

KEEPING POWER

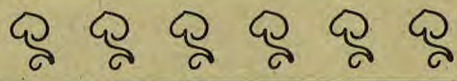
# THE CARIBBEAN WATCHMAN

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

Vol. 3—No. 8.]

Port-of-Spain, August, 1905.

[Price 3 Cents.



## KEPT

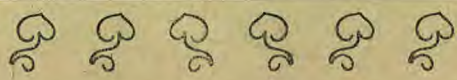
(ISA. XXVII. 3.)

A Pebble at the source may turn the stream another way ;  
 A tiny atom in the eye may hide the light of day ;  
 A broken string upon the lute may mar its sweetest strain.  
 Upon the weakest link depends the strength of all the chain ;  
 A hidden leak may sink the ship that else all storms might weather ;  
 The whispered word might break the tie that binds two hearts together.

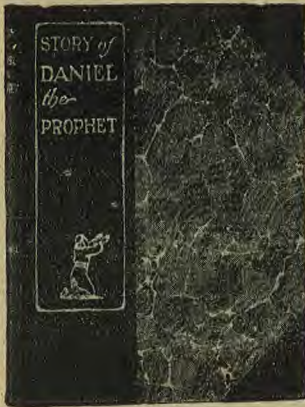
And like the pebble in the brook *one thought* may hinder grace ;  
*One wish*, like atom in the eye, may hide thy Father's Face ;  
 Like passing chord, *one word* may mar the joy that God hath given ;  
*One act*, like broken link, prevent thy leading souls to heaven ;  
*One sin* indulged, like hidden leak, may wreck thy life for ever ;  
 And *unbelief*, like slander's tongue, love's golden cord may sever.

O Lord in utter helplessness, I bring my heart to Thee ;  
 All its unguarded entrances, Thine eye alone can see ;  
 I have no power to stand against the smallest thought of sin,  
 And even as I kneel in prayer, some secret foe glides in ;  
 But the sands of time fall one by one, and moments make each hour ;  
 Then every moment as it comes, Lord, keep me by Thy power.

—M. E. Ames



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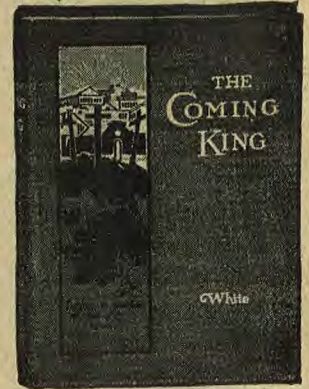


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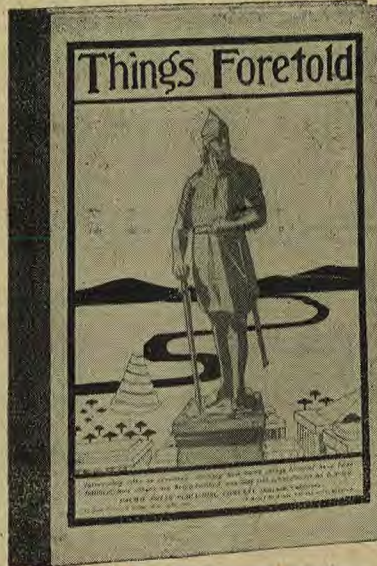


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- 7 Nebuchadnezzar's Second Dream.
- 8 Meaning of the Dream about the Great Tree.
- 9 Belshazzar's Feast.
- 10 The handwriting on the Wall.
- 11 King Darius' Foolish Decree.



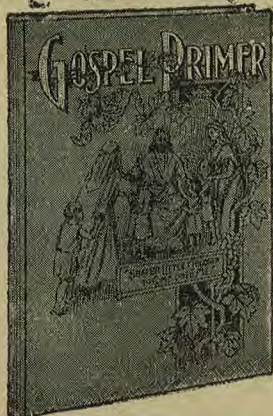
- 12 Daniel Cast into the Den of Lions.
- 13 Beasts that Stand for Kingdoms.
- 14 More about the Beasts that Stand for Kingdoms.
- 15 More about the Fourth Beast.
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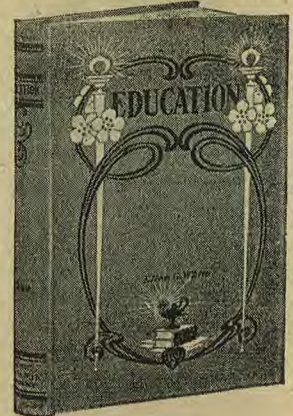
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## Our Reasonable Service

MRS. E. G. WHITE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 1, 2.

In the ancient Jewish service it was required that every sacrifice should be without blemish. In the text we are told to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. We are God's workmanship. The psalmist, meditating upon the marvellous works of God in the human frame, exclaimed, "I am fearfully and wonderfully made."

There are many who do not understand the laws that govern their own being. God has given us faculties and talents; and it is our duty as his sons and daughters, to make the best use of

them. If we weaken these powers of mind or body by wrong habits or indulgence of perverted appetite, it will be impossible for us to honour God as we should.

We can understand the value of the human soul only as we realize the greatness of the sacrifice made for its redemption. The word of God declares that we are not our own, that we are bought with a price. It is at an immense cost that we have been placed upon vantage-ground, where we can find liberty from the bondage of sin wrought by the fall in Eden. Adam's sin plunged the race into hopeless misery; but by the sacrifice of the Son of God, a second proba-

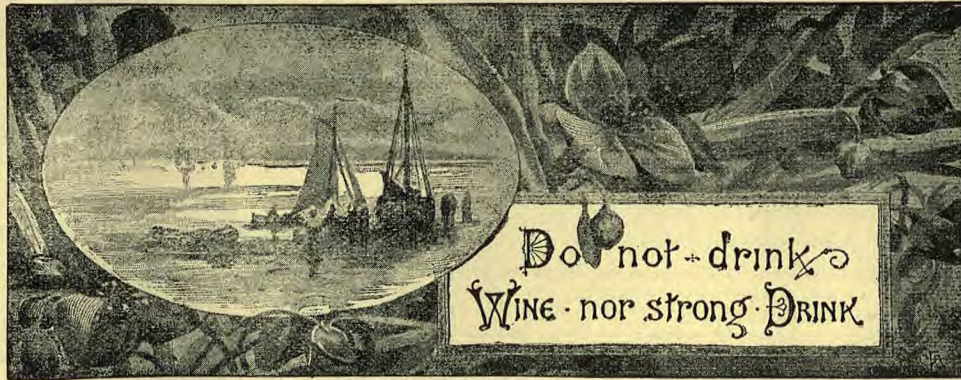
tion was granted. In the plan of redemption a way of escape is provided for all who will avail themselves of it. How thankful we should be that the gates are left ajar, so that beams of light from the glory within may shine upon those who will receive them!

Christ began the work of redemption just where the ruin began. His first test was on the same point where Adam failed. It was through temptations addressed to the appetite that Satan overcame a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found

ventured to partake of wine before they entered the tabernacle to perform the duties of their sacred office, and the result was that they could not distinguish between common fire and that which was consecrated to the holy service; for this breach of trust they were slain. Some will say, "If they were intoxicated, and could not discern the difference, between these fires, why should they be punished?" When they placed the cup to their lips, they made themselves responsible for all their deeds committed while under its influence.

Yet we meet intemperance everywhere. We see it on the cars, the steam-

boats, and wherever we go; and we should ask ourselves what we are doing to rescue souls from the tempter's grasp. Satan is constantly on the alert to bring the race fully under his control. His strongest hold on man is through the appetite, and this he seeks to stimulate in every possible way. All unnatural



one who was able to resist him, and he left the field of battle a conquered foe. The Redeemer's victory is an assurance that we too may come off victors in our conflicts with the enemy. But it is not our heavenly father's purpose to save us without an effort on our part to co-operate with Christ. We must act our part, and divine power, uniting with our effort, will bring victory.

Both tobacco and liquor break down nerve force, and dull the finer perceptions, so that the slaves to these habits can not discern between sacred and common things. An example of the demoralizing effect of intoxicants is seen in the case of Nadab and Abihu. They

excitants are harmful, and they cultivate the desire for liquor. How can we enlighten the people, and prevent the terrible evils that result from the use of these things? Have we done all that we can do in this direction?

Teach your children to abhor stimulants. How many are ignorantly fostering in them an appetite for these things! In Europe I have seen nurses putting the glass of wine or beer to the lips of the innocent little ones, thus cultivating in them a taste for stimulants. As they grow older, they learn to depend more and more on these things, till little by little they are overcome, drift beyond

the reach of help, and at last fill a drunkard's grave.

But it is not thus alone that the appetite is perverted and made a snare. Luxurious dishes are placed before the children,—spiced foods, rich gravies, cakes, and pastries. This highly seasoned food irritates the stomach, and causes a craving for still stronger stimulants.

Christ fought the battle upon the point of appetite, and came off victorious; and we also can conquer through strength derived from him. Who will enter in

through the gates into the city?—Not those who declare that they can not break the force of appetite. Christ has resisted the power of him who would hold us in bondage; though weakened by his long fast of forty days, he withstood temptation, and proved by this act that our cases are not hopeless. I know that we can not obtain the victory alone; and how thankful we should be that we have a living Saviour, who is ready and willing to aid us!

morning, said: "The hymn has always been inexpressibly dear to me; but it took on a new and deeper meaning when, years ago, I leaned over the dying form of one of the truest women my life has ever known, and heard her whisper with her latest breath, in broken, pleading tones:

'Hide . . . me, . . . O my Saviour, . . . hide' Few words, it is true, but enough to indicate in whom she trusted as her hold on earth weakened, and she groped through the shadow that veiled her dim eyes for a space from the glories of Heaven.

