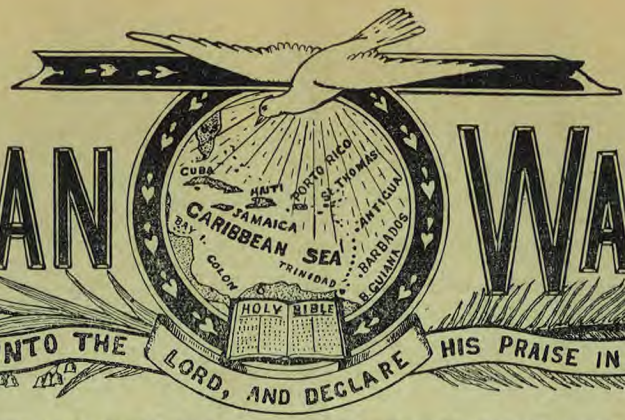


THE CARIBBEAN WATCHMAN



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

Vol. 5

Port-of-Spain, February, 1907.

No. 2



PAPATI, TAHITI, S.D.A. CHURCH.



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THE CARIBBEAN WATCHMAN

"Let them give glory unto the Lord, and declare His praises in the islands." Isa. 42: 12.

VOL. 5

PORT-OF-SPAIN, FEBRUARY, 1907.

No. 2

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Editorial

Not Out of Date

In conversation recently it was strongly emphasized by the parties with whom we were speaking that they did not consider the Old Testament worth consulting with reference to matters of faith in the present age. And in view of the fact that they are representations of many others similarly minded in the world, we feel that it would be well to call the attention of our readers briefly to the New Testament testimony of the efficiency of its companion volume.

The Saviour in proving his own mission began "at Moses and all the prophets . . . expounded unto them in all the scriptures the things concerning himself." Luke 24: 27 "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms concerning me." Thus the Saviour made use of words which must convey the idea to any intelligent mind that He had recourse to Moses, the prophets and the psalms to prove the divinity of His mission. In Moses then we will find the testimony concerning Jesus, the Christ. Also in the prophecies and psalms. And tracing the Old Testament there we will find many of these prophecies in the books of Moses, in the Psalms of David, the Proverbs, the prophecies of Isaiah, Jeremiah, Ezekiel, Joel, Micah, etc. Surely like Christ, we who profess His name can find no better source for our authority than did the Master.

The apostles believed likewise, for throughout the New Testament writings we find quotations and references to the Old Testament testimonies and laws. Heb. 3: 7-10; 4: 7; 6: 13, 14; 11th chapter. Jas. 2: 11, 21, 25; 1 Pet. 2: 6; 1 John 3: 12; Gal. 4: 24, 25. We might multiply these references for they are everywhere present, but it is not necessary. The afore mentioned is sufficient to convince any of the opinion of the apostles concerning the Old Testament Scriptures, and we quote the following as expressing the apostolic consensus of opinion upon the point in question. 'For whatsoever things were written aforetime were written for our admonition; that we through patience and comfort of the scriptures might have hope.' Rom. 15: 4.

The Saviour told the Pharisees plainly "For had ye believed Moses ye would have believed me for he wrote of me. But if ye believe not his writings how shall ye believe my words." Here is a clear statement of an expressed doubt of the possibility of a man believing the one without accepting the other. Our Saviour did not believe that a man who could reject one portion of scripture could in truth believe other portions which quoted from the portion rejected.

Again the Master says "Search the Scriptures . . . and they are they which testify of me." There were then extant only the Old Testament portions of the Bible, therefore Christ was referring the people to the Old Testament as the source of information concerning himself.

As a matter of finality we add the Saviour's testimony concerning the enduring of the Old Testament writings from Matt. 5: 17, 18. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

There is only one ground upon which the candid Christian can stand and that is that he shall accept all the scripture, caviling and questioning none, but in faith accepting the whole that he may stand with the founder of Christianity upon the safe ground of the apostles and prophets and receive thereby eternal life. Mark 10: 28, 30, Matt. 5: 19.

The Spirit of Unity

The spirit of love and unity that is one of the distinguishing marks of the true Christian stands out in sharp contrast with the practices of the world. That this is not more often recognized is due to the fact that so little of this spirit is seen. This is not proof that the principles of Christianity have changed, but rather that all is not Christian that passes by that name. To learn what is the true meaning of the term we must turn to the Word of God.

Said Jesus, "A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35.

This commandment was not new in the sense that it had never before been given, but, as explained by John in his first epistle, it was the same old commandment they had from the beginning, it was only new to them because they had not been practising it.

Paul in Titus 3: 1-3 gives us a good description of the non-Christian world. "For we our-

selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." This inspired picture of this selfish, sinful world is only too true as we all know. But the life there was not pleasant.

Then the kindness and love of God our Saviour toward man appeared and our hard stony hearts were broken. We had never dreamed of such unmerited favour extended towards such poor miserable sinners, and at the foot of the Cross we confessed our sins. As we were forgiven so much, we gladly forgave all our small debtors.

Then the grace of God associated us together in the sacred bonds of church-fellowship, and now instead of living in malice and envy, instead of being hateful and hating one another, we dwell together in unity and brotherly love. By this the Saviour convinces the world that we are His disciples. Thus we become a light set on a hill which cannot be hid. "Ye are the light of the world;" "Ye are the salt of the earth."

Let us read a few texts describing this blessed condition. "They were all with one accord in one place." Acts 2: 1, 2. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself, but as it is written, *the reproaches of him that reproached thee fell on me*. . . . Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may *with one mind and one mouth* glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us to the glory of God." Rom. 15: 1-7.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamour, and evil speaking be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 5: 29-32. Read also Col. 3 and 1 Peter 2.

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dews of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Ps. 133.

How happy then might not every church family be? But when we look at the reality we find many times that it comes very far short. The reason for this is that there is an enemy who hath done this. He is the accuser of the brethren. He has a large nursery full of a most noxious root, called in the scripture the "root of bitterness." His plan is through some careless or unkind speech or criticism which he can prompt; spoken to scratch a sore place in the human heart in which he may plant this root. From this root grows many an evil plant that brings jangling and discord into the church whereby many are defiled.

Those who yield themselves to this work of faultfinding, quarrelling and criticism, are but agents in the devil's hands through which he is trying to neutralize the preaching of the gospel and cause the loss of souls.

This spirit if allowed to continue in the soul of any individual is sure to bring in darkness, unbelief and finally despair, for it shuts out the sweet presence of the Spirit of God. It is the Holy Spirit working through and through us as it associates us together in church fellowship, that cleanses and regenerates us. "Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Titus 3: 5, 6.

We are still in the workshop. This is yet the church militant. We are not yet perfect, but are pressing on toward the mark of the prize of our high calling in Christ Jesus. Let us not then criticize and find fault with each other. Let us determine that no unkind word shall ever pass our lips. We shall speak those words which shall build up and edify, none others shall ever pass our lips. We shall serve the Lord Christ and not Satan.

E.

God's Presence

Paul declared to the Greeks that God is not far from each one of us. The fact that from God comes the power to live, to move, and to exist must impress every thoughtful person that the relationship between God and him is very close. Yet the divine Presence means more than the mere matter of existence. It means guidance and protection, companionship in hours of loneliness, encouragement in adversity, comfort in affliction.

God's nearness to his creatures does not imply their nearness to him. The prayer, "Cast me not away from thy presence," was the heart-felt petition of one who had an appreciation of what it means to be near to God. God said to Moses, "My presence shall go with thee," and Moses replied, "If thy presence go not with me, carry us not up hence." The Psalmist exclaims,—

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there."

If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,

And the light about me shall be night,
Even the darkness hideth not from thee,

But the night shineth as the day;
The darkness and the light are both alike to thee." (A. R. V.)

David's experiences were not always bright. He knew what it was for the light about him to be night, as well as for the night to be shining as the day; yet David knew that the all-seeing eye was upon him, and that God rejoiced in his victories and pitied him in his defeats.

God's personal presence is in heaven. The angel said to Zecharias, "I am Gabriel, that stand in the presence of God, and I was sent to speak unto thee, and to bring thee these good tidings." The Saviour, speaking of his children here on earth, declared "That in heaven their angels do always behold the face of my Father." But that presence of which we are speaking, that of which David so often sang, that without which Moses feared to meet his enemies—the Presence whom the Saviour declared the Father should send in his name, is ever near. The greatest blessing that can come to an individual is to believe this, and believing it, live in the enjoyment of the belief.

How different were the experiences of Cain and Enoch.

Cain "went out from the presence of the Lord." God was no longer in his thoughts. He went his own way, builded a city, named it after his son, and sought, as did the descendants of Noah, to make his name great. He "went out from the presence of the Lord." What an awful step—to turn one's back on gracious offers of Divine guidance, counsel, comfort, and salvation.

Enoch walked with God. For three hundred years all the blessings that walking with the Infinite implies were enjoyed by him whom God used not alone as a type of those who should be translated without seeing death, but also as an example of the blessing that may be enjoyed by every child of God in every period of earth's history.

Waking with another implies companionship, confidence, and trust; protection and assistance in times of peril; guidance in hours of doubt and uncertainty; wisdom in perplexity. All these, not in a human but in a divine sense, are offered to all who will believe. Read these precious words:—

"Thou that art upright dost direct the path of the just." Isa. 26: 7, A. R. V.

"Thine ear shall hear a voice behind thee saying, This is the way, walk ye in it; when ye turn to the left." Isa. 30: 21.

I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye." Ps. 32: 8.

"He maketh me to lie down in green pastures; He leadeth me beside the still waters." Ps. 23: 2.

