And these calendars stand as unimpeachable witnesses to condemn those who wilfully trample the Sabbath underfoot. This testimony engraved in the centuries of the past, substantiates the record of Creation and of the making of the Sabbath which many modern theologians, wise above what is written, try to controvert by saying that these days of Creation were not 24 hour periods but of long duration.

The folly of this position, is well illustrated by trying to paraphrase the fourth commandment to harmonize with the idea. Let us take our learned theologian who says they are 10,000 years long, for an example. "Remember the Sabbath day to keep it holy. Six thousand year periods shalt thou labour and do all the work, but the seventh ten thousand year period, is the Sabbath of the Lord thy God. In it thou shalt not do any work . . . . for in six ten thousand year periods the Lord made heaven and earth, the sea and all that in them is and rested the seventh ten thousand year period wherefore the Lord blessed the Sabbath day and hallowed it."

I am sure the reader will scarcely think that any rational being would ever advocate such nonsense, and yet I have heard even professed ministers of the Word of God advocate just such a theory. In fact every one who claims the creation days were long periods of time stands on precisely this ground.

**The Week in Scripture**

In Gen. 4: 3 marginal reading we learn that it was the custom of the first members of the human family to come up before the gates of paradise to worship God, at the end of days of the weekly cycle.

Genesis 29: 27 show that the week was a known and recognized cycle among the Patriarchs. In Ex. 16, we learn that Jehovah designated by the threefold miracle of the giving of the manna that no time had been lost but that the weekly period was still intact. And this was before ever the children of Israel came to Mt. Sinai.

**No Time Lost before Christ's Death**

When we come to the New Testament we learn that this weekly period was still unimpaired. Luke 23: 52-56; 24: 1 teaches us that the day on which our Saviour was crucified was the Preparation day or the Sixth day, Jesus rested in the work of Redemption in the grave on the Seventh day or Sabbath, which inspiration clearly says was the Sabbath day.

**According to the Commandment**

Therefore neither Joshua's long day nor the lapse of ages affected the weekly cycle but the day that Jesus rested in the tomb is the same Seventh day in which he rested after his work of creation. To dispute this is to dispute the inspired record.

Since then, no time has been lost. It is only the unlettered who will even raise the question. Soon after the apostles were dead the apostasy began to creep in.

**Good Friday**

Or the crucifixion day began to be observed, and *Sunday* the first day of the week or the day of the Resurrection began to put forth its claims. The world has moved on, men have gone to different lands and yet all still agree to the names of the days of the week.

We therefore conclude that Sunday is the first day of the week and one of the Six working days and that Saturday is the seventh day of the week or Sabbath and the Lord's day of all the Scripture.

And the answers to the question that stands at the head of this article, the Bible name for Sunday, is plain *first day*. No other title except

*working* day, which it shares with the six, is ever given it (Eze. 46: 1) in Holy Writ and none other belongs to it.

The Lord's day of Rev. 1: 10 is the seventh day of the week or Sabbath. See Ex. 20: 7-10, Isa. 58: Mark 2: 27, 28.

E.

**The Sabbath Blessing**

"And God blessed the seventh day and sanctified it:" "wherefore the Lord blessed the Sabbath day and hallowed it."

It is a working principle in christianity that the one upon whom a blessing is bestowed shall himself be a blessing to others. From the overflowing of a heart filled with blessing must necessarily go forth a portion of the abundance enjoyed. This fact is well illustrated in the lives of those who have found Christ (their first love) and who compelled by the influence of His presence in their lives are pressed into service in telling of his blessings to others. With thankfulness almost unspcakable they go to their fellow-men, and the very influence of their lives carries with it a power that is seen and felt by those with whom they associate. They had been blessed and association with them was a blessing to others.

So with the Sabbath. It has been blessed, more, it has been sanctified, (set apart), and to those who come in contact with it, and to those who observe it as a day of rest as God first ordained, it brings a blessing. It is a source of never ending delight, a rejoicing, a time of peaceful enjoyment of the ways of God whose blessing it holds.

No man, can come into contact with the Sabbath without being affected by the blessing of its influence. And though he contend against its influence, though he battle with God's spirit to withstand that influence, its eternal truth and its contained blessing must in time compel him either joyfully to accept its blessing or reject it to his eternal loss.

Men enter the sanctuary of God upon the Sabbath day, and they depart with an influence pervading their lives which they cannot resist. The promised spirit was present; it took hold of the heart; it placed new impetus in the life; it renewed the desire for a better fulfilment of life's duties; it drew them nearer to God, and it placed them in close communion with Him. That Sabbath service had been a blessing. So every Sabbath service may be if those who are attending resist not the spirit of God which pervades the holy hours.

At the home throughout the Sabbath, the constant, blessed presence of God's spirit may be seen. And when, with our family gathered about us, we take up the blessed book to study the Master's words, as we close the hours of the day so full of His presence, it will be with sad hearts that we see it pass from us. That day had been a blessing, its hours had strengthened our faith, built up our hopes, and given us power to meet the trials of another week of toil. And so God ordained it.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

To all we would commend the Sabbath blessing. Come unto the courts of the Lord with your own desires, your own thoughts set aside, and allow the spirit of God to work, and a Sabbath day's blessing will be yours. From such a day of communion the soul that has been blessed turns away with reticence; but enters upon the toil of another week, feeling the presence and power of God's infinite love. If you have never enjoyed it, try God's plan when the day of the Sabbath comes to you once more, and may God grant you such a blessing as thousands have already received from God's Holy Day of Rest.

