

THE SURE WORD OF PROPHECY

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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, June, 1907.

No. 6



THE FORBIDDEN BOOK.

"GOD'S HOLY WORD WAS PRIZED WHEN 'T WAS UNSAFE TO READ IT."



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THE BONANZA, SMITH BROTHERS & CO.



# 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, TRINIDAD, W. I., JUNE, 1907.

No. 6



## Prophecy; Its Object and Scope



"We have 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." "For 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."

It is evident from the above quotation that prophecy is one of the most important gifts of God to the human family. In the darkness of human error and superstition, when men are lost in doubt, and despairing of the future, the prophecies of God's Holy book are to be the bright and shining light that shall pierce that darkness and enable them to walk safely in the way to heaven. It is a lamp to our feet till the dawn of the final day.

Nor is it given by men, originated in man, or the invention of human imaginations. It is the outbreathing of God's Holy Spirit, the revelation of Jesus Christ, the manifestation to men of that knowledge which from before the foundation of the world He has possessed of the human family. It is given then as a revelation of the course that would be pursued by the world, that lighting the way, no man need err in following the divine directions which show the way safely past the sin and error of this world, to the eternal city.

### The Object of Prophecy

This is manifest in a general sense from the foregoing and yet that we may grasp more fully the reason for the recording of the prophecies of God's word, we will detail some of the objective points which it is meant to open to our vision.

Prophecy, first of all reveals the course of human history in nations and peoples, in individual lives, in social relationships and always in their relation to the work of God in the earth, the church of God or the individuals who compose that church.

Prophecy is the revelation of the pathway which the church must take in order that it may avoid the pitfalls which Satan has cunningly insinuated into the lives of nations, society, religion

and individuals. Rev. 2; 3; 12; 17-19 etc., etc. It makes evident the hidden rocks and shoals whereon the ship of Christ might be wrecked were it not for the light which shineth in a dark place. 2 Thess. 2; 2 Tim. 4: 1-5; 2 Pet. 3; Rev. 13; 14.

Prophecy gives the individual Christian a knowledge of his or her individual needs, of the deeps wherein they would be overwhelmed by the floods of the enemy were they to err in passing the fords of the river of time. Note the examples we have recorded in the Word in the lives of Abraham, Jacob, Moses, Daniel, David, Ahab, Jehosaphat, Saul and a multitude of others, and everywhere, in every instance, each erring from the prophetic utterance, each doubt of what God said should be, brought disaster with it, (see 1 Kings 22; 1 Sam. 15, etc.) and heeding the instruction, success and victory. So it will be with every individual Christian to-day who heeds the voice of prophecy.

For illustration of God's object, in Daniel two and seven we have given the course of nations and the final outcome—the children or church of God as the possessors of the kingdom. It tells of persecution, of trial, of struggle against the children of God both from within and without the fold, down even to the end of time; but it tells too of the overcomer and the final reward.

Again in Isaiah two we have the illustration of peoples' coming up and talking of beating swords into plowshares and spears into pruninghooks, while the true conditions at that same time are related by prophecy in Joel three. From the reasonings of many peoples, God saves the christian from their false sense of security, by prophecy.

Thus we might quote of prophecy concerning nations, concerning individuals, concerning the church, society, etc., etc., for the Lord has left nothing unrevealed, nothing upon which he has not given us light. Amos 3: 7.

God's object in giving prophecy is and always has been to prepare his people for dangers of their day and generation and to aid them in warning others from the wrath to come. It is the open

book to those who are called by His name, a revelation of past, present and future events teaching the way to the better land and lighting the pathway of the Christian as in the days of Israel's deliverance, with a glorious light before them, while Egypt's camp and marching columns lie in darkness. *We have a more sure word of prophecy.* Oh wonderful gift. Study it carefully, it will guide your feet till the day dawn. The darkest hours of the night are upon us. The day star will soon arise and with it the bright eternal day of glory, peace and joy. To this, prophecy reaches forward, toward this, it leads the child of the Eternal One.

### Its Scope

By the scope of prophecy is meant, how much ground does it cover, what is the range of prophetic vision, how much of history does it include? Hence in considering this phase of the subject we must briefly ascertain its beginning and its end, its rear view and its fore view, with its grasp of the intervening years.

(a) Its beginning opens to our visions the past history of the world from its inception, and extending still farther reveals to us many facts with regard to those things which were before the world was. In Revelation 12: 7-9 is recorded the war in heaven and the casting out of Satan and his host; in Isaiah 14: 12-16, we have given the reason for that war and rebellion. In Prov. 8: 22-32 is made known the life of Christ before the world's foundation. And thus we might enumerate from all parts of the prophetic word the records of that time.

Commencing with the world's history, the garden of Eden heard the prophetic words spoken of the coming to earth of the Lamb slain from the foundation of the world." Gen 3: 15. From that time until now no important event in the history of the nations of the world, the church, or the individual has been overlooked in the revelations God has made, for "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." Amos 3: 7. It only remains for us to study the word of prophecy—take heed unto it, to discover the truthfulness of this statement.

(b) It traces every important movement of the present time. There is no great event or happening which in any



way effects the work of God in the earth which is not made manifest by the prophetic word. For instance, war preparation, Joel 3: 9-14; famines, pestilences, earthquakes, Matt. 24: 7; Luke 21: 11; labour troubles and increasing riches, Jas. 5: 1-6; modern criticism and departure from the word, 2 Tim. 4: 1-5; and so we might enumerate to the end of the chapter of current history.

(c) It opens the vista of the future, tells the end of earthly nations and earthly conditions; Dan. 2, 7, and 11; reveals the world's condition at its end, 2 Tim. 3: 1-5; Rev. 16; 6: 15-17; tells of Christ's coming for his people; 1 Thess. 4: 13-18; Matt. 24: 29-31; Luke 21: 25-27; of the years in the heavenly courts, Rev. 20: 4; of the end of sin, Rev. 21: 4-8, 27; and of the earth made new (Rev. 21: 1-8; 22: 1-6; Isa. 65: 17-25) where we shall be with our Lord and go with him wheresoever He goeth.

Thus the scope of prophetic vision covers the events of eternity in the past into the eternity of the future. From the time before the earth was to the time when it shall be replaced by an earth made new and when Jesus Christ shall be the visible ruler of His people.

Dear reader, will you but study it, the prophecies which came of old time are the unveiling of those things which will lead us unto an understanding of God's mysterious dealings with the human family. Mysterious only, however, to those who know not the one who has revealed what is "the exceeding riches of His grace to us." "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Prophecy is revelation. Revelation is the revealing of things which have been hid. The prophecies of the word are therefore the revealing of hidden things and the revealing done by Jesus Christ is for our enlightenment. "Blessed is he that readeth, and they that hear the prophecy of this book; and that keep the words that are written therein, for the time is at hand." Rev. 1: 3.

### Faith not Feeling

"Examine yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they

are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favour upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees, who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love—an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word and forgive you as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labour and are heavy laden, and I will give you

rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrowfully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed.

Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers to-day. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower: they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

MRS. E. G. WHITE.