"I will pray the Father, and he shall give you another Comforter, that he may be with you forever." John 14: 16.

"Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

J. E. TENNEY.

The Light of the World

John 1: 1-14.

The coming of Christ to our world in human flesh was a stupendous event. As God looked down from heaven He gazed upon a world lying in gross darkness. So accustomed were men to the gloom that they loved it; it became a second nature with them. But God purposed to save men from this reign of night, which had darkened and perverted their inmost being, and He sent the Light of heaven to illumine their hearts.

There was but One who could help mankind in its appalling need. That One was so perfectly an expression of every thought in the mind of God that He was called the Word of God. He was recognized by the loyal angels as the brightness of the Father's glory, and as upholding all things by His powerful word. Heb 1: 3. He was in the beginning with God,

and was God. "All things were made by Him; and without Him was not anything made that was made." In Him all life centred: in Him all the worlds endured. "In Him was life," life sufficient to swallow up the death that was reigning in the fallen world. "The Life was the Light of men."

John the Baptist was sent to bear witness to Christ as the Light of the universe. He did his preparatory work, bearing a loyal and faithful testimony to the One who should follow him, who was yet before him, who should lift the burden off the universe, and bear away the sin of the world.

In the fulness of time the true light appeared, to light every man. He was able to do it, for He Himself was light, and He had made man. "The world was made by Him." Yet He came as a babe, and took the form of a servant, making Himself of no reputation. As He had been in heaven a perfect revelation of the thoughts of God, so on earth, surrounded by sin and temptation, He revealed in mortal flesh the infinite glory of God. He came not as an angel, but as a man among men, tempted in all points like unto his brethren. In a humble home, and in despised Nazareth, the Light of heaven shone with steady radiance in Mary's Son. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth."

The powers of darkness made every effort to quench the Light, but in vain. It was inextinguishable, for it was the Light of life. It shone brightest on the cross, and from that exalted station, where men set it in cruel mockery, it illumined the world. The dominion of darkness was scattered. The kingdom of light was set up, and the sons of light carried on the work begun by Jesus. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Our work is, like John's, to bear witness of the Light, and we discharge our mission by becoming lights. Of John, the Saviour said: "he was a burning and a shining light." It is ours to testify, by the light of the Life that is in us, to the fact that One who was perfectly identified with God, and who wielded a universal sceptre, clothed Himself with mortality, that He might bring to our aid the resources of divinity, and lift us above the power of sin. The life of Jesus of Nazareth floods our darkened world with the light of the glorious promise, that those who believe on Him receive power to be like Him. John 1: 12.

—Present Truth.

Read This Slowly and Think

- Does my life please God?
- Am I studying my Bible daily?
- Am I enjoying my Christian life?
- Is there any one I can forgive?
- Have I ever won a soul to Christ?
- How much time do I spend in prayer?
- Am I trying to bring my friends to Christ?
- Have I ever had a direct answer to prayer?
- Is there anything I cannot give up for Christ?
- Just where am I making my greatest mistake?
- How does my life look to those who are not Christians?
- How many things do I put before my religious duties?
- Have I ever tried giving one-tenth of my income to the Lord?
- Is the world being made better or worse by my living in it?
- Am I doing anything I would condemn in others?—*Presbyterian Endeavorer.*

The Stone Kingdom

E. W. FARNSWORTH.



AND the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 35.

The figure of a mountain representing a government was not entirely new in Daniel's time. Isaiah, two hundred years before, used the same figure: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains." Isa. 2: 2. That is to say that in the last days the professed church of Christ would be united with the governments of earth.

Again the same prophet said, speaking of Babylon: "Lift up a banner upon the high mountain; . . . the noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdom of nations gathered together." Isa. 13: 2, 4.

Jeremiah used the same illustration of Babylon when he said: "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Jer. 51: 25.

We see in these scriptures that a nation is sometimes represented under the figure of a great towering mountain.

In like manner, we understand the "stone" cut out without hands becomes a great mountain, or a great kingdom, and fills the whole earth. Other scriptures add clearness to this thought.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33.

Again we read: "The field is the world. . . . The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13: 38, 41. "For the promise, that he should be the heir of the world, was not to Abraham, nor to his seed, through the law, but through the righteousness of faith." Rom. 4: 13. "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

"And the Lord shall be king over all the earth." Zech. 9: 10.

These scriptures make it very clear that the stone that dashes all other kingdoms to atoms is the kingdom of God, with Christ as its eternal King.

That Christ should be represented as a stone, and his kingdom as a stone kingdom, was not new in Daniel's time, and later writers used the same figure. Notice how the term is used in the following scriptures:—

"He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." "Then he forsook God which made him, and lightly esteemed the Rock of his salvation." "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." "How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges." Deut. 32: 4, 15, 18, 30, 31.

Will the reader note carefully all these scriptures? In them a great truth is taught, and a great error is corrected.

"There is none holy as the Lord; for there is none beside thee; neither is there any Rock like our God." 1 Sam. 2: 2. "The Lord is my Rock." "For who is God, save the Lord? and who is a Rock save our God?" "The Lord liveth; and blessed be my Rock; and exalted be the God of the Rock of my salvation." 2 Sam. 22: 2, 32, 47. "The God of Israel said, the Rock of Israel spake to me." 2 Sam. 23: 3. "Unto thee will I cry, O Lord my Rock." Ps. 28: 1. "Lead me to the Rock that is higher than I." Ps. 61: 2. "He only is my Rock and my salvation." Ps. 62: 7. "And they remembered that God was their Rock." Ps. 78: 35. See also Ps. 69: 26; 92: 15; 94: 22; 95: 1.

Isaiah speaks as follows: "Trust ye in the Lord forever; for in the Lord Jehovah is the Rock of ages." Isa. 26: 4, margin.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." Isa. 28: 16.

What an array of evidence there is in these scriptures that Christ is the Rock, or foundation, upon which the whole kingdom rests now and for all eternity!

When we come to the New Testament, the same facts are enlarged upon and made clearer still. The prominence and stability of this foundation are referred to by Christ when he said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto

a wise man, which built his house upon a rock." Matt. 7: 24. It will stand. Again when disputing with his adversaries, he said: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" Matt. 21: 42.

The reader will have no difficulty in seeing that Christ applied the statement to himself. He is the Rock. He is the chief corner-stone. This is what he meant when he said to Peter, "Thou art Peter, and upon this Rock I will build my church." Matt. 16: 18.

Peter had just uttered the sublimed truth, "Thou art the Christ, the Son of the living God." Christ responded, "Thou art Peter," a rolling rock, a little rock, a pebble stone; but upon this great Rock, this "Rock of ages," I will build my church. Peter so understood it; for when speaking of Jesus of Nazareth he said, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11, 12.

There can be no misunderstanding Peter's application of Christ's words. He speaks once more on this point just before his death: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." 1 Peter 2: 3, 4, 7, 8.

Paul, in Rom. 9: 33, repeats the same words of Christ and applies them to the Saviour. In Eph. 2: 20 he states that we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

When referring to himself Christ said: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. 21: 44. Daniel said the stone "smote the image upon his feet that were of iron and clay, the brass, the silver, and the gold [representing all nations], broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." Dan. 2: 34, 35.

He will burn up the chaff with unquenchable fire." Matt. 3: 12. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing

and gnashing of teeth." Matt. 13: 41, 24.

With the territory all cleansed by the destruction of the wicked and of every sinful thing, the stone, the kingdom, becomes a great mountain, and fills the whole earth. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

E. W. FARNSWORTH.

The Book that never Fails

Dr. Hastings, the Christian evidence champion, tells how he met a man who said that the Bible was upset. Dr. Hastings said that it was the twenty-seventh time it had been upset since he was a young preacher. "And I notice," he said, "that every time it comes out like a cube of granite—just as high, just as thick, and just as heavy as ever it was before. They have only turned up another face of it."

It reminded him of an Irishman who was building a wall in a marshy place, who was spoken to by a friend, who said, "Mike, you had best have a care; that wall you are building will fall over," Says he: Never mind, Pat. I know what I am about. I am buildin' that wall three feet high and four feet thick; when it topples over it will be a foot higher than it was before." That is the way. The last time the skeptics tipped the Bible over it left it just a little higher than it was before.—*Bible Society Record*.

Joshua and Caleb

It is frequently repeated in the New Testament that the history of Israel was written and recorded for the benefit of the church in the last days. Rom. 15: 4; 1 Cor. 10: 11; Heb. 4: 11. And the Spirit of Prophecy tells us that Israel's experience in the wilderness is especially intended to be of benefit for the people of God to-day.

There are many things of interest and profit that can be learned from the lives and characters of Joshua and Caleb. Like the rest of the Israelites who were wandering in the wilderness, they, too, had been in Egypt and had been delivered from its bondage of slavery. But they had gained an experience early in their history which was not only of great value to them, but had saved them a great deal of trouble and misery. They had learned to have implicit faith and confidence in God and in the messages He gave to them by the hand of His servant Moses. They heard Moses declare that the Lord would deliver them from the bondage of Egypt and place them in the land of inheritance; and these very people to whom Moses was delivering the message were the ones God intended to bring into the goodly land. These

two heard the murmurings against Moses and against God because the people had no water, but it never troubled them. They heard the masses tempt God because the waters were bitter, but it had no effect upon them. They were in the midst of the people when the golden calf was made, but they took no part in its worship. They saw the whole Jewish church given over to idolatry, but they still remained firm. They witnessed the cries of the multitude craving for flesh and other Egyptian viands to satisfy the cravings of a perverted appetite, but they were not disturbed. They saw the very leaders in the cause rise up against Moses, the servant of the Lord, and carry with them in the rebellion hundreds of princes, rulers, and thousands of the people, to tear down the testimony God had given to His servant for the people, but it made no bad impression upon them. They beheld Moses' own family revolt against the chosen instrument of God, yet they were loyal. They were members of the investigating committee to spy out the land of Canaan, and were the only ones who dared to be true to their convictions: and finally they passed through the crisis when their very lives were in jeopardy and they seemed to be on the verge of being stoned for their loyalty, yet they never flinched. And finally they had the joy and pleasure of seeing the promised land, and the promise fulfilled, even though Moses was dead, and they had waited more than forty years to see its fulfillment.