W.





## The Wonderful Name

From the Bible, we learn that in olden times, on the birth of a child it was the custom to give it a name which had some particular significance; as for instance:— Noah, signifies, rest and comfort; Simeon, hearing; Levi, joined; Judah, praise; etc. But there was one named Jesus, which surpasses all others in the significance attached to His name; for "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." But the name which we wish especially to consider at this time is that of *Saviour*; Matt. 1: 21. Margin. This name has a wonderful significance for the people of the whole world. The mere mention of this name should send a thrill of rapture through the heart of every one that hears it, for it signifies, that, "He shall save His people from their sins." And every letter of that wonderful name can be used to tell the same soul thrilling story as may be seen from the following acrostic.

*S*:—*Sin Pardoning Saviour*. 1 John 1: 9.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

*A*:—*Almighty Saviour*. Heb. 7: 25.

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

*V*:—*Victorious Saviour*. Rev. 1: 18.

"I am He that liveth, and was dead; and, behold, I am alive forever more, amen; and have the keys of hell and of death."

*I*:—*Indwelling Saviour*. 2 Cor. 6: 16.

"I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

*O*:—*Only Saviour*. Acts 4: 12.

"Neither is there salvation in any other; for there is none other name under heaven given among men, where-by we must be saved."

*U*:—*Universal Saviour*. John 6: 37. Rev. 22: 17.

"Him that cometh to me I will in no wise cast out."

"And the spirit and the bride say, Come. And let him that heareth say, Come, and let him that is athirst, come. And whosoever will let him take the water of life freely."

*R*:—*Rejected or received Saviour*. sa. 53: 3. John 1: 12.

"He is despised and rejected of men; a man of sorrows, and acquainted with

grief; and we hid as it were our faces from Him; He was despised; and we esteemed Him not."

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

In this day and age, when skepticism infidelity, pantheism, and such a vast array of isms are being advocated, how earnestly should each one seek the aid and protection of this all powerful Saviour by following the instructions given by Peter upon the day of Pentecost; Repent and be baptized everyone of you in the name of Jesus Christ (the Saviour) for the remission of sins, and ye shall receive the gift of the Holy Ghost; or Spirit of this Saviour. Acts 2: 38. "Who will guide you into all truth." John 16: 13.

Moment by moment, helper is He,  
Moment by moment dwelling in me;  
Gently subduing powers of sin,  
Wonderful Saviour is Christ within."

F. I. RICHARDSON.

## A Magistrate's Reasons

At a gospel temperance meeting in Dundee, Bailie Maxwell made this statement of his reasons for abstaining from all intoxicating drinks:—

"Being a member of the Town Council of Dundee I was appointed to the magistracy. It was my duty to occupy the bench in the police court. The scenes in the police court made me an abstainer. Drunkenness has two sides; one attractive and fascinating, where everything is bright, and there is an outward appearance of comfort; the other side is seen when the victim's head becomes cool, and there is a reaction. I saw the results of drinking in that aspect, and the argument of personal abstinence was borne in upon me with a force I dare not resist. Many people were placed at the bar who had been taken off the streets drunk. What was I to do with them? Was I to send them to jail, or fine them? If they came there for the first time I might earnestly admonish them not to come back again, and it would be better for them to abstain altogether. But what right had I to tell these people to abstain if I took drink myself? My tongue seemed tied. I was grieved and alarmed by what I saw. If it was good for the people to abstain, might they not say, Why not begin yourself?' I,

did so, and from that time became an abstainer, and I will continue. Since then I can speak more freely to those people."

Cannot others learn the same lesson, and adopt a line of practice that will make their preaching effective?

—*Safe-guard*.

## A Boy Stronger than a Man

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little for being so small, and said to him:—

"You will never amount to much; you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something that neither of you can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that neither of them was able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four faces, and there seemed to be no more anxiety for further information.

—*Exchange*.

## Young People's Work

Portion of report at S. D. A. General Conference

At the last session of the General Conference the work of organizing our young people into active, working societies was but just starting, and yet a splendid beginning had been made. Since that time the number of societies has practically doubled, and hundreds of young people who are too far from a society to belong to it or to meet with it, are doing substantial missionary work. At present we have more than three hundred and fifty well-organized societies, with a membership of fully five thousand. This is the beginning of the "army of youth who can do much if they are properly directed and encouraged."

Many encouraging reports have been received. One State alone has raised one hundred and twenty-seven dollars for Korea, forty-eight dollars for a native labourer, eighty-five dollars for the Southern work, thirty dollars for India and many thousands of pages of literature have been scattered, and much other work done, the results of which probably never will be known until the Lord rewards his children for what they have done. In another State a tent for use in Ceylon was largely paid for by the young people. The societies are generally doing regular, systematic work in the distribution of literature, soliciting money for charitable purposes, etc., but we have been unable to secure a complete report of what has really been accomplished.

We have in the church three kinds of persons—workers, jerkers, and shirkers.—*Selects*.

## OUR YOUNG FOLK

### In the Balance

A FRIEND of mine has told me that his soul was once in the balance, and the weight on the other side seemed to be merely a bit of pasteboard about an inch long and half an inch wide.

A story which illustrates how a very trivial incident may tip the scales one way or the other runs as follows:

When John T. R. was a boy he went to a country academy, and had daily to take a railway ride of some length from his home to his school.

He was a poor boy, and every cent counted. His allowance of money was a small one, and barely covered his railway fares and necessary books; but all that he could save by walking part way to school was his, as well as what he could earn.