If you wish your neighbours to see what God is like, let them see what He can make you like. Nothing is so infectious as example.—*Charles Kingsley.*



# The Sure Word of Prophecy

## The Seven-Sealed Book



HE great drama of earth is the book of the Revelation. The stage is this world. The time is earth's week of milleniums. The actors are empires, kingdoms, republics, churches, and earth's millions of men and women. The great Author is God. The Director, the

Central Figure around which all acts and scenes revolve, the Lord Jesus Christ. The denouement, the outcome, is great with grief and glory, with tragedy and triumph.

Often a part of the great oratorio or masterpiece of sacred music, may be sung independently of the whole. Of itself, it is a glorious unit, helping to compose the aggregation of units in the masterpiece. So it is with the great drama of the Revelation. It is composed of several parts, and we present before our readers one of the remarkable divisions of the great drama in this paper.

In the fourth chapter, as men have divided this wonderful book, the prophet is in vision transported to heaven, where from the great centre—the throne of Deity—he looks out upon the earth with its awful tragedies and needs. Next to that throne are the seven lamps of fire, symbolical of the omnipresent Spirit of God. Then the redeemed twenty-four elders, assistant ministers to our great High Priest from the tried of earth. Then the prophet sees countless hosts of angels and men, arranged in the forms of a lion, a calf, a man, a flying eagle. It is worthy of note that these creatures, according to Jewish tradition, were the emblems upon the tribal standards of Judah, Ephraim, Reuben, and Dan. See Num. 2: 3, 10, 18, 25. We also find them represented in combined and perverted forms in the symbolic sculptures of Assyria and Babylon. They represent the host of God connecting earth and heaven; for according to Ezekiel, these symbolic hosts, full of the eyes of the beings which compose them, made by one Mind, are upon the earth, and are lifted from the earth. Eze. 1: 15, 19, 21.

They are God's agencies working out of the world's confusion, the wheels within wheels, the order of God, and the glorious triumph at the end, "to the praise of the glory of His grace." They bring His throne, so to speak, among earth's myriads, and even the wrath of man is made to praise Him.

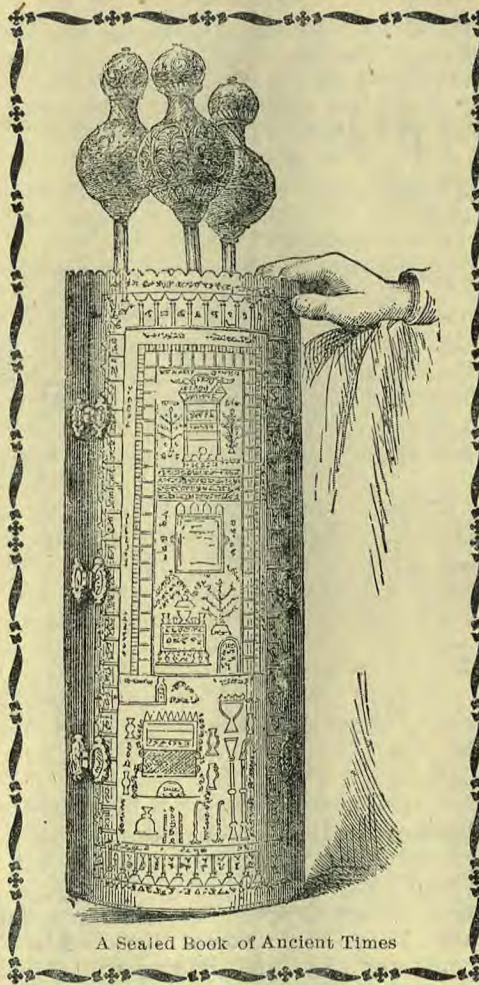
Chapter 5 opens with another scene. In the hand of God lies a book written,

within, but close sealed with seven seals. The importance of the sealed message is indicated by the challenge of the King:

"Who is worthy to open the book and to loose the seals thereof?"

And the prophet tells us that no creature in God's universe was able to open the book or to look thereon.

John "wept much." The fate of a world was in the balance. A word of comfort comes to him, "Weep not." The challenge is accepted. The Lion that is of the tribe of Judah, the Root



A Sealed Book of Ancient Times

of David, hath overcome to open the book and the seven seals thereof."

The prophet hears of a *Lion*; he looks and behold a *Lamb*, standing as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." It is one of the divine paradoxes—lion, lamb, symbols of courage and timidity, of power and helplessness, of war and peace. The Lion of Judah is the Lamb of God. "The weakness of God is stronger than men." The Lamb overcame, prevailed,

conquered by dying, conquered by yielding. He purchased all by giving all. He saved by suffering.

He did it all that He might save men; for "He gave His life a ransom for many;" "He died for our sins;" He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." How the God-breathed testimonies throng in that the Lamb suffered and died to save us. But He overcame, He died, to open that seven-sealed book. That book, then, is God's Gospel of life, the message of our salvation, utterly worthless unless there is in it the sacrifice, the life, the potency, the divine and eternal love of God in Jesus Christ.

Seven is a number denoting completeness. Horn is a symbol of power, eyes, of wisdom. The seven horns are expressive of His completeness of wisdom; the sacrifice unto death, the completeness of love. "For it was the good pleasure of the father that in Him should all fullness dwell;" "for in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 1: 12; 2: 9. What wonder, then, the threefold song which follows the victory of the Lamb.

"Worthy art thou to take the book,  
And to open the seals thereof;  
For thou wast slain, and didst purchase unto  
God with thy blood  
Men of every tribe, and tongue, and people,  
and nation,  
And madst them to be unto our God a king-  
dom and priests,  
And they reign upon the earth."  
"Worthy is the Lamb that hath been slain to  
receive  
The Power, and Riches, and Wisdom, and  
Might, and Honour, and Glory, and  
Blessing."  
"Unto Him that sitteth upon the throne,  
And unto the Lamb,  
Be the Blessing and the Honour, and the Glory,  
and the Dominion forever and ever."

### The Breaking of the Seals

One seal is broken, and one of the four living creatures, cries as with a loud voice of thunder,

"Come"

It is the utter woe and misery and weakness and need of earth voiced by the strong cherubim of the Overcomer. Come to save the lost and dying. May we not also believe that those who compose that living creature are also appealing to the lost of earth to come to the overcoming Lamb. In response to that call goes forth a Rider on a white horse, conquering and to conquer. (Compare with Ps. 45: 2-5.) Christ goes forth in the glory of His Gospel message to conquer hearts; mightily



did it go forth in the Pentecostal days of the early rain. Mighty in God to save has it been in hearts receiving it through earth's sad centuries. More mightily shall it close in these days of the latter rain, in the development of a church fitted for translation.

Three times again are seals broken, and three times from the living creatures there comes forth the "Come!" "Come!" "Come!" God's Messenger in His mighty Gospel message rides still, but men reject the message. He offers peace and plenty and protection and salvation; but the mass reject them all. The world must needs meet the fruit of their own sowing, the results of their choice. And therefore in response to these calls there ride forth messengers on red, black, and pale horses, symbols of war, famine, and death in every form. There is no peace to the wicked, to him who rejects Christ's Gospel. Matt. 10: 34, 35; Isa. 57: 19, 20. The very crops of earth fail when God's people are faithless, till bread is doled out by weight, and black famine rides on, a ruthless conqueror. Eze. 4: 16, 17; 5: 16. And when rebellion is added to rebellion, still other calamities logically follow till sword and famine and evil beasts and pestilence, God's "four sore judgments," because of men's perversions of His law, are ravaging the earth. See Eze. 14: 13-21.

