


MODERN MYSTERIES:—Spiritualism, Hypnotism, etc.

THE
CARIBBEAN WATCHMAN

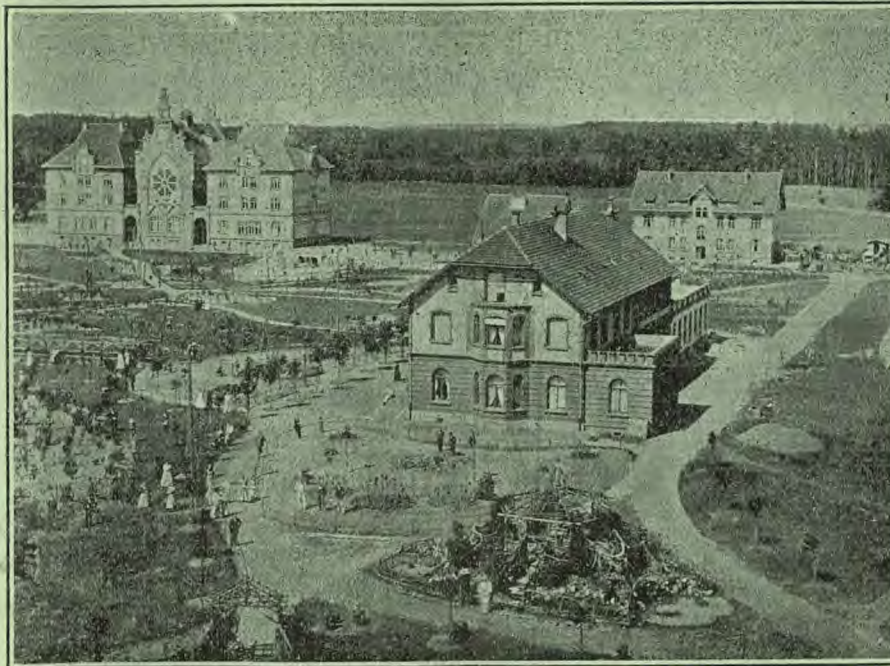


"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 43:12.

Vol. 4—No. 3.]

Port-of-Spain, March, 1906.

[Price 3 Cents



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PUBLISHED MONTHLY BY THE

International Tract Society.

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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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 Dunderdonald 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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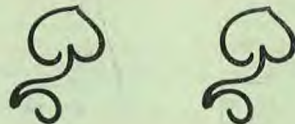
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Vol. 4—No. 3.]

Port-of-Spain, March, 1906.

[Price 3 Cents.

The Pearl of Days

A pearl of wondrous beauty
Clasping a week of time,
A note of heavenly music
Making the week sublime,
A breath from Eden's bowers
Laden with perfume sweet,
A day apart for worship
Low down at Jesus' feet.

The Sabbath of Jehovah,
Sabbath of long ago,
The Sabbath changeless, holy,
A heavenly rest below;
The Sabbath Jesus honoured
By resting in the grave,
Memoria of creation,
Of power the soul to save.

Lo, truths long draped in darkness
Are coming into view;
Time soon for Christ's returning
With angel retinue.
A "gathering call" is sounding,
Elijah's God is near,
No man can claim the glory,
All hearts must be sincere.

The message now is speeding:
O take thy foot away
From God's own holy Sabbath,
From Christ's own blessed day;
The Spirit now is pleading,
'Tis strength divine you need;
O stand for God's own precepts,
To his own word give heed.

The mighty test of ages
Is even at thy door,
And scoffers now are scoffing
As in the days of yore;
Be wise, O gentle reader,
And God's commandments keep,
And then thy peace—a river—
Shall flow on wide and deep.
E. H. MORTON.

God's Holy Day a Blessing

The heavens and the earth were finished, and all the host of them." "And God saw everything that he had made, and, behold, it was very good." Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin, or shadow of death, marred the fair creation. "The morning stars sang together, and all the sons of God shouted for joy."

In six days the great work of creation had been accomplished, and God "rested on the seventh day from all his work which he had made." God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author; and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the manifestations of his glory.

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker.

The value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, he returns again, enriched, transfigured, with his own glory. The tithe that he claimed from Israel was devoted to preserving among men, in its glorious

beauty, the pattern of his temple in the heavens, the token of his presence on the earth. So the portion of our time which he claims is given again to us, bearing his name and seal. It is "a sign," he says, "between me and you; . . . that ye may know that I am Jehovah;" because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 31: 13; 20: 11. The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re- create us in his own image.

The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath he places his merciful hand. In his own day he preserves for the family

opportunity for communion with him, with nature, and with one another.

Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through his works. He designs that the Sabbath shall direct our minds to these works. Nature speaks to our senses, declaring that there is a living God, the Creator, the supreme Ruler, of all. The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the open buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the book of nature, and trace therein the wisdom, the power, and the love of the Creator.

In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and his disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above.

By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken.

MRS. E. G. WHITE.

The Midnight Chorus

"A Little Child shall lead them."

It was midnight when the northern train rushed into the station at C—usually so busy and bustling, but now comparatively quiet and deserted.

There was a delay of some minutes, but no one got out. Many of the travellers were half asleep. Others were settling themselves comfortably in their wraps and rugs, preparing for their long night journey before them.

Suddenly the silence was most painfully broken by a loud harsh voice from one of the carriages, beginning to roar out a profane and ribald song. What the words were I am thankful to say I do not know, but they were bad enough to horrify every one who heard them.

All the passengers were shocked and indignant. They would gladly have silenced the vile and insolent singer, but how was this to be done? Hark! another voice is heard, sweet, clear, and child-like, the voice of a little girl, distinctly singing the words,

"Glory to Thee, my God, this night,
For all the blessings of the light.
Keep me, oh, keep me, King of kings
Beneath Thine own Almighty wings."

Only a few notes were sung, when the hint was taken, and another voice joined, then another, and another. Many basses and tenors threw in their deep tones with all their strength, and soon a full and powerful volume of song to the glory of God—"the voice of a great multitude"—poured fourth, and the voice of the profane singer was heard no more.

Joyful, with an angel's joy, must that child have been, as with clasped hands and streaming eyes she murmured, "Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." And deeply moved was many a heart as they joined in this triumph of good over evil, of love and reverence over scorn and hatred, of Christ over Satan.

Surely out of the mouth of babes and sucklings Thou hast perfected praise!

This little incident, in its touching beauty, is like a picture full of suggestion. It speaks for itself. Still we may for a few moments dwell on one, at least, of its lessons. How far better it is to *act* than to *deplere*!—*Selected.*

Stop and Weigh

One morning, an enraged countryman came into Mr. M's shop with very angry looks. He left a team in the street, and had a good stick in his hand. "Mr. M.," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got home there were more than half walnuts; and that's the young villain that I bought 'em of," pointing to John. "John," said Mr. M., "did you sell this man walnuts for nutmegs?" "No, sir," was the ready reply.

"You lie, you villain!" said the countryman, still more enraged at his assurance. "Now look here," said John, "if you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis." "Oh, you gave them to me, did you?" "Yes sir, I threw in a handful for the children to crack," said John, laughing at the same time. "Well now, if you ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter. Much hard talk and bad blood would be saved, if people would stop to weigh things before they blame others. "Think twice before you speak once," is an excellent motto.

—*Evangelist.*

Sins Magnetic Power

"In ancient Arabian lore there is a fable which tells of a great black magnetic mountain, by whose powerful influence iron bolts were drawn from timbers of a passing ship, so that it fell apart and became a wreck on the waves of the sea. The deadly power of this mountain soon became known to sailors and they steered far away from it. All shunned it as they would death itself.

Sin is like that fabled mountain. Its power is so great that it draws from human character those virtues that make the true man. The only safe way is to shun sin as the sailors shunned that magnetic mountain."

The Law and The Gospel

(concluded.)

He is not under the law as the Christ-Boat is not under the sea; but he is on the law as the Boat is on the sea, and he in the Boat on the sea, the medium of transit to the haven where we would go. So then the Ocean is good, the Law is good; the like figure to Noah's ark wherein few were saved by water. 1 Pet. 3: 20. Now, it seems strange to say the water saved them, rather than the ark in which they sailed. But the ark rested on the water. They entered the ark because they believed in the coming water. "The law is a school-master to lead us to Christ."

So then the water of the word cleanses, sanctifies, saves by *obedience* to it. (Eph. 5: 26; Jas. 17: 17; 1 Pet. 1: 22;). Thus the Law saves in the sense that *Obedience* does.

But the same water that saved some sank others. Those in Christ upon the law,—saved; those out of Christ under the law,—damned. The legal Pharisee who hopes to swim his way will sink; the illegal man who says there is no water, will be convinced later on with the billows above him.

But some will say: Moses represents the law, and Christ the Gospel. Well what of that? Do they not stand related to each other as a faithful servant

to his master,—agreed?—the one, firm, the Other, confirming? Heb. 3: 2, 5; Matt. 15: 17, 18, 19, 21, 27, 28; Luke 16: 17. And when we get to Omega Chapter, and fight has met its finish, those who on the sea of glass sing the song of the Lamb, will have first (and because) sung the song of Moses. Rev. 15: 3. In fact, the two are one.