P. T. Barnum's circus was coming to town, and the flaming posters never had more fascination for a boy than for my friend. He gloated over them day after day as he stood before the huge bill-boards.

He was particularly interested in wild animals, and to see the elephants pile themselves up into a black pyramid, showing here and there a gleaming tusk, with the baby elephant standing on the trunk of its grandfather, and to see the Spanish cavalier in his sombrero and long riding-whip boldly enter the lions' den and tame the inmates with a glance of his compelling eye and a mere suggestion of his whip had been the dream of the boy's life.

The circus had been to that town before, but the boy had never been rich enough to go to it, and his father, who entertained the Puritan dislike for such shows, had been obdurate about giving the necessary half-dollar.

But this year the boy had nearly enough money saved up to pay for his ticket, and his father had promised that if he could earn or save quite enough, he would withdraw his objection, and permit him for once to see the circus. There were, however, still fifteen cents lacking to make up the necessary half-dollar.

The bill-boards were arrayed in all their glory of emphatic capitals and thrilling pictures of equestrian and acrobatic performances, and visions of mysterious wagons had been seen by many excited youngsters coming into town in the early dawn of the next day, and in their imaginations the great tents

were already being erected on the vacant lot near South Street.

All sorts of delightful imaginings, more gorgeous than the bill-boards themselves, stirred the boy's heart. But alas! he had but thirty-five cents. That morning, as usual, he took his seat in the train that was to take him to the academy. It was too far for him to walk all the way to school, and home duties had prevented him from tramping even half-way, as he sometimes did, to save part of his fare.

That morning, however, as the conductor was about to take up the tickets of the passengers from Circleville, his attention was distracted by the news of a freight wreck in front of his own train, and when it reached Camptown, where the academy was situated, he jumped off and hurried to the telegraph office to inquire about the wreck. Meanwhile the boy looked round upon the platform, but could find no one to take his ticket.

Now came the struggle of his life. Whether he should be transparently honest and truthful or should blot his record with a small dishonesty was the momentous question which he had to decide.

The arguments which the demons whispered in his ear were very familiar and very specious. It was a great corporation on whose train he was riding; the fifteen cents would mean nothing to the corporation, but would mean a great deal of enjoyment to him.

Then, too, he had heard it said that the fares were altogether too high between Circleville and Camptown. He had paid a great many times fifteen cents into the coffers of the railway company, and since they had taken a little too much every day from him, it was no more than fair that he should even up a bit, and have one ride for nothing.

Besides, it was the conductor's business to get the tickets. A passenger was not bound to chase the conductor around all over town; and the boy *had* looked for him, too, and could not find him. He certainly had done his part.

And then the circus! The delectable circus! The elephants and the kangaroos, the tigers and the camels and the hyenas! The man who jumped through a ring of fire! The Japanese acrobat who drank a cup of tea while he stood on his head!

Fifteen cents, just the price of a railway ticket, would make all these deli-

cious and thrilling sights his, and he could use his old ticket the next day, and no one would be a bit the wiser.

Thus the battle went on all day long, and, as he himself believes, his soul hung in the balance while the decision was being made whether he should be an honest boy or a tricky one.

Every few minutes during the day, in school and after he returned home, John put his fingers in his vest pocket and felt that little bit of cardboard. The elephant stared at him out of the pages of his Latin grammar, and the giraffes craned their long necks over the tough problems in algebra.

He went home, and still that little piece of pasteboard weighed upon his mind.

He said nothing about the matter, for he knew that if he told his father or mother about it the open grate in the sitting-room would see the last of his railway ticket, and he would be forced to be honest in spite of himself.

In his dream that night he saw trick ponies performing most wonderful evolutions, and he heard the roar of the lions.

But, after all, it was only a dream, and he woke up to find that the circus had actually come to town, and would give its best performance that evening.

The train pulled up at the station, the boy went abroad as usual, and no one among the passengers realized that he was fighting a big battle on a small battle-field.

He took his accustomed seat and opened one of his school-books to prepare a belated lesson. But he could not think of his lessons. The conductor came into the car with the usual shout, "All tickets ready!"

At last there were but two passengers between John and the conductor. Their tickets were quickly taken; the conductor held out his hand. With a genuine struggle, but with a triumphant sense of victory at his heart, the boy pulled from his pocket twenty-five cents instead of the old railway ticket, which he at once tore up and scattered in fine fragments on the floor, received his rebate check, and went on his way to school.

Now, as he looks back over a long and honoured life, he tells his friends that that was the day of his greatest battle and his greatest victory.

*Rev. Francis E. Clark in Youth's Companion.*



# THE HOME



## Prove Your Friendship

O how many hearts are aching,  
O how many hearts are breaking,  
For the loving touch and token,  
For the word you might have spoken!  
Sav not, in a time of sorrow,  
I will heal their grief to-morrow  
Prove your friendship lest they doubt it:  
Go at once: be quick about it.

*Josephine Pollard.*

## Herrings for Nothing

Darkness is coming on rapidly, as a man with a basket on his head turns the corner of a street in London. He cries loudly as he goes, "Herrings! three a penny! red herrings, good and cheap, at three a penny!"

Soon he comes close to me and commences conversation.

"Governor, what do you think of these 'ere herrings? Don't you think they're good and cheap as well?"

"Yes, I think they are good and cheap."

"Then, look you, governor, why can't I sell 'em? I have walked a mile and a half along this dismal place, offering these good and cheap uns; and nobody will buy."