These riders of Revelation 6 ride on to the end. The white horse Rider still sends forth His arrows of truth, destructive to sin, salvation to believing sinners. As the early church departed from God and became connected with the world, there followed in cumulative power, war and famine and evil beast and pestilence. The Dark Ages reaped its fill of all, and especially in the fearful pestilences which destroyed its myriads and wasted cities. Yet men went on wickedly, and the great professed church of that age not only refused to turn to God, but persecuted those who did believe the message of life.

These dire reappings will continue to the end. Men may talk of peace, but prepare for war, till the climax is reached in the great battle of Armageddon. The evil beasts, dangerous animals of every kind, reap their harvests of thousands every year, and if the noxious insects and bacteria are included, bid fair to swell it to millions. With all the increased facilities of transportation and increased knowledge of agriculture, there are millions of lives doomed from famine in both Russia and China to-day. And following these will stalk dire pestilence, nurtured by all the evils to follow.

There are yet three seals to be broken. The first four deal with man's heart, and the influence of his choice upon the earth's surface, down to near the close of the eighteenth century. The events which follow the breaking

of the next two seals look forward to the judgment of God upon men for their crimes against Christ in the person of His saints, and take hold of the very stability of the earth itself. The saints in the grave, though waiting in unconscious silence, are represented as pleading for justice, even as Abel's blood cried to God from the ground. Gen. 4: 10.

At the opening of the sixth seal occurred the great earthquake at Lisbon, Nov. 1, 1755, a truly great earthquake known to affect nearly the whole earth, notwithstanding men had no instrument to record it. On May 19, 1780, came the darkening of the sun and moon; on Nov. 13, 1833, the falling of the stars, or the great meteoric shower of that date. These were all met in the matter and manner described in prophecy.

The next event is the rolling up of the atmospheric heavens as a scroll, the voice of God from heaven saying, "It is done," and the prayer of those who have rejected the unchangeable mercy of God to hide them from "the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who is able to stand?"

This part of this drama is interrupted for a little space to reveal the work which the mighty Rider on the white horse is doing among those who accept His message in the last generation—the sealing of His children preparatory to His coming. Of this sealing work now going on in the world, more hereafter.

When the seventh seal is broken, this wonderful part of the great drama ends. Rev. 8: 1. There is a great silence in heaven. Are there reasons why the songs of praise to God should not continue?—No, but all the angels of God are permitted to escort the mighty, conquering Lamb to earth as He goes for His redeemed ones, conquerors in Him. He "shall come in the glory of His Father with His angels." Matt. 16: 27. He "shall come in His glory and all the angels with Him." Matt. 25: 31. "Not crowned with thorns and gory, but crowned with glory now." The pleading call of earth's woe has been heard, Come, come, come, come; the King has come, the joy and rejoicing of His people forevermore.

M. C. WILCOX.

### The Kingdom Within

We talk, sing, and pray about the kingdom of glory yet to come. But we are in danger of forgetting that the kingdom of heaven, the kingdom of grace, must first be in us, or the coming of the kingdom of glory will be a sad day for us. Our hearts, the citadel, or throne of our bodies, must be cleansed from all sin, washed in the blood of Lamb. When thus cleansed

by the washing of regeneration, they become a miniature representation of the great white throne of God and the Lamb in the kingdom of glory. Our hearts, then, made whiter than snow, become a fit throne for an indwelling Christ. And do we not remember the words of the Lord Jesus, that His Father would come, and He would come, and they would both take up their abode in us? John 14: 23. Do we not often sing:

"Come, my Redeemer, come, and deign to dwell with me;  
Come, and Thy right assume, and bid Thy rivals flee.  
Rule Thou in every thought and purpose of my soul,  
Till all my powers are brought beneath Thy full control.  
Come, my Redeemer, quickly come,  
And make my heart Thy lasting home;  
Wash me in the blood of the Lamb,  
And I shall be whiter than snow."

Is this a true prayer in song? Do we mean it when we sing it? If so, when it becomes true in our experience it will be a happy day for us, for it will be the setting up of the kingdom in us. And it must become true of us here or we shall never enter the kingdom of glory hereafter.

And as we read in the blessed word, how that the river of life flows from beneath the great white throne to water all the kingdom of glory eternally, so the blessed Jesus teaches us that if our hearts become the purified throne of Him and His Father, in us will spring up a well of water unto everlasting life; yea, so abundant will be the flow that Jesus said, "from within him shall flow rivers of living water." John 7: 38. Therefore, if Christ and God dwell in us with all the graces of the Godhead, all our thoughts and purposes of our souls will become channels for the outflowing of a living Gospel of life to all around. The Lord will direct the outflowing to His glory, and it will be unto all people.

Again: it is said of the capital of the kingdom of glory that nothing unholo or unclean can enter it. All evil is forever barred an entrance. So will Christ keep the kingdom of our bodies. All filthiness of flesh and spirit will be put away. No evil thing can find a lodging in the soul-kingdom of Christ, for no sinful motives or evil purposes can abide where Jesus is. All the rivals of Christ reigning within us must depart when He takes the throne of the heart. Ours then will be:

"A heart resigned, submissive, meek,—  
My dear Redeemer's throne,  
Where only Christ is heard to speak.  
Where Jesus reigns alone."

And, further, do we not read that the place of the great white throne in the kingdom of glory had no need of candle or light of the sun or moon to shine in it; "for the glory of God did lighten it, and the Lamb is the light thereof"? Rev. 21: 23; 22: 5. Now I want to ask if it is not true that the same God



and Lamb are the light of these bodily kingdoms. Yea, verily, and truly can all such living and working kingdoms on their pilgrimage here below ever sing:

"There is sunlight on the hilltop,  
There is sunlight on the sea,  
And the golden beams are sleeping  
On the soft and verdant lea.  
But a richer light is filling  
All the chambers of my heart,  
For thou dwellest there, my Saviour,  
And 'tis sunlight where Thou art."

If this that we love to sing so well is true in our experience, then it is true that the kingdom of God is within us, lighted up by a light independent of and superior to, the light of the sun, even the light of God and the Lamb. And this light can not be extinguished by inner prisons at midnight, with feet made fast in stocks.

The reader may trace the likeness further; for there is a semblance in many things. When the kingdom of God is within us, all the faculties of our minds will be His subjects; all the members of our bodies will be members of righteousness and holiness. Righteousness, peace, and joy in the holy Ghost will abide in us. We have crowned Jesus King of grace in our hearts here below, and some day we will crown Him King of Glory above. Christ in me now is my hope of glory.