A duet so sweet,
Harmony complete,
Law and Gospel meet.

The woman whom Moses by the law condemned, Jesus by the Gospel did not commend. Jno. 8: 4-11. True, "the law was given by Moses, grace and truth came by Jesus Christ." Jno. 1: 17 Jesus pardoned her; that was grace; but told her to go and sin no more; that was truth, and truth is law. Ps. 119: 142. Grace and truth by Jesus Christ. There is grace in law and law in grace—as Christ taught. "Grant me thy law graciously." Ps. 119: 29. "Mercy and Truth are met together; Righteousness and peace have kissed each other." Ps. 58: 10.

"Not under law, but under grace" some lawless one ejaculates. But does grace mean to sin *gratis*? Is it *protestant*? Indulgence! Shall we continue in sin—shall we continue to transgress the law that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. 6: 15, 1, 2. And whether it be that part of the law that commends keeping the Sabbath, or that part that enjoins taking your hands off your neighbour's things, it is just the same. If you are guilty of any one, you are guilty. Jas. 2: 10, 11.

Grace is not grant to sin, but *gratitude* for pardon; and power in that pardon, to go and sin no more. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *Zealous of good works.*" Titus 2: 12-14.

Since writing the above, I have come across the following found in the 168th page of Eld. F. C. GILBERT's book.

"The Law And The Gospel

The law is the gospel infolded; the gospel is the law unfolded.

The law is the gospel inclosed; the gospel is the law disclosed.

The law is the gospel concealed; the gospel is the law revealed.

The law is the gospel-fulness delayed; the gospel is the lawfulness portrayed."

P. GIDDINGS.

It is a part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves.

—*Louisa M. Alcott*

MODERN MYSTERIES

Modern Mysteries, — Spiritualism, Hypnotism, etc. Their Moral Aspect

1. Spiritualism is not mere trickery or sleight-of-hand, as some suppose, but a manifestation of supernatural power.

2. Science, unaided by revelation, cannot explain the phenomena of these modern mysteries.

3. The essential part of Spiritualism is the belief that the so-called spirits of the dead can and do return and communicate with the living.

4. This doctrine originated in Eden, and is founded upon Satan's first lie, "Ye shall not surely die." Gen. 3: 4.

5. God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. The Bible teaches that men die, and that they lie unconscious in the grave until the resurrection; therefore they can not return or communicate with the living. Eze. 18: 4; Eccl. 9: 5, 6, 10; Job 14: 12, 21. Hence the wonders of spiritualism cannot be performed by the spirits of the dead.

6. Spiritualism cannot be of divine origin, because, (a) it was founded on a lie; (b) it denies the Bible, God, Christ, and the gospel; (c) it claims to be and is a revival of ancient sorcery, witchcraft, etc., which God forbade under punishment of death. Lev. 20: 27; Deut. 18: 10-12.

7. Hypnotism, clairvoyance, etc., are also manifestations of supernatural power, and, as another has said, are "simply sluiceways to the cesspool of spiritism." The first exhibition was given in Eden when Satan hypnotised Eve, the serpent being the medium. Moses met this same power in Egypt when the magicians counterfeited his miracles before Pharaoh. Ex. 7: 11. Saul was dealing in Spiritualism when he consulted the woman who had a familiar spirit, and he was destroyed for so doing. 1 Sam. 28: 7; 1 Cor. 10: 13. Paul also met one of these men and reproved him in these words: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13: 10.

8. The Bible describes the character of this power, and foretells the revival of its miracles just before Christ's second coming. 1 Tim. 4: 1; Matt. 24: 24.

9. Since as we have seen, this supernatural power is not divine, it must be satanic; therefore the supposed spirits of the dead are in reality the "spirits of

devils," giving to the world the "doctrines of devils." Rev. 16: 14; 1 Tim. 4: 1.

These spirits of devils will be found in all the religious bodies of the world, represented by the dragon, a symbol of paganism; the beast, a symbol of Catholicism; and the false prophet, a symbol of apostate Protestantism. Rev. 16: 13. This prophecy is already fulfilled; for from India, China, and Japan come the reports of spirit manifestation, and there is no Christian denomination to-

and especially of gospel ministers, to expose this deception.

12. Spiritualists say that some day the Bible will be converted into blank paper for the use of spirit mediums; that churches will be used as spiritualistic temples; and that the human family will finally be brought under spirit control, just as a hypnotised person is under the power of the hypnotist.

13. God says that this power will influence the kings of the earth and the whole world (all who "believe not the truth"), but that it will meet its end in the final destruction of the wicked. Rev. 16: 14; 2 Thess. 2: 12; Rev. 19: 20.

14. Although Spiritualism denies the inspiration of the Bible, its very existence is positive proof of such inspiration; for centuries ago the Bible foretold of the revival of this power at this time, and the Bible alone defines its character and work. "Thy Word is truth." "His truth shall be thy shield and buckler." We need a sure defence against this masterpiece of Satan's deceptions.

Testimony of Spiritualists

Mr. Hudson, in "*Psychic Phenomena*" says:—

"It has, however, long been felt by the ablest thinkers of our time that all psychic manifestations of the human intellect, normal or abnormal, whether designated by the name of mesmerism, hypnotism, somnambulism, trance, spiritism, demonology, miracle, mental therapeutics, genius, or insanity, are in some way related."

Allen Putnam says:—

"The doctrine that the oracles, soothsaying, and witchcraft of past ages were kindred to these manifestations of our day, I for one, most fully believe."

Dr. B. P. Randolph, author of "*Dealings with the Dead*," was eight years a medium, then renounced Spiritualism long enough to expose its character, then returned to it again, and is still a victim of its power. Here is his testimony while free from its influence:—

"I enter the arena as the champion of common sense against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth;—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches and traveled over several different countries, proclaiming its new gospel. I now regret that so much ex-

Spiritualism

1. What is Modern Spiritualism?

"The belief that disembodied spirits can and do communicate with the living."—*Century Dictionary*.

2. Did this belief exist in ancient times? Deut. 18: 10-12. See Lev. 19: 31; Mal. 3: 5.

"The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—*F. F. Morse, in "Practical Occultism," p. 85.*

3. With what is witchcraft classed by the Apostle Paul? Gal. 5: 20-23.

4. What should one do if asked to inquire of a familiar spirit? Isa. 8: 19. R. V.

5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men? Job. 14: 20, 21; Eccl. 9: 5, 6.

6. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them? Rev. 16: 14.

7. What is one of the characteristics of "last day" apostacies? 1 Tim. 4: 1.

8. How will Satan deceive the people? 2 Cor. 11: 14, 15.

9. Will Satan try to counterfeit even the coming of Christ by signs and wonders? Matt. 24: 23, 24.

10. After these signs and wonders are shown, what will take place? 2 Thess. 2: 8-10.

11. What will be said by those who have rejected the deceptions of Satan, and maintained their love of the truth? Isa. 25: 9.

day whose membership is not tinged with Spiritualism. These spirits of devils will work with "all power and signs and lying wonders," deceiving if possible the very elect by means of those miracles which they have. "*power to do.*" 1 Thess. 2: 9; Matt. 24: 24; Rev. 13: 14.

11. Good men are being led captive by this power, simply because they do not understand its source and character. It is therefore the duty of Christians

cellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium.

"As a trance speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one twentieth of the time; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years, I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise, gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession, as well as abnormal spiritual action. Both facts exist, provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortal lovers of viewless beings.

"Adultery, fornication, suicide, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose.

"I charge all these to scientific Spiritualism. It has also broken up families, quandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

"Prove all things; hold fast that which is good." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

I. J. HANKINS.

Satan Came Also

Has there ever been a time or place on the earth entirely free from the intrusion of the Evil One? He often enters into the church in our day, and this is nothing new. Of old when the sons of God came together, Satan came also. Was he not found among the disciples

whom Jesus first selected? "I have chosen you, and one of you is a devil." This was a hard saying. It would be a hard saying if some discerners of spirits should look into one of our prayer-meetings and say, "One of you is a devil."

The history of the church is not all bright. There are some very dark chapters which have given the enemies occasion to blaspheme. When infidels hold up these chapters in the light of the sun and flaunt them in our faces, what can we do but put our hands on our mouths and our mouths, in the dust? 10X50

Satan appears to be both prompt and regular in his



attendance upon the means of grace. Neither heat nor cold nor rain nor snow can hinder him. He is not afraid of draughts nor of crowds nor of small congregations. Dry sermons, poor singing, long prayers, and bad ventilation cannot avail to keep him away.

He stands by the preacher in the pulpit, and pours out his spirit on the man whom the church has chosen and ordained to preach the everlasting gospel. It is a spirit of pride and vanity and worldly ambition. What minister has not felt the movings of this spirit while standing before a congregation in the

sanctuary? Too often the preacher is moved by the evil spirit more than by the good. No preacher can escape this peril unless he shall watch and fight and pray.