"The people have no work at all to do, and they are starving; there are plenty of houses round here that have not had a penny in them for many a day," was my reply.

"Ah! then, governor," he rejoined, "I've put my foot in it this time; I knew they were very poor, but I thought three a penny ud tempt 'em. But if they haven't the ha'-pence, they can't spend 'em, sure enough."

"How much will you take for the lot?" I inquired.

First a keen look at me—then down came the basket from his head—then a rapid calculation.

"I'll take four shillin', and be glad to get 'em."

I put my hand in my pocket, produced that amount, and transferred it to him.

"Right! governor, thank 'ec? What'll I do with 'em?" he said, as he quickly put the coins in his own pocket.

"Go round this corner into the middle of the street, shout with all your might,—

"**HERRINGS FOR NOTHING!**" and give three to every man, woman, and child, that comes to you, till the basket is emptied."

"All right! governor, if you say so, I'll do it."

So he proceeded into the middle of the street, and went along shouting, "Herrings for nothing! real good, red herrings for nothing!"

I stood at the corner to watch his progress; and soon he neared a house; a tall woman that I knew stood at the first floor window, looking out upon him.

"Here you are, missus," he cried, "herrings for nothing! a fine chance for yer; come an' take 'em."

The woman shook her head unbelievably, and left the window.

"Wot a fool!" said he; "but they won't all be so. Herrings for nothing!"

A little child came out to look at him, and he called to her: "Here my dear, take these in to your mother, and tell her how cheap they are—herrings for nothing." But the child was afraid, and ran indoors. So down the street, in the snow, slush, and mud, went the cheap fish, the vendor crying loudly as he went, "Herrings for nothing!" and then adding savagely, "Oh, you fools." Thus he reached the end of the street; and then turned to retrace his steps, crying, "Herrings for nothing!"

"Well!" he said, "When ye gave me the money for herrings as yer didn't want I thought yer was training for a lunatic 'sylum! Now I thinks all the people here are fit company for yer. But what'll I do with the herrings if yer don't want em, and they won't have 'em?"

"We'll try again together," I replied; "I will come with you this time, and we'll both shout." Into the road we both went, and he shouted once more and for the last time, "Herrings for nothing!"

Then I called out loudly also, "Will anyone have some herrings for tea?"

They heard my voice, and they knew it well; and they came out at once, in twos and threes and sixes, men and women and children, all striving to reach the welcome food. As fast as I could take them from the basket, I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty, the hungry crowd that had none was far greater than that which had been supplied; but they were too late, there were no more "herrings for nothing!"

Foremost among the disappointed was a tall woman of a bitter tongue, who began vehemently, "Why haven't I got anv? ain't I as good as they? ain't my children as hungry as theirs? Why haven't I got any?"

Before I had time to reply, the vendor

stretched out his arm toward her, saying, "Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em."

"I didn't," she rejoined passionately, "I didn't believe you meant it."

"Yer goes without for yer unbelief!" he replied "Good-night, and thank-'ee, governor!"

I told this story upon the sea-beach, to a great meeting gathered there on a summer day. They looked at each other and smiled, then laughed outright.

I said, "You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did? God offers you

## PARDON FOR NOTHING!

peace for nothing! salvation for nothing! What have you replied? Have you taken the trouble to reply at all? Have you not turned away in utter scornful unbelief, like the woman? or run away in fear, like the child?



"Yer goes without for yer unbelief!"

"Take warning by that disappointed crowd of hungry applicants. When they were convinced that the offer was in good faith, and would gladly have shared with their fellows, they were too late! Let it not be so with you!"

As I looked earnestly upon that vast crowd, the laughter was entirely gone, and an air of uneasy conviction was plainly traceable upon many faces.

"Will you not yield to Jesus now?" I entreated. "He is waiting, pleading with you! Here is salvation, full, free, and eternal; help, guidance and blessing,—all for nothing! without money and without price."—*Selected.*

"Thou art my hid'ng-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance."

# The Final Gospel Message

## The World-wide Progress of the Advent Message. The Finishing of the Work

### Notes from the World Conference of Seventh-day Adventists.

Washington, D.C., U.S.A., May 11-31, 1905.

#### Secretary's Report

Some mission fields are not represented here, as Bermuda, Porto Rico, Cuba, Central America, Panama, and the Gold Coast of Africa. There has been growth in all these fields, a gain during the conference term of one hundred and fifty-six members. In Porto Rico and Cuba the first churches have been organized. From Hayti, where for many years one brother and his wife have been calling for labourers, there now comes reports of new accessions, and a spreading work in the hands of a young public-school teacher. One entire church asks to be taken in, meeting-house and all. They call for a French labourer to instruct and baptize believers, and lead the work in that French republic.

#### New Work

In the two years of this conference term one hundred workers have left our shores, sixty in 1903, and forty in 1904. It was early recognized that with the natural growth and increased demands in stations already established not much new work could be safely attempted. Yet much new work has fairly forced itself in.

Japan and China will report new territory annexed, new stations opened, with providences that stir our hearts with new hope for the populous East. Polynesia has added a most important field in the Malay Straits. India adds Burma and Ceylon to the permanent list. Africa has laid the foundation for two new missions, one farthest yet into the heart of the Dark Continent. South America has located workers in the long-closed lands of Ecuador and Peru. Latin Europe has added three great countries, Italy, Spain, and Portugal. Cuba, closest of all to our coasts, waited until last year for the first messengers to bear the advent warning.