This hymn was a special favourite of Dr. Lyman Beecher. His famous son, Henry Ward Beecher, said: "I would rather have written that hymn than to have the fame of all the kings that ever sat on the earth. It is more glorious; it has more power in it. It will be sung until the last trump brings forth the angel band; and then, I think, it will mount up on some lips to the very presence of God."

One more incident must suffice. It comes from the Rev. Stephen A. Hunter, Ph.D., LL. D., whose friend, the Rev. Mr. Rankin was serving under the Christian Commission and was often called to minister to the wounded and dying. After one of the battles he was bending over a dying soldier. He had ministered to the physical wants of the brave sufferer as best he could, and then offered a brief prayer commending him to a merciful Saviour. 'Is there anything more I can do for you?' said the minister, as he was about to go to the help of others. 'Yes,' said the dying soldier, 'please sing to me "Jesus, Lover of My soul."' The minister hesitated. He came from a Church in which hymns were never sung in the worship of God, and he had been taught to look askance upon them as a means of spiritual help; but there was no denying this dying plea, and, besides, the hymn had a warm place in his heart in spite of his training. Softly and tenderly he sang, as never before, with the thought that it was comforting a human soul in its extremity. As the words floated out in the darkness, where the dead and the wounded lay, a strange quiet, like that of a great benediction, fell upon all, and the dying man clasped the hand of the singer with a heart full of gratitude. And he sung on.

'Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last.'

"With the closing strains there seemed to come a sweet peace over the dread battle plain.

"And the minister went on in his ministry of helpfulness, with a new thought in his heart; If this hymn will do to die by, it will do to live by. And in after days he comforted many dying souls with its beautiful words."

—Selected.



### Jesus Lover of My Soul

**I**N the front ranks of those who might hope to attain a portion of the blessings invoked upon poets by Wordsworth himself, one of the world's immortal composers of verse, stands Charles Wesley, who shares with David, the great psalmist of Israel, the honour of being among earth's noblest and most gifted writers of song.

There is little doubt, perhaps, that the greatest song of all the ages—the one which, above all others, has brought peace and comfort to a vast multitude; the one which, in countless instances, has been earliest lisped in childhood, and the last to linger on the tongue when Death's summons came—is the Twenty-third Psalm. For nearly three thousand years it has occupied a foremost place in all God-loving hearts, and its beauty and strength have been recognized and acknowledged by all the world.

One hundred and sixty-three years ago, another perfect heart-song, Charles Wesley's "Jesus, Lover of My Soul," was given to the world, and it has long since become recognized as one of the noblest expressions of Christian faith and hope in all literature; and while it can never diminish the glory of David's matchless verse, yet it shares with it the first place in the hearts of countless thousands; and the two together voice the creed, the hope, the trust, and the prayer of Christendom.

Wesley wrote this hymn at the age of thirty-two, when he was at the height of his mental powers. Several incidents have been narrated as having suggested to him its composition, but we can mention only two or three. One is, that his narrow escape from death in a severe storm on the Atlantic inspired him to portray in verse the thoughts and sensations of a Christian in deadly peril. Another, that, as he stood by an open

window on a Summer day, a little bird, sorely pressed by a hawk, sought refuge in his bosom, and that then and there he conceived the idea of pointing out the soul's one sure place of safety in time of imminent need. The Rev. William Laurie, D. D., L. L. D., states that Mrs. Mary E. Hoover, long a member of his church in Bellefonte, Pa., and whose own grandmother was the heroine of the story, informed him of the following family tradition: "Charles Wesley was preaching in the fields of the parish of Killielee, County Down Ireland, when he was attacked by a number of men who did not approve of his doctrines. He sought safety in a house located on what was known as the Island Band farm. The farmer's wife, Jane Lowrie Moore, told him to hide in the milk house down in the garden. Soon the mob came demanding the fugitive. She sought to quiet them by offering to get them refreshments. Going down to the milk house, she directed Mr. Wesley to get through a rear window and hide under the hedge by which ran a little brook. This he did, and it was while here, with the cries of his pursuers all about him, that he wrote this immortal hymn. Descendants of Mrs. Moore still live in the house which is much the same as it was in Wesley's time."

Whatever may have been the inspiring cause, it resulted in inspiring one of the noblest songs of modern times and in making the whole world debtor to the author's divine gift of poesy.

What volumes of incidents connected with this hymn might be written! Perhaps there is scarcely a preacher, who has had any extended experience with deathbed scenes, who could not tell one or more interesting stories associated with it. Only a short time ago, a sainted minister, far past the allotted "three score years and ten," and whose strong, peaceful face has already caught something of the glow of the eternal

## “Yea, He will Uphold Thee.”

### The Master's Touch

“He touched her hand, and the fever left her.”

O blessed touch of the Man divine!  
So beautiful to arise and serve Him  
When the fever is gone from your life and mine.

It may be the fever of restless serving,  
With the heart all thirsty for love and praise.

And eyes all aching and strained with yearning

Toward self-set goals in the future days;  
Or it may be a fever of spirit anguish,  
Some tempest of sorrow that dies not down,

Till the cross at last is in meekness lifted,  
And the head stoops low for the thorny crown;

Or it may be a fever of pain and anger,  
When the wounded spirit is hard to bear,  
And only the Lord can draw forth the arrows  
Left carelessly, cruelly, rankling there.

Whatever the fever, His touch can heal it;  
Whatever the tempest, His voice can still.  
There is only joy as we seek his pleasure;

There is only a rest as we choose His will.  
And some day, after life's fitful fever,

I think we shall sav, in the home on high,  
“If the hands that He touched but did His bidding,

How little it matters what else went by!”  
Ah, Lord! Thou knowest us altogether,

Each heart's sore sickness, whatever it be;  
Touch thou our hands! Let the fever leave us,

And so shall we minister unto Thee!

—London Christian.

### Personal Experience in Receiving Keeping Power

The writer wishes to bear witness to the faithfulness of the Lord in fulfilling the promise of His Word, not only to forgive sin, but to keep us from falling back into the same old sins again.

He has learned by experience that while the gift of forgiveness of sins is a blessed gift, it is not the end but only the beginning of Christian experience. “Many shall be purified, and made white, and tried.” Dan. 12: 10. After the taking away of sin, then comes the testing. After conversion, then character-building. Some seem surprised that they should meet with great trial after conversion; but this is not strange. “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”

When, after conversion, I met with sore temptation, I was surprised and repeatedly overcome. I had learned the Lord's willingness to forgive, and would hasten to confess my sin and receive forgiveness, and start again with strong determinations and bright hopes, only to fail again. This sinning and repenting continued until I grew so tired out and

so humbled by it, and so hungry for victory, that I was willing to be taught by the humblest instrument whom the Lord would use.

In this condition of mind I was providentially led into a mission in one of our large cities. It was my plan to remain a spectator, to secure what good I could, and depart without disclosing my identity.

The leader of the meeting read a short scripture, made a few practical comments, and then began *witnessing* to the faithfulness of God to fulfil His promises. “Three years ago to-night,” said the speaker, “I came into this mission a slave to drink. I was a bankrupt physically, morally and financially. If salvation had cost only a cent, I could not have gotten it. I had heard that a man would find friends in the mission when all other friends had forsaken him. I listened to the testimony of the other men who said they had been saved from drunkard's graves through faith in Jesus Christ, and I made up my mind to give myself to the Lord and ask Him to save me; and I did, and He saved me. I have not drunk a drop of liquor, nor used tobacco nor sworn an oath since that night. My wife and children, who had been scattered by my life of drunkenness and sin, have been gathered again, and we are now a united family. Morning and evening we have our family worship, where we join in praising the Lord for His salvation.”

The witnessing of this poor publican thrilled me through and through. Has'nt touched a drop of liquor, nor used tobacco, nor sworn an oath for three years! “*There is something permanent,*” I said to myself, “Why can I not be saved from my besetting sins in that same way? Why can I not be saved from my impatience with a salvation just as permanent as that?”

The witnessing of this man so thrilled me that I seemed full of amens, but I did not intend to allow my identity to be known, and so smothered them.

I wonder if these poor fellows really appreciate their salvation more than I do. But they have been saved from such terrible lives, they ought to be thankful. Then the reason why I am not more thankful for my salvation is because I don't think my salvation is very remarkable, and the reason why it is not very remarkable is because I was not in need of a very remarkable salvation, because I have not been a very remarkable sinner. “To whom little is

forgiven, the same loveth little.” Luke 7: 47.

Then I found myself arm in arm with that other Pharisee who was found praying with that other publican in the temple. The Pharisee said “God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers or even as this publican.”

The publican said, “God be merciful to me a sinner.” Jesus said, “I tell you, this man went down to his house justified rather than the other.” Luke 18: 11, 13, 14.

The one went away glorifying God for his salvation, the other remained glorifying himself in his self-righteousness. When I saw the company I was in, I immediately broke with the Pharisee, and moved closer to the publican. I wanted a great salvation,—I wanted it at any cost.

“Five years, eleven months, and sixteen days ago to-night, I came into this mission a ragged, penniless, ruined man. I had decided to throw myself in the river, but thought I would stop in here first. That night the Lord saved me from my drink and sin, and for over two years I was a sober man. But after I had secured a good position and began to wear good clothes, I began to think I was able to walk alone, and I let go of the hand that had saved me and kept me, and I fell back into the old life again. But I knew I was down, and I knew how I was saved before. The Lord saved me again, and has kept me ever since; and I don't let go of His hand any more.”

I went from this meeting to my home strongly impressed with God's power to save to the uttermost. I looked myself over in the light of the Word, and decided that I was mean enough already; that I need not sin any more in order to be a great sinner and obtain a great salvation. I found my heart described in the Word as “desperately wicked,” and that a salvation from such a desperately wicked heart would be a glorious salvation. Some of this wickedness had worked its way out, and I had seen it, and was willing to take by faith the truthfulness of the Word for all that had not been seen.