H. A. ST. JOHN.

### "If We Faint Not"

"He that shall endure unto the end, the same shall be saved." "Let us not be weary in well doing; for in due season we shall reap, if we faint not." Matt. 24: 13; Gal. 6: 9.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

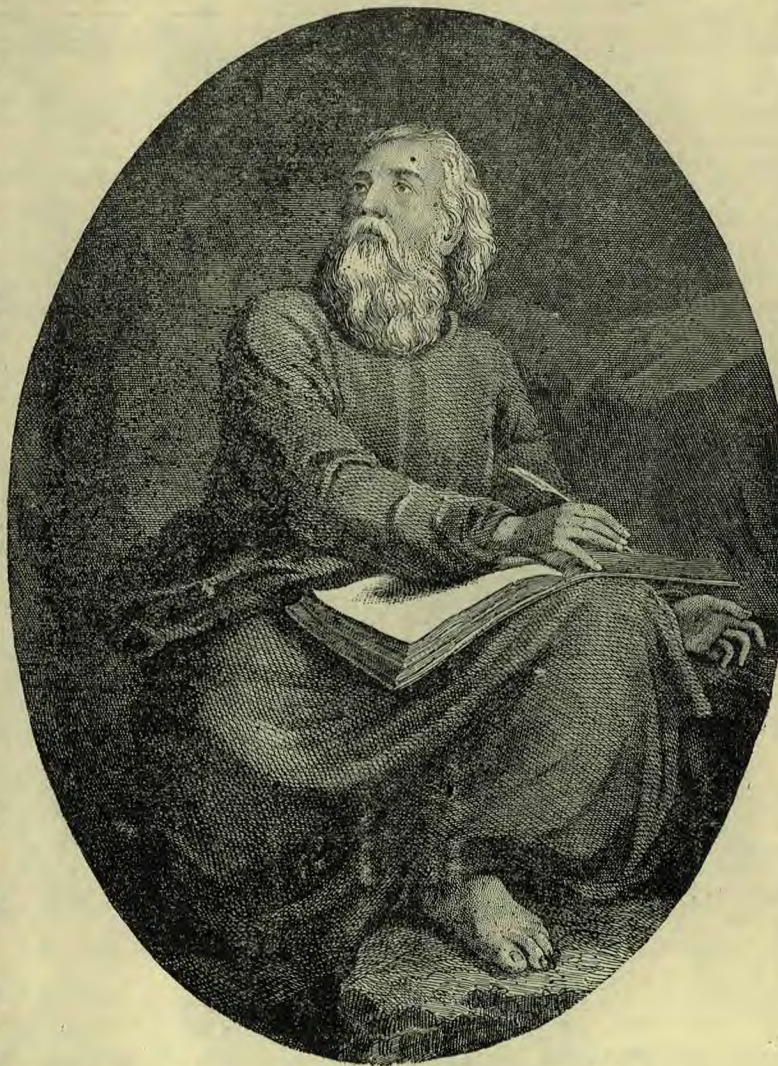
"He that overcometh shall not be hurt of the second death." Rev. 2: 11.

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2: 17.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Rev. 2: 26-28.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. 3: 12.



"John the Revelator on Patmos lonely isle."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. "We shall reap, if we faint not."

ARTHUR L. MANOUS.

The word of God must be the guide of our desires, and the ground of our expectation in prayer.—Matthew Henry.

### The Sabbath and Grace, and The Sabbath and The Resurrection

So many speak of the Sabbath as though one had fallen from grace when he keeps it; but I notice Paul coupled Sabbath keeping with grace. Read it: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them persuaded them to continue in the grace of God. Acts 13: 42-43.

The Sabbath and the resurrection: "And Paul as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ." Acts 17: 2-3.

Not only is the Sabbath connected with grace and the resurrection, but with Jews and Gentiles equally; for the reader will have noticed the Gentiles beseeching not only "that these words might be preached to them," but on "the next Sabbath."

And this record of Paul, the special apostle to the Gentiles was written thirty-eight years after the resurrection. Sunday, Paul nor Barnabas nor those christians did not know you as the Sabbath. You were and are only one and the first of the six working days (Ezek. 46: 1; Luke 24: 1). Men may make a holiday of you but never can make you the holy day; they may make an idle hollow day of you, but never God's

ideal hallowed day;—as brass is not gold whatever men may say, and however they may shine it.

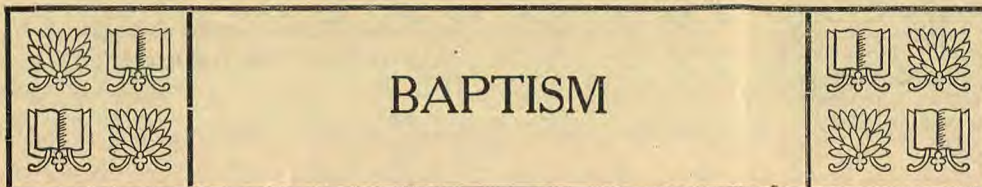
Therefore, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." And Saturday is the seventh day, and therefore the Sabbath day.

PHILLIP GIDDINGS.

"Character is made by many acts; it may be lost by a single one."

"He who works faithfully to-day will be wanted to-morrow."





That baptism is clearly taught in the scriptures, no student of the Bible can question. The divine rite was established by the Lord himself. It is a part of the great Gospel commission which the Saviour gave before He ascended into heaven:—

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.” Matt. xxviii. 19, 20.

And in this same commission He gives the assurance that “he that believeth and is baptized shall be saved.” Mark xvi. 16. Some say, Is baptism a saving ordinance? Well, it certainly is as much so as any other thing the Lord has commanded.

The Saviour, when on earth, was our Example. We are exhorted to walk in His steps (Peter ii. 21; 1 John ii. 6), and we find Him at the beginning of His public ministry, coming to John the Baptist to be baptized, to “fulfil all righteousness.” Matt. iii. 15. On the day of Pentecost, when the Spirit of God wrought in great power among the people, causing them to exclaim, “What shall we do?” Peter said, “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.” Acts ii. 38.

Repentance and faith in our Lord as a Saviour, precede baptism, and only those who are old enough to understandingly repent of their sins, and believe, and have by faith accepted Jesus as their Redeemer, are proper subjects for baptism. Sprinkling and infant baptism are both pagan rites. It is through baptism, and not by observing Sunday, that we commemorate the death, burial, and resurrection of Christ.

“Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Rom. vi. 4, 5.

Much discussion has been engaged in concerning the “mode” of baptism. This is wholly unnecessary. It is scarcely proper to speak of the “mode” of baptism, for baptism is baptism, and there is only one way (Eph. iv. 5), and any so-called “mode” is simply a perversion. The Bible is very plain in reference to the matter, and no technical examination of texts in Greek or Hebrew is necessary to determine which of the so-called “modes” is the proper one.

Smith in his Bible Dictionary truly says, “Baptism properly and literally

means *immersion*.” The Greek word should have been so translated, and Rotherham in his translation of the New Testament has so rendered it throughout. But there is no room even for cavil from the Authorised Version. We are “buried with Him by baptism,” “planted together in the likeness of His death.” These figures indicate unmistakably the “mode.” John the Baptist baptized “in the river” (Mark i. 5), and on a certain occasion “was baptizing in Enon near to Salim, because there was much water there.” John iii. 23. It does not require “much water” either to sprinkle or to pour, but it does to immerse. “And being immersed, Jesus straightway went up from the water; and behold! opened to Him were the heavens, and He saw the Spirit of God descending like a dove and coming upon Him.” Matt. iii. 16, Rotherham’s Translation.

The story is related of a little girl who, wishing to be baptized, was asked by her pastor, who believed in sprinkling, how she wished to be baptized. She replied, “Just like Jesus was.” He turned to some of his assistants and said, “We shall have to take this girl to the river.” How true; for Jesus, when he was baptized in Jordan, “went up straightway out of the water.”