#### Sabbath School Department

At the last session of the General Conference a resolution was passed recommending that "Our Sabbath-schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions." This recommendation, however, has not been generally adopted as yet.

The donations of our Sabbath-schools have become a strong factor in the support of our work "in the regions beyond." The total amount each year is now equal to our annual offerings, if not greater. Since the compilation of the statistical reports of the Sabbath-schools, their contributions have amounted to \$687,814.71. Of this sum \$406,960.22 has been given for the extension of our mission work throughout the world, and \$280,854.49 retained in the local schools. The following taken from our annual reports, will show the marked increase in the donations from year to year since 1890:—

Year	Memb'ship	Contributions	Do. to Mission	Do. to Orphan Home
1890	32,000	\$28,642.75	\$17,707.39	
1894	49,626	39,562.42	20,850.05	
1898	55,160	40,301.87	21,475.18	\$4,795.16
1902	62,636	41,038.70	24,339.99	5,496.39
1903	66,811	55,823.85	34,779.85	4,669.54
1904	71,643	62,460.80	40,278.05	5,882.50

As will be seen, during the last year the Sabbath-school contributions to missions have

amounted to more than forty thousand dollars. This is the largest sum our schools have ever donated in a single year, though the amount per member is but little more than in 1890. The increase seems to be caused through increased membership, rather than by more liberal giving. We are firmly of the opinion that we should keep our mission fields before our schools, not simply to increase the donations, but to deepen the missionary spirit in the hearts of the young. In foreign countries the per cent of the total contributions given to missions is much larger than in the United States. In fact, in the majority of our foreign fields the schools give their entire contributions for mission work.

#### General European Conference

During 1903 and 1904 our tithe in the territory of the General European Conference was \$146,274, or \$38,600 more than during the two previous years; we had 4,057 additions, or a net increase of 2,754, 1,562 more than our net increase for the years 1901 and 1902. We now have 285 evangelical labourers in our field, or ninety eight more than at the close of the previous biennial term. The gifts, such as Sabbath-school donations, First-day offerings, annual offerings, etc., amounted to \$24,324; the book sales to \$235,371.

The missions we have opened during this time are as follows: Flemish Belgium, Trans-Caucasus, and German East Africa, in the German Union; and Spain and Portugal in the Latin Union. The Rhenish and Prussian Conferences have been organized during this time; and the Scandinavian Union Council changed to a Scandinavian Union Conference.

To-day the territory of the General European Conference includes all Europe, Siberia, Northern Africa, Western Asia, an area of eight and a quarter millions of square miles, with a population of 490,000,000,—one third of the inhabitants on the face of the earth. We have three union conferences,—the German, the British, and the Scandinavian Union Conferences,—and two union mission fields,—the Latin and the Oriental Union Missions. We have thirteen conferences and twenty local missions, in which we are actively engaged in spreading the message. Of local conferences we have the following: The East German, the German-Swiss, the Prussian, the Rhenish, the South German, the West German, the South Russian, the North England, the South England, the Danish, the Norwegian, the Swedish, and the Roman-Swiss; of missions, the Austrian, the Balkan, the German East African, the Holland and Flemish Belgium, the Hungarian, the Middle Russian, the North Russian, the Trans-Caucasian, the Irish, the Scotch, the Welsh, the Finnish, the Icelandic, the French, the French-Belgium, the Italian, the Portuguese, the Spanish, the Egyptian, the Syrian, and the Turkish.

We publish in English, Welsh, German, Dutch, Danish-Norwegian, Icelandic, Swedish, Finnish, Esthonian, Lettonian, Livonian, Slavic, Russian, Polish, Bohemian, Hungarian, Servian, Bulgarian, Roumanian, Italian, Spanish, Portuguese, French, Grecian, Armenian, Turkish, and Arabian—twenty-seven languages in all.

Since the General Conference two years ago, it has been my privilege to visit German East Africa, where I spent about three months with our workers on the field; and to make a short stay in Spain and Portugal, where one week was spent with our workers (March 14-21, 1905). I have revisited Russia and Finland, attending their meetings in the autumn of 1903; and also

made a second trip to Egypt and Palestine, and revisited Turkey, the Balkan States, Austria-Hungaria, France, Switzerland, Scandinavia, and Great Britain,—some of these fields several times,—aside from doing a large amount of work in connection with our local meetings in the German Union and in the Latin Union, the presidency of which was again turned over to me, on the departure of Elder Wilkinson for the States.

Do the best we may, some of the laws are such that they give us trouble. In Turkey, for example, we are not recognized as Protestants, for some of our former Protestant friends would not grant us that favour. As a result, five of our brethren are in prison at Ourfa, where they have been waiting for their verdict for months. Only recognized sects are allowed to preach their faith in Turkey. In one kingdom of Southern Germany, our people are fined fifteen dollars a member for attending meeting. They dare not have the Lord's supper, nor even meet peaceably for any sort of worship. In Russia, as all our brethren will remember, we have had much difficulty with the Russian censorship, and also with the persecution from those opposed to the message. Throughout Germany, we are constantly liable to trouble in our colporteur work; for it is in the power of any German citizen to take exceptions to anything he may find in any of our books or papers, and make complaint to the authorities, and the local authorities notify the central government, and if no protest is made within two weeks, the book or paper may be forbidden in all Germany. Our enemies frequently make use of this law to cause us annoyance. There is also the trouble with the military and the school laws in many parts of Europe,—these are real troubles, and not merely possibilities.