Satan pours out his spirit copiously on the congregation. It is a spirit of fault-finding and criticism. We hear much about the Higher Criticism. From what some thoughtful people are saying, it must be a dangerous thing. But there is a greater danger from the lower criticism. When laymen, who are never satisfied with the pastor for more than twelve months at a time, try to break down his influence in the congregation, by criticising him in the presence of the young people and the children and those who are without, Satan is usually the chief inspirer of the attacks. The Higher Criticism is tame and harmless when compared with this

One is amazed when he sees what a great matter a little fire kindleth. Out of nothing Satan can awaken a strife that will rend a church in twain, and send a score of souls

down to perdition. If a new church is to be built, or an old church repaired, Satan is on hand with suggestions. He can make a mighty tempest about the question whether the carpet shall be green or red. He can create

heart-burning, which no waters can quench, over the fact that the chairman of the committee was not consulted about some small matter.

The marks of his cloven foot may be seen almost everywhere. He is doing his deadliest work among Christian ministers. When jealousy and strife creep into the ministerial ranks there can be no doubt that Satan is at the bottom of the evil business. All Christians

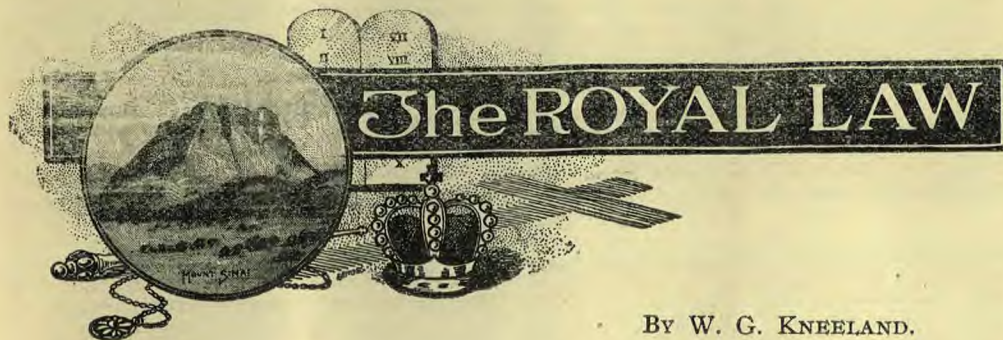
should love one another. "By this shall all men know that ye are My disciples, if ye have love one toward another." This sign should be manifest among ministers especially. If ministers bite and devour one another, they will surely be consumed one of another. It is a shame that it is so, but love of the brethren is not so manifest and constant as it should be. Little is said about it, and it is well. But the existence of strife and contention among the leaders of the flock of God is too well known to be wholly ignored. It is of the evil one. It is vain to extenuate the matter. Satan has his way with us too often.

This is a time for self-examination and humiliation. This kind goeth not out but by fasting and prayer.—"C. A."

The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered, they would not be the men they are. In silent, dark hours, character of a certain

sweet, tender type is matured. God sends all kinds of weather to the soul which He would develop in His likeness.—*Selected.*

“God but tests where the devil tempts.”



BY W. G. KNEELAND.

Holy and Reverend's His Name

“Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.”

A careful study of the meaning of “that worthy name by the which ye are called” should increase our confidence in God as our Mighty Helper. “In the name of our God we will set up our banners” for “the name of the Lord is a strong tower: the righteous runneth into it, and is safe.” Ps. 20: 5; Prov. 18: 10. By using the name of God in a careless, irreverent or blasphemous manner, we are destroying our only hope of deliverance from the enemy of mankind, “for there is none other name under heaven given among men whereby we must be saved.” Acts 4: 12.

Scriptural names are significant of the character of those to whom they are applied. Through faith in God a heathen man became *Abraham* “the father of a great multitude.” Jacob, the supplanter, through repentance was afterward known as *Israel* a “prince of God. The earnest prayer of Hannah found its answer in *Samuel* though “asked of God” for Israel’s need. “Thou shalt call his name *Jesus* for he shall save his people from their sins. Matt. 1: 21. All those who are redeemed from sin through His blood receive a “new name” which expresses the character they have gained through their varied experiences.

The glory and attributes of our creator are revealed in his title *Jehovah*. And Moses said “shew me thy glory. And He said, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.” And *Jehovah* passed by before him, and proclaimed the name of the Lord, *Jehovah* a God, merciful and gracious, slow to anger and abundant in goodness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin. Ex. 33: 19; 34: 5-7.

Of the ransomed it is declared, “they

are without fault before the throne of God” “having the Father’s name written in their foreheads.” Rev. 14: 5. Of the wicked we read, that when they knew God they glorified him not as God, neither were thankful, but became *vain* in their imaginations and their foolish heart was darkened “so that they changed the truth of God into a lie.” Rom. 1: 21, 25. By associating the Deity with all that is vile and sinful, the unbelievers are proving the justice of God in their condemnation. All who venture to call upon *Jehovah* in blasphemous oaths and false swearing, certainly know that there is a God, or they would not call upon him. Those who pretend to deny the existence of God, are the ones that most frequently use His sacred name to curse their enemies and confirm falsehood. “Out of thine own mouth will I judge thee thou wicked servant,” says the Master, “for by thy words thou shalt be justified and by thy words thou shalt be condemned.” Luke 19: 22; Matt. 12: 37.

Words are an index of the condition of our hearts and mind. Out of the abundance of the heart the mouth speaketh.” The only safe remedy for evil speaking is correct thinking. “As a man thinketh in his heart so is he.” Prov. 23: 7. Evil thoughts produce evil words and deeds and they determine our eternal destiny. This third commandment requires more of us than simply refraining from the usual forms of blasphemy. Not only wicked oaths, but all idle or meaningless words should be left out of our conversation. “For every idle word that men shall speak they shall give account thereof in the day of judgment.” Matt. 12: 36. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” Col. 4: 6.

Unaided by divine power, no one can attain to the perfection demanded by the law of God. “Because the carnal, mind is enmity against God, for it is not subject to the law of God, neither indeed

can be. So then they that are in the flesh cannot please God.” Rom. 8: 7, 8. When we accept of the gracious invitation, “Let this mind be in you which was also in Christ Jesus,” He will work in us both to will and to do of his good pleasure. Then the weapons of our warfare will not be carnal, but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringeth into captivity every thought to the obedience of Christ. Phil. 2: 5; 2 Cor. 10: 4, 5.

A mere profession of Christ is not sufficient for salvation. “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” “Depart from me ye that work lawlessness” will be the portion of those who fail to do the will of the Lord. Israel, by disobedience while in the land of captivity, “profaned my holy name” is the indictment of the prophet, *Ezekiel*, ch. 36: 20. The name of God is *blasphemed* among the Gentiles, when professed Christians break the law of God themselves and teach others to do the same. Rom. 2: 23-24. Such actions reveal our ignorance of the purpose of God in providing a plan whereby mankind may be saved from Sin—Disobedience of the ten commandments.

Acceptance of the gospel brings us into close union with Christ. “Turn O backsliding children, saith the Lord, for I am married unto you.” “As many of you as have been baptized into Christ, have put on Christ.” “Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.” Jer. 3: 14; Gal. 3: 27; Matt. 28, 19. Baptism is the marriage vow by which believers are united to Christ, and become the chief object of His affections. Failure to live in harmony with our baptismal vows brings disgrace on the name of Christ. All our professions of loyalty to Him count for nothing while we are living in spiritual adultery with the man of sin. Jas. 4: 4. “This people honoureth me with their lips but their heart is far from me: Howbeit in *vain* do they *worship* me, teaching for doctrine the commandments of men.”

“Behold, to obey is better than sacrifice and to hearken than the fat of rams.” 1 Sam. 15: 22. Many to-day like Saul, are making excuse for not doing exactly as the Lord has commanded. Such a course proves that we are not in harmony with God and have not proper respect for His holy name. Let us seek pardon for all offences we may have committed against this commandment in the past, in order that the Father’s name may be written on our foreheads and His character be revealed in our daily lives, to the honour and glory of His name.

EDITORIAL

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The Two Covenants

A Study in Hebrews X.

A careful study of the tenth chapter of Hebrews, will well repay the earnest seeker after truth. That which our Saviour has accomplished for us in our helpless condition, the work that must be done in our hearts, and the dreadful state of those who neglect the doing of this work, until the time when they stand guilty before God at the last day, are here set before us in living words.

In the first four verses we learn, (1) that the law of sacrifices was but a shadow, (2) in all the Jewish sacrificial ceremonies, no sins were removed or taken away. It reveals to us the helplessness of all human efforts for salvation. It is necessary for us to emphasize these verses as there are people to-day who dispute the inspired Apostle, saying that the Lord saved the Jews in one way before Christ, and the Gentiles another this side of the cross. Our scripture lesson says there was no salvation in those Jewish ceremonies. Not a single sin was ever washed away by the blood on Jewish altars slain. Ah no! The saved ones then, looked beyond the shadow, and grasped by faith the Saviour and his blessed Gospel. Therefore they were saved by the same gospel as we. "The gospel was preached unto them, as well as unto us." "The everlasting Gospel." Heb. 4: 1, 2; Rev. 14: 6.