Then I found myself, in my own estimation, beside the penitent publican, and I too asked to be saved like any other publican. I claimed salvation from my besetting sins by faith, just as the other publicans, and just as I had claimed the forgiveness of sins on a former occasion. I based my faith on the

promise of the Word, that having yielded my members "as instruments of righteousness unto God," "sin shall not have dominion over you." Rom. 6: 13, 14. I claimed it without any other evidence except the promise of God, I claimed it by faith. "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them. Mark 11: 24.

Then I went to the mission meeting and related my experience, and told them that I found I did not need to become a drunkard to be bad enough to be in need of a great salvation; that I had found I was mean enough already, and, seeing this, I had sought salvation from my besetting sins just like any great sinner, and had found the Saviour who saves to the uttermost; and from this time on I did not propose that any converted drunkard or harlot should ever excel me in praising the Lord for salvation.

Thus, dear reader, did I learn through this humbling experience the secret of a great salvation. Only those who realize that they are great sinners will receive a great salvation; but sin as seen nailing the Son of God to the cross of Calvary, becomes exceedingly sinful.

Remember it was a view of sin, a complete consecration of all to God, and faith in the naked promise of God to save to the uttermost, and keep the sinner from falling, that wrought this deliverance.

A. F. BALLENGER.

### "Again"

Deep in the counsels of Infinite Wisdom, this earth, in the beauty of perfection, was designed to be the eternal home, of a race of holy, happy, immortal beings. Gen. 1: entire; 2: 7-17; Isa. 45: 18; 60: 18-22.

The terrible tragedy of sin has threatened and opposed the outworking and fulfilment of this plan, but since "Jehovah's counsel shall stand, and he will do all His pleasure," His "eternal purpose," will be wrought out and accomplished in all its original fulness and detail. Mal. 3: 6; Jas. 1: 17; Isa. 46: 9, 10; Eph. 1: 3-14; 3: 11-11.

And so when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand but the goats on the left. Then shall the King say to them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

Not only was the kingdom prepared from the foundation of the world, but it was there and then given to man. Psalms 8: 3-9.

One spot, the garden of Eden, was especially beautiful and adorned, as an illustration of what the whole earth should be, when replenished and subdued by the holy pair and their posterity. Gen. 1: 26-31; 2: 7-17.

But instead of cultivating and training the good and beautiful, they sowed the seeds of sin, which brought forth an awful crop of thorns, thistles, briars and weeds, poisoning with the vines of death, their own lives, as well as that of all the innocent creatures committed to their care, Gen. 3, entire. Although man's conduct and course was entirely inexcusable, yet in His infinite love and mercy, our Father immediately set in operation a plan for the salvation of man, and redemption of the lost estate.

Man was driven and excluded from the garden of Eden, with its life giving fruit, lest he partake thereof and become an immortal sinner. Later the garden was removed from earth to heaven, and there incorruptible, undefiled and fadeless, it is reserved ready to be revealed in the last times." Rev. 3: 7; 22: 1-3. And so, through the merits of the life, obedience, sufferings, sacrifice, death, resurrection, and mediation of our substitute and Saviour, the kingdom once possessed, but forfeited and lost through disobedience, is to be restored to man.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15; Heb. 9: 28. He is coming AGAIN to save saints. John 14: 1-3; Isa. 25: 8, 9; 26: 19-21; 1 Thess. 4: 13-18. Man was once a *living* soul. Gen. 2: 7. Through disobedience he became a *dying* soul, and goes captive into the enemy's land—the grave. Rom. 5: 12; Eze. 18: 4. But though a man die, yet shall he live AGAIN, and come AGAIN from the land of the enemy, to his own borders." Job 14: 1-15; 17: 13-16; 19: 23-27; Psalms 16: 8-11; Acts 2: 19-34; Psalms 49: 6-15; Jer. 31: 15-17.

The natural man, conceived in iniquity and born in sin, "receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Psalms 51: 5; 1 Cor. 2: 14. Therefore "except ye be born AGAIN of water and of the spirit from above, ye cannot enter, nor even see, the kingdom of God." John 3: 1-8.

"Blessed be the God and Father, of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us AGAIN, unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for you, (who are kept by the power of God, through faith unto salvation) ready to be revealed in the last times." 1 Pet. 1: 3-5.

While preparing, perfecting and preserving the inheritance for us, He is also preparing, perfecting, and preserving us

for the inheritance. Wonderful arrangement!" Perfect plan!

"Behold what manner of love the Father hath bestowed upon us!" "How shall we escape, if we neglect, so great salvation?" "Wherefore the rather brethren, give diligence to make your calling and election sure; For so an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour, Jesus Christ." 2 Pet. 1: 10, 11.

W. A. SWEANY.

### Man Vs. Maker

"And God spake all these words" (Ex. 20: 1-17), His covenant, even ten commandments, and He added no more. Deut. 4: 13; 5: 22.

"Ye shall not add unto the word I command you, neither shall ye diminish from it. Deut. 4: 2. "For My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89: 34. ....He will ever be mindful of His covenant.....; all His commandments are *sure*. They stand fast for ever and ever.....He sent redemption unto His people: He hath commanded His covenant forever. Ps. 111: 5-9.

"Think not I am come to destroy the law or the prophets. I am not come to destroy but to fulfil.....Whosoever shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Matt. 5: 17-19.

It is easier for heaven and earth to pass than one tittle of the law to fail. Luke 16: 17.

God spake all these words saying..... "Remember the Sabbath day to keep it holy, . . . . the seventh day (Saturday) is the Sabbath of the Lord thy God; in it thou shalt do no manner of work."

Man spake these words saying: Remember the first day of the week (Sunday) to keep it holy, and on the Sabbath which is Saturday, do all manner of work.

Whereas Maker says, *Remember* the Sabbath, I, Man, say, *Forget* it! Wherein He says, I say work; whereas, He denominates it "Sabbath of the Lord thy God," I man deny, and denounce it, as the "Sabbath of the Jews." Man versus Maker!

"Shall he that contendeth with the Almighty instruct him?" Job 40: 2.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward"..... Jude 11.

God said *animal*; Cain said fruit of the ground. Gen. 4: 3-5. And although Cain brought of the fruit of the ground an offering unto the Lord.....unto Cain and to his offering the Lord had not respect. God will not accept an offering which we know is contrary to

what He asks for. Are we wiser than He. Runners greedily after the error of Balaam. Those like him who would curse what God has blessed!— for reward. And “God blessed the sabbath day.” Can you change or curse it?

“Greedily after the error of Balaam for reward,” Those who teach error for salary. Micah 3: 11. “Woe unto them,” says Jude 11.

“Woe unto him that striveth with his Maker.” Isa. 45: 9. “And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein and put incense thereon and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord.” Lev. 10: 1-2.

“Strange fire;”—That which He has not said that contradicts what He has said.

“The prophet which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die.” Deut. 18: 20. “In vain they do worship me, teaching for doctrines the commandments of men. Matt. 15: 9. But blessed are they that do His commandments that they may have a right to the tree of life and enter in through the gates into the city.” Rev 22: 14.

The change is “teaching them to observe all things whatsoever I have commanded you.” Matt. 28: 19, 20.

If Christ has not commanded a thing, where is our authority for doing it. And that too at the expense of and in direct opposition to what He has positively commanded? Do we despise His word, as the Jews did Him who is called the Word of God. (John 1: 1; Rev. 19: 13.) Thinking we do Him service? Can a thing be christian that is not Christ's?

“Now then we are ambassadors for Christ.” 2 Cor. 5: 20. Shall an ambassador exceed his embassy? Can he exceed the powers granted, or go contrary to them and not be recalled by his government?

Has not Ambassador Paul declared: “Though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you let him be accursed? And he repeats it for emphasis. Gal. 1: 8, 9.

Paul then didn't dare to mend or amend God's propositions. He challenges an angel, even Gabriel to dare! (Read Rev. 22: 6, 9, 18, 19.

(to be concluded.)

**Work and Blessing**

Let me but do my work from day to day;  
Let me but find it in my heart to say,  
“This is my work, my blessing, not my doom;  
O all who live, I am the one by whom  
This work can best be done in the right way.  
Then shall I see it not too great nor small.  
Then shall I cheerful greet the labouring hours,  
And cheerful turn, when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.

—Henry Van Dyke.



**THE BIBLE CLASS.**

**The Seven Trumpets.**

(concluded.)

**The Fifth Trumpet**

An angel flying in mid heaven after the fourth trumpet sounded, proclaimed that the last trumpets would be fraught with terrible woe. They are therefore called ‘woe trumpets.’—Bitterness, bloodshed, suffering and death attended the first four trumpets, but things still more dreadful will be seen when the last three sound. The first eleven verses of the ninth chapter contain the prophecy of the fifth trumpet. Turn to your Bible and read them carefully. The events recorded began to transpire in the early part of the seventh century with the rise of Mohammedism. The word translated “bottomless pit,” is from a Greek expression meaning a waste or desert region. It graphically describes the swarming forth of the Mohammedan forces like clouds of locusts, from the deserts of Arabia, darkening the sky. A literal fulfilment of verse 4, is seen in the orders that Abubeker, who succeeded Mohammed, issued to his soldiers. Let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees.” He said they would find certain ones living retired lives in the service of God who were to be let alone and not harmed. But of those with “shaven crowns” of “the synagogue of Satan” he said, “be sure you cleave their skulls and give them no quarter till they either turn Mohammedan or pay tribute.” *Gibbon's Decline and Fall of Rome. Chap. 31, par. 10.*

The Arabs gloried in long hair the same as women, but there was nothing effeminate about their maneuvers in battle. Among the most skilled riders on earth they fought almost wholly on horseback, and so verse nine says, “The sound of their wings was as the sound of chariots of many horses running to battle.” The month used in the Bible has thirty days five months would be 150 days. In prophecy a day stands for a year. (see Eze. 4: 6). The 150 prophetic days would be 150 literal years.