But in the midst of all these disadvantageous circumstances, God finds people who hear his voice, and who obey—people who are as true and as loyal as can be found in any place on the face of the earth. They go through hardships for Christ. They deny themselves for him, and they take great joy in his service. They give of their hard-earned means for the proclamation of the gospel. They pay an honest tithe, averaging \$7.31 a member. Our organized conferences, so far as possible, pay two fifths of the conference tithe, for missionary work, and give the whole of their Sabbath-school, First-day, and annual offerings to be used in their mission fields.

#### South African Union Conference

We have six missions and ten village schools, in which four hundred and fifty boys and girls are being taught the message. Four of these missions are being supported by the union conference, one by the Cape Conference, and one is self-supporting. There are one hundred and thirty Sabbath-keepers at these stations, and several others will be baptized soon. We have sixteen European and nineteen native teachers who are pushing forward this work. You will see that we have scattered our labourers when you consider that at one time there were twelve European workers at the mission farm, while now we have but sixteen European workers for the six missions scattered in this great field.

#### Our Needs

In closing this report, I would not be true to my trust if I did not present the needs of the Dark Continent to this conference. The message has reached us that "Ethiopia is stretching out her hands unto God." Brethren, what does she want?—It is the bread of life—the

message that is to meet the needs of every nation, kindred, tongue, and people. I appeal to you; Shall she have it? or shall we treat her as many do the ordinary beggar asking for bread? While we long to see the work opened among the great Zulu people, and also among the Bechuanas in Khama's country, our heart goes out of the unentered regions of Central Africa.

#### Australasian Union Conference

This conference includes Australia, New Zealand, Tasmania, the Micronesia; the East Indies, and the Philippine Archipelago.

From east to west, this field reaches over one third of the distance around the world, and within its borders are found over fifty million people.

There are seven organized local conferences in the Australasian Union — one in each of the five States of Australia, and one each in New Zealand and Tasmania.

The conference has ten missions under its care, and dependent on it for support; namely, North Queensland, Fiji, Pitcairn, Norfolk Island, Rarotonga, Samoa, Tonga, Tahiti, Sumatra, and Singapore. The last two have but recently been established, but give promise of soon developing into prosperous missions.

The first camp-meeting ever held in the southern hemisphere was held in Napier, New Zealand, in the year 1893. Since that time, forty-seven camp-meetings have been held in Australia, but no two on the same ground.

A fair degree of prosperity has attended the work of this conference for the past two years. In Sabbath-keepers there has been a gain of 577, making a total number of 3,435, 407 of whom belong to the island mission. Eighteen new churches have been organized and fourteen church buildings erected.

#### Island Work

Our island work is no longer a small part of the work of this conference, since fifteen of the seventy-seven labourers on the conference payroll are in this field. The Lord is blessing the efforts of the faithful men and women who are labouring among the ignorant peoples of the South Sea and East India Islands. Four hundred and seven persons are now keeping the Sabbath in this field, the greatest number in any one place — 133 — being in the Fiji group. Church-schools have been established, and are being maintained in most of the island missions.

Owing to the difficulties encountered in attempting to bring students from these islands to our school in Australia, ground has recently been secured, and preliminary arrangements made to establish a training-school for natives in the Fiji group. Teachers and assistance in other ways will be supplied by the Avondale School. A similar school is already in operation in Raiatea, to accommodate the students in the Eastern Polynesian Mission field. Our hope is to educate these young men and women to be missionaries among their own people.

Of our work in the East Indies, and especially in Singapore, I would be pleased to speak at length. But this report has even now gone beyond the limit, hence I will close, with the hope that time will be given me to present the needs of this field in open conference. In closing, I would remind this body once more of the needs of this field, and the scarcity of labourers and means with which to prosecute the work, in the hope that some hearts may be touched by the need, and respond not only in the language, but in the spirit of the motto on this platform; "*Here am I, send me.*"

#### New Opening in Sumatra

Our missionary in this field has been looking up a site for another mission, and writes as follows of a new field which should be opened:

"I saw the resident this morning, and got a grand report from him. The people in question are just Malays that have not been contaminated by Islam or apostate Christianity. They inhabit the most beautiful country, at an altitude of from two thousand to three thousand feet above the sea. They are an agricultural people. They occupy forty villages, and

number twenty thousand. The resident offered me much encouragement. He is going to visit them within the next three months, and will interest them in building a house for the missionary, and a school-house, and will assure them that we will supply the teacher. He is confident that we will have success from the start. They are a quiet, peaceable people, of good temper and few evils. He assured me that by the end of the year the Kesan country will be accessible by carts from the point where we leave the river."

The writer further says: "I am impressed that it is a great opportunity, which we must not neglect to improve at once."

#### Our Work and Workers

Pastor W. A. Sweany of Grenada has opened services at Gouyave, a town in the country part of that island.

We note in the report of Jamaica at the General Conference that they now have twenty-two



## MARCH OF EVENTS

#### Iron in Blood

"No one needs to be told that there is iron in the blood, but it has remained for a French chemist, Monsieur Barruel, head of the chemical laboratories of Paris, to make commercial use of the fact. He used to practise medicine, and was accustomed to bleed his patients in the old-fashioned way. He extracted the iron from the blood drawn from human arms and kept it in the form of minute globules or pearls. At last he had enough to make an iron ring, which he wears on one of his fingers."