The Law of Sacrifices could not remove sins. Verses 1-4.

But in his infinite love, Jehovah provided a sacrifice that could wash away sin. A body was prepared, and into it entered the Son of God, and in it He paid the penalty for our sins. "Lo I come, to do thy will O God," and the Psalmist adds, "yea thy law is within my heart." Again does Paul repeat this truth, i. e., sacrifices were not desired, but God does require the doing of His will. "He taketh away the first, (the sacrificial system) that he may establish the second." (The Will of God.)

How We are Sanctified

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." By this will, that is by the doing of the law of God, first in the person of Jesus Christ, afterwards by the writing of it in our lives through the New Covenant promise, are we sanctified. Those earthly sacrifices sanctified no one, but this man Jesus, having once offered his body a sacrifice for sins forever, set down at God's right hand, and is now ministering to those of the rebellious children of Adam; who will submit to him, and allow him to bring them back into harmony with God, and perfect them by the sanctifying influence of the New Covenant. When this will is fully written in the heart, and we are completely in harmony with the law of the universe, then will we be perfected forever.

The New Covenant requires much prayerful study. By noting the marginal reading of verse 17, we learn the two great results accomplished by the New Covenant. First, verse 17 says,

"I will put my laws into their hearts, and in their minds will I write them. Second, "then he said, their sins and iniquities will I remember no more." First, law written in our hearts, after that, sins and iniquities blotted from God's remembrance. Don't forget the order. Do you claim that your sins are now blotted out? Ask yourself, 'Has he completed yet the writing of His law in my mind?' Is your life in harmony with that law?

There is no promise of the second without the first. No blotting out of sin, without the ten words in the heart. No law, no gospel.

Paul's Exhortation

How sad to think of many who expect salvation while continuing in known sins. "The true heart, sprinkled from an evil conscience," how rare it is. "If we sin wilfully, after that we have received the knowledge of the truth there remaineth no more sacrifice for sins." We must confess every sin known to us and then with the Psalmist, pray, "Cleanse thou me from secret faults." Ps. 19: 12. Jesus' blood then atones for secret sins, the sins of ignorance. But when that sin of ignorance is made known to us, it is no longer secret, but it then becomes a wilful sin if we persist in doing it. If we allow it to remain in our life it will sink our soul in perdition. There is no sacrifice, no salvation, for the man who wilfully continues to violate God's law, whatever his profession may be, but only a certain fearful looking for of judgement and fiery indignation which shall devour the adversary."

Be not deceived. The TEN WORDS which God spake from Mt. Sinai, and which he calls His commanded covenant, (neither old nor new) is the expression of His character, of His Will. The great original of this Will, is in the ark of the testament, or covenant above. Rev. 11: 19. Jehovah made out in His own handwriting, a certified copy, which he delivered to

The danger of wilful sin, Vs. 19-31.

Moses. As Moses came down from the mount with this sacred, certified copy in his hands, he found the people wilfully transgressing its holy precepts, and to teach them by an impressive object lesson, the awfulness of their transgression, he did with the copy, that, which they had already done in their life in reality, he broke it to pieces before their eyes. But the breaking of the copy did not affect the original. God wrote another certified copy which he again delivered to Moses. Deut. 10: 1-6. We know not what has become of this copy, nor is it important. It suffices us to know that the great original is in heaven above, and that to it will we be brought some day, to give account for the deeds done in the body. Eccl. 12: 13, 14; 2 Cor. 5: 9, 10. The New Covenant promises to write this law, this commanded covenant, the Will of God, in our heart. If we submit, we will be in harmony with heaven. If we do not submit—then, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Dear reader, how dare you go into that awful Presence, at war with His Will, without His law written in your heart? Yield, we beseech you, to these solemn admonitions, allow God to bring you into harmony with himself and heaven, and then reign eternally with Him. Praise His Holy Name for the blood of the New Covenant, "for He is faithful that hath promised."

E.

The First Day of the Week

THE ORIGIN OF ITS OBSERVANCE IN THE CHURCHES.

In introducing quotations from noted writers upon this subject, we give first place to the testimony of Neander, a German writer, and Sir William Domville, an English author who pointedly state the truth with regard to Sunday Sacredness in the first three centuries.

Neander says:—

"The festival of Sunday, like all other festi-

vals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place: for men appear by that time to have considered labouring on Sunday as a sin."—*Neander's Church History, translated by Rose, p. 186.*

Sir Wm. Domville writes:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Examination of the Six Texts, Supplement, pp. 6, 7.*

Sir Wm. Domville again writes in regard to Sunday:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts, p. 291.*

Previous to this time, 321, A. D., Sunday was observed only as a day of recreation and rejoicing while the seventh-day or Sabbath was still observed, as witness the testimony in the February WATCHMAN, during the entire time by a large portion of the Christian Church, as a day of rest and sacred worship. As witnessing the light in which the first day was held. Dr. Heylyn says:—

"Tertullian tells us that they did devote Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from labour on this day in the Christian Church."—*History of the Sabbath, part 2, chap. 8, sec. 13.*

Tertullian himself says:—

"We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."—*De Corona, sec. 3.*

The first day was first commanded for sacred observance by Victor, Bishop of Rome, by edict, in 196 A. D. He tried to compel the other christian churches to celebrate the pass-over on that day. The first law enforcing Sunday observance was made by Constantine, a semi-christian emperor, in 321 A. D. and reads as follows:—

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

It was in no way a law for the sacred observance of the day by Christians, as witness the testimony of Dr. Milman, the learned editor of Gibbon, who says:—

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun, which is to be observed by the general veneration. The courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*History of Christianity, book 3, chap. 1, p. 396, ed. 1881.*

The command which fastened the Sunday rest-day upon the church was made by the Council of Laodicea in 364 A. D. and is spoken of by Mr James in addressing Oxford University students as follows:—

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century, was evidently gaining ground in the Eastern church, a decree was

passed in the council held in Laodicea [A. D. 364], 'that members of the church should not rest from work on the Sabbath day, like Jews, but should labour on that day, and preferring in honour the Lord's day; then, if it be in their power, should rest from work as Christians.'—*Sermons on the Sacraments and Sabbath*, pp. 122, 123.

That it did not entirely suppress the observance of the Seventh-day as the sabbath, John Ley an old English writer testifies, saying, "the holy observance of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."

We leave to our readers these testimonies of the human origin of first-day observance. Note, neither Christ, His apostles, nor the early church commanded or observed the first day

as the Sabbath. It was observed at first as a day of rejoicing without the religious worship of a sacred day, and this two centuries after Christ, and by a portion of the church. It was commanded, (1) by the bishop of Rome who was gradually attaining ascendancy in the church counsels (A. D. 196); (2) by Constantine, A. D. 321; and then only as a rest day for the people in honour of the sun; (3) by the Laodicean Council in A. D. 364. Any candid reader will at once perceive that it was as Neander remarks "always and only a human ordinance" and in no wise binding upon Christians. It is not protestant not being built upon Scripture. Hence, if we desire to follow the Word of God, we are under no obligation to observe it, but the rather the day God commands.—*"The Seventh day is the Sabbath of the Lord thy God."* W.

constant diet, will be diseased in body and polluted of soul, all his liturgies and catechisms notwithstanding. The Gadarene swine were possessed of the devil, and ran down a steep place into the sea; and all the swine ever since seem to have been similarly possessed. In Leviticus, God struck this meat off the table of His people, and placed before them a bill of fare at once healthful, nutritious and generous."—*Good Health*.

Two Pictures

I was walking lately along a busy street when my eye was arrested by a picture in a public-house window. It depicted a man raising a glass of a certain ale to his lips with a satisfied expression, and it was the face of the man that attracted my attention. The features indicated a strong and kindly character, the forehead was noble, and the eyes were clear and intelligent. The picture was an attractive one, and was skilfully designed to suggest the high qualities of a beverage that would be found in such associations. I could not help admiring the artful suggestiveness of the advertisement, when it occurred to me that I would look in at the door and see how many men of the type in the picture were inside.

One glance was enough. There was a man near the door, in a drooping attitude, whose whole figure suggested perfect helplessness. He was half on a seat, and seemed half slidden off. His hat was pushed forward, his clothes were dirty and disordered; a bag that might have contained tools was on the floor. The man's face was dirty, unintelligent, hopeless—a perfect contrast to the picture outside. He was the embodiment of dejection and wretchedness.

The picture in the window may have been taken from life. It might be true once in a while. But to be true to life, the portrait of the man inside the public house ought to have been substituted for the man in the picture. The picture in the window was a falsehood. The true picture was to be seen inside.

Satan knows how to advertise his wares. He shows them to the imagination with charming and attractive surroundings, but when the victim is secured the illusion vanishes and the bare, squalid reality of sin remains.