Othman the founder of the Ottoman or Turkish empire, entered Nicomedia July 27th 1299. Five prophetic months or 150 literal years from that date would reach to July 27th 1449 this period was a century and a half in which men were terribly tormented by the Turks.

**The Sixth Trumpet**

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

The four angels were the four principle provinces located in the country watered by the great river Euphrates. They were the provinces of Bagdad, Damascus, Iconium and Aleppo. All the Moslem forces now let loose for one prophetic hour which equals 15 literal days one prophetic day which equals 1 “ year one “ month 30 “ years one “ year 360 “ ”

391 years 15 das.

A Total of 391 years and fifteen days, which added to July 27 1449 reaches to Aug. 11th 1840.

According to this prophecy, which was given nearly eighteen hundred years before the

events took place; the Mohammedans were to continue their power for 391 years and 15 days, at the expiration of that time their independence was to cease. For several years previous to 1840 the Sultan had been engaged in war with Mehemet Ali, Pasha of Egypt who had revolted. The Sultan's army was completely vanquished and his navy destroyed. In 1840 England, Russia, Austria and Prussia interposed and determined on a settlement of the difficulty. The Sultan accepted the intervention. A conference of the powers was held in London, and an ultimatum was prepared. The London morning *Chronicle*, Sept. 18th 1840, stated that the ultimatum was officially placed in the hands of Mehemet Ali, of Egypt on the 11th day of Aug. 1840, and the Sultan's independence was gone. The very day that the prophetic time expired the Sultans independence ceased. And the Turkish empire has existed ever since only by the sufferance of those powers. The prophecy was fulfilled to the letter. The calculation was first published by Josiah Litch, an Adventist minister, in 1838, and was given a wide circulation. The event was watched with interest by thousands. And when the prophecy was fulfilled before their very eyes, God's word appeared in a new light before them, many accepted it as their infallible guide, and the Advent movement went forward with rapidity and power. O that men would study, believe and obey “the holy scriptures, which are able to make them wise unto salvation.” 2 Tim. 3: 15. But in the light of God's never failing truth and warnings, and regardless of the fact that it is by his manifold mercies, and goodness and love, that they live, and enjoy health, home and friends, and all other blessings; Multitudes, turn away to their own gods of “gold, silver, and brass, and stone and wood.” Rev. 9: 20, 21. But the world will soon be awakened. The third and last woe is coming, is almost upon us.

**The Seventh Trumpet**

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ and he shall reign for ever and ever.” Rev. 11: 15.

Six of the trumpets have sounded and are passed, our own generation is to hear the sounding of the seventh, and witness the terrors of the third and last woe. Already the alarm is being given, the seventh sounding is now going forth to earth's remotest regions. Messengers of God are hurrying everywhere, warning men to “keep the commandments of God, and have the faith of Jesus. Rev. 14: 12. Signs of the approaching end are seen everywhere. Earth, sea and sky are signaling that time is short. The alarming increase of crime and the bold-faced manner in which iniquity stalks abroad, the sad and corrupt conditions that exist in social, commercial, political and moral spheres, all show the disintegration of society. The earth is “corrupt,” the earth is filled with violence” even as it was before the flood. The frequency with which unprecedented storms occur; and terrifying tidal-waves inundating and devastating immense territories and destroying multitudes of lives and millions of property, all tell the same story, “earth is nearing her end.” Frightful volcanic eruptions, earthquakes, and failing crops, show us plainly that the old earth is losing her vitality and is groaning under her load of sin. Awful fires and floods in all countries, disease and death holding high carnival while scourge and famine

(continued on page 12)



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August 1, 1905.

### The Perpetuity of Spiritual Gifts

"Now concerning Spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." 1 Cor. 12: 1.

It is a sad fact that even in the presence of the above scripture and the chapter that follows, as well as many other such scriptures, ignorance still prevails concerning this question of Spiritual Gifts. So general is this that the Majority of professed Christians to-day will stoutly argue that most of the gifts mentioned belong only to the Apostolic church and Christians to-day have no part therein.

It is our motto to "contend earnestly for the faith once delivered to the saints." We hold there has been a "falling away," as predicted by the Apostle Paul, and that this "falling away" was not according to the mind of God. Yea, more, all that belonged to the saints of the early church belongs still to the saints, and that they will receive *all* this, as soon as the "faith once delivered to the saints," is restored to its rightful place in the hearts and lives.

With these thoughts in mind let us address ourselves to the prayerful consideration of our text.

#### Not Dumb Idols

One prominent truth standing out clearly in verse two is the contrast between the religion of Jesus Christ and all idolatry. The worshippers of idols pray as earnestly, and as long, and as fervently as Christians. Morning and evening, in drought, sickness, misfortune, they press their petitions to their idol god. Yea many times have we seen even at this late day, idol-worshippers doing thus with a zeal and fervency that puts many professed Christians to shame. But there is this difference between the idol worshipper and the true Christian, the one prays to senseless stone, or gold or silver, or other idol, which can neither see, hear, nor answer, whose prayer literally rises no higher than his head while, the true christian sends his petition to the Creator and Upholder of the Universe who can hear and answer. The one prays to *dumb* idols, the other to the Living God.

And to prove this position Paul cites the wonderful doctrine of *Spiritual Gifts*. If we could be carried back to the early church and see it, with its prophets, its faith, its wisdom its miracles, its gifts of healing, its discerning of spirits, its divers kinds of tongues, its Spirit filled teachers, helps, governments, we would be wonderfully impressed with the fact that Christians are not led away after *dumb idols*.

But alas, as we go into many of the Christian assemblies of to-day and behold their worldliness, their love of dress and display, their coldness, their formality, yea even the plain indications on every hand of wickedness and corruption, we do not now see the evidence that the worship of the professed Christian, offers as aforesaid, the contrast to the worship of dumb idols.

But is this in God's order? Does he not desire to place in our midst to-day all these evidences that He is still working with and for and through His people? A careful study of this chapter can lead to but one conclusion.

#### To Every Man

Verse 7 tells us that the manifestation of the Spirit is given to *every* man to profit withal." Whoever the spirit calls to fellowship in the church should be endowed by that same Spirit with some particular gift for the edifying of the church. Verses 8-10 gives us the particular names of some of these gifts.

#### As The Spirit Wills

Verse 11 informs us that men cannot dictate as concerning the particular gifts he shall receive, or who shall or shall not receive certain gifts, such as the Spirit of Prophecy, "but all these worketh that one and the selfsame Spirit, *dividing to every man severally as He will.*"

Verses 12-24 compare these gifts of the Spirit to the different members of the body, such as hands, feet, eyes, ears etc. We can therefore justly conclude that a church lacking any of these gifts, is a crippled church even as a body lacking any of its members is a crippled body, and is therefore unable to do the work the Creator intended should be done when providing all these members,

#### A Crippled Church

For example. The prophets of old were called "Seers." The gifts of the Spirit of Prophecy may therefore be compared to the organs of sight and called the *eyes* of the body the church. Any church therefore which has not the manifestation of the Spirit of Prophecy is as a body without eyes, viz. blind. If you meet a man blind from his birth, who has never seen, who has no idea of the value of eyes, he may argue with you earnestly and with much sincerity that eyes are unnecessary appendages, yea, that they are even a hindrance to enjoyment and progress. The argument may sound plausible to him but how long will he have to argue with you, who have eyes, and have seen, and are continually enjoying the pleasure that come from seeing, that eyes are unnecessary and a hindrance. You say that he can never convince you.

Even so the churches to-day and religious bodies, who have lost the Spirit of Prophecy, their eyes, may have members who will argue with you that since they have lived so long without this gift, it is not needed, those who have the eyes know better. They rejoice that the remnant church *has* the Spirit of Prophecy, and look with longing heart to the time of the latter rain, when they will come behind in no gift.

#### The Unity of The Faith

Still many hold that these are days of enlightenment, and progress, and therefore these various gifts are not now needed. Let us now turn to Eph. 4: 8-16. Here Paul instructs the Ephesian church concerning Spiritual gifts and their object. He tells (1) when they were given in verse 8, (2) names a limited number of them in verse 11, (3) tells the Lord's purpose in placing them in the church in verse 12, (4) and states the time they shall remain in the church in verses 13-16.

Let us note these points.

- (1) They were given at the ascension.
- (2) Apostles, Prophets, Evangelists, Pastors, Teachers are named.
- (3) They are for the perfecting of the saints, the work of the ministry, and the building up of the body of Christ.
- (4) They were to remain in the church until *we* all come in the unity of the faith unto the measure of the stature of Christ. Is the christian world in that condition of unity to-day? The more than three hundred sects and schisms speaks in certain tones concerning the crying need of these gifts to-day.

The text gives thus further reason for the perpetuity of the gifts "that we be no more children tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive." O how many winds of doctrine are blowing to-day. Poor, frail, finite minds believe first this plausible theory, then that, passing from one sect to another hoping

to find truth, but weary and heart-sick almost ready to give up the struggle in despair. What is needed? The answer from the word is the *restoration of Spiritual Gifts*. That is God's remedy, and that alone can satisfy. Praise His name they are being restored. His tried, faithful people need no longer be children tossed to and fro. He is raising up at this time the remnant church in which he is placing *all* the gifts of the Spirit. Here you can find all your doubts settled and uncertainties will vanish.

On another page our readers will find a few words concerning the history of the manifestation of the gifts in the early church. In another issue we shall continue this study and give scripture testimony concerning the restoration of the gifts in the remnant church and a history of the manifestation of the gifts in Modern times.

E.

### The Holy Spirit

Christ declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This Comforter is the Holy Spirit,—the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit Christ sends a reconciling influence and a power that takes away sin.

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance He said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon the church.

MRS. E. G. WHITE.