#### Sanitation

A bacteriologist of Philadelphia believes he has solved the problem of the sanitary delivery of milk by the invention of a paper milk-bottle which can be sterilized, hermetically sealed, and made so cheaply that it need be used but once. The bottle is conical in shape, made of pulp paper and saturated with paraffin by being dipped in that substance at the boiling-point of water, which sterilizes it. The sterile bottles and sterile caps are packed in nests and wrapped in a sterile wrapper in a tight package. In tests with certified milk the new bottles contained, on the average, only a fourth as many germs as did glass bottles, had no leakage round the top, and kept the milk sweet two days longer than the old-style holders."

#### France-German Dispute

The dispute between France and Germany over the open door and territorial rights in Morocco came very nearly bringing these nations to strife during the month of June. All danger is not yet past but it is thought that on account of the weakness of her ally, Russia, France will yield to some extent to avoid a conflict.

France claims by preponderant influence, and acknowledged supremacy (this by England, Spain, and the United States) the first place in all things Moroccan, including the introducing of necessary reforms: This Germany to a large extent denies, refusing to recognize French Supremacy.

#### Norway-Sweden

Since our last issue a dissolution of the union which has existed for years between these two nations has occurred, and no longer does King Oscar carry the title of King of Norway and Sweden.

The cause of the dissolution lay in the vetoing by King Oscar of a bill providing for a separate consular service for Norway. The Norwegian portion of the Storting left the cham-

ber, repaired to Christianna and declared the union dissolved and Norway Independent.

War is not expected as it is not desired by either nation and Norway has offered the throne to one of King Oscar's sons. In the case of the offer not being accepted it is reported that a republic will be declared.

Crime seems to be increasing in the West Indies as well as in the older parts of the world if we may judge by the manifest violence of the present days. The frequency of the murders, homicides, etc., is simply appalling, the criminal sessions being constantly docketed with a full number of such cases. It is, however, but one of the general symptoms of decay seen so abundantly in civilization at the present time, all of which betoken days of peril and the drawing on apace of the world's final climax. That which is bringing about these conditions is the selfish desire in the heart of man to live a life of pleasure and selfish enjoyment in this world. It results in the committing of sins of every kind in order that he may bring about the fulfillment of this desire. Our only hope in such an hour is to "eschew evil," to seek to live humbly, quietly, with simple pleasures in a simple life, and with the "mind that was in Christ Jesus" in us, controlling our desires and passions.

Meanwhile or until an armistice can be arranged the armies in Manchuria are continuing the war. Field Marshall Oyama has, according to telegrams, succeeded in surrounding the Russian army in a hundred mile circle which is being contracted as rapidly as possible upon the Russian force. Whether a battle will ensue before an armistice is arranged is open to question. However, the result of such a conflict, could be nothing short of defeat and loss of prestige to Russia which has met disaster only up to the present time.

#### Increase of Crime

War or Peace

Meanwhile or until an armistice can be arranged the armies in Manchuria are continuing the war. Field Marshall Oyama has, according to telegrams, succeeded in surrounding the Russian army in a hundred mile circle which is being contracted as rapidly as possible upon the Russian force. Whether a battle will ensue before an armistice is arranged is open to question. However, the result of such a conflict, could be nothing short of defeat and loss of prestige to Russia which has met disaster only up to the present time.



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

July 1, 1905.

"He that covereth his sin shall not prosper."

"A merry heart doeth good like a medicine." Be cheery.

Sorrow for wrong done is useless except we go about repairing the wrong.

Sacrifice is not giving up pleasures but necessities; the things of which we are really in need.

The promise for tomorrow will never repair the ruin of a lost to-day. Once lost it is gone forever.

The article entitled, "Everlasting Punishment," on page four, accidentally left unsigned, is by Geo. I. Butler, Nashville, Tenn., U. S. A.

God wants men; men who are willing, unselfish, sacrificing their own needs for Him. You would work for Him? fulfil these requirements.

At the recent General Conference council, it was remarked that thousands of the young were preparing for service somewhere in this message. Young man, young woman as you read these words, is it you?

We welcome the dawn of a new day joyfully except we used the night for riotous living; so we will welcome the new day which Christ ushers in if throughout the preceding night of sin we have not been squandering the hours.

"The British government of the Soudan has prohibited the sale of liquor to natives. This bars out a number of traders who thought to live by copying habits firmly fixed in Western civilization."

"The English Board of Education has granted the petition of fifteen thousand physicians that temperance and hygiene should be taught in the public schools. The first work, that of instructing the teachers, will begin at once."

"In the past year," an exchange says, "the nation received in return for its expenditure for intoxicating liquors a 'bonus' of 500 murders, 500 suicides, 100,000 criminals, 200,000 paupers, 60,000 deaths from drunkenness, 1,600,000 besotted drinkers, 500,000 homes ruined, and 1,000,000 children worse than orphaned."

Pastor D. C. Babcock of British Guiana has been transferred to the Gold Coast Mission, West Africa by the General Conference at its recent session. Brother Babcock goes to a climate unhealthful in the extreme to foreigners, but the good wishes and prayers of God's people, we are sure, go with him in this difficult and dangerous field.

We are in receipt of a supply of the leaflets *Who Changed it?* from the International Tract Society, London, England. Sample copies on application. For free distribution in large

quantities there is nothing better on the subject of the "Change of the Sabbath." Price per thousand \$1.00. In less quantities 12c per hundred. Address this office.