Present Truth

"Sir Henry Thompson, the great physician, in his recent book, 'Age and Activity in Relation to Diet,' when remarking on the distaste of children for flesh-meat, says that if it did not appear in the nursery till the children sent for it, it would rarely be seen there." "Few people of gentle nature could bear to kill, skin, disembowel, and prepare for their own eating the animals they were accustomed to care for."

HEALTH AND TEMPERANCE

Drunk in the Street

A woman arrested to-day in the city!
Comely and young, the papers said—
Scarcely twenty, the item read;
A woman and wife—kind angels pity!
Drunk in the street!

Yes! crazy with liquor! her brain on fire!
Reeling, plunging and staggering along—
Singing a strain of a childish song—
At last she stumbles and falls in the mire,
Drunk in the street!

What news to send the dear ones at home,
Who're wondering what has detained so long
The wife and mother—yet think no wrong;
The day is waning—night has come—
Drunk in the street!

Drag her away to a station bed!
Helpless, senseless, take her away;
Shut her up from the light of day;
Would, for the sake of her friends, she were dead!
Drunk in the street!

On a couch of straw in a station cell
Is lying a form of matchless mold,
With her hair disheveled—so pale and cold—
Yet tainting the air with the fumes of hell!
Draw near and look!

The sunlight streaming across the floor,—
It rouses the sleeper to life again;
But oh, the anguish, the grief, and pain!
As thoughts of the shame come crowding o'er—
How sad the sight!

The bolt flies back; she is told to rise;
Her friends are waiting to take her home,
They know it all, yet in love they come,
But with speechless lips and tearless eyes.
The lost one's found!

Suppose 'twas your mother, your sister, your wife,
Who'd stained her soul with liquid fire—
Who'd laid her womanhood in the mire—
Who'd bartered away her bright young life—
Who'd fallen low!

Suppose the fiends you've licensed to sell,
Had sought to ruin a much-loved son,
Esteemed and honoured by every one,
And were dragging him down to a drunkard's hell
With might and main!

Is it nothing to you that such things be!
You who have little ones soon to be men

And women, to take your place—what then?
Is it nothing to you if they're bond or free?
Have you no will?

Nail up the bars where liquor is sold!
Free your town from its load of death!
Add no more to the ghastly wreath
Of widows and orphans whose knell you've tolled!
Work, fight, and pray.

God help and strengthen us day by day,
And nerve us for the coming strife!
Our foes are strong—they struggle for life—
But God is stronger than they.
The end will come!
DR. E. WICKS.

Food and Character

"As a man eateth so is he," is an old German proverb. Mr. Alcott used to say, "A man who eats ox becomes oxified, and a man who eats hog, pigified." Perhaps this was something of an extreme view; nevertheless, relation of diet to morals was recognized by the writers of the Bible, thousands of years ago. Dr. Talmage, speaking on this subject, remarks:—

"God gave the ancients a list of the animals that they might eat, and a list of the animals they might not eat. These people lived in a hot climate, and certain forms of animal food corrupted their blood and disposed them to scrofulous disorders, depraved their appetites and demeaned their souls. A man's food, when he has the means and opportunity of selecting it, suggests his moral nature. The reason the wild Indian is as cruel as the lion, is because he has food that gives him the blood of the lion. A missionary among the Indians, says that by changing his style of food to correspond with theirs, his temperament was entirely changed. There are certain forms of food that have a tendency to affect the moral nature. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for

Our Young Folk

The Price of a Soul

Mark 8: 36, 37.

What art thou doing, young man, to-day?
Serving as drudge for the world's poor pay;
Yielding thy time—all thy God-given power,
For a handful of gold—for the name of an
hour:
Bartering Christ and the hope of His heaven
For a flower that dies—for a chain that is
riven?
For what a small part art thou yielding the
whole;
Buying the world at the price of a soul!

What art thou doing, young man, to-night,
While unimproved hours are taking their
flight?
Bidding thy faith for a goblet of wine—
Death comes and darkness—what hope then
is thine?
Pouring thy peace upon passion's swift tide,
Giving thy manhood—what is there beside?
Oh, turn from temptation—what gain is the
whole?
Gold, pleasure, the world—if thou lose thine
own soul?

—Hattie Horner.

Iron and Steel

Iron and steel are closely related. An old English writer says, "Steel is the eldest brother of iron, extracted from the same ore, differing from it not in kind but in degree of purity. . . . It is more hard and brittle, while iron is softer and tougher."

Iron was known very early, for we read in Gen. 4: 22 that Tubal-Cain was a worker in it. Iron mines were being worked in Great Britain fifty-four years before Christ.

There is much iron ore in India, and there are rich mines in parts of the United States. But our toughest and best iron and steel come from Norway. The prophet Jeremiah says, "Shall iron break the northern iron and the steel?" Jer. 15: 12.

Job says, "Iron is taken out of the earth." We find it scattered in rocks, and giving colouring matter to clays and sands. We find it in almost everything we use, although steel is used more now than it used to be. Here are a few lines about iron, which some of you may have heard your parents repeat:—

"Iron vessels cross the ocean;
Iron engines give them motion;
Iron pens are used for writing;
Iron ink our thoughts inditing;
Iron needles northward veering;
Iron tillers vessels steering;
Iron pipe our gas delivers;
Iron bridges span our rivers;
Iron stoves for cooking victuals;
Iron ovens, pots, and kettles;
Iron horses draw our loads;
Iron rails compose our roads;
Iron anchors hold in sands;
Iron bolts, and rods, and bands;

Iron houses, iron walls,
Iron cannon, iron balls;
Iron axes, knives, and chains;
Iron augurs, saws, and planes;
Iron globules in our blood;
Iron particles in food;
Iron lightning-rods on spires;
Iron telegraphic wires;
Iron hammers, nails, and screws;—
Iron everything we use."

When the iron is first taken from the ore it is run out in large chunks called pigs, and the iron is called pig iron. It is of a whitish or grayish colour.

From these large chunks of metal are made the different forms of iron and steel. Common cast iron is brittle and easily broken. But the castings may be made so that they can be rolled or beaten out into thin sheets, but not welded, or joined together. This is done by putting the castings in a kind of powder in tight fire-clay cases and keeping it at a red-heat for about a week, and then cooling slowly.

Wrought iron, or the bar iron which is used so much, and which can be welded, is made in much the same way.

Steel is really about half-way between cast iron and wrought iron. It is made by placing wrought iron in powdered charcoal in a furnace and keeping it red-hot for many hours, so that the iron will take up some of the carbon and become harder.

Bessemer steel is made by forcing air into melted cast iron.

Steel is tempered to different degrees of hardness by heating and then plunging into cold water and cooling quickly. The hardness is judged by the colour. If it cools slowly it will become as soft as iron.

If steel is heated to a faint straw colour (221°) it is the most suitable for lances and razors. 250°, as shown by a brownish tint, is best for scissors and penknives. For swords, watch-springs, and all articles that need to be elastic or springy, the steel must be heated very hot, from 289° to 293°, or until its surface becomes a deep blue.

S. H. CARNAHAN.

God's Little Messenger

Dorothy sat curled up in the big arm-chair, thinking. She was thinking of father, who had looked so sad and lonely and troubled lately.

Since mother died there was no one to make the wrinkles go and the smiles come as she did. She was only a girl, and could not comfort him. She could not talk to him as mother did.

Presently she rose, went into the garden and gathered the loveliest rosebud

he could find—a large tea-rose that mother loved—and putting the long, tender stem into a delicate vase, placed it on father's dressing-table.

Mother used to say that flowers were little, comforting, loving messages from God:

Father was late coming to supper, and very thoughtful. Had he noticed the flower?

After the meal was over, he followed her to the sitting-room, and putting his arm about her, said, lovingly, "That was a very sweet message you had for me to-night, dear."

"It wasn't my message, father, it was God's."

"You were God's messenger, then. Would you like to know what the message was?"

"Yes, father."

He took a seat on the sofa, and drew her down beside him. "It told me I was a very foolish creature to be brooding over my troubles and loneliness when there was a young, fresh heart full of love and sympathy right by my side."

"But, father, I am only a girl. I can't really do anything."

"My dear, you have done a great deal already. Just as the petals of the rose will fall, now it has delivered its message, so the troubles and the loneliness began to disappear when I realised what the message meant. It will be a great comfort to me now to feel that there will be a dear face to welcome me that will say, without words, 'Father, I love you, and would do more if I could.'"

"Oh, father," said Dorothy, with tears in her eyes, "I am so happy."

"And so am I, dear: happier than I have been for a long, long time."—*Sel.*

For only the Master shall praise us
And only the Master shall blame.
And no one shall work for money,
And no one shall work for fame.

But each for the joy of the working,
And each in his separate star,
Shall paint the thing as he sees it,
For the God of things as they are.

—*Kipling.*

Answer to New Year's Enigma

(1) Lydia, (2) Onesiphorus, (3) Onesimus (4) Korah, (5) Isaiah, (6) Nicodemus (7) Gaius, (8) Uzziah, (9) Nathanael, (10) Tychicus, (11) Obadiah, (12) Judas, (13) Elisha, (14) Stephen, (15) Ur of Chaldees, (16) Simon Peter.
The Motto formed by the first letters of each name is "Looking Unto Jesus."