They had made up their minds by the grace of God to go through and see the fruit of God's seed planting. Whether leaders or laity believed or doubted; whether princes or peasants accepted or rejected, it made no difference to them; they had another Spirit, and that Spirit of Christ carried them through to Canaan.

My brother and sister and friend, where are you found in God's cause to-day? Are you affected by surroundings and environments? Or are you fully and firmly trusting in the promise that God has made by the hand of His servant? Be like Joshua and Caleb, and you will surely reap similar results.

F. C. GILBERT.

Natural and Eternal Life

The Master said to a certain class of sinners, "Ye will not come to Me that ye might have life." Jesus therefore possessed a life which the unbelieving did not have, and which for any one to obtain, it is necessary to come to Him.

This life is not the common life seen in nature, but is the direct gift of God through Christ to the penitent soul, by the exercise of personal faith in Him as the source of divine life. This is the life to which are applied the terms

"everlasting" and "eternal." Christ gave his life. The penitent soul (the Christian) receives and lives it. Gal. 2: 20.

The impenitent soul is alienated from the life of God." Eph. 4: 18. He is an "alien" and a "stranger" "having no hope" "and without God." Pitiably condition. Men should repent and be converted. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come unto him." "This is the record, that God hath given to us," (Christians) eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." The natural life without Christ may well be termed a living death. Said He, "I am the way, the truth, and the life."

H. W. COTTRELL.

"Where Hast Thou Gleaned To-day?"

These words of Naomi to Ruth are applicable to every one of us. Where hast thou gleaned to-day? Have you been busy with household care, wholly absorbed in selfish, personal interests? or have you found time to carry the word of God to those who know it not? Have you found time to wrap a marked copy of a religious paper and send it to either a friend or a stranger, and as your hands were busy, breathe a prayer that God would bless the seed sown? Did you give a tract to the person who chatted so pleasantly with you as you sat in the car? "Where hast thou gleaned to-day? Where wroughtest thou?—*Selected*.

Union

The doctrine of the trinity is true when rightly understood. They are one in nature, one in purpose, and so perfect is that union, that Christ said, "I and My Father are one." "All things that the Father hath are Mine: therefore said I, that He shall take of Mine and show it unto you." "At that day ye shall know that I am in the Father, and ye in Me, and I in you." "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." No human reasoning can explain this oneness. Certain it is, here is a union that is as much holier, higher, and perfect, as the heavens are higher than the earth. And it is possible for man to attain unto it through Christ.

—*Selected*.



A Question Answered

A subscriber asks: How can you harmonize "Let your women keep silence in the churches; for it is not permitted unto them to speak . . . for it is a shame for women to speak in the church," with the idea that God designed woman to be on the equality with man? 1 Cor. 14: 34.

The subject in Corinthians is the prophesying in the church. The Scriptures recognize four ways of prophesying.

First. To teach the prophecies as Caiaphas did. John 11: 49-51.

Second. To be a teacher in the ordinary sense of the inspired Word. 1 Chron. 25: 1-7.

Third. To teach by the prophetic gift.

Fourth. By bearing testimony as in social meeting. By a song, doctrine, or psalm. 1 Cor. 14: 24-26.

There were certain women in the Corinthian church, that had no regard for church order. They were not subject to one another, and therefore each one considered that her testimony was to be heard first. 1 Cor. 14: 29-33. This course brought in confusion, for they did not appreciate the church order as it existed "in all churches of the saints." The apostle in reproof to these spirits, said, "Let your women keep silence in the churches: for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church."

He was not giving a command to all women, but his instruction pertained to those who claimed to prophesy, and had husbands. In the thirty-sixth and thirty-seventh verses, the apostle laid down one general principle, that those who had built up the work and borne the responsibility of the work of God should be first acknowledged, for he said to them: "What? came the word of God out from you? or came it unto you only?" That is, if they felt such a responsibility of being heard, that they could not even wait till the first speaker had finished, irrespective of the order that had been established in the church, they should first consider through whom they had received their light. Did it originate with them, or was it brought to them? "If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the

things that I write unto you are the commandments of the Lord." This is always a test of the true prophet, or any person wishing to be prominent. They will first recognize those who have borne the burden and the heat of the day in the work of God. When this principle is ignored, confusion is sure to follow. There were certain women who had husbands that ignored this principle in the Corinthian church and the apostle was correcting this evil.

There are some churches at the present day that might be profited by this instruction. God never has but one leading prophet at a time. It was Moses, then Joshua, Samuel, David, Elijah, Elisha, Isaiah, Jeremiah, etc. There were other prophets, but they were subject to the leading prophet, upon whom God lays the general burden of the work. There can be no order or harmony where this principle is ignored. God had honored the church at Corinth by placing in their midst every gift of the Spirit. 1 Cor. 1: 5-7. But instead of it humbling them, they became exalted, and regarded themselves sufficient without the counsel and advice of the apostle Paul, who had now become advanced in years, and so they reasoned, "Hath not God spoken by us?" Korah, Dathan and Abiram are set forth as examples of those who anciently tried it, as did these women in the church at Corinth.

—Selected.

A Bible Study

Daniel and the Revelation

"The prophecies [of Daniel] tally with those of revelation."—*Fausset*.

"Whoso readeth [the prophecies of Daniel], let him understand."—*Jesus*. Matt. 24: 15.

"The book of Revelation, in connection with the book of Daniel, especially demands study."—*Education*, p. 191.

"God hath spoken by the mouth of all his holy prophets since the world began."—*Peter*. Acts 3: 21

"He who denies Daniel's prophecies undermines Christianity, which is founded on Daniel's prophecies concerning Christ."—*Sir Isaac Newton*.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—*Amos*. Chap. 3: 7.

"This book [Daniel] abounds with the most exalted sentiments of piety and devout gratitude; its style is clear,

simple, and concise."—*Watson's Theological Dictionary*.

"Prophecy is like a light shining in a dark place, revealing where we are on the stream of time. 2 Peter 1: 19; Matt. 24: 15-20; Luke 21: 10, 21."—*Bible Text-Book*.

"Many shall run [turn] to and fro [through the prophecies of Daniel], and knowledge shall be increased. . . . The wise shall understand."—*Daniel*. Chap. 12: 4, 10.

"I have also spoken by the prophets," says the Lord, "and I have multiplied visions, and used similitudes, by the ministry of the prophets."—*Hosea*. Chap. 12: 10.

"The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—*Peter*. 2 Peter 1: 21.

"Christ urged upon his disciples the importance of prophetic study. Referring to the prophecies given to Daniel in regard to their time, he said, 'whoso readeth, let him understand.'"—*Desire of Ages*, p. 234.

"The prophecies of Revelation contain a prediction of all the most remarkable revolutions and events in the Christian church from the time of the apostles to the final consummation of all things."—*Watson's Theological Dictionary*.

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book in the New Testament Scriptures is full of truth that we need to understand."—*Christ's Object Lessons*, p. 133.

"We have," Peter says, "also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 19.

The book of Daniel "is the first of a series of apocalyptic writings, which culminate in the Revelation of John the Divine. It has exercised far greater influence on Christian theology than any other writing of the Old Testament."—*Encyclopedia of Religious Knowledge*.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—*Christ*. See Rev. 1: 1-3; 22: 7, 10.

"If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us. We should be prepared to unite with Christ and to work in his lines."—*E. G. W.*, in WATCHMAN, Jan. 16, 1906.

ARTHUR L. MANOUS in the SOUTHERN WATCHMAN.

Religious Liberty

MRS. E. G. WHITE.



CHRIST came to set men free. He said, "The Spirit of the Lord God is upon me, because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Perfect liberty is found only in Christ. God's law is called the law of liberty. The inspired word calls that law a hedge. It marks out the unchangeable principles of right between man and God, and between man and man, which must be recognized, else liberty is impossible to intelligent beings. All slavery, physical, moral, and intellectual, comes from breaking that law. Liberty is found only in obedience to it. Still there is a sort of slavery in the futile attempt to keep it in our own strength. But Christ, through the new covenant, writes that law in the heart, so that we not only have power to keep it, but his will becomes ours, and with Christ we *delight to do his will*, because his law is in our hearts. Here is perfect liberty. The perfectly saved will be perfectly free. Throughout eternity they will do just what they please, because they please to do just what makes liberty and joy possible.

Now, as to the relation of the state to the conscience of man. Christ found men enslaved to kings and to priests. He taught that all men are brothers, sons of one Father, and therefore equal before the law,—equal in civil rights. Rulers were, therefore, only their servants, chosen under God to protect them in the enjoyment of their rights. He freed us from the chains of priestcraft, by teaching the absolute independence of the individual soul in matters religious, and by promising the Spirit of truth to guide each one into all truth.

It is true that all liberty comes through keeping God's law, but God himself, who wrote that law in the hearts of men in the beginning, who spoke it amid the thunders of Sinai, that all might hear and obey, who waits through the new covenant to rewrite it in every trusting soul,—God himself, who did all this, still made man *as free to disobey* these precepts as to obey them. Why did God allow all this fearful iniquity that man might be made free? To this there can be but one answer. It was because he knew the *worthlessness* of all forced obedience, and that, therefore, the freedom of sin was absolutely necessary to the possibility of righteousness.