"If I take, as they were meant, all the annoyances, the little irritations and the great ones, mosquito-bites and serpents' stings, the troubles and trials that make up my life, then they will all refine my character. God uses the emery-paper of very rough circumstances to polish His instruments. Do your troubles and mine refine our character? Am I a better man, a nobler man, because of every annoyance and difficulty, and loss and disappointment, and sorrow and solitude, that I have had to face? When they used alabaster in a window, or in a lantern, they made it translucent—that the light might shine through—by scraping it very thin. That is what God is doing with us by all our troubles, and when we are, if I might so say, scraped thin enough, the light of heaven—that is, hope—will shine through us."



# SPIRITUAL GIFTS

**“Now, Concerning Spiritual Gifts Brethren, I would not have You Ignorant.”**

## History of Miraculous Powers

### The Early Church

To the question, “If you allow miracles before the empire became christian, why not afterward too?” Wesley answers.

“Because after the empire became christian, a general corruption both of faith and morals infected the christian church, which, by that revolution, as St. Jerone says, ‘lost as much of her virtue as it had gained of wealth and power.’ And this very reason St. Chrysostom himself gave in the words you have afterward cited. ‘There are some who ask, why are not miracles performed still? Why are there no persons who raise the dead and cure diseases?’ To which he replies that it was owing to the want of faith, and virtue, and piety, in those times.

The following authorities quoted by Wesley, will of course, have great weight with those who receive the testimonies of the Fathers.

Justin Martyr, who wrote fifty years after the apostles, says,—‘There are prophetic gifts among us even until now. You may see with us both men and women having gifts from the Spirit of God.’ He particularly insists on that of ‘casting out devils as every one may see with his own eyes.’

Ireneaus, who wrote somewhat later affirms that all who were truly disciples of Jesus wrought miracles in his Name; some cast out devils; others had visions; others the knowledge of future events; others healed the sick.’ And as to raising the dead he declares it to have been frequently performed on necessary occasions, by great fasting, and the joint supplication of the church. ‘And we hear many,’ says he, ‘speaking with all kinds of tongues and expounding the mysteries of God.’

Theophilus, bishop of Antioch, who lived in the same age, speaks of casting out devils as then common in the church.

Minutius Felix, supposed to have written in the beginning of the third century, addressing himself to his heathen friend, says, ‘the greatest part is to know what confessions the demons make concerning themselves when we expel them out of the bodies of men.’

Origen, something younger than Minutius, declares that there remained still the manifest indications of the

Holy Spirit. ‘For the Christians,’ says he, ‘cast out devils, perform many cures, foretell things to come. And many have been converted to christianity by visions. I have seen many examples of this sort.’

Again Origen says, ‘Some heal the sick. I myself have seen many so healed, of loss of senses, madness, and innumerable other evils, which neither men nor devils could cure. And this done, not by magical arts, but by prayer, and certain plain adjurations, such as any common christian may use, for generally, common men do things of this kind.’

Cyprian, who wrote about the middle of the third century, says, ‘Besides the visions of the night, even in the daytime, innocent children among us are filled with the Holy Spirit and in ecstasies see, and hear, and speak, those things by which God is pleased to admonish and instruct us.’ Elsewhere he particularly mentions the casting out of devils, which, says he, ‘either depart immediately, or by degrees, according to the faith of the patient, or the grace of him that works the cure.’

‘Arnobius, who is supposed to have written in the year of Christ 303, tells us, ‘Christ appears even now to men unpolluted, and eminently holy, who love him; whose very name puts evil spirits to flight, strikes their prophets dumb, deprives the soothsayers of the power of answering, and frustrate the acts of arrogant magicians.’

‘Lactantius, who wrote about the same time, speaking of evil spirits says, ‘Being adjured by christians they retire out of the bodies of men confess themselves to be demons, and tell their names; even the same which are adored in the temples.’ *Wesley’s works, p. 720.*

### The Second Century

Milner, writing of events of the second century says,—“We cannot but hence conclude that the effusions of the Spirit of God which began at the feast of Pentecost, was still continued. Christians were so in power, and not in name only, by the testimony of a heathen prince.” *Church history, p. 67.*

Cyprian, speaking of the Holy Spirit and its results, says,—“Hence an ability is given with sober chastity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, to cleanse the filth of distempered minds, to so ask peace to the hostile, to

give tranquility to the violent, and gentleness to the fierce, to compel by menaces unclean and wandering spirits to quit their hold of men, to scourge the foe, and by torments bringing them to confess what he is.”

### The Third Century

Mosheim, speaking of the progress of the christian cause, in the third century says,—

“Among the causes which belong to the first of these classes, we do not only reckon the intrinsic force of celestial truth, and the piety and fortitude of those who declared it to the world, but also that special and interposing providence, which, by such dreams and visions, as were presented to the minds of many who were either inattentive to the christian doctrine, or its professed enemies, touched their hearts with a conviction of its truth, and a sense of its importance, and engage them without delay to confess themselves disciples of Christ. To this may also be added the healing of diseases and other miracles, which many christians were yet able to perform by invoking the name of the divine Saviour. The number of miracles, however, we find to have been much less in the preceding century; nor must this alteration be attributed only to the divine wisdom which rendered miraculous interpositions less frequent in proportion as they became less necessary, but also to that justice which was provoked to diminish the frequency of gifts, because some did not scruple to pervert them to mercenary purposes.” *Church history vol. 1 page 105.*

### Why The Gifts were Withdrawn

“The gifts were withdrawn because after the empire became christian a general corruption both of faith and morals, infected the christian church,” which by that revolution, as Jerome says, “lost as much of her virtue as she had gained in wealth and power.” And this very reason Chrysostom himself gave in these words “There are some who ask, why are not miracles performed still?” To which he replies. “that it was owing to the want of faith, and virtue, and piety of those times.” *Wesley’s Works.*

It is better to suffer wrong than to do wrong, and happier to be sometimes cheated than not to trust.

*Samuel Johnson.*

# OUR YOUNG FOLK

## Golden-Hair

A plain, freckle-faced child with red hair—that was what strangers saw; but in her own home, Edith was the beloved little Golden Hair of the household. When a toddling child, her father had given her the name in deference to the warm tint of her hair, and now that the tint had deepened until it was no longer golden, the sweet name still clung to her.

It was at school that Edith first had the words "red hair" hurled at her in taunting reproach. "Well, I'm glad I haven't red hair," said ungenerous Lucy Jones, one day; "if anything's horrid, I think it's red hair."

"Why, my hair isn't red," said Edith in open-eyed wonder; "father calls me Golden-Hair!"

"Ha! ha! ha! that's a good joke," laughed Lucy rudely; "just look at your hair, and see if it looks anything like gold. Compare it with a gold piece!"

It was a rude awakening. Edith had scarcely given a thought to the colour of her hair before. It was in vain that her father assured her that her hair was the colour that artists admired, that the great Titian loved to paint; the words "red hair" seemed to her sensitive fancy to carry with them a measure of reproach. Many things served to strengthen this morbid feeling. One day a rude boy at school pretended to warm his hand by holding them near her hair.

Children are often thoughtlessly cruel in treatment of one who is supposed to possess some personal defect. Well for them if their first wrong notions on this subject do not originate in the home circle. Lucy Jones was familiar with such expressions as "Ugly enough to stop a clock!" "Oh, she would do well to live with, if one were blind!" She was accustomed to hearing hair and eyes and every detail of dress criticised, and she naturally came to the conclusion that personal good looks were of prime importance.

Edith was reared in a more kindly atmosphere, where good looks were valued, but not at the expense of moral worth; accordingly, her morbid sensitiveness with regard to her hair did not work the harm it might otherwise have done.

"My dear," said her mamma, "you can't change the colour of your hair; it may perhaps grow darker."

"Oh, how I wish it would!" sighed Edith.

"But you can be beautiful," continued her mamma, "and yet have red hair."

"A beauty with red hair and a freckled face," cried Edith with a grimace.

"I am thinking," said Mrs. Grant, "of the truest and highest beauty, the beauty of blameless living, of kind acts, and sweet, unselfish thoughts; a beauty befitting a real little Golden-Hair who loves and practises a Golden Rule."

Edith pondered the subject all by herself. A beauty which consisted in treating others in a beautiful way—this was what her mother meant; and wouldn't it be better to do golden deeds than to have golden hair? Edith's heart answered, "Yes."

"What a great, gaunt, untidy creature that May Gage is," said Lucy one day; "and so stupid! Dear me! I wonder Mrs. Carruth has any patience left."

"Poor May!" said Edith pityingly; "you know she's ill a great deal, and her grandma's old, and there's no one to take proper care of May."

"Nonsense! they are just a lazy set," said Lucy; "she might be neat any way, but to be untidy, too, ugh!"

Such a nice thought popped into Edith's head just then. She'd help poor May make up her lessons, and perhaps she would give her just a few delicate hints about cleanliness. From that day there was a pleasant change in May Gage, and somehow Edith was connected with it.

"They say the Manns are awfully poor," said Lucy, "and Jo Mann gets drunk. I should think Susie'd be ashamed to come to school."

"It isn't Susie's fault," cried Edith stoutly, and the kind little heart went to planning how she might brighten Susie's lot, and with her mother's help she planned to some purpose, too.

Edith went out of her way to scatter sunshine. The old ladies at the Home watched eagerly Saturday mornings for her quaint little figure, and smiled contentedly when she appeared. "It's beautiful to hear her," they agreed; "she reads and talks like a little woman."

Lucy Jones had regular features, a nice complexion, and soft brown hair, and her mamma dressed her in the latest styles; but Lucy wasn't a favourite; people seldom are who possess the disagreeable habit of picking flaws in

others. There was always a "but" with Lucy.