A Mother's Care

I do not think that I could bear
My daily weight of a woman's care.

If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things e'en my husband can not see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise,
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath
stirred,
And by divine caress, my Lord
Makes all its throbbing cease.

And then, upon His loving breast,
My weary head is laid at rest,
In speechless ecstasy;
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again,
From such felicity!

—Selected.

"He Careth for You."

A Widow relates the following incident of God's fatherly care for His trusting children:—

"When I was a widow striving to keep my children about me, we were in straitened circumstances, and sometimes scarcely knew where the bread for to-morrow was to come from.

"One day the flour was all gone, and there was nothing in the house to eat, and no money to buy anything. We had but little dinner, and no supper; my children were very hungry, and my heart ached for them. In the evening I gathered my children around me for the regular season of family prayer. I read some of the precious promises in God's Word, and told my children we must all ask our heavenly Father to supply our needs. We all prayed, as was our custom; and when the turn came to the youngest one, a wee girl, she told the Lord how hungry she was, asking Him to send us something to eat, and then

added, 'Please send me some gingerbread.'

"After we arose from our knees I rebuked her gently for asking so definitely, and told her we should ask God to supply our wants and leave Him to send what He thought best. I feared my child's faith would be shaken when she found the Lord did not send the gingerbread which she seemed so much to desire. What right had we to ask for luxuries? Was it not enough to trouble Him for substantial, without thinking of the little delicacies?

"But the prayer had been uttered, and had come before the throne above; and the Father was going to teach me a lesson of His love and care.

"The next morning, about nine o'clock, as no relief had come to us in any way, I thought may be it was God's will that I accept the offer of a merchant who had told me he would trust me for a sack of flour at any time I needed it and had no money to pay for it. I disliked to go in debt, but thought perhaps this might be God's provision for us at this time. So I sent my eldest daughter to see the merchant, and ask him for the flour until I could pay for it.

"On the way she met him coming to our house with a sack of flour on his shoulder and a basket on his arm. When he had put them down on the floor, he said he had been troubled about us during the night, and this morning he told his wife he teared Widow B—and her family were in need, and he believed he would take her a sack of flour; and his wife replied, 'I would like to put up a basket of things for them, if you will take it with you.'

"When the covering was removed from the basket, the first thing that appeared was a large cake of gingerbread. The simple desire of the little one was satisfied, her childlike trust was confirmed, and I was rebuked for my littleness of faith in God's tender love. I learned then more of the father-heart and mother-heart, of the great God above us than I had ever conceived before." "He careth for you."—Selected.

Something Gives Way

A Christian woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a skeptical

trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say you can not have the schoolhouse for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"Maybe he will," said the infidel, "but I can tell you this; he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep praying, *something always gives way.*"

And the next time she came, the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."
—*Christian Secretary.*

Take the Children to Church

"Should little children be taken to church?"—Certainly. Begin early and keep it up constantly. "But suppose they do not understand anything about the service?"—No matter about that; take them. The habit of going is a good one. Besides, the very atmosphere will benefit their natures. "But suppose they disturb others?"—That will be your fault; nevertheless take them. "But suppose they cry and act wilfully, and are very naughty?"—That is no excuse for leaving them at home. It may show several unpleasant things, but keep on taking them.

It may possibly show (1) that they inherit from you a fretful disposition; (2) that in your eagerness to make them look pretty you have dressed them uncomfortably; (3) that they may be ill from lack of sleep or from improper feeding; (4) that they are so full of life and exuberance of spirits that they must be in action. This last is very hopeful. Whatever be the case, do not fail to take them Sabbath after Sabbath, year in and year out. In some cases sit near the door, and step out with the child for a few minutes rather than have others annoyed.

"But some people say they were taken to church so much when they were young that they now dislike church." Ten times more dislike church because they were not taken when young. This excuse for neglect is probably manufactured, and is not given in sincerity. Take all the children to church.

—Selected.



Missions



Traces of Sabbath Observance in India and the East

The priests who accompanied the second Portuguese expedition to India, in 1508, were astonished by what they found on the Malabar Coast. There were a hundred Christian churches hidden away in that southwestern corner of India. The Romish priests could not see why there should be Christians anywhere without permission of the pope. "These churches," they said, "belong to the pope."

"Who is the pope?" was the reply, "we never heard of him."

They were Christians, they said, whatever the Portuguese and the pope might be, for their fathers in the faith came from Antioch, where the followers of Christ were first called Christians.

It is a simple matter to trace the path over which these Syrian believers arrived in India. The missionaries of apostolic days went eastward as well as westward. There were present at Pentecost, Jews and proselytes from Persia and Media, Arabia and Mesopotamia, and no doubt all the regions of the known East.

In those days Persia had a regular trade with the farther East. Ships ran from the Persian Gulf to Ceylon and the south India coast, bringing back pepper, spices, and precious stones. The Jews of the East were merchants from of old, and Persian Jews had formed trading settlements on the west coast of India. Along this trade route Christian missions must have found a pathway into India, just as in the West the Gospel first of all made its way among the Jewish colonies in Asia Minor and Greece.

A fourth century traveller found Christian churches in Ceylon and on the Malabar Coast, keeping up a distant connection with Persia. Then came the break-up of the Roman Empire in Europe, the rise of Mohammedanism in all Western Asia, and Europe was cut off from India for a thousand years.

When the Portugues re-discovered India in the sixteenth century, these Syrian churches had no doubt degenerated much; but the comparative purity of their faith shocked the Roman missionaries. The Indian Christians refused to adore images, as they said they were not idolaters. The Hindus all about them were bowing to idols. They rejected the pope, they knew nothing of

other papal doctrines, and they kept the seventh-day Sabbath.

The priests of Rome at once began to scheme the ruin of these churches. They were backed in their efforts by the evil power of the Portuguese, who had established a capital at Goa, on the Malabar Coast. They made little headway at first, for, in 1545, the famous Catholic missionary, Xavier, wrote to the pope that "the Jewish wickedness spreads more and more."

The Sabbath was the distinguishing issue. The Indian Christians were accused of "Jewish wickedness," just as Seventh-day Adventists in Russia have been persecuted for "Jewish heresy," because they keep the Sabbath.

The Inquisition was set up. Over fifty men and women were burned at the stake, and many were tortured and imprisoned. At last the Inquisition broke the spirit of these churches, and they surrendered to Rome. When the Portuguese lost their power over all western India, many of the old Syrian churches broke off with Rome again. But the purity of their faith was ruined. In Goa the Inquisition ran on. A physician named Dellon, who escaped from it in the seventeenth century, wrote an account of its methods. Among other things, he said that the examining inquisitor might say to the accused:—

"If thou hast observed, the law of Moses, and assembled on the Sabbath day as thou sayest, and thy accusers have seen thee there, as appears to have been the case; to convince us of the sincerity of thy repentance, tell us who are thine accusers, and those who have been with thee at these assemblies."

This shows that the Sabbath was still troubling Rome in India. Over a hundred thousand of these Syrian Christians are still reported on the Malabar Coast. Evidently they have sadly degenerated, and represent little or no evangelical life to-day.

But the old issue is on again now, and all the world is to choose between the day of the sun and the Lord's own

Sabbath, the sign of His power and the mark of loyalty to His throne. Through all these ancient lands where once men suffered for the commandments of God and the faith of Jesus, the last message of reform is to be carried, and we are to help do it.

W. A. SPICER.

Our Work and Workers

The East Caribbean Conference Committee, during a two weeks session, from January 19th to February 2nd, made some important decisions along the lines of the publishing work. Among them were the instalation of a cylinder press, the publication of a new edition of the *Bible Teacher* and some important Bible tracts.



The above block is a fac-simile of the heading of our denominational paper published at Buda-Pest Austro-Hungary.

Our readers will hear more definitely concerning these in the future.

At the session some changes in fields of labour were made. Pastor J. H. Matthews is to make St. Thomas his field of labour. Pastor L. E. Wellman will take over the Northern island work, residing in Antigua. Bro. J. J. Smith will go to Demerara to assist in the work there. Bro. G. Subaran will connect with the East Indian Work in Demerara, and Bro. Alex. Smith of St. Thomas will connect with Pastor L. E. Wellman in Antigua.

The work of the treatment rooms in Barbados is meeting with success. Many cases of disease have been permanently cured and others greatly relieved by the rational remedies used. We trust the time may not be far distant when a Doctor will connect with the medical work in these islands and the cause be strengthened and broadened.

Bro. O. E. Davis, supported by the Western Washington Conference of Seventh-day Adventist is to arrive in this Conference to labour among the Aboriginal Indians of Demerara early in March. We are sure his advent among us will be heartily welcomed, and that the prayers of God's people will follow him in his chosen field of labour.

Our Jamaica brethren met in Conference session at Kingston early in January. We have not as yet had a report of the meetings, but will give it as soon as received.