After having made men free from sin, that the internal principle of love might work itself out in outward acts of righteousness unhindered by force,—after having made men thus, has God given to any human authority the right to take away that freedom, and so thwart his plans? He has commanded all men to worship him and obey his precepts, and this command applies to each individual personally; but has he ever commanded any man or set of men *to compel others to worship him*, or to act even outwardly as if they worshipped him? To ask these questions is to answer them emphatically in the negative.

The civil power is the power of arbitrary force to compel men who will not be righteous, to at least be civil, that men may live together in peace and quietness. The true power of the church is the power of divine love manifest in the flesh, *to win men to lead righteous lives*. The two powers are entirely separate, and Jesus so taught when he said, "Render to Cæsar (the civil power) the things that are Cæsar's and to God the things that are God's."

When Peter, as a member of the Christian church, sought to defend the truth by the sword, Jesus, pointing to his Father as the church's only source of power, said, "Put up again thy sword into its place; for all they that take the sword (*i. e.*, in religious matters) shall perish with the sword." The *tares* are to be allowed to grow *with the wheat* until the harvest. Then God will send forth his angels to gather out the tares and burn them. No human effort of arbitrary force can be used in rooting them out, lest in the act the wheat shall be rooted also.

Again Jesus said, "My kingdom is not of this world, if my kingdom were of this world, *then would my servants fight*." Every civil law has the power of the sword back of it. If it is right to make law, then it is right to enforce it. In denying to the church the power of the sword, Jesus therefore forbade the church to ask the state for laws enforcing religious beliefs and observances. Paul understood this when he said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

The early church, strong only in the power of God, triumphed grandly, even over the opposing forces of a false religion, upheld by the state. Only when she allied herself with the state, seeking its aid, did she deny her God, lose her power, and darken the world into a night of a thousand years. The present

effort of the church to get the state to enforce the observance of Sunday, and to introduce the teaching of Christianity into state schools is but a revival of the pagan and papal doctrine of force in religious things, and as such it is anti-christian.

The Limit of Civil Authority

The civil power is not invested with unlimited authority. This truth is recognized in a republican form of government. Under the autocratic governments of other lands and times, it was assumed that the individual possessed no rights which the government was bound to respect, and there were laws which covered the sphere of religious duties as well as of those civil. But when the American republic was set up a new order of things was instituted, and a system of government was framed which excluded both king and pope. It was recognized that all men are possessed of "certain unalienable rights," and that "to preserve these rights governments are instituted among men, deriving their just powers from the consent of the governed," and church and state were left to pursue their ends in separate spheres of action, the Constitution providing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Man lives and moves and has his being in two separate spheres of life, one being the sphere of his civil relations, and the other and higher one being that of conscience and duty toward God. Into this higher realm of life the state has no right to enter. The individual, who must give account of himself to God in the hereafter, must be allowed to think and act for himself in religious matters here. No earthly government will answer for the acts of any individual in the day of judgment. Sin is an account between God and the sinner alone. As Lowell has said:—

"If you take a sword and dror it,
And go stick a feller thru,
Guvment ain't to answer for it,
God'll send the bill to you."

Christians in all ages of the world have recognized this truth and have refused obedience to the civil power when it encroached upon the sphere of conscience; and often has the Almighty vindicated them in their seeming disregard of civil authority. The three Hebrews in the fiery furnace, and Daniel in the den of lions, are familiar examples. When the civil law conflicts with the law of God, Christians must maintain their allegiance to the latter, even at the cost of being accounted and treated as criminals. Between the fear of man and the fear of God, the Christian does not hesitate in making a choice. Nor does he thereby show real disrespect to the civil authority. He may be stigmatized as a law-breaker and an anarchist,

but in reality he gives an example of respect for and obedience to law,—the higher and perfect law of God. In such an instance the truth is emphasized that there are limits to the authority of the civil power, and that beyond these limits it can bind nobody to obedience.

"It is the law," is the expression often advanced as a final argument when the propriety of a certain course of action is in question. "It is the law, and the law must be enforced." But there is another question underlying the question of what is commanded by the statutes of men. The real fundamental question is, What is right? For right is law, always, under all circumstances, in all places. No legislative enactment can make wrong right or remove from an individual the obligation to deal justly. The idea that a law, of whatever kind, ought to be enforced until it is repealed is a dangerous fallacy. That was the idea advanced by the Jews when they demanded the life of Jesus Christ. "We have a law," they said, "and by our law he ought to die." The question whether "we have a law," or not, is not the deciding question in settling what is right or wrong.

Every reformation, every advance move in human progress, has been made in opposition to human law. Had men not dared to assert the right in opposition to the assumed authority of the civil power, the world would still be in the Dark Ages. Martin Luther; John Bunyan, John Wesley, and others of like character, in leading the way to a brighter era, all stood in opposition to the civil authority. Were they anarchists—were they lawless characters—because they did so? Not at all; they were right, and in condemning them the civil power exceeded the limits of its authority.

The American republic was set up because the civil power of Great Britain exceeded its rightful authority in its dealings with the American colonists. The justification put forth to the world by the revolting colonists was that the proper purpose of civil governments was to preserve, not to infringe, the natural, unalienable rights which men possess as created beings, and that the fulfilment of this purpose marks the limits of the rightful authority of the civil power. This has been the accepted doctrine in the American republic, but it is a doctrine too often admitted in theory and denied in fact.

No one will say that the civil power in Russia has had the rightful authority to enforce upon the people of that land the oppressive *regime* from which so many there are now struggling to be free. No one will say that the cruelties inflicted upon the Russian people were right simply because they were sanctioned by the civil power and in accordance with legislative enactment. The Russian people no longer accept the idea that the civil power possesses un-

limited authority. They are directing their course of action, not by the question, What is the law? but by the deeper question, What is right?

Ever since human governments were instituted, there has been occasions where human law, human authority, have come into conflict with the law and authority of God. On the part of those in positions of power there has always been a tendency to usurp authority. Civil governments have not been careful to avoid all interference in matters of religion and conscience, but oftentimes have proceeded as if the individual was the property, body and soul, of the government. Human legislatures have overlooked their proper function of preserving individual rights, and have assumed the power to create and abolish them. And civil governments to-day are not beyond the possibility of repeating the mistakes of the past. Human nature remains the same, and human beings have not yet become perfect, but remains as finite and erring as of old. And therefore the truth needs to be emphasized to-day that there are natural limitations to the authority of the civil power, beyond which good government cannot go, and that eternal vigilance is required to preserve the rights and liberties which have been won by the struggles and sacrifices of the past.

L. A. SMITH.

Exciting

Yes, something exciting, something sensational, something tragical,—that is what the world is seeking. Trains are too slow even at sixty or eighty miles an hour. Telegraphic communications keep one in suspense too long. A voyage around the world seems tame; a trip to the north pole would be more satisfying. The results of battles and wars must be the annihilation of armies in order to hold the interest of the reader.

Science is dry and uninteresting, only as it extends its researches into the realms of the supernatural, and endeavors to explain modern mysteries. Religion, to keep pace with the times, must be enforced by civil law, compelling men to accept some form of worship. Preaching—well, it must be in the way of "higher criticism," undermining faith in the inspiration of the word, in order to be accepted and up to date.

The faster the world moves, the more do men wish to hurry on. The greater the wickedness abounding, the more intense does the spirit of lawlessness become. The more wealth a man has, the more he wants. The more power he possesses, the more cruel he becomes. The greater the excitement, the more men long for something more exciting. What is the world coming to?—Its end!

I. J. HANKINS.

Some Facts About the Sabbath

It is the seventh day of the week. The Creator rested on, blessed, and sanctified the seventh day, and this act made the division of time into periods of seven days. This was the origin of the week.

It was instituted to commemorate creation. Gen. 2: 2, 3; Ex. 20: 8-11. It must therefore be as enduring as creation.

It was blessed and sanctified by the Creator and thus became a holy day. God alone can impart holiness to anything, and he has sanctified the Sabbath-day, and no other. Therefore the Sabbath is the only day that can be kept holy.

It was set apart from all other days of the week, since it was the seventh day and no other upon which God rested, and which he blessed and sanctified. It is therefore a definite day of the week, a higher and nobler day than any other, and no other day can be substituted for it. It cannot be "any one day in seven."

It is to be kept holy, as a day devoted to worship and rest from secular work, and thus separated from all other days of the week. There cannot be two Sabbaths in the week, and to observe two days of the week as Sabbath days is to break down the distinction between the Sabbath and the six working days. He who attempts to keep two Sabbaths in the week fails to keep any.

It is the sign of sovereignty. Only the sovereign Being has power to create, and the Sabbath points out the Creator. In keeping the Sabbath men signify and know that they are worshiping the true Sovereign, the Creator. Eze. 20: 12, 20. Sabbath keeping is a safeguard against idolatry.

It is the sign of redeeming power as well as of creative power; for redemption is a new birth, a new creation. John 3: 3; 2 Cor. 5: 17; Eph. 2: 10. Only the Creator could be the Redeemer. John 1: 3; Heb. 1: 2; Col. 1: 16. The Sabbath is therefore Christ's day, the Lord's day, and Sabbath-keeping signifies our relation to Christ.

It has never been lost. It was pointed out to the Israelites in the wilderness (Ex. 16: 23-29), was kept by the holy women who came to anoint Christ's body (Luke 23: 55, 56), and has been observed by the Jews throughout their generations down to the present.