What was there about the plain-faced, plainly-dressed Edith that won her so many friends?—She had a loving spirit, and she was always doing someone a kindness. The best of it all was, that Edith was so busy scattering golden beams that she hadn't time to care about the red hair and freckles, and people fell in love with her in spite of them; while one had only to become thoroughly acquainted with Lucy Jones, to cease to think her beautiful. —*Miss E. E. Backup, in Illustrated Christian Weekly.*

## A Dog Putting the Blame on Another Dog

I have a very clever dog at home called Sloe. She was in her youth and prime a most valuable retriever, but now is grown too old to do much but sleep in the sunshine. Eddie and Molly were given some time ago two pretty young white rabbits. They look like balls of white fluff, and were the prettiest toy-like pets you can imagine. One night, unfortunately, they escaped from their protecting hutch. Sloe is one of those dogs that cannot resist temptation, and although she has often been whipped and scolded for massacring rabbits, never listen to the voice of conscience. In fact, she hardly seems as if she could help doing so, and appears to think, like the naughty boy of the story, that in spite of the beating the fun is too great to forego.

Sloe is always loose, but has a kennel to sleep in at nights in the stable-yard. Opposite to her kennel is chained another dog—a retriever—Duchess by name, a lovely dog of soft flaxen colour. This dog on this occasion, it so happened, had not yet been unchained. Sloe disappeared amongst the shrubberies, and found there her innocent victims. The poor little things were soon caught, and breathed their last in her ferocious jaws. When Sloe had killed them she did not care to eat them, and, strange to say, she determined not to bury them, but resolved that it should appear that the murder had been done by her companion, and that Duchess should bear the blame. It is said that she is jealous of her companion sharing the favour of her master, and so decided upon doing her a bad turn. Prompted probably by this evil thought, she carried her victims one after the other into Duchess's kennel and left them there. The coachman, who was up betimes cleaning his harness, saw her do this. After which the old sly-boots returned to her own lair and went to sleep as if nothing had happened.—*Lady C. Milnes-Gaskell in the "Leisure Hour."*

"A soft answer turneth away wrath"



### "Thy Will Not Mine"

He sendeth sun, He sendeth shower,  
Alike they're needful to the flower;  
And joys and tears alike are sent  
To give the soul fit nourishment.  
As comes to me, or cloud or sun,  
Father; Thy will, not mine be done;

Can living children e'er reprove  
With murmurs, whom they trust and love?  
Creator! I would ever be  
A trusting, loving child to thee;  
As comes to me, or cloud or sun,  
Father! Thy will, not mine be done;

Oh! ne'er will I at life repine;  
Enough that thou hast made it mine.  
Where falls the shadow cold of death  
I yet will sing with parting breath,  
As comes to me, or shade or sun,  
Father! Thy will, not mine, be done;  
*Sarah Flower Adams.*

### How They Began to Learn

The black men liked it little that a white man had come to live among them. And it was a strange way he had of living, too. He had a house of slabs, hewn with great labour from the trees, and entered by a door through which he passed without stooping. What was he here for? What did he want?

They held many councils to determine what was best to be done. Two things held them in check: they had seen as yet no attempt at mischief on the part of the missionary, and they feared in their superstition the evil he might do if they provoked him. So the young American, just out of college, lived on in his house beside the river, writing down words as he learned them, giving medicine to people who were sick,—when they were not too superstitious to take it,—and telling them now and then a strange story of one God, Who lived either up in the sky or in America or in some far-away place,—they could not quite make out where,—about Whom the missionary read out of a Book.

One day there was a great council down on the other side of the river-bed, and the missionary sent his servant down among the natives, to reason with them and to say that the missionary was seeking to help the people, and not to do them harm; that his wearing of clothing was no mark of diabolism, but only the harmless custom of the strange country from which he had come; and that the missionary intended, just as soon as he learned the language well enough, to teach the people useful

things—how to build better homes, how to worship the white man's God. But all these were things which they did not care to learn.

Back from the council came the servant, the blood flowing from a great wound on the side of his head.

"Master," he said, "I have struck a native."

"I think it is you who have been struck," said the missionary.

"Come, I will bind up your head." And he took up a bandage.

"No, no!" said the servant. "Get your rifle! See, they are coming!"

"We will go and meet them," said the missionary. "But we will not take the rifle. We are safer without it; for if they wish to kill us, we could kill only one or two of them first, and what good would that do us? Come."

Still holding the bandage, the missionary started for the dry-river bed, the wounded servant following. A hundred poisoned arrows were on the string; a hundred wicked spears were held by savage men. Naked and hideous, the natives stood ready to attack.

The missionary ran straight to the Chief; "Why do you seek to kill me?" he asked. "What harm have I done you? Ah, I see! My servant struck you when you had struck him. You, too, are bleeding. Come, I will help you."

He seized the chief's arm and dragged him, wondering, to one of the pools of water still remaining in the river-bed, and called his servant to come. He made both kneel beside the water, and washed the wounds of both. He tore the bandage in two, and with one half bound up his servant's head, and with the other the head of his enemy.

Lower and lower dropped the poisoned arrow-points, and slacker grew the strings of the bows, as the wondering tribe watched this process. When it was finished, the two men rose from their knees, each with his head bound round with clean white cloth, and each aching head more comfortable.

The black men could not understand it. They had confidently expected to see the missionary kill their chief when he had him on his knees, and had kept their weapons ready. What kind of man was this who had come to live among them, and treated his enemies as he did his friends? It was too much for them to understand; but one thing was plain—they must not kill the missionary that day.

The missionary went back to his cabin and thanked God that a way had been provided whereby he could preach, even before he learned the language; for however little they understood the fulness of love like this, they could not wholly fail to learn the meaning of the life he was living among them

*Youth's Companion.*

### The "Homing" Instinct

One of the most wonderful things in the body we can possibly conceive is the so-called instincts of the body. For example, a "homing" pigeon taken five hundred miles out to sea, flies straight home when it is let loose. Put that pigeon asleep in a box and shut it up; then take it out to sea six hundred miles, and when it is released it will go straight home. If put under the influence of chloroform—for such a thing has been done—and made insensible, and carried out to sea, when it is let loose it goes straight up in the air, makes a great circle, and then makes a bee-line for home. Can you account for that? We cannot understand how the pigeon knows that it should go this way instead of that way.

The instinct of the pigeon is God speaking to it, saying: "This is the way." What a comfort it is for us to know that this same voice is *speaking to us*, if we will hear. The pigeon is not a very intelligent bird, but it does what God *tells* it to do, and He leads it home. This "homing" instinct is *in every man* drawing him towards his true home. *Are you listening to it*, or are you trying to smother it?

J. H. KELLOGG, M.D.

### Sunshiny People

"What a satisfaction it is to go through life radiating sunshine and hope instead of despair, encouragement instead of discouragement, and to feel conscious that even the newsboy or the boot-black, the car conductor, the office boy, the elevator boy, or anybody else with whom one comes in contact, gets a little dash of sunshine. It costs nothing when you buy a paper of a boy, or get your shoes shined, or pass into an elevator, or give your fare to a conductor, to give a smile with it, to make these people feel that you have a warm heart and good will. Such salutations will mean more to us than many of the so-called great things. It is the small change of life. Give it out freely. The more you give, the richer you will grow."

Trials and temptations are the furnaces of life in which the character must be tried before it will become the pure, refined gold, free from the dross of this world.

# 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.

(Concluded.)

#### South American Union Mission

The field is divided into three divisions; namely, the Brazil Conference, embracing Brazil; the River Plate Conference, embracing Argentina, Uruguay, and Paraguay; and the West Coast Mission field, embracing Chile, Peru, Bolivia, and Ecuador. Scattered over this territory are forty-one churches, with a membership of 1,438; nine companies, with 130 members; and 130 isolated Sabbath-keepers. Thus the total number of Sabbath-keepers is 1,698. The increase for the two years is seven churches and 293 members. The increase in Sabbath-keepers is 334. The year 1904 was the more fruitful, adding four churches, 125 members, and 209 Sabbath-keepers.

J. W. WESTPHAL.

#### India Mission Field

As Calcutta was where our work first started, and as it is the chief city of India, it has been made the head quarters of our work in this field. Our tract society office is here, and, until the beginning of the present year, our small printing plant was here. We have a small sanitarium quite well equipped, and able to accommodate about twenty patients.

#### Karmatar

The next place at which our work was opened up was at Karmatar, which is one hundred and sixty-eight miles northwest of Calcutta. Our present mission premises were first leased as a home for the children taken during the famine of 1897, and as a center for the opening up of medical missionary work.

Ever since our work began at Karmatar, medical work to a greater or less extent has been carried on with it, but unfortunately the continuity has been broken up; first, by the death of Elder Brown, and afterwards by the withdrawal of others who engaged in this line. For the past two years Sister Samantha Whiteis has given much of her time to this work, and people from far and near have come to receive help, and a very favorable impression has been made.

#### Simultala

The Santal school at Simultala has made encouraging progress during the past year. From fifteen to twenty young men have been in attendance. The school is conducted on the industrial plan; the morning is spent in study, and the afternoon in work. Thus far the boys have not been able to earn their living by their labour, though in time this may be done. During the year three pupils gave evidence that they had accepted Christ as their Saviour, and were baptized.

At the general meeting held last January in Calcutta a plea was made for a school for Santal girls, that the women as well as the men of Santal may have the opportunity to learn of the religion of Jesus Christ. A recommendation was passed advising a school for Santal girls.

#### Burma

Elder Votaw and his wife have lately gone to Burma to learn the language and give them-

selves to work among the Burmese people. Brother Hansen and his wife have also gone from Calcutta to Burma, to assist in the work in that field.

#### Ceylon

Work was started in Ceylon about a year ago when Elder H. Armstrong went to this island.

J. L. SHAW.

#### Oriental Mission

Two years ago the total number of Sabbath-keepers in Egypt was twenty. Now there are thirty-four, besides two on the island of Cyprus, who report to us and send tithes. The total amount of tithes paid last year was \$356, or about \$10.30 per capita. We have one ordained minister (native), one licensed minister, one Bible worker, and one nurse on the pay-roll; we also have three self-supporting medical workers.