From the *Jamaica Record* of January 1st, we learn of soul strengthening seasons during the Week of Prayer throughout the Island. Pastor J. A. Strickland was with the Kingston Church, and the other labourers were with the churches throughout the country districts.

The wheat crop of Argentina, South America, is increasing by leaps and bounds each year. Last year Argentina sent to the world's markets 123,000,000 bushels, and for 1906 she is expected to send out fully 10 or 15 per cent more.

Elder D. E. Weilman reports that the regular quarterly meeting held at Antigua, Jan. 13 and 14, was the best in its history, although many from the country could not be present because of sickness and other causes. Fifty-seven took part in the ordinances. Four were added to the church by baptism which took place early in the day.

Pastor W. A. Spicer, secretary of the General Conference of Seventh-day Adventists, left America in January for a tour of several months duration. While away, he will visit England and the South American Conferences of S. D. A., and it is anticipated that a

Union Conference will be organized among the latter.

From the R. de Panama comes word that Pastor I. G. Knight has begun a series of tent meetings. Several brethren from these islands, who went to Colon in search of work, send word of good meetings and God's attending blessing.

A recent *Review and Herald* gives an illustration of a tent meeting in Tokio, Japan. It was the first of the kind ever held there, and aroused considerable interest. Several interested ones are the result of a fortnight's services among these heathen people.

Twenty-five per cent. of the revenue of the Philippines is expended upon schools, and 563,000 native pupils are now receiving an English education. The importance of this feature of the American administration of the Philippines cannot be over-estimated, for it is apparent that as the juvenile natives are educated in English, and recite their studies in English, that, probably, will gradually come to be the language which will prevail in that part of the Malay Archipelago. Thus one of the barriers to the promulgation of the everlasting gospel in those islands will be removed, and the Filipinos will have the opportunity of learning of the glorious news of the second advent through the many tracts, periodicals, and books which are being issued by the various organisations in English-speaking countries.

nations that such radical changes, as from oppression to liberty, have been accompanied with bloodshed and bitter strife. In the French Revolutions, that strife was carried to extremes; but in most lands the calmer reason of recognized leaders has held in leash the bloodthirstiness of anarchical agitators. Count Witte with his recognized calm and mature statesmanship, and leaning toward popular government will, we believe, be able eventually to carry the ship through the storm to internal peace and good government.

Russia and the Indian Frontier

Lord Kitchener's memorials to the British Government concerning the defense of India, during his struggle with the viceroy for military predominance, contain passages, says the *Springfield Republican*, that go far to explain the presumed broadening of the scope of the Anglo-Japanese alliance. India, Kitchener declared, "is no longer in her fortunate position of isolation." The deserts of Central Asia have been spanned by Russian railroads, "which have one possible significance, and we have every indication that our northern neighbour—Russia—is pressing forward her preparations for the contest in which we shall have to fight for existence." This war, Lord Kitchener looks forward to with great assurance as to its inevitability, and it is "the only great war on land," he insists, "in which we are likely to be engaged." The military view in such matters is always likely to be alarming, but in this case, Kitchener made an impression upon the imperial government that has profoundly affected India administration, and, probably, the international equation in Asia.

Fickleness of Nature

Everywhere, at this time when we are nearing the end of all things, is manifestly evident the unsettled conditions in the natural world. We were a few years back forcibly reminded of the subterranean fires that burn beneath us year after year; the terrific storms, hurricanes, tornadoes, and their accompaniment of death and destruction are around us, the forces of nature throughout the world working contrary to the laws which we have supposed governed them.

This winter in northern countries has been an example of the fickleness of nature. On January 21st the thermometer registered 75° at Cincinnati Ohio, U. S. A., causing people to shed their winter clothes and come out in spring trim. At Pittsburg, Pa., a man was prostrated by sunstroke, and this in the dead of winter. However this heat soon changed to bitter cold, the thermometer dropping at the rate of 42° every 24 hours. When the thermometer registered 75° in Ohio it was 300 below zero in Colorado, a record almost unprecedented. In Trinidad at the same time in the mountain valleys the register was 66.0 lower than in mid-winter in the north. These things are remarkable and are evidences of a material change in the forces of the natural world.

"Most people do not realize the progress that is being made by the Siamese. King Chulalongkorn is a man of great wisdom, and he is doing wonders for his people. Under his patronage there is now quite a colony of Siamese students in London, including the Prince Asadang. These young men show themselves intelligent and apt and they will take an active part in the development of their country when they go back.

It will be remembered that about 2 years ago the Balfour government arranged for the importation of coolies into South Africa, under a system of bonds indentures, or in other words peonage. This system has been openly denounced by the new premier, Campbell-Bannerman, who said that orders had been given to put a stop at once."

March of Events

Japan

A serious famine exists in three northern provinces of Japan, affecting a population of 2,700,000. Both the rice crop and the silk crop in this district have been failures.

The French Election

President Loubet has retired from office as the head of the French republic, and M. Clement Falliers, president of the French Senate, was elected by the National Assembly as his successor.

A Great American

The 200th anniversary of the birth of Benjamin Franklin, one of the greatest of early American statesmen, was celebrated on January 17th last by all America. Many of the leading journals contained short biographies of his career.

France

A new government order requiring an inventory of all church property is arousing intense antagonism among the Catholics of France. The bishops are instructing the priests to make affirmation as to the value of sacred vessels, etc., but not to allow the officers of the law to desecrate the sanctuaries.

Dueling

The dueling question has been up again in the German Reichstag, as a result of the dismissal from the army by Emperor William of an officer who refused to fight in order to prove his "honour" and uphold the honour of the army. A statement was made by Prince Von Bulon to the effect that dueling was recognized as an honourable institution in Germany, and that the government would not tolerate an officer in the army who had any finer notions of propriety.

A Papal Triumph

A great triumph for the papacy in Japan is reported from Rome. Bishop O'Connell, of Maine, who was sent as papal envoy to the mikado, has returned and reported to the pope the complete success of his mission, and reports that Japan will soon send a special mission to the pope. The mikado decorated the papal envoy with the Order of the Sacred Treasure, and, according to the bishop's testimony, was greatly gratified that the first European envoy after the war should come from the pope.

A Fanatical Prophet in Porto Rico

A report from a colporteur of the American Tract Society, states that in Ponce, Porto Rico, a false prophet has appeared, representing himself as the re-embodied spirit of St. John the Evangelist, preaching in the villages of the district, and that a great many people follow him. The report states that "at times he preaches some Bible truth, at other times the contrary. He commands people to follow him and to wear three crosses hanging from their necks, so that Satan may not carry them away. In this manner a great number of the country people follow him, something like 3,000, leaving their houses and their labour. He announced a service, and there met to hear him about 10,000 people."

Russia

Russia is becoming more and more tranquil as the days wear on. It is apparent that the government has a better control of affairs, except in certain districts, notably the Baltic section, than for months past.

By some of the world's news gatherers this is ascribed to be the lull before a greater storm than ever, but the more optimistic believe that it is the beginning of better days, and we sincerely hope that these views will materialize.

It has ever been the case in the history of



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

March 1, 1906.

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Never shrink from anything which your business calls you to do. The man who is above his business may one day find his business above him.

"Though to-day may not fulfil
 All thy hopes, have patience still;
 For perchance to-morrow's sun
 Sees thy happier day begun."

"It is not written, blessed is he that feedeth the poor, but considereth the poor. A little thought and a little kindness are often worth more than a great deal of money."

If I can stop one heart from breaking,
 I shall not live in vain.
 If I can ease one life the aching,
 Or ease one pain,
 Or help one fainting robin
 Unto his nest again,
 I shall not live in vain.

"You are never to complain of your birth, your training, your employments, your hardships; never to fancy that you could be something if you only had a different lot and sphere assigned to you. God understands His own plan, and He knows what you want a great deal better than you do yourself."

"If you wish to be miserable, think about yourself, what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch, you will make misery for yourself out of everything which God sends you: you will be as wretched as you choose."

The 20th Century Pocket Inhaler advertised on page iii we can recommend as an excellent instrument for the cure of the prevailing colds. Of course prevention is better than cure and we have just added to our book stock a little book, "Colds, their Cause, Prevention and Cure," which will answer the requirement.

We call the attention of our readers to the new department on the opposite page, which we introduce for the first time this month. From month to month this page will contain matters of general interest in regard to Nature, the wonders of scientific discovery and other articles of interest in the physical, social, and and natural world. We feel sure that these new columns will find a hearty welcome from all.

"Make a beginning. Remember that in all things, if you do not begin, you will never end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings-bank, and the first mile traveled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance, that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now creeping and crawling his way through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of industry and amendment, he had only made a beginning."

"A TEACHER in a girl's school in Africa wanted her pupils to learn how to give, so she gave them work to do and paid them in pennies that they might have something of their own to give. Among these girls was a new student so wild and ignorant that the teacher thought it not worth while to try to teach her the principle of giving. The day came for the gifts to be made, and each little girl brought some of her pennies. After they had all laid them on a table, the new pupil came forward with a pitcher in her arms, which was all she had in the world. She put it on the table, stood looking at it a moment, then kissed it and turned away. 'Of a truth' this child did 'cast in more than they all.' At the very beginning, she had grasped the foundation principle of the use of earthly treasures."