The same truth is stated in the narrative concerning Philip and the eunuch. When Philip joined himself to the chariot, he found the eunuch reading the fifty-third chapter of Isaiah. Philip “began at the same scripture, and preached unto him Jesus.” As they were riding along, the eunuch said, “See, here is water; what doth hinder me to be baptized?” In preaching Christ, Philip had preached baptism, and the Spirit of God convicted the eunuch of his duty to obey in this holy ordinance. “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” Acts viii. 35-37. “And he ordered the chariot to stand still, and they went down both into the water, both Philip and the chamberlain, and he immersed him.” Verse 38, Rotherham’s Translation. As soon as he fully believed, he was baptized. So was also the Philippian jailer. When he saw the prison doors open, but all the prisoners safe, he exclaimed, “Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same

hour of the night, and washed their stripes; and was baptized, he and all his, straightway.” Acts xvi. 30-33. He was not baptized in the house as those who argue in favour of sprinkling declare for they came into the house after the baptism. Verse 34.

The believer is married to Christ (Rom. vii. 4), and baptism is the ceremony which unites him to his Lord, and places him in the royal family. We are baptized “into the name [or family of the Father and of the Son and of the Holy Ghost.” Matt. xxviii. 19, R. V. In the marriage relation the prospective bridegroom selects from another family a lady of another name; she consents to give up her own family and name, and they are married, and the bride becomes a member of another family, and takes the name of the bridegroom. When the ceremony is pronounced which legally makes them one, her name is changed, and she is a member of a new family. So with us. We are all members of another family, children of wrath, aliens. But by faith we become children of God and united to Christ. He adopts us into His family, on condition of our obedience, and death to every known sin. Baptism is the outward symbol of this inward work, by which we say to all the world that from henceforth we are members of the family of God. What a high and exalted privilege! Children of the royal family indeed! And having become members of this royal household, how circumspectly we should walk, lest we through sin bring reproach and disgrace upon the family. How necessary it is that we become indeed *dead* to sin before we are *buried* in the sacred rite of baptism. “For as many of you as have been baptized into Christ have put on Christ.” Gal. iii. 27. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Col. iii. 1.

G. B. THOMPSON.

### Responsibility Limited

The man sitting beside the stove in the little telegraph office dropped his newspaper as the person who had just handed in a message departed. “That’s one of them places up Northwest, isn’t it?” he asked. When the operator had assented, he continued: “Well according to the papers, they’ve been havin’ a terrible snowstorm up there lately—roads all blocked and everything. More than likely the message will never reach the man its intended for after you’ve sent it.” The operator looked up impatiently. “I’m not running both ends of the line,” he said. “I’m responsible for only this one. Probably there’s some one at the other end who understands his business without my trying to carry his worries for him.” How many of our worries come from our try-



ing to take care of "both ends of the line"—our own and God's." We are here simply to do our duty and leave the results with Him.—*Forward.*

### The Two Phases

Faith and works are two essential elements in the Christian religion. A theoretical belief in any truth without the Spirit of God in the heart, would leave the soul as barren as the hills of Gilboa. To expect to be saved at the second advent of our Lord in the clouds of heaven, without a heart-experience in the warmth and tenderness of the love of Christ, is only to prepare for a terrible disappointment. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

It is evident, also, that men may possess works, so that they may even give their goods to feed the poor, and their bodies to be burned, and yet lack that vitalising element which causes the life to exhale the sweet fragrance of the spirit of the divine Redeemer.

The charge which infidels make against the Christian religion is that it is too narrow, too much shut up to one's self. If we were to judge of it wholly by many of the professed followers of Christ, this charge would be too fully sustained. The fault, however, is not in the religion, but with its professed friends. Was Christ narrow or exclusive when He left the ninety and nine unfallen worlds and came to this planet which had severed its connection with the continent of heaven by sin? Were these traits of character manifested in His life of obscurity, and in His suffering and death on the cross, by which He was to lift up the fallen race? Instead of honour, in this life He received shame and reproach, but He did not fail or become discouraged. With His expiring breath He breathed a prayer for His bitterest foes: "Father, forgive them, for they know not what they do." Not a murmur escaped His lips. A pure, unselfish life, and an ignominious death on the cross, were His; and for whom was all this?—A world lost in sin and iniquity. The influence of His life, death, and teachings, was to be felt throughout the world in bringing many sons unto glory, He being the captain of their salvation, made perfect through suffering.

The life of the Christian, in his every-day work, will present two phases. First, he will exemplify in retirement, where there is no eye to behold, no ear to hear, the principles which actuated the divine Master. Integrity and uprightness will keep him, for the fear of God is before him. Faithfulness will

mark his course under all circumstances. Second, his life will be devoted to blessing others. Like Philip, who sought Nathanael to tell him that they had "found Him, of whom Moses in the law, and the prophets, did write," the true follower of Christ will seek in some way to enlighten those around him.

The love of Christ can no more be confined to the interests of those that possess it than can the sun refuse to shine upon the evil. That person who is not constrained from the love of Christ to labour for the salvation of others, has a spurious religion, and the men and women who accept such a religion are deceived. With those who are truly converted to God, the important question will be, "How can I best let my light shine? And it will be the study of their lives, "How can I so relate myself to the work of God that the

### He Knows

I can not always trace the onward course  
My boat must take;  
But looking backward, I behold afar  
Its shining wake,  
Illumined with God's life of love; and so  
I onward go  
In perfect trust that He who holds the  
helm  
The course must know.

I can not always see the plan on which  
He builds my life;  
For oft the sound of hammers, blow on  
blow,  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details in His good plan  
My life agrees.

I can not always know and understand  
The Master's rule;  
I cannot always do the tasks He gives  
In life's hard school;  
But I am learning by His help to solve  
Them one by one;  
And when I cannot understand, to say,  
"Thy will be done."  
—*Gertrude B. Curtis.*

cause of Christ will be advanced by my connection with it?" With a longing desire for usefulness in God's service, much careful thought, and a burdened soul for others, they will form acquaintances with the hope of bringing the truth before minds. This is the true missionary spirit; and could this matter be looked upon in its true light, the amount accomplished in the missionary work would be increased twenty-fold.

We are living in the most important age since the fall of man. Moral worth is being weighed in the balances of God's sanctuary, and our motives and acts tested by the principles underlying the love of Christ,—principles which led our adorable Redeemer to shed His precious blood for the sins of a lost world. Shall we lessen our efforts in the missionary work during the coming year, and thus cease to cultivate this

spirit? or shall we go a little farther, do a little more than in any previous year? The experience of the past should encourage us to adopt the sentiment of the hymn,—

"Awake, my soul, stretch every nerve,  
And press with vigor on,  
A heavenly race demands thy zeal,  
And an immortal crown."

S. N. HASKELL.

### No Compromise in Truth

Compromises are the order of the day. They are manifest in business. They are manifest in politics. Sad to say, they are manifest in religion, and that is where principle and conscience are at stake.

Yet there never can come a time in the experience of Christians, Christian associations or corporations, when they can afford to compromise for one moment an iota of truth or justice or honour for aught the world can bestow or that seemingly is to be gained by the compromise. We are not to do evil that good may come.