Sabbath-keeping is now, as it has ever been, an indispensable part of the worship of God. It is a test of loyalty to him. "Remember the Sabbath day to keep it holy."

L. A. SMITH.

"How may age be divested of its unattractive features? By a life of kindness and sympathy, a life which draws blessings on the years as they pass."



Temptation

“Deal gently with the erring;
Ye know not of the power
With which the dark temptation came
In some unguarded hour.

Ye may not know how earnestly
He struggled, or how well,
Until the hour of darkness came,
And sadly thus he fell.

Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path,
Thou hast in weakness trod.”

A Necessity for a Good Mother



NOBODY can be a good mother without being cheerful. A sense of humor, a ready fund of laughter, and a merry heart make a happy household.

But how can these essential graces go along with anxiety and weariness and an aching head? Plainly, they cannot keep company together. It is therefore the duty of the mother to see to it that her head does not ache—that is, in order to be a good mother, she must be herself at her best, and to that end she must understand that a great part of the care of her children consists in the care of her own physical, intellectual, and spiritual health. She must be happy if they are to be happy, and wise if they are to be wise, and good if they are to be good.

There is a species of self-sacrifice which sacrifices joy itself. The martyr goes on working even after the task has become a burden and a pain to hands and heart. Sometimes this is a necessity, but commonly it can be averted by prudent management. Anyhow, in dealing with human beings, the personal qualities are the active agents. When in the mother, or in anybody else, these qualities are weakened by weariness, there can be no good results. The tired mother makes her children nervous and fretful and disobedient. Her spirit is communicated to them like a contagious disease.

Accordingly, the wise mother so disposes her day as to provide for the refreshment of her own spirit. If necessary, she neglects some household duty in order to do it; for this is also a household duty—one of the utmost importance. In this quiet time she reads a pleasant book or says her prayers or plays upon an instrument of music or

takes a nap or makes a call. After that she feels better and behaves better, and her children perceive the difference. Thus our Lord took the disciples apart into a solitary place to rest awhile. What he wished was not that they should do a certain quantity of work, but a certain quality.

What is the use of working when one is getting nothing accomplished? A woman must be fit and in condition to be a good mother, else she is but beating the wind or the children. Nobody can be a useful mother without having some sort of recreation every day—something to relax the strained nerves and to make the sun shine in the soul. For all the domestic discipline comes back at last to the personality of the mother. Most children will be good if they have a good mother.—*Dean George Hodges, in "A Happy Family."*

Family Prayer

A correspondent tells a rather mournful story about the weariness of family prayers when they are conducted in a way that does not appeal to children, and that is on the whole, unimpressive and fatiguing to grown people. She describes a father opening the Bible anywhere, sometimes in Chronicles, and sometimes in Ezekiel, plodding in a colourless voice through a long chapter, and then making a prayer, in which there are few petitions that have to do with the family needs. Although worship of this kind in some degree misses the mark, it is much better than none.

The custom of assembling the family at least once a day for a little service of prayer and praise, has fallen into disregard in many Christian homes. The rush and haste of life, the hurry for the morning train, or the scattering of the family immediately after the evening meal, prevent many people from having family prayers. Even prayer that is wearisome, and Bible reading that is long, are less to be deprecated than the omission of all religious forms. However, nothing is easier than to put heart and life into family prayer. Select a psalm or a chapter in the Gospels, provide every child with a Bible, and either read responsively or verse about. If possible sing a hymn. Let the prayer be short and to the point, and conclude with the Lord's Prayer, recited by all. . . .

If we have time for everything else under the sun, let us take time to be holy. If we have time for earthly things, why not remember that a day is coming when earth will be of little moment; and e'er that day arrives, let us take time for the things of heaven. . . .

A hallowed atmosphere pervades any home in which family prayer is never intermitted. To the absent children, perhaps in distant lands the remembrance, of the daily prayer at home as a comfort and help.—*Margaret E. Sangster, in Christian Herald.*

Little Deeds of Love

“Little acts of kindness, little deeds of love,” as the familiar hymn puts it, “make our earth an Eden, like the heaven above.”

Among the little acts of kindness that cost only a little thought, may be numbered the sending a paper that you have read to some one that will enjoy it, or a flower from your garden to the friend who is ill.

“There is very little I can do,” said a sweet young girl, “but I sometimes amuse Mrs. E.'s children while she goes to a missionary meeting. Unless somebody comes to her relief, she can never go anywhere in these days, with three babies under four years of age!”

The tiny acts of thoughtfulness, the sitting with a forlorn old lady in the dusk and listening to her stories of the past, the picking up dropped stitches, and saying cheering words, are not so very much in themselves, but they are acknowledged by the Lord, who says, “Inasmuch as ye have done it unto one of these little ones, ye have done it unto me.”—*Mrs. Margaret E. Sangster, in Christian Herald.*

We sleep in peace in the arms of God when we yield ourselves up to his providence, in a delightful consciousness of his tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there and who holds us in his arms. Can we be unsafe where he has placed us and where he watches over us as a parent watches a child? This confiding repose, in which earthly care sleeps, is the true vigilance of the heart; yielding itself up to God, with no other support than him, it thus watches while we sleep.—*Francis Fenelon.*

“We view the world with our own eyes, each of us; and we make from within us the world we see.”

“If you would have others feel your message, you must first feel it yourself.”

“Trust absolutely in God, and your life will surpass even your longings.”



The Wooing of Slumber

G. H. HEALD, M. D.



THE young lover who shows himself unduly anxious to win his girl's heart may by his very anxiety defeat his own purpose.

This is the working out of a principle which manifests itself in other lines besides courtship.

What we are overanxious about is what we are pretty apt not to get. The anxiety acts as a preventive.

Sometimes a little child manifests inordinate impatience to gain a certain end, and mother says, "You'll have to wait till your hurry is over, dear."

So it is with the anxious person who lies down dreading the night because of the hours of tossing which he, from past experience, fears are before him. He hears the clock strike ten, eleven, twelve, one, two; and each time it strikes, he gets more vexed, and seemingly wider awake than ever.

But finally exhausted nature asserts herself, and he falls to sleep to awake unrefreshed, perhaps cursing his luck because he is a victim of insomnia.

In his desperation he may be driven, notwithstanding he knows the danger, to indulge in sleeping powders, and as his nervous system is wrecked by the drug, he grows rapidly worse.

Now we may question whether, in the first place, loss of sleep is the cause of his awaking unrefreshed. Many a young person will be out nearly all night and not feel nearly so bad as the person who has tossed on his bed during the same time.

Many a person habitually restricts himself to four or five hours' sleep, and yet does an immense amount of work.

Is it not rather the worry, the fretting, that uses up the person who does not sleep? Is not the mental condition through which he passes enough to account for his ill feeling the next day?

Let him make up his mind that he does not care whether he sleeps or not. Let him proceed to read in bed (this is not so bad a practise if the light and the book are placed in favourable positions), not with the hope that sleep will come, but with the determination to be utterly indifferent to sleep. It is probable that

when he really assumes such an attitude, he will not be long in getting to sleep. Nature is saying to him, "Wait till your hurry is over, dear."

Even if he does not get to sleep right away, it's no matter, so long as he is not worrying. He is getting bodily rest, which is an important part of the night's duties. The way to woo slumber, then, is to woo her by indifference.

But there are some physical conditions which will interfere with sleep; for instance, an overloaded bowel. The remedy is obvious: an enema before bedtime, and the use of more laxative foods. Some persons wake in the small hours of the morning because of gas in the intestines. This sometimes comes eight or ten hours after the last meal; and in some instances at least relief is obtained by eating the last meal (light, of course) just before bedtime. This may postpone the formation of gas until it is time to get up. Another preventive is the avoidance of those foods which cause the formation of gas,—usually fibrous foods containing a large quantity of cellulose, such as cabbage, beans, radish, pears, green corn, apples, especially if the skins are eaten.

Where one is kept awake by slight sounds, the ears can be stuffed with cotton, or with paraffin, slightly warmed and molded into the outer ear.

Overeating and hearty suppers are, of course, not favourable to sound sleep. And the use of tea or coffee may take away altogether the desire to sleep.

Another cause of poor sleep, which is so patent that it need hardly be mentioned, is the practise of taking the business or household cares to bed, and there nursing them. One can by means of such a mental state drive away all hope of slumber.

So attending to the mental attitude that it is one of indifference and calmness, and keeping the digestive system in good condition, will do very much to restore one to habits of right sleeping.

Two prime conditions which are conducive to the prosperity of a nation are,—facilities for the acquisition of home and land, and difficulties in obtaining poisonous liquor."

Resisted

Four young men, clerks and students, while on a summer vacation tramp through northern New England, engaged as guide to a certain romantic waterfall, a boy named Forrest Graves.

Forrest was a fine Athletic fellow, and could outwalk and outclimb any amateur in the mountains; and his moral courage was quite equal to his physical health and strength.

After he had guided the young men to the waterfall, and they had satisfied themselves with sight-seeing, they invited him to lunch with them.

"Thank you, I have my own lunch," and the boy went away by himself. Later, when full justice had been done to their repast, and a flask of brandy had furnished each of the young men with a stimulating draught, Graves was called.

"You must drink with us, if you will not eat with us," now said the owner of the flask, and the most reckless of the party.

"No, sir; thank you," was the boy's courteous response.

"But I insist upon it," said the young man.

"You can do as you please about drinking; but I cannot drink," replied Graves.

The young man sprang to his feet and with a bound stood beside the boy, too much absorbed in his own purpose to heed the quivering lips and flashing eyes of the other.

"Now you are bound to try my brandy. I always rule," he exclaimed.