W. H. WAKEMAN.

#### China Mission

To speak briefly, our work in China has now entered three provinces; namely, Honan, Quangtung, Fukien. In the province of Quangtung we have, in the city of Canton, one station, manned by Brother E. H. Wilbur and his wife, Mrs. Anderson and myself, and Miss Ida Thompson, together with Brother A. C. Tidbury, a young Englishman lately out of the British navy, who teaches in our Anglo-Chinese school. With the assistance of four native helpers, we are carrying on a girls' school, two boys' schools,—one English and one Chinese,—and regular public meetings in one chapel.

The work at Amoy, in Fukien Province, is at present carried on as an out-station of the Canton Mission, though it is probable that Brother and Sister Hankins are by this time on the ground, preparing to look after that mission which gives us entrance to millions. At the time of my last visit there, three had taken a stand for the truth, with Brother Keh, who has already preached the truth extensively in those parts.

In the province of Honan, distant from Canton in a straight line about nine hundred miles, we have four stations, with two foreigners at each station, except at Dr. Miller's, where, since the death of his companion, he now remains alone.

The small hand-press donated to the mission is now being set up by Drs. Miller and Selmon, on which we hope to print a large quantity of small tracts and leaflets.

J. N. ANDERSON.

#### The Japan Mission

The growth of our evangelistic work has been slow, but steady. Three years ago the membership was about twenty-five. During 1902 the number of baptisms was ten; the next year, fifteen; and last year, over forty.

At present we have six places where the gospel is regularly preached: two in Kobe, two in Tokyo, one in Wakamatsu, and one in Kitagata. Our regular Sabbath meetings in Tokyo are now held at Brother Burden's house. Sunday-evening service and a daily English Bible class are held in the large class room at my house in Hongo. The other meeting places, except the Kobe church, are rented rooms in Japanese houses.

#### The Awakening in Korea

Ryu Un Hyun, a Korean believer, learned present truth from our workers in Kobe. He

brought a fellow countryman, Song Fun Cho, who also accepted the truth. Ryu Un Hyun went on his way to Hawaii, where he has since lived out the truth. Song Fun Cho returned to Korea, and while en route he communicated the truth to a fellow passenger, Lim Ki Pan, who also gladly received the light. Returning to his home near Chinnampo, he began to spread the truth, and very soon a great interest was awakened.

Brother Kuniya received an urgent invitation to visit the believers in Korea, and further instruct and organize them. He reached Chinnampo August 11, and five weeks later I joined him. We remained till September 30, visiting the people in their homes, teaching, baptizing and organizing. As results, seventy-one were baptized, and four little churches were organized, with nine subject to baptism. Besides all these, there were over fifty who were reported to us as interested, and as having accepted the light as far as they understood it.

And just now, while this report is being prepared, as if to intensify this call for help, and to add fervour to our prayers, comes news of another great awakening in Korea. Brother Kuniya writes from Kobe that Brother Song Fun Cho, tired of waiting for his coming to Korea, has himself come to Kobe, asking for help in the work he has been doing. Returning home last summer, he began disseminating the light at Hichu and neighbouring places. These places are a little inland, about midway between Chemulpo and Chinnampo. He says that about one hundred persons are interested, or have accepted the truth. He went to Chinnampo, expecting that Brother Kuniya would soon come there; but being disappointed in this, he has come all the way to Japan to urge, with broken speech and eloquent signs, that help be sent to further instruct the people. Dead indeed must be the ears that would fail to heed such a call.

F. W. FIELD.

#### The German Union Conference

In July, 1901, the union conference was organized. We had at that time four organized conferences and six mission fields. During the biennial period just closed, three more conferences have been organized, also a union district, and two more mission fields, so that we have now seven fully organized conferences, a union district, and seven mission fields. Our membership has increased from 4,256 to 6,297; while during this period 2,104 were baptized, and 761 were added by vote, making the total membership received 2,865, with a net increase of 2,041.

Our tithe has increased from \$26,947 to \$43,597, a net gain of \$16,650. Our donations have also increased in like manner,—our Sabbath-school donations from \$2,423 to \$3,880, our First-day offerings from \$449 to \$1,525.

#### Our Work and workers

On Friday June 9th Pastor Geo. F. Enoch had the privilege of baptizing five precious souls in the sea in the parish of St. Lucy Barbados. Brother L. W. Brown has been labouring successfully in this part of the island for the past few months. These are the first fruits of his labour there. We find that many others in the parish are interested in this Final Gospel Message, that the Lord is moving on many hearts and we confidently expect to see this company further increased in the near future.

On Sabbath, July first, a most interesting, Quarterly Meeting was held in Bridgetown, Barbados presided over by Elders Enoch and Giddings. Eleven precious souls were buried with their Lord in baptism, and twenty-four were added to the church. The church was well filled with worshippers, and the Spirit of the Lord was present in power.

Pastor W. A. Sweany made a visit to Tobago during July, baptizing four persons and visiting the different interested companies and persons in company with Pastor T. L. M. Spencer. Others await baptism in the near future.

In Gouyave, Grenada, the interest in the work is growing. A remarkable case of the use of rational health treatments is also reported, a sister who was rapidly succumbing to

heavy fever in spite of the physician's care having rapidly recovered with simple water treatment. A good influence has been made by the incident.

Pastor and Mrs. D. E. Wellman left St. Thomas June twenty-seventh, after a stay of seven weeks. In this time the church building was pushed as rapidly as possible, it being up, roof on, and the front partly finished. A good interest was manifested in the preaching services held each Sunday afternoon for the public in the Parade Grounds as evidenced by the increasing number each week. One was added to the church by baptism.

July first and second was spent in Antigua. While there sixteen were baptized and nineteen admitted into the church, and fifty-eight took part in the ordinances held on this occasion.

last issue, makes some remarkably candid admissions which should command the serious attention of all lovers of truth.

It is encouraging to see that such prominent periodicals are so willing to acknowledge these plain though unpopular truths. The following is the quotation referred to.

"But is not Sunday called also in the Bible the 'Sabbath'? No, it is not; and for the good reason that it is not the sabbath. It is not kept on the same day, for the sabbath was kept at the end of the week, and not at the beginning. The Sabbath, strictly speaking was merely a day of *bodily* rest ('in it thou shalt do no manner of work'). Also the rules of the sabbath plainly do not apply to us Christians, for we do not think it a sin to walk more than a mile ('a sabbath day's journey') on Sunday; or that to make a fire on that day ought to be punished with death, as we find to have been the case in Numbers 15: 32-36.

So we may dismiss from our minds the belief that Sunday is the sabbath transferred from Jewish to Christian times. History shows us that it is not; and when we find people maintaining that it is, we may reject what they say as contrary to fact. What can be said is that the fourth commandment shows that the withdrawal of a seventh of our time from worldly business, and making it a day of rest is according to the mind of God. It is important to be clear on the point that the *authority* for the Christian Sunday is not the Jewish Sabbath; first of all because it is not true, and when unthinking people find it is not true they are apt to jump to the conclusion that Sunday not being founded on the fourth commandment has no foundation at all, and therefore has no claim upon them; and, secondly, on the other hand, the conscience of sincere Christians often suffers from the fear lest by doing perfectly lawful things upon Sunday they are "breaking the Sabbath," which as Christians and not Jews they cannot do, because the rules of the sabbath do not apply to them, and, as St. Paul says, where there is no law there is no transgression."

#### The Right foundation for Sunday

The writer of this article further gives us the proper foundation for the Sunday institution as follows.

"What is this authority? It is that of the Church; first by custom, and afterwards also by enactment.

Perhaps this does not seem to you a very strong foundation, but it is. In earthly affairs custom is one of the strongest forces with which men have to do. Custom is frequently recognized as law. For instance, if you have walked across another man's field continually and uninterrupted by him for twelve years, you have gained by your *custom* a "right of way," which he cannot now stop. Again, how often in the courts of law do we find the *custom* of some trade ruling the judge's decision in the matter under dispute. In important worldly affairs, therefore, custom even of a few years' standing rules men's conduct. It is plainly held to be a very important thing. And so it has always been held to be in the Christian Church; and the older the custom, and the more widely spread, the greater the claim it has on the obedience of all her members, according to the well-known Church's rule, "What has been held always, by all, and in all places, that is plainly catholic." And no greater instance have we of it than the observance of Sunday."

Now this is evidently sufficient foundation for the writer referred to. But we can hardly conceive how the consistent, conscientious Protestant can accept it. It is very sad indeed and the same argument will throw open the door and cause us to accept every error and false doctrine brought in by the Papacy. The Lord plainly warns us against receiving them in our belief and practice.

"Every plant that my heavenly Father hath not planted shall be rooted up. In vain do ye worship me teaching for doctrines the commandments of men. Matt. 15: 13; Mark 7:1-3.

## MARCH OF EVENTS

### The Revolutionary Movement in Russia.

The revolutionary movement continues to spread until the war has been eclipsed by the recent developments. The latest feature of the revolt was its spread to the Russian navy and the meeting of the crew of the battle ship "Kniag Potemkine" of the Black Sea fleet, one of the newest and finest of the remaining vessels of the Russian Navy. The mutineers, complaining of the poor food furnished them presented a protest to the captain who shot the man who bore the communications. This so incensed the crew that they took arms, and shot down nearly the entire complement of officers and took possession of the ship taking her into the harbour of Odessa, and having joined the revolutionary party in that city a reign of terror existed for some hours. During the disturbance many warehouses were looted and burned, several ships and the docks extensively damaged and a few shots fired into the city. The Black Sea fleet under Admiral Krueger were ordered from Sebastapol to sink or capture the Potemkine but owing to disaffection on board the several ships no action measures were carried out and the Potemkine terrorized several towns along the Black Sea coast for several days. After changing the command of the fleet it was at last seriously dispatched after the mutinous ship and she finally put into a Rumanian port, and after opening her sea-cocks her crew conditionally surrendered to the Rumanian Government. Thirty of the crew, it is reported, were surrendered to the Russian Government and promptly shot.