There are methods of work, there are ways of propagating the Gospel, when compromises may be made between men of decidedly different opinions, without affecting honour, truth, or justice, even the selfish dignity is humbled. Here the Christian should be willing to compromise. If his brother must have a crutch to walk with, let him go a little slower. But when the honour, the integrity, the purity, or the principles of God or His cause are at stake, never. Compromise in the one case is disloyalty to God; in the other, it is "submitting one to another in the fear of God."—*Signs of the Times.*

### The Preciousness of the Gospel

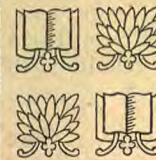
O, the preciousness there is in the Gospel of Jesus Christ! Not in its mere contemplation is the preciousness, not in mere assent to its glorious doctrine and blessed facts; for we may famish while gazing upon the most nourishing food, we may drown while looking upon the lifeboat launched to save us. The value of the lifeboat to us is in its use; the blessing of the food comes through eating and assimilation, and so the preciousness of the Gospel comes through partaking of the grace of the Gospel. It comes by believing Christ, submitting to Christ, doing as Christ commands, walking where we can not see, trusting where we can not trace. It is the completeness of submission which brings the fulness of joy. "O, taste and see that the Lord is good; blessed is the man that trusteth in Him!"—*Signs of the Times*

"Many of our sorrows would die if we ceased watering them."





## OUR YOUNG FOLK



### Things Worth While

He built a house; time laid it in the dust.  
 He wrote a book; its title now forgot.  
 He ruled a city, but his name is not  
 On any tablet graven, or where rust  
 Can gather from disuse, or marble bust.  
 He took a child from out a wretched cot  
 Who on the state dishonour might have  
 brought,  
 And reared him to the Christian hope and  
 trust.  
 The boy, to manhood grown, became a  
 light  
 To many souls, preached for human need  
 The wondrous love of the Omnipotent.  
 The work has multiplied like stars at night  
 When darkness deepens. Every noble  
 deed  
 Lasts longer than a granite monument.  
 —Sarah K. Bolton.

### What Jeanette Missed

"No, I did not take Jeanette with me when I went to England last summer," said Jeanette's aunt, Miss Graham, talking to a friend.

"Such was my intention until after her visit to me in Washington during the winter. I found her one of those unpleasant persons who think it looks countrified to show surprise or pleasure at new things. When I took her to the Corcoran art gallery she merely said that the collection was finer in the Metropolitan museum. The Library of Congress had too much gilt in the mural decorations and the Capitol was not so imposing in its appearance as it ought to be, according to her ideas.

"At the churches the music was not so fine as that she had heard in a small inland city church near her village home, which some minister who has traveled much said was the finest he had ever listened to, either in Europe or America. She thought Washington so different from New York. It certainly is, but there is no comparison between the two cities, as I tried to point out to her one day.

"In addition to her disparaging criticism, I was obliged to listen to her gossip of the small village where she lived until I was tired and bored. Her family, her friends, her neighbours and herself were assumed to be of as supreme importance to the world at large as they were to Jeanette. She would wait with impatience for me to finish some remark and answer with something quite irrelevant concerning her own affairs. Before she went home I said to her, frankly:

"My child, you are in a fair way to become a very disagreeable woman. Don't you know it is only polite when people take the trouble to show you about a new or strange place, to try

to see only what is attractive? You will not be accused of provincialism for simple appreciativeness. And you should try and interest yourself in general matters when you are with strangers, at least. While, by virtue of our kinship, I am interested in all that concerns you, I grow weary of hearing you harp continually on one string—yourself and your own affairs. You ought to learn to talk about books and current events; to listen more to the conversation of your elders."

"Jeanette cried and went home feeling hurt and resentful, not dreaming what she had missed when I went to England without her. I am sorry for her. If she does not reform she is bound to become a soured, disappointed woman, and that bad habit of criticism and comparison will spoil her enjoyment of any pleasures that come her way. Don't you agree with me?"  
 —S.A. Rice.

### Novel Reading

Some one very well says that "it is nothing to boast of to be up in all the latest novels." Boys and girls should have the courage to be ignorant of nine-tenths of the sensational novels put upon the market to-day. Too much novel-reading for girls is one of the worst dissipations. It impoverishes and enfeebles the mind, and wastes sympathies needed for the real sufferings of the world on that which is imaginary and which never energises. Read biography, girls; read the lives of those who have done something worth remembering, who have had noble ambitions and have translated them into deeds. Read travels, and learn all you can of the varied charm and interest of the world's scenery and peoples. Read a few of the masterpieces of fiction that have lived and will live; read the great poets and memorize some of their finest passages. Don't let it be your chief ambition to enrich your material or mental wardrobe with "silk waists and sweep-skirts." Richer things may be yours for the seeking, things that neither moth nor rust can corrupt, things that neither time nor life's sorrows and vicissitudes can ever steal.

—Sel.

### Painting Her Own Portrait

"If I could be such an old lady as that, so beautiful, serene, sweet and lovable, I should not mind growing old," said a young girl the other day, speak-

ing of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you had better begin making her right now," laughed a keen-witted companion. "She does not strike me as a piece of work that was done in a hurry; it has taken a long time to make her what she is. If you are going to paint that sort of a portrait of yourself to leave to the world, you had better be mixing your colours now."

The merry words were true; and, whether she willed it or not, the girl was already "mixing the colours for her portrait" and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives round her. Many a careless, selfish girl has in her inmost heart no higher ideal than to be "like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it and that a beautiful character comes like silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its colouring now. The woman you wish to be must begin in the girl.—"Forward."

### The Contented Herdboy

In a flowery dell a herdboy kept his sheep, and because his heart was joyous, he sang so loudly that the surrounding hills echoed back his song. One morning, the king, who was out on a hunting expedition, spoke to him, and said: "Why are you so happy, dear little one?"

"Why shall I not be?" he answered; "our king is not richer than I."

"Indeed!" said the king, "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king; the flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand talers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh, "but your greatest treasure is a contented heart; keep it so, and you will always be happy."—*Sabbath-School Gem.*





### Little Children

Thank God for little children,  
Bright flowers by earth's wayside,  
The dancing, joyous life-boats  
Upon life's stormy tide.

I almost think the angels,  
Who tend life's garden fair,  
Drop down the sweet wild blossoms  
That bloom around us here.

It seems a breath of heaven  
Round many a cradle lies,  
And every little baby  
Brings a message from the skies.

Dear mothers, guard these jewels,  
As sacred offerings meet,  
A wealth of household treasures  
To lay at Jesus' feet.

—Francis E. W. Harper.

### A Lost Family Altar



ONE day a gentleman was riding on a Western prairie, and lost his way. Clouds arose in the sky, and not seeing the sun, he quite lost his bearings. Night came on, and as he knew not which way to guide his horse, he let it take its own way. It was a Western horse and was therefore likely to understand prairie life better than its rider, who was not a Western man. By and by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" some one shouted from within.

"A benighted traveler," answered the gentleman. "Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The gentleman was thankful enough to give up his saddle and bridle to the master of the log cabin. He found the family at supper—man, wife, and children, and a place was soon made for the stranger.