The Arabs do not allow a piece of bread which has been dropped on the ground to remain there, but pick it up and place it where the birds can find it, saying as they do it, "God's gifts must not be trodden under foot."

"A young unknown artist desired to copy a beautiful picture that hung in a palace in Rome. He was refused permission to copy it in the palace, so he set to work to reproduce it from memory. Hour after hour he would sit before the picture until it took possession of him, and hurrying home, begin to paint. Each day he spent some time gazing on the original, and each day saw some new loveliness. As he looked and toiled, his power grew. At last there stood in his studio such a wonderful copy that all who looked said, 'We must see the original.' This should be the ultimatum of all our Christian service, so to reproduce the Lord Jesus Christ that men will say, 'We must see Jesus.' Time spent gazing upon him is not lost. As we try to copy his spirit, our power grows, and we start afresh toward the ever-receding goal that lies at the feet of Jesus."

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Question Corner

Going to Law before a Judge

A subscriber to the WATCHMAN writes asking the Bible teaching concerning "going to law before the unjust judge." As this point is one frequently misunderstood, we have thought a few words would be of general interest. The inquiry is doubtless caused by the reading of 1 Cor. 6. A careful reading of that text shows clearly that Paul is speaking of lawsuits among brethren. One saint was not to take another saint to court. One church member is not to take another brother church member to law. But the fact that Paul is here speaking of church members in good and regular standing is many times overlooked. In Chapter five Paul has given plain instruction concerning the cutting off from the company of the saints, disorderly persons. "Deliver such an one to Satan," "Purge out the old leaven," "But now I have written unto you *not to keep company*, if any man that is called a brother for a fornicator, or covetous or an idolater or a railer, or a drunkard, or an extortioner." Our subscriber will notice that a RAILER is placed by Paul in the same class as a fornicator or idolater or drunkard. The dictionary will tell you that a railer is one who speaks jeeringly, insolently or with scornful or derisive language." Such an one if he or she ever find themselves numbered with the saints, if they refuse to reform, God says must be "purged out." God says some may call them a brother. *Yet* they are not a brother, because by fornication, or railing or idolatry they have already placed themselves outside the body of the church of Christ. If they call themselves a brother or you call them a brother, this does not affect the case in the slightest. God says such an one is not a brother but entirely outside. Now 1 Cor. 6 is not speaking of such. It only refers to brethren who are recognized as such by heaven.

HE BEARETH NOT THE SWORD IN VAIN. But what, should be the attitude of the Christian to those outside? Should he allow himself to be robbed, abused, and God's worship broken up by such disorderly men outside the fold, even though they be called brethren?

Let Paul by the pen of inspiration answer. "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to the good works, but to the evil. Wilt thou then not be afraid of the power? *do that which is good*, and thou shalt receive praise for the same. For he (the magistrate) is the minister of God to thee for good. *But if thou do that which is evil* BE AFRAID, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon *him that doeth evil.*" Rom. 13: 1-5.

Our subscriber's question is fully answered in this scripture. Do not take a brother to law, but if there are those without who are disorderly, railers or fornicators. If they would disturb God's sacred, holy worship, then, God himself has placed a minister down here, even the magistrate, and he bears not the sword in vain. If these disorderly men will not fear God and reverence Him but are always interfering with others, then the only thing left to do is to turn them over to the magistrate and let them feel the heavy hand of law laid upon them. They are doers of evil and are afraid, for the magistrate bears not the sword in vain. But if we and our brethren are doing good the magistrate will not condemn us. He is then the minister of God to us for good. Since God has set the magistrate there to be a minister to us for good, by restraining evil, railing, insolent men, why not let the magistrate do the work for which God has placed him there? We surely do no wrong in even assisting him in the carrying out of this work. E.



Improving Nature

Here is a reasonable question: If we have the seedless orange and the coreless apple, why not the boneless shad? You can double and double a violet until it looks like an oyster. Why not simplify the most delectable of fishes until it is as easily eaten as a croquette?

The reason why you can't is—that you can't. The only wonder is that, for all his intelligence and abundance of appliances, man can't alter the course of Nature in the slightest. Professor Loeb has achieved a national reputation for doing—what? Next to nothing at all. Our improvements on Nature come at the risk of the very life of the species improved. If all apples and oranges were seedless, the trees, propagated from slips alone, would slowly but inevitably deteriorate. The seeds of the banana are already sterile, so that if, by some calamity, the trees were all killed, there would be no more bananas. The potato, persistently grown from tubers alone, is already in a bad way.

An acquaintance of Edison's once asked him where the progress of mechanical invention was to end. "In the year two thousand," said the inventor, "when you come to a steel works, you will find the ore being smelted at one end and the rails being piled up neatly at the other. There won't be a man in the entire factory. If you want to take a look around it, you will have to hunt up the boy in charge. He will be in a neighbouring field digging potatoes. There is no limit to which manufacture can be made mechanical. But potatoes will still be planted and dug by hand!"

There is more genius in that one saying than in the phonograph. Those of us who look on at the work of the magician of the material world go mad in the pride of intelligence. But he knows that the one supreme, unalterable and incomprehensible phenomenon in life is—*life*.—*Saturday Evening Post*.

Gathering Cloves

Cloves are now cultivated in many of the tropical regions of the earth. A clove tree begins to bear at the age of ten years, and continues until it reaches the age of seventy-five years. There are two crops a year, one in June and one in December.

The tree is an evergreen, and grows from forty to fifty feet high, with large oblong leaves, and crimson flowers at the end of small branches in clusters of from ten to twenty. The tree belongs

to the same botanical order as the guava. The cloves, which are the undeveloped buds, are at first white, then light green, and, at the time of gathering, bright red.

Pieces of white cloth are spread under the trees at harvesting time, and the branches are beaten gently with bamboo sticks until the cloves drop. They are dried in the sun, being tossed about daily until they attain the rich dark colour, which proclaims them ready for shipment.

In this country and in England, they are used almost wholly as a condiment, but in France they are employed in medicine for their tonic properties.

Boy's World.

The Larks of Scotland

"It is said that the larks of Scotland are the sweetest singing birds of earth. No piece of mechanism that man has ever made has the soft, sweet, glorious music in it that the lark's throat has. When the farmers of Scotland walk out early in the morning, they flush the larks from the grass. As the larks rise, they sing; and as they sing, they circle; and higher and higher they go, circling as they sing, until at last the notes of their voices die out in the sweetest strains that earth ever listened to."

—*Selected.*

Islands Drifting at Sea

Last May on the equator, between Borneo and Sumatra, the steamer *Lord Roberts* passed three floating islands—one large and two small. The largest of the three was about 600 feet long and 200 feet wide, and upon it were five large trees in full growth. The two small islands each carried a number of banana palms, and all three looked quite green and inviting as the steamer passed close to them.

About three years ago, off the south coast of Luzon, the United States warship *Zafiro*, passed a drifting island with trees erect, and the *Manila*, near Mindanao, saw many small floating islands well out to sea. One of the most remarkable specimens of these drifting masses, originally doubtless forming parts of the bank of a river, was that tracked from point to point by the hydrographic office at Washington, on the monthly series of pilot charts of the North Atlantic, which are so well-known to the navigators of every maritime nation.

On July 28th, 1902, the steamer *Blue Jacket* sighted a floating island covering a quarter of an acre, the topmost branches of the trees being at least thirty feet above the level of the sea, when 450 miles due east of New York...

Islands of this nature, apparently held together by the interlaced roots of the

trees they support, often reach the sea from the Mississippi, Amazon, Orinoco, Congo, and Ganges.

In this way trees, flowers, fruits, animals, and birds are borne many miles from their original birthplace, and either disappear at sea under the combined attacks of wind and wave, or else reach the shore of some distant land, there to perplex the naturalist in his endeavor to account for the anomalous facts in the distribution of the fauna and the flora.

—*Selected*

"French engineers have declared that it is perfectly feasible to convert the Desert of Sahara into a vast lake, thus opening to commerce great regions of the interior of Africa which can only be reached by long, tedious, and dangerous caravan journeys. They say that a large proportion of the desert lies below the level of the Atlantic, and that by digging a canal to let in the waters of the ocean the great change could be effected easily, and at a cost which would be small compared to the benefits which would accrue. If the whole desert lay below the level of the Atlantic, the flooding of it would create a sea more than four times as big as the Mediterranean; but as the Sahara is composed of elevated plateaus, mountain ranges, and depressions, only a part would be covered with water when the waves of the ocean were let in, and the new sea thus formed would be an irregular body of water, probably about the same size as the Mediterranean. Great commercial cities would at once spring up on the shores, and trade and civilization strike at once to the heart of Africa. The Sea of Sahara may never become a reality, but in any event it is a gigantic and pleasing dream."

—*Selected.*

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