At Liban 5,000 sailors mutinied and a pitched battle ensued in the near by woods with the troops. A similar spirit was shown at Odessa, Sebastapol, Nicholaieff, Erivan and other places.

Recent telegrams report disaffection among some of the Cossack regiments, the Czar's most trusted soldiers.

### Secretary Hay

Secretary of State Hay of the United States died suddenly at his summer residence in New Hampshire, U. S. A., July 1st. Elihu Root, former Secretary of War has been appointed to take the vacant secretaryship.

### Indian Defense

General Kitchener calls for an expenditure of \$50,000,000, for the defense of India. The plans for defense include the raising of the army footing from 80,000 to 140,000 men and a complete re-equipment of the artillery.

### Norway and Sweden

Reports from the Scandinavian countries indicate that the Norway-Sweden troubles are

to be peacefully and finally settled by the acceptance of the Norwegian throne by a Danish Prince. The Danish ministry have approved of Prince Charles of Denmark accepting the offer of the Norwegian Storting.

### India

Owing to the conditions now existing in India there is a strong disaffection reported among Hindus with the present government. A high caste Hindu recently stated that trouble was to a large extent due to increased taxation, and the cost of the Tibetan expedition which has been foisted upon the Indian Government. A charge of viceroys is expected and a call is being made for an Indian Parliament.

"It would be easy to fill several pages of the *Post* with views and rumors covering every possible range from extreme alarm to the mildest conciliation, all dealing with one feature or another of the universal crisis through which Europe is passing. Let us record the development of this eventful week in the fewest words possible. Spain has reorganised her domestic administration, and installed a complete new ministry. Sweden has consented to the peaceful secession of Norway, but Swedish public sentiment is showing such signs of resentment that the abdication of King Oscar is believed to be impeding. Hungary openly threatens to follow Norway's example, and divorce herself from Austria. The emperor has been compelled to resort to the drastic expedient of attempting to govern his second Kingdom without Parliament, which refuses to sanction his policy or appointments. Russia has become the scene of blood-shed rivaling in extent the massacres of last January. The czar's promises of radical reforms, which were solemnly made to the people's representatives on Monday, have already been repudiated. France and Germany are at loggerheads with bayonets bristling in the background. England has made the French cause her own, and is prepared for all eventualities. What seven days in the world's history can match such a record as this?"

### A Candid Admission

It has been well said that candid admissions in its favour from the opposers of any Bible doctrine is the strongest possible argument in its favour. Our attention has been called to an article in the March number 1905, of the Barbados Diocesan Magazine and West Indian Guardian published by the Anglican Church under the imprimatur of Bishop Wm. Proctor Swaby. The article makes an abortive effort to prove that the first day of the week is the Lord's Day, which was fully disproved in our



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

August 1, 1905.

"Those whose lives deserve no praises, their death deserves no tears."

"Wicked men stumble at every straw in the way to heaven; but they climb over hills, in the way to destruction."

"How shall those stand for Christ, who never stood in Christ."

"A man may be a great scholar and yet be a great sinner."

"As the shadow of the sun is largest, when his beams are lowest; so we are always least, when we make ourselves the greatest."

"Christian reader, remember, that the gospel purity of your life, shows to worldlings the impurity of theirs."

"If Godliness be evil, why is it so much professed? if it be good; why is it so little practised?"

"If ye salute your brethren only, what do ye more than others."

"The general naval board at Washington, of which Admiral Dewey is the head, recommends to the Secretary of the navy that, on account of the situation in the far East, another battleship be added to our Asiatic fleet. There are already three battleships in that fleet, but it is deemed advisable to keep approximately an equivalent force to that of Japan in the Orient. Another item is that the joint army and navy board has decided to expend all the available fund for insular defences—about a million dollars—in strengthening the defences in the Philippines. As we are now logically to be reckoned as among "the kings of the East," it will not do to be behind in any resource, lest we lose also our home prestige."

"The Turkish prince, Ahmed Kemal Eddin, brother of the sultan, has died and been disposed of, and the whole affair occurred so quietly and secretly that it is generally supposed to have been at the dictation of the sultan himself. The sultan is always in dread of assassination, and if his chief of police intimates that there is danger from any source, that source is soon disposed of; and it is said that there has been enmity between the chief and the now dead prince, who was heir to the throne in case of the sultan's death. Such is court life in oriental countries."

"Self-gratulation means loss of equilibrium, and that means a fall. No man can safely take pride in his moral achievements, for no man ever made any moral achievements in his own strength. Many a man can look back over a long record of miracles whereby God kept him true and clean and upright; but God

alone was responsible. When such a man begins to feel that he is getting beyond the ordinary temptations of mankind, then the most ordinary temptation of mankind is getting its clutches deep into him. No truer word of warning sounds through the ages than the homely, oft-repeated old cry: 'Let him that thinketh he standeth take heed lest he fall.' Conscious insecurity is man's greatest strength, if it drives him back upon Omnipotence."

"When Jesus called His disciples, it is a remarkable circumstance that He never called a single idler or loafer. They were all busy people. It is by these busy classes that everything is done, and it is to them that the world looks for all enterprise and progress. When anything is to be done in the church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the only ones that bear most cheerfully the heat and burden of the day."

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."

"And when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by reckless movements place ourselves in trial. We are not to plunge into difficulties, neglecting the means God has provided, and misusing the faculties He has given us. Christ's workers are to obey His instructions implicitly. The work is God's, and if we would bless others, His plans must be followed. Self cannot be made a center; self can receive no honour. If we plan according to our own ideas, the Lord will leave us to our own mistakes. But when, after following His directions, we are brought into strait places, He will deliver us. We are not to give up in discouragement, but in every emergency we are to seek help from Him who has infinite resources at His command. Often we shall be surrounded with trying circumstances, and then, in the fullest confidence, we must depend upon God. He will keep every soul that is brought into perplexity through trying to keep the way of the Lord."

"Those who are brought in controversy with the enemies of truth have to meet, not only men, but Satan and his agents. Let them remember the Saviour's words, "Behold, I send you forth as lambs among wolves." Let them rest in the Love of God, and the spirit will be kept calm, even under personal abuse. The Lord will clothe them with a divine panoply. His Holy Spirit will influence the mind and heart, so that their voices shall not catch the notes of the baying of the wolves."

"It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has

wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

### The Press Fund Again

The balance to be raised on the above fund is gradually growing smaller and the prospects are good, with the help promised of soon reducing it materially. We are happy to report this month two more donations on the same, the one from one of our workers in America, and the other from the children of Mr. Madgwick, of Roseau, Dominica. This latter gift well illustrates a way in which many of the little friends throughout the islands may be able to aid in our work if they are willing, as this donation was saved in penny banks by the little ones for the fund. If all our children were encouraged to aid in this way many a family would be blessed and great help given to different branches of our work. Will not others try it?

Amount previously reported.....	\$596. 12
W. A. Alway, Ogden, Utah, U. S. A.....	5. 00
Children Roseau, Dominica.....	1. 84
Mrs. H. Rogers, Oregon, U. S. A.....	5. 00

\$607 96

### The Parasite

Most of us are acquainted with the orchid. It belongs to that class of plants known as parasites. Not long ago I saw what had been a beautiful fruit tree, covered with the clinging rootlets of this unpretentious plant. The tree had a sickly appearance; its leaves were yellow, its fruit wilting. Little by little its strength had been stolen away until there was almost no life or vitality left. It was slowly but surely dying.

How many Christians in this world are parasites. How many churches that would be otherwise prosperous and flourishing, are filled with clinging members who should contribute to the strength and fatness of the body, but are instead only living off the church, sapping its very life and vitality. Are we to the church, life producers or life users?

### The Seven Trumpets, concluded.

prevail; belching cannon and the tramp of armies, the wails of widows and orphans while preparations for Armageddon are being prosecuted by all the powers. All these things are but blasts from the Seventh Trumpet, voices proclaiming (in anticipation) the establishment of the "Everlasting Kingdom" as the kingdoms of this world crumble in the dust. A little while remains, in which the servants of God will have their attention called to these things, and to God's perverted ordinances, and to the rejected fourth commandment.

"And the temple of God was opened in heaven, and there was seen in the temple of the ark of his testament." Rev. 11: 19.

God throws open the doors of the heavenly temple that we may behold the beauties and wonders of his holy law. It is absolutely necessary that we get our spirits open to the true position and binding character of that law which is the foundation of the moral government of God. That law which is "perfect," (Ps. 19: 7) and which the apostle says, "is just" (Rom. 7: 12) and by which we will all soon be tried. Jas. 2: 12. Once it was all law and no Gospel, that was the mistake of the Jews; now it is commonly all gospel and no law, this is the mistake of the Gentiles.

Dear Reader, make no mistake, accept Christ, believe his word, in his strength keep the commandments and, "Remember the Sabbath day to keep it holy." By so doing you will be sealed within the faithful fold, "And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4.

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PUBLISHED MONTHLY BY THE

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(Registered as a newspaper at Port-of-Spain, Trinidad.)

S. A. Wellman .. . . . Business Manager.

Terms of Subscription.

Per Year, post-paid,	48cts.
Six Months	24cts.

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Please be careful to write all names of persons and places plainly.

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When Subscriptions Expire no more papers are sent to the party except by special arrangement.

Address all Manuscript or correspondence for the editor to Geo. F. Enoch, Bridgetown, Barbados.

The Caribbean Watchman

is published at 31 Dundonald St., Port-of-Spain, Trinidad. All correspondence on business matters connected therewith should be addressed to the Caribbean Watchman, Port-of-Spain, Trinidad, B. W. I.

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