Some time in the evening the man asked: "Are you a minister of the gospel, sir?"

"No," answered the gentleman; and seeing the man was disappointed, he asked him why he wished to know.

"Oh sir," answered the man "I hoped a minister had come to help me build a family altar. I had one once, but I lost it coming over the Alleghanies; it was a great loss."

"Perhaps I can help you build one, though I'm not a minister," said the gentleman, who always had one himself;

and after a little more talk the man handed him an old family Bible. He read and they sang a psalm, and all knelt. The gentleman prayed first, then the man prayed, and his wife and children said, "Amen;" for it seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man, when they arose, "there's many an emigrant who loses his family altar before he gets here—and after, too; sir, it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in travelling, some in moving, some in the hurry of harvest, some at stores and shops; it is an unspeakable loss. Abraham never lost his, yet never family travelled farther or moved oftener than his. But wherever he pitched his tent, he set up his family altar, and called upon the Lord, and the Lord blessed him. Children, as well as parents, have an interest in keeping the family altar. Don't let it be lost. If father forgets, let the children gently and respectfully remind him: "Father, we have not yet thanked God for his goodness, or prayed to Him for forgiveness." No father, I am sure, but will thank a child for thus helping in his duties. It is good to sing and praise and pray around the family altar, "Blest be the tie that binds" a family altar! All are nearer to one another for being near to God.

—*Prairie Herald.*

### Little Follies

King Solomon used some very striking language when he made the following assertion: "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour." Eccl. 10: 1.

With little follies, as with flies—it is difficult to keep them from getting into places where they do not belong, and in neither case is the result pleasant. Many a young Christian's influence for good is spoiled by little follies. There is great room for improvement among some older Christians, too.

The Christian is indeed a living epistle, known and read by all men. It follows, then, that we should get rid of all follies, be they little or big; for, if the welfare of others may be injured they are big though they may seem ever so little.

Let us consider a few of the many so-called little things, which are indeed

follies, though they may not always be known by that name.

Jesting and other manner of speech too often heard, are among the little follies. Also, trying to appear wiser, better or wealthier than we really are—any kind of deception is folly. Playing any so-called innocent games that create a desire for gambling, is folly. Using tobacco or anything else that is a source of expense only and not of benefit must be classed with the follies which cause the "ointment to send forth a stinking savour."

S. E. ROTH.

### The Test

"We are all of us very perfect beings," says Mrs. Mulock-Craik, "as long as we are not tired." But the trouble is, not only that we become tired very easily and often, but that we make being tired a valid excuse for being cross, and angry, and blue, and lazy, and so on. The time for our virtues is just this testing time. The girl who is unselfish and gentle even when her head aches with fatigue is the only girl who is really gentle and unselfish at all. The young man who is chivalrous and helpful when he is tired out is the true knight, not a shallow imitation. It is a hard test—but it is a fair one.

### Appreciation Without Imitation

A missionary in China tells, in the "Baptist Magazine," of a convert, who, after having ferried a man across a river one dark night, found some bracelets worth four hundred dollars in his boat. The Christian boatman went with his native preacher to the mandarin to seek for the owner:—

"Well," said the mandarin, "I have never seen nor heard anything like this. Your religion must be a true religion, and your God a living God, thus to influence a poor man to give up wealth for conscience sake." He praised the boatman, who went to his damp, mat hut on the banks of the river with a contented mind. The Christians had a special time of prayer and praise over the matter.

"A few days after, it was found that a wealthy Chinese had been robbed, and the man who crossed the river and dropped the bracelets was the thief. The owner received the bracelets very thankfully, and gave the mandarin twenty-four dollars reward for the finder. The official kept some, and sent the rest by his lieutenant to our convert. The lieutenant kept some, and sent the small remainder by a soldier, who kept the remnant himself, so our poor brother got no reward after all. Yet he did not lose the reward of a clean conscience, a peaceful heart, and the joy of having honoured the Lord."

—*Selected.*





## MISSIONS



### Our Departing Missionaries

The tender light of home behind,  
Dark heathen gloom before,  
The servants of the Lord go forth  
To many a foreign shore;  
But the true light that can not pale  
Streams on them from above,  
A light divine that shall not fail—  
The smile of Him they love.

A wreath of love and prayer behind,  
Far-reaching hope before,  
The servants of the Lord go forth  
To seek a foreign shore;  
And whereso'er their footsteps move,  
That hope makes sweet the air;  
And all the path is paved with love,  
And canopied with prayer.

Christ is the fondly-loved "behind,"  
Christ is the bright "before."  
Oh, blest are they who start with Him  
To seek the foreign shore!  
Christ is their fair, unfading light,  
Christ is their shield and sword,  
Christ is their keeper, day and night,  
And Christ their rich reward.

—Our Young Folks.

### Tocasa

Tocasa lived on an island in the Pacific, nearly on the equator, and on that island he still lives, sixty-five years old, which, for that land, is a great age.

On his island is a mission and a printing-press and a school; and some of the people read and sing and cut their hair and dress somewhat after the manner of civilized men; but Tocasa in his youth resisted all these influences. His savage girdle sufficed for clothing, and the culture of savage life was sufficient for him. Not so, however, the vices of savagery. To these he added such sins as the foreign traders taught, and was wild and reckless and debased.

He slipped away on a whaler some fifty years ago, and took a postgraduate course in sin. For thirty-five years he sailed before the mast. He rounded the Horn again and again, and sailed several times around the Cape of Good Hope. New Bedford and Nantucket became familiar to him, and the dance-halls in the North End of Boston; and he knew the places of evil resort in almost every port on the globe.

One evening two boats got fast to a whale, and one was upset, while the other, drawn by the line attached to the harpoon, was carried far away. Tocasa was in the capsized boat, and when he came up, got hold of the boat, and held on. By a desperate effort and the help of a wave, he righted the boat, and climbing in, bailed it out.

He waited all night. When morning dawned he could not see the ship, and gave himself up for lost. In that almost endless night and that despairing day of hunger and thirst and fearful isola-

tion, he promised God that if he lived he would be better man. A schooner picked him up toward night, but he forgot his vow.

Again he was in peril, and again he vowed, and again he broke the promise, and lived on in his old way of life.

At last, after thirty-five years of absence, he went home. It was a sad day for the island. He enticed the young men into evil; he set at naught the influence of the mission. He was not only a heathen, but a degenerate, too.

On that island were many titled men. And according to the custom of their past, every death in the line of succession brought each man of title nearer the throne. It was a poor little throne; but death had been busy in the years of Tocasa's absence, and on his return few men stood above him. One day Tocasa became king.

In his years before the mast Tocasa had learned to work. He had land that must be tilled, and to keep it in condition for cultivation was no small task; for there are twenty-two feet—not inches—of rain each year, and the wild growth springs up while one watches it.

Tocasa was working with other men, cutting brush with a *machete*. He was left-handed, and cut a deep wound in his right wrist. Blood-poisoning set in, and he came nearer death than ever before. In his pain and fear he sent for the missionary, who washed his swollen wound, and then told him that he probably had not long to live. But the antiseptic dressings arrested the poison, and Tocasa recovered.

For six years now Tocasa has been a member of the little mission church. On service mornings he stands at the church door, inviting young men to come in. He speaks regularly in prayer-meeting, and warns his people against the sins both of savagery and civilization. He is striving to live what is left of life as best he can.