"You can't rule me," was the brave reply.

These words were scarcely uttered when the flask was seized and hurled into the stream. Then a clear defiant tone rang out:—

"I did it in self-defence! You had no right to tempt me. My father was once a rich and honourable man, but he died a miserable drunkard, and my mother came here to live to keep me away from liquor till I should be old enough to take care of myself. I have promised her a hundred times I wouldn't taste it, and I'd die before I'd break my promise!"

"Bravely said! Forgive me, and let us shake hands. My mother would be a happy woman if I were as brave as you. I wouldn't tempt you to do wrong. I shall never forget you, nor the lesson you have taught me."

The most reckless was the most generous, and seeing his error, apologized frankly.

How many boys need to be kept from strong drink, and alas, how many men and women! Who dare tempt them?

—Selected.

The Holy Spirit at Work in the Mission Field

W. A. SPICER.

(continued.)

Calling for Help

There's a cry in the wind to-night
From the lands where the Lord is unknown;
While the Shepherd above, in His pitiful love,
Intercedes at His Father's throne.

There's a call from the dark to-night,
That haunts the lighted room,
From His "other sheep" on the broken steep
At the edge of eternal doom.

There's a pain in my heart to-night,—
From the heart of God it came,—
For I can not forget that he loves them yet
And they've never heard of His name.

There's is a sob in my prayer to-night,
When I think of the million homes
Where never a word of the Lord is heard,
Not a message from Jesus comes.

Progress in Africa



IN Africa our colonial brethren have recently opened a mission for the Kaffirs in the eastern province of Cape Colony. The Kaffirs have long been calling us to come among them. The German brethren have just planted a new station, their third, in German East

Africa. Brother Enns, who is in charge, writes:—

"The work here is threatening to overflow. I now have about one hundred pupils in the school and fifteen in the boarding-school. Thirty have applied, but for lack of room they must wait. We must enlarge soon. They are pressing and begging, asking if they may not stay. To-day one kept on until I could not refuse him. The boys are quite bright, and are doing very well in their studies. Most of them are the sons of chiefs, who will succeed their fathers."

The British brethren have landed two workers to establish our first mission in Uganda. The young Africans in our mission training-schools are praying the Lord to help them "to learn quick." The way in which the Lord is answering that prayer stirs our hearts with new hope for the Dark Continent. One lad in the Solusi school wrote to Elder Hyatt:—

"My people is in darkness there in Zululand. I can not have rest day and night. I long to take truth to my people. I tell you time is very short. I ask you send help down to my people. I want to go down there. I want to give my life to my people."

At last we have a foothold established, a mission house of our own, in Sierra Leone, on that African West Coast, from which our workers have been turned

back more than once. Last year the new Algeria Mission, in the extreme north of Africa, reported its first-fruits, four or five new Sabbath-keepers. The little lights representing our missions glow brighter and brighter in darkest Africa, and we know that angels rejoice to see these jets kindled in the darkness. We must pray God to help us to do more and to do it quickly.

The Power that Can Move Asia

Asia, with half the world's population, witnesses to the working of the Holy Spirit with a new power in this message. Dr. George writes from Turkey, of new baptisms, and adds:—

"The spirit of revival has been growing. The Spirit of the Lord is working here in Turkey. May nothing hinder this work."

From Syria comes the word that the truth has reached the Euphrates Valley, and a new people, called Assyrians, remnants of that ancient nation, are now represented in this truth by seven or eight new Sabbath-keepers.

In India and Burma new fields have been entered, and new peoples are hearing the message. It is a significant word that Brother Hansen sends from Burma. Some Baptist missionaries, working in far upper Burma, on the borders of China and Siam, found tribes all ready to be taught. The people said:—

"Is not this the fulfillment of our traditions and hopes? Our traditions say that God dwelt among men, that he ascended to heaven, and that he would come again. Furthermore, the foreigner was to bring us a knowledge of the true God, and now the foreigner has come with the message of salvation."

In less than a year over a thousand were baptized. Note how these tribes were seeking for the knowledge of the Saviour who is coming again. The complete message of Christ's soon coming is the message they were looking for. It is the message for the world. We should be giving it everywhere. The Spirit is going before us into the darkest corners of the earth.

In China a new dialect is now praising God for this message. Five young men of the Hakka people, of South China, have been baptized in Canton. In the Amoy region the truth is spreading in a marvelous way. Who does not sympathize with that aged Chinese Christian who, as he went to hear our Brother Keh speak, prayed the Lord to confuse his mind so that he could not understand if error was being taught,

and to give him a clear understanding of what was said if the Sabbath was right? Brother Keh preached a plain sermon on the Sabbath question; the old man understood every point clearly, and now he is rejoicing with many others in the truth.

When we heard of the work of one young Chinese preacher, Brother Tan Hu, we rejoiced. Then he was called home to help his people in a time of pestilence. He took the disease and died. O, we said, how will the Lord cause this to work to his glory, when witnesses are needed so much in China? But Brother Tan Hu died exhorting his father and family to obey the truth. Then the next word came from Brother Hankins:—

"Tan Hu's father has begun to keep the Sabbath. The Sabbath after Tan Hu died, his father went over to the village where his son had succeeded in bringing together about twenty people, who met each Sabbath to worship God, and there, of his own accord, took up the work his son laid down."

A new mission has been opened in Honan, on the railway, and the printing office removed to it. More than once the lives of our missionaries have been threatened during the last year, but God has protected them.

From Japan, Korea, Singapore, the Pacific Islands, and Australasia come only encouraging words. There is no retreat in this work. The Australasian Union is moving upon the populous East Indies. Java has now a representative of the truth.

In the West Indies and Central America, where three thousand Sabbath-keepers are with us for the finishing of the work, a union conference was organized last summer. Mexico, which for years was a hard and unresponsive field, reports a new spirit of inquiry. The Lord is visiting these Catholic fields. Brother Tanner writes from the island of Hayti of baptism after baptism, and says: "This progress among Catholics has been an astonishment to the Protestants here, who have never made very much progress among Catholics." Some have called on him to explain it. The only explanation is that this third angel's message is the special truth of God for these last days.

Our South American brethren also thank God that his Spirit is working with new power in dark Catholic fields. When news of the San Francisco disaster reached South America, people stood aghast. Now they have had a similar visitation in Valparaiso. The message of the approaching end is being punctuated with earthquake and tempest. The Lord is warning the world. The message of hope and salvation from the things coming upon the earth must go swiftly. And we are to carry it. It will mean all we have and are on the altar to go to the finish with this message,

The Macedonian cry comes from over every sea. Let us answer it in our prayers and gifts, first giving our own selves. This week-of-prayer offering to missions ought to be the largest ever given, as our surrender and consecration ought to be the most determined and complete. Some parents must give children to go to the fields. Conferences and institutions must give workers who cannot be spared without sacrifice. God is calling. Not a soul can view the wondrous working of the Lord throughout the world-wide field to-day, without repenting before God with awe-struck heart; for to watch the movements in the fields is to see God actually cutting short the work of human salvation and bringing eternity near.

But it is a glad truth to the advent believers in all lands. All round this world are earnest hearts rejoicing in the "blessed hope." They are praying for it. One Sabbath day, after weary weeks at sea, I landed in Buenos Ayres, South America, and went directly to a Sabbath-school in our mission rooms in the heart of that great city. Their language was strange to my ears, but I understood their spirit with my heart. It was the spirit of the one old-fashioned third angel's message. Then we studied the map of our mission fields, and through the interpreter they were helped to see how swiftly the work is going. As we told them that the advent people were almost home at last, it touched my heart to see that little company all weeping tears of joy. Brethren and sisters, this hope is the dearest hope on earth to the pilgrims homeward bound. And the Lord Jesus will never disappoint his children, who to-day are praying in many tongues that last prayer of the Scriptures, "Even so, come [quickly], Lord Jesus."

NOTICE

Churches, Young People's Societies, and all interested in seeing the sacred pages scattered as the leaves of Autumn.

We have on hand a large quantity of the back numbers of the WATCHMAN, and we will gladly furnish you any amount desired at a rate that just pays us for the trouble of packing or shipping to you. We would rather do this than let them lay here and do no good, and we sincerely hope you will be interested and order soon.

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NEWS NOTES

A split is imminent in the Roman Catholic Church in France under the leadership of Dex Houx, a professed Catholic but one who defies the Pope.

"A medical expert on leprosy says that fleas and mosquitoes transmit leprosy germs; that it requires many years for the disease to become established, when it may burst out in epidemic form."

The *City of Panama* is believed to have been wrecked near Waddel beach. Life rafts are coming ashore, but there are no signs of any survivors, and there is much wreckage along shore to Pescadora. Severe storms are interrupting communications.

"Dr. S. Knopf, who has worked long and earnestly in the slums of New York and elsewhere, in the warfare against tuberculosis, and who has well earned the right to speak with authority, says that *the excessive use of alcohol is responsible for more tuberculosis than is anything else*. He says he is not preaching temperance, but he maintains that more alcohol is consumed in patent medicines than is sold over the bar."

"Because she was brave enough to live for many months in a tent, defying alike the blizzards of winter and the heat of the summer sun, Miss Albertina Zobel, who skilled physicians a year ago said could not live more than a week or two, has survived the ravages of typhus and palsy, and is now on the road to complete recovery. For weeks and months it was discouraging work, for improvement seemed slow in showing, but finally she became so accustomed to her mode of life that she actually seemed to enjoy it. Soon afterward the colour began to return to her cheeks, and her physicians knew that the heroic treatment had saved her life."

The newspapers still discuss the bearing of the Anglo-Japanese treaty upon a war between the United States and Japan.