"There are few who realize the influence of the little things of life upon the development of character. Nothing with which we have to do is really small. The varied circumstances that we meet day by day are designed to test our faithfulness, and to qualify us for greater trusts. By adherence to principle in the transactions of ordinary life, the mind becomes accustomed to hold the claims of duty above those of pleasure and inclination. Minds thus disciplined are not wavering between right and wrong, like the reed trembling in the wind; they are loyal to duty because they have trained themselves to habits of fidelity and truth. By faithfulness in that which is least, they acquire strength to be faithful in greater matters.

Mrs. E. G. White.

### Our August Number

We are preparing to make the August WATCHMAN a very interesting issue. It will contain among other things a powerfully written article on "The Keeping Power of God." Another equally interesting subject will be Pastor W. A. Sweany's article on the new birth entitled, "Again."

Among the other interesting topics will be "Man vs. Maker"; "Jesus Lover of My Soul," a history of the hymn of that name; *Spiritual Gifts, a history of miraculous power*; General Conference notes and the usual pithy, pointed stories and hints in the Young Folk's and Home departments.

The August Cover will be in a dainty pearl green, and the front cover page will be illustrated with a cut of a mountain stream, swift leaping from among the rocks. It will be accompanied with appropriate poetry.

We are attempting month by month to add attractiveness to the truths which our messenger carries and hope that our many friends may find a source of comfort, hope, and peace within its pages.

The following from *Present Truth*, London, contains a lesson that the Christian Church needs to learn, both for the purpose of leading it nearer Christ and causing the missionary spirit to take a stronger hold upon its activities.

"A very interesting address was given at the Bible Society's meeting by one of the Chinese translators. He said:—

"People often say that the Chinese have their own religions, and that the teaching of these is very good. No doubt we have plenty of religions, and some of the teaching is good. What we need is not more religions, but a Leader, a Saviour. We have a proverb that a painted leaf will not feed a hungry man. The Chinese are very hungry indeed, for the food their religion offers is only painted on a picture. Their souls have not been fed. Now they want to get the real food which can satisfy them. Jesus has said: 'I am the bread of life.' How are they to get this bread? Jesus has said: 'Give ye them to eat.'"

'Confucius taught us that we had to do so and so, and that we must not do so and so. Quite right; but we cannot do what we ought; and we cannot keep away from what we ought not to do. We are bound by sin. Confucius can only teach men; Christ alone can save them.'

'It is in the natural order of things that Confucianism should be compared with a painted picture, for there is no life in it, but it is a sad thing when Christians dishonour their living Redeemer by exhibiting to the world a mere painted picture instead of the power of His life. There is some Confucianism that calls itself Christianity.'

The awful danger to boys and young men in the use of cigarettes is emphasized very strongly in the following quotations from two experienced educators upon the subject. One is the opinion of a reform school superintendent, the other of a public school teacher.

"Out of six hundred boys admitted to this institution during the last three years, sixty per cent, were absolutely known to have been cigarette fiends, while less positive evidence at hand shows that ninety per cent, formed the habit that sapped their virtue and strength at an early age. During the year 1901 four boys died in our hospital whose deaths were attributed to the excessive use of cigarettes. One of the most agonising deaths I ever witnessed occurred in 1894, due entirely to cigarette-poisoning. Boys enter our school emaciated, bleary-eyed, and nervous from the effects on their whole organism of the use of cigarettes. They are listless and show no energy or ambition for work or school until they have been with us several months free from their former habits. We now have a boy with sunken chest caused from smoking from twenty to forty cigarettes a day."

"The boy who is addicted to the use of cigarettes is entirely out of harmony with his school and all of its purposes. He is frequently late and irregular in attendance. He is restless and must be excused frequently. He does not like to study, and by-and-by comes to the place where he tells the truth when he says he cannot study. His moral sense becomes so perverted that no dependence can be placed upon what he says. He does not know the truth from a falsehood. His moral standing is low in all respects. He is slouchy in his manner, his clothing, and his talk."

### The Watchers for Christ

"In thinking of those who in the times before the incarnation looked forward to the divine event at Bethlehem, students but rarely turn to the history of the old Druids. A passage in a recent volume on 'Chartres,' by Mr. Cecil Headlam, is, therefore, of deep interest, as illustrating that world unrest that existed prior to the coming of its Lord and Saviour. The writer says:—

The grotto above which the medieval masons would rear the superstructure of their cathedral was dedicated by the ancient Druids to 'the Virgin who should bear a Son.' . . . Had they heard, these venerable priests, some echo of Isaiah's prophecy, 'A virgin shall conceive, and bear a son?' Possibly; at any rate we know that a hundred years before the coming of Christ, the Messianic idea had grown familiar to the Gentle mind. The works of Greek and Roman writers are eloquent of this fact. . . . The Magi, the wise men and watchful astrologers of the East, waited impatiently for the coming of God upon earth, till they beheld a new star which rose over Bethlehem and announced the nativity. And those ancient Druids gave expression to the yearning of all creation."

—The Christian.

### The Seven Trumpets, continued.

tention, and the senate acted. "The significance of Odoacer's place in history is due to two facts: that by him the separate line of Western Emperors was extinguished, and the first German kingdom established."—*Dictionary of Christian Biography*.

Thus the third of the Roman sun that pertained to the West was smitten. The Emperor Justinian in 541 A. D. abolished the consulate, and in 552 A. D. destroyed the senate in the Western third of Rome. Thus we see a third of Rome's sun, moon and stars destroyed, completing the events of the trumpet and accurately fulfilling the prophecy.

J. A. S.

(To be continued)

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