The *Standard* declares that England will observe her plighted faith and abide by the consequences, as not even the advantages of friendship with the United States would weigh against the dishonour of broken national faith, but the necessity for supporting Japan would depend upon circumstances it would be necessary if the United States should invade Corea, but unnecessary if Japan should invade the Philippines and the exclusion of Japanese from the United States would not be a breach of the Anglo-Japanese treaty.

Never in the history of this world have nations been so anxious to surpass each other in military preparations as, to-day, note what France is doing:

"The French Admiralty have ordered four submarines *surpassing anything existing*. They are to be of 800 tons with a speed of fifteen knots or ten knots when submerged with a radius of 2,500 knots. These make 20 ordered within a year."

And not only France, but preparations are also being made in Germany:

"A Berlin telegram says that Germany will *eclipse* the armoured cruisers of the world with a vessel of twenty thousand tons and turbines, ranking next to the *Dreadnought*. Germany's *Dreadnought* has been building for some weeks secretly, and a slip is being enlarged *hurriedly* for another under high pressure."

What do these things mean?

The Archbishop of Canterbury, Archbishop Bourne of Westminster and the Rev. John Scott Lidgett, President of the National Council of the Evangelical Free Churches, have issued a joint message to the *nation* in behalf of their respective Churches, urging a stricter observance of the *Sabbath*, declaring it is impossible to exaggerate its importance to the national well-being. A weekly rest day, it says, not only heightens industrial efficiency, not only promotes family social life, but beyond this sacred sanction attaches to a weekly opportunity for worship upon which depends the promotion of the enduring interests of common life. The message is understood to be directed towards the higher classes who are increasingly devoted to *Sunday* pleasures.

The foregoing is proof positive of the determination of the National Council of the Evangelical Free Churches to enforce upon the nation a day which instead of a blessing will be a curse to society—a day on which Christ himself worked—Sunday,—the first day of the week.

"Where Romish teachers are in the minority, they know how to plead for religious liberty. In the days when the laws of England proscribed both Catholics and Dissenters, the adherents of Rome were all in favour of toleration and freedom. In the United States to-day, the Church of Rome claims to stand for civil and religious liberty. But the following extracts from a letter of the Archbishop of Manila, addressed to his people in the Philippines, show how little Rome knows of toleration, when she feels sure of her position.

"DOCTRINE OF THE HOLY CHURCH

Concerning the election of the officers of the country.

"TO THE VOTERS: 'Catholics must not vote for men to fill responsible positions except those who are true and loyal Catholics. It is not possible and unreasonable, to expect that irreligious men, (non-Catholic) will put down existing evils.'—*Leo. XIII.*

"The voter will sin if he does not fulfill his duty at election time. He must choose Christian men who are faithful to the Church, and who fear God, men who will not bring discredit upon it, and not cause it to take a backward step by working against truth and righteousness, but who will rather advance the interest of the government,'—*Archbishop of Colon.*

"And because many of you do not know for whom you should vote, you must confer with your father confessor and other good men of the holy church who have clean conscience toward God. If you vote for a man who will not advance the interests of the people you will commit a mortal sin.

"Never vote for any other than a true Catholic. If you vote for any other than a true and loyal Catholic, you will be overwhelmed by the many sins that will be thrust upon you, besides, you will be responsible for all he does.

"Therefore we desire that you take these two words of instruction: First, it is the duty of all Catholics to vote when they get a chance; second, the voter has a binding and heavy duty to induce only Catholics to vote, and to vote only for Catholics.

"BY THE AUTHORITY OF THE ARCHBISHOP OF MANILA."

CARIBBEAN WATCHMAN

February 1, 1907.

S. A. WELLMAN Editor.
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W. G. KNEELAND. J. A. STRICKLAND.

The Christian must never lose sight of the fact that he is a pilgrim and stranger here. This is not his home. He is not to fix his heart on any place here. The world's wealth or its honour or its glory are not to attract him from the straight and narrow path to glory.

To some this position seems to be a hard one. The enemy has shown them the kingdoms of this world, and their small glitter has eclipsed the beauties of the world to come. They exchange the future for the present. The temporal for the eternal. Nothing seems to be able to convince such of the folly of their choice. They will not realize their folly until they stand on the borders of the eternal world and see the wonderful and dazzling glory of the city of gold.

Man cannot reverse it. When Balaam had tried to curse Israel and failed, he had the caudor to say, "He hath blessed and I cannot reverse it." Now "God hath blessed the seventh day, and sanctified it," making it his holy Sabbath, men may try to evade it, to curse it, and to trample upon it. But God has blessed and no man can reverse it. The blessing is still there every week. This is why God says, "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it. Isa. 56: 2.

It has been well said, that "Christians always part to meet again." We may say farewell here but not "good bye." Should our paths in this present life diverge so far that they never again meet, yet we will meet on that other shore where there shall be no more partings. We shall know each other there. There, the sweet friendships formed here shall be renewed, unmarred by the failings and peculiarities of disposition of this mortal life. We shall clasp glad hands around his throne, and bask in the sunshine of his blessed Presence, and in the sweet companionship of the redeemed.

But he who walks by faith now, views this world with a right perspective. He has already caught a glimpse of the effulgent glory of that sinless land, and can see nothing in this evil world to entice him away from the path that leads thereto. He has no abiding city here but seeks one to come, that hath foundations whose maker and builder is God. No stain of sin, or shadow of darkness ever find entrance there. Its wealth and glory so far exclude that of its present world, that human language fails as it tries to describe it. We must be there. Let us not allow the enemy of our souls to cheat us out of this "far more and exceeding weight of glory."

The people of to-day get weary of long services. What would they think of the following described first-day service of more than 200 years: "We went into the church, where, in the first place a minister made a prayer in the pulpit of full two hours in length, after

which an old minister delivered a sermon an hour long, and after that a prayer was made, and some verses sung out of the Psalms. In the afternoon three or four hours were consumed with nothing except prayers, three ministers relieving each other alternately. When one was tired the other went into the pulpit." Rev. Thos. Clapp a graduate of Howard, in the beginning of the eighteenth century wrote a scheme of prayer containing 240 subheads. In comparison with this we surely have little to complain of to-day along this line.

The Lord's Day. "What day is it? Many call Sunday the Lord's Day and others say this is not so." This is a question that is commonly asked. Now since "the Lord's day" means the day which the Lord claims as his, and as it is in its origin strictly a Bible term, where should we go but to the Bible to learn what day is the Lord's day? Here is the reply thrice told. In Isa. 58: 13 the Lord calls the Sabbath "My Holy day." In Mark 2: 28, we read of Jesus, "the Lord of man is Lord also of the Sabbath." And in Ex. 20: 10 is this declaration, "The seventh day is the Sabbath of the Lord thy God." This is the *seventh day of the week*, for the Sabbath come *just before* the first day of the week. Matt. 28: 1 Mark 16: 12. What day is the Lord's day? It is the seventh day of the week. Can a Bible Christian come to any other conclusion?

The Bible tells us that "the love of money is the root of all evil." Some men would have us believe the Bible an out of date book, but whoever examines carefully its statements of principles, will find that time only demonstrates their truthfulness. The present day is perhaps the striking of any of earth's history, of the absolute truthfulness of the statement that "the love of money is the root of all evil." In other ages men have loved money much, but it has been left to this last generation to fully demonstrate the meaning of this inspired statement. To-day we see men literally mad in their rush for the gold that perisheth. The glitter of the gold dazzles their sight and benumbs the higher sensibilities of the soul, until the milk of human kindness is not left in our breasts.

And yet gold can be used for the salvation of souls. It can be placed on deposit in the bank of heaven by investing it in God's work in the earth. Jesus said, "Make to yourselves friends of the mammon of unrighteousness: that when ye fail they may receive you into everlasting habitations." So money may be our friend or the love of money may be the deadly enemy which sinks our soul into perdition. Which shall it be? The poet has said:

"Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold;
Molten, graven, hammered, and rolled;
Heavy to get and light to hold;
Hoarded, bartered, bought, and sold,
Stolen, borrowed, squandered, doled;
Spurned by the young, hugged by the old
To the very verge of the churchyard mold;
Price of many a crime untold.
Gold! Gold! Gold! Gold!
Good or bad a thousand fold."

Valuable Gifts

The usual season for bestowing gifts among our friends and acquaintances has passed and many no doubt although remembered at that time have been disappointed in the results obtained from these customary tokens of affection and good will. Perhaps the presents received did not suit the circumstances or fancies of the individual, or the gift itself was not satisfactory, and unpleasant memories are cherished concerning them.

All these varied experiences should teach us to carefully consider how real, lasting happiness and pleasure can be obtained and thus be able to choose "that good part that shall not be taken away." "Every good gift and every

perfect gift is from above and cometh down from the Father of lights." Who is acquainted with all our needs and desires, and has already made liberal provisions for all. Notwithstanding our waywardness, "He maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. Matt. 5: 45.

Besides the common every day blessings so freely bestowed, there are *special gifts* offered to the children of men. The Son of God was exalted to be a Prince and a Saviour for to give repentance unto Israel and forgiveness of sins. And we are his witnesses of these things and so is also the *Holy Ghost* whom God hath given to them that obey him." Acts 5: 31, 32. There is a "Balm in Gilead" for every trial, difficulty, or disease liable to afflict the bodies or souls of erring mortals. Our help comes from One who "is able to save unto the uttermost" all who come unto God by him.

In this favoured generation of gospel privileges, information concerning our duty is not so much needed as *strength* to do what we already know is essential to salvation. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me . . . unto the uttermost parts of the earth." John 1: 12. Acts 1: 8. The gift of the Holy Spirit is freely offered to all who will use its holy influence for the benefit of humanity and "this promised blessing claimed by faith brings all other blessings in its train."

"But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12: 7. "By their fruits ye shall know them." Matt. 7: 20. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness temperance." All these valuable gifts our Father is more willing to give us than earthly parents are to give good gifts unto their children. Gal. 5: 22, 23. Luke 11: 13.

Nothing would be more likely to sever the bonds of friendship than to despise and scornfully reject an offered gift. Yet this is just what every one is doing to our best Friend when we refuse to accept the gift of Salvation from sin purchased for us at such infinite cost.

In spite of such base ingratitude, listen to His gracious invitation. "Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God," "and I will receive you and will be a Father unto you and ye shall be My sons and daughters saith the Lord Almighty." Jer. 3: 13; 2 Cor. 6: 17, 18.

Are you in possession of this priceless gift? Delay is dangerous. "My Spirit shall not always strive with man." "Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption," lest He depart never more to return. Every converted, baptized believer in Christ is entitled to this wonderful gift. "Have ye received the Holy Ghost since ye believed?" "What shall we do? Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Gen. 6: 3; Eph. 4: 30; Acts 19: 2; 2: 37, 38.

W. G. KNEELAND.

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THINGS HERE AND THERE

Vesuvius in Bloom

It is strange to read that Vesuvius "is now blooming like a garden, the ashes being made into a very rich fertilizer by the addition of lime or soda." Only a few months ago it was a mountain of death, its inhabitants fleeing from it in terror and its vegetation burned or buried under hot ashes, so that it was a scene of terrible desolation. But now the rains have watered the ashes, and man has fertilized them, and they have become rich soil, and the volcano has become a mountain of life, robed in green and decked with blossoms far up its slope toward its slumbering top. Human life is again taking possession of it, the ruined villages and villas are being rebuilt on "eruption-proof plans," and soon it will be a scene of populous and prosperous activity.

Nature has a strong restorative power; it is saturated with curative virtue. Under its healing touch the volcano's ash-heap and the earthquake's shattered shore are soon covered with verdure and fringed with flowers. It turns a grave into a green mound and everywhere hides death under the forms of life.

All this is nature's parable and prophecy of the healing of sin and death and the dominance of life in the spiritual world. God is full of life, and in him is no death at all. His life pervades our human world, and has the power of curing all the wounds and woes of sin. The Cross has healing virtue for all human guilt. Even a life that has been burned out with sin and is only an ash-heap can yet be made to bloom again. "Earth has no sorrow that Heaven cannot heal." This is the gospel of hope, the great light that shines from the face of God and from the cross of Christ.

—Presbyterian Banner.

The Giant Victorias

The queen of all the water-lily tribe, if not of the whole vegetable world, is the wonderful night-blooming Victoria. Everyone should know its gigantic saucer-shaped leaves. They are often six feet across, perfectly circular in outline, with the margin turned up four to eight inches, at right angles to the water surface. Each leaf is a veritable boat, with capacity to float the weight of a man. The under side of a leaf presents a marvellous network of girder-like veins for the support of the giant structure. A strong plant should have three or four such leaves in perfect condition at one time.

The flower is no less remarkable. It floats on the water, and regularly reaches twelve to eighteen inches in diameter. In appearance it is a huge and very double water-lily. The numerous petals are delicate, almost like chiffon, and spread out widely in every direction. In spite of its size, there is nothing coarse about it. Let us watch one open. About four o'clock in the afternoon, the great brown prickly bud look very forbidding. Soon a most delicious fragrance assails our nostrils; it speaks of apples, peaches, pineapples—what a friend of mine would call a "symphony" of scents. We look and see that the pale petals are showing through four crevices in Victoria's bud. As evening advances the great creamy blossom opens fully, and the odour becomes almost oppressive. Next morning, about nine o'clock, the flower closes. The second evening it opens an hour or two earlier than before. It has lost all of its scent, but has assumed a pink colour. On the second morning it looks half wilted, and during the day it descends slowly into the water. The Victoria blooms almost continuously after it once gets started.

—The Garden Magazine.

Chinese Justice

The words from one of Bret Harte's poems—
"For ways that are dark and for tricks that are vain,

The heathen Chinese is peculiar,"

are not belied by the practices of the Chinese in their home country. An English resident of China vouches for this incident: A Chinese friend of his came to him in great distress, saying, "The *taotai* [governor] demands the eight thousand taels he loaned me. Now, he never loaned me a single cash. I fear I am ruined." The Englishman, meeting him a few weeks later, asked him how he came out with the *taotai*. He replied, "I beat him. I went into court, admitted the debt, and proved that I had paid it."

The uncertainty of justice under such a system, or absence of system of government, led to the establishment by the Catholic Church of a court in each of their principal mission centres in China, to hear and determine all cases where their members or converts are concerned. This of course is an affront to Chinese sovereignty, and the massacre of missionaries in that country has more than once been due to the animosity which such a step and the abuses growing out of it have aroused in the Chinese mind.

It is stated by those familiar with the facts that "the church naturally secures the services of men best versed in Chinese law to manage these cases. As wild ducks will soon learn the line near towns where shooting is prohibited, and seek shelter within these lines, so the natives specially needing immunity from the execution of justice soon drift into these refuges, and conform to the required ceremonies for the needed immunity. Thus this *imperium in imperio* soon becomes a centre of irritation. Officers prevented from punishing criminals come to regard these asylums for criminals as menaces to the good order of the state."

—Sel.

Utilising Monkeys as Servants

In Siam apes are now employed as cashiers. A year or two ago much base coin was circulated by a clique of coiners, and the tradesmen found that it was a very difficult matter to discriminate between good and bad money. One large store kept a pet monkey, and one morning he was seen to take a coin from the cashier's desk and put it between his teeth. After biting it for some moments, he threw it on the floor with a solemn grimace of dissatisfaction. The proprietor of the store then handed the monkey another coin, and after testing it with great deliberation, he laid it on the cashier's desk. Apparently the creature could tell a counterfeit coin from a good one, and in order to ascertain whether other monkeys had the same extraordinary gift, two apes were given the test, with satisfactory results.

From that day the majority of business houses in Siam have kept monkeys as cashiers, and the gifted creatures have developed the faculty of discrimination between good and bad coin so that no human being can compare with them.

—"Search-light."

Spare That Kangaroo

Up the country, a man who was sitting outside his house on the verandah one evening saw a kangaroo lingering about, first drawing near the house and then hopping away, as if in fear and doubt what to do. At last she came up to some pails of water which were standing by, and taking a baby kangaroo from the pouch below her breast in which she carried him, she held him out to the water to drink. While her little one was quenching his thirst, the mother was quivering all over with excitement, for she was only a few feet off from the balcony on which a man, one of her great foes, sat watching her. But she could not think of herself, or even stay to take a drink. When the little one had finished drinking, she put

him back into the pouch and made off at the top of her speed. It is pleasant to know that the man never shot a kangaroo again.

—The Murray Independent.

He's a Brick

This is a common saying among the boys. It originated with the king of Sparta, who was showing an ambassador from Epirus over his capital.

The ambassador was surprised at finding no walls built for the defense of the town.

"Thou canst not have looked carefully," said the king. "Come with me to-morrow and I will show thee the walls of Sparta."

The next day the king showed the visitor his great army in battle array, and said:—

"Here are the walls of Sparta, and every man is a brick."

—Selected.

The Nepenthe

One of the most extraordinary of tropical plants is the nepenthe. The name is from the Greek, meaning removing sorrow. It has been applied to a magic potion, calculated to banish the remembrance of grief and enliven the spirits. The word is now used figuratively to express any remedy which gives rest and consolation to an afflicted mind. The humorist who named the plant mentioned above, "nepenthe," did so because it settles once for all the troubles of any living thing that comes to drink from the pitcher-like structure that is suspended alluringly from each leaf. Having captured the thirsty one, the plant eats it at its leisure.

The innocent-looking fluid with which the pitchers of this plant are filled is not water but a stupefying liquid that numbs the senses of the rat, mouse, or roach that seeks to assuage its thirst. Having stupefied the intruder, the plant prevents its escape by closing the entrance to the pitcher. In the lid of this curious receptacle are two spikes, in appearance like the fangs of a rattlesnake raised to strike. These spikes close with deadly effect on the neck of the rat who has inserted his head in the pitcher. Even if he does not succumb to the effect of the drug he has imbibed, he is unable to withdraw his head from the trap because of the spikes that have penetrated his neck. In time, according to those who are familiar with the habits of this strange plant, the prisoner is drawn into the interior of the pitcher. Juices are employed to dissolve the body, and in time the creature is absorbed, and goes to nourish the plant at whose cup the victim came to drink.

According to the keeper of a certain vivarium, a close study of the habits of this plant shows that it is subject to loss of appetite, just as human beings are. In captivity, so to speak it eats less than report says it is accustomed to in its native habitat. The longer it remains in the artificially heated atmosphere of the vivarium the less it seems to want to eat, although there is no sign that it suffers from this voluntary deprivation. Food that it has captured from the live stock that makes its home in the vivarium remains undigested in the pitchers for a long time. Where once the merest touch would electrify the plant into life and cause it to close its fangs in search of a victim, the uncanny thing now languidly and leisurely responds.—Selected.

King Leopold, it is said, exacts an *annual tax equivalent to two hundred and sixty-seven days' work* of the natives of the Congo region under his supervision, with the penalty of losing hands or feet, or both, if it is not paid. Competent witnesses state that of a population of twenty or thirty million many thousands have been beaten, maimed, or put to death by the cruelty of Belgium's monarch.

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