Such is the brief outline, to this date, of the life of Tocasa. Let us hope that when the final date and inevitable end are recorded, which must be before many years, this also may be said: that he who through such experiences came out to the light and truth was faithful to the end.

—Sel.

### What the Postmaster did not Know

Recently the assistant postal officer in the Chinese imperial post office at Hankow was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese

Christians, as foreign officials, tourists, and others who know little about the subject, generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He's no good."

Now the assistant postal officer happened to be not only a Christian, but was also well acquainted with the facts. So he asked the postmaster a question: "What do you think of Mr. Liu, our shroff?"

"He is a good man," said the postmaster, "a very capable man. We could not do without him." (In fact, every cent of the post office money passes through his hands.)

"Well," said the assistant, "he is a Christian."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang in the registry department?"

"Yes."

"He is good. We have just promoted him to entire charge there."

"He is another," said the assistant. "What do you think of Tsang?"

"You mean John Tsang, that big fellow in the registry department?"

"Yes."

"He's a first-rate fellow, very trustworthy."

"He is another Christian. He and Yang are both communicants in the American Church Mission."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well, we have given him entire charge at the Han Yang office," said the postmaster.

"He is another Christian; belongs to the American Episcopal Mission."

"Indeed!" said the postmaster.

"How about Tsen?"

"You mean Tsen Hua-P'u, whom we have just sent to Hunan, to take charge of the new office at Hsiang'an? There is nothing the matter with him."

"Well, he is another communicant in the American Episcopal Mission."

"Oh, keep still!" said the postmaster. "That will do!"

The facts are even better than this incident indicates. Of eight Chinese employes in the Hankow office, four are Christians, and these four are the ones who have steadily earned promotion and now occupy the highest positions—they are the best men in the office. The men chosen from this office to send to responsible positions in other places have all been Christians.



This incident is a fair illustration of the complete ignorance of what missions are doing which characterizes a large proportion of the foreigners who live in China outside of missionary circles. They not only do not know what missions are doing, nor how they do it, but they do not even know the facts about their own employes. Many pride themselves on understanding no Chinese and knowing nothing about the people. It is well to remember this when "people who have lived in China" tell us that missions are doing harm rather than good, and that "there is no such thing as a real Chinese Christian."—*Laurence B. Ridgely.*

## OUR WORK AND WORKERS

Eld. C. D. Ac Moody reports some interesting visits to our churches at Bardizag, Ouajuk and Ada Bazar, Asia Minor. He found the brethren and sisters of good courage and faithfulness.

Three new Sabbath-keepers are reported from Valencia, Spain. The workers there are calling for more helpers and ask the question so oft repeated in these days, "Who will respond?"

Eld. F. G. Laue of East Michigan, U. S. A. we learn from the *Review and Herald*, sailed for Antigua, W. I., May, 4 in company with Eld. L. E. WELLMAN, who with his family are returning to their work in Barbados.

Dr. R. G. Edib and wife sailed from New York late in April to enter upon work in the Orient. Dr. Edib will locate either in Turkey, Egypt or East Africa with the languages of all of which he is conversant.

Dr. D. H. Kress of Australia is taking charge of the new sanitarium at Takoma Park, Washington, D. C., U. S. A. He has for several years been in charge of the Sanitarium at Sidney, N. S. W., Australia doing efficient work.

At the General Council of Chinese workers in Shanghai, China, a request was sent in to the General Conference for ten new families to locate in China at once. We have now entered four provinces. These new recruits would make possible an extending of the work to still other provinces. Let us pray God for the fulfilment of their request.

## The Peace Conference, New York

Perhaps no more noted gathering of men from all nations ever assembled for the same purpose, than recently came together in Carnegie Hall, New York City, U. S. A. for the purpose of discussing the ways and means of promoting the cause of International Peace. Among the noted men who were present from England were Mr. W. T. Stead, Sir Robert Ball, Dr. John Rhys, Sir Edgar Elgar, Lord Cranston; from Europe, Baron d'Estournelles de Constant, Baron Descamps, M. Paul Dumar, Mr. M. Van De Poorten-Schwartz, and Prof. Hugo Munsterburg; from Canada, Earl Grey; the British Ambassador to the United States, Mr. James Bryce and a multitude of other noted men both from America and from abroad.

Men of all nations, all religions, all beliefs were united in the discussions which took place and all were allowed the privilege of advancing their views upon the means of ensuring peaceful solutions of the world's problems.

Mgr. Lavelle, representing Archbishop Farley in behalf of the Roman Catholic Church presented the Roman Catholic view of the situation. Needless to say, their way of looking at the matter is that all should once more, in every case of dispute, refer their differences to the Holy See for final decision. That the Church has always stood for peace and is still the greatest exponent of the arts of peace in the world. (If having her own say in everything and making the world bend to her imperious dictates is *peace* we could agree. But that imperious will has caused some of the most bloody conflicts in human history. If this is Roman Catholic peace we prefer the other kind; but the best, only true and lasting peace is found in Christ Jesus.)

Throughout the Congress the thought could be plainly discerned from the speeches of all but a few that the anticipated peace was yet far distant. It is talked, it is lauded but as was expressed by Prof. Maarten Maartens it is not expected as the result of Peace Conferences, for there is nothing in the world which indicates that there is any inclination on the part of the nations toward disarmament. As he farther justly remarked in his address, "To banish war from the world you must first banish selfishness, greed, revenge, lust of power and dominion. . . . To do that is the work of Christianity along the lines of education, morals and spiritual development of mankind."

Many people may go and say "Peace, Peace." They may talk of beating plowshares into swords and pruning hooks into spears but the word of God tell us that when these things are talked, when men cry peace, then is the very time when war and trouble is imminent. As Emperor Wilhelm recently stated, "I know that a great war is imminent, in which all the great nations of the earth will be participants." Any man who studies his Bible and watches current events in the light of prophecy cannot but be impressed with the truth of Jeremiah's vision as he exclaims, "My anguish, my anguish, I am pained at my very heart. I cannot hold my peace; because thou hast heard, oh my soul the sound of the trumpet, the alarm of war."

At no time in the world's history have there been greater war preparations than are being carried out to-day. Every nation, even to Brazil has let contracts for Dreadnoughts, for numerous monster boats of even greater power, of cruisers, and every war implement and weapon. In the days of such preparation, a cry of Peace, Peace, can but be the result of taxation for war and the signal for a struggle which will change the entire map of the world. In fact, we believe that it will be the final strife before the ushering in of the Prince of Glory to his kingdom and Dominion. God grant his children may be ready in that day.

## March of Events

Archbishop Patrick Flood of this Roman Catholic Diocese died at Port-of-Spain, Trinidad on May 17th. He was buried with much pomp and ceremony at the Cathedral in Marine Square the 18th, beneath the altar of the cathedral.

In Sweden the people pay the doctor by the year according to their ability. Whether he serves them or not the fees are considered his just due. He is supposed to look after the health of the families under his care. He is paid from \$25. to \$125. by some while in other districts his fees amount to but little, a mere pittance. In this latter case the government grants state funds to compensate. It is said Sweden cares better for the health of her people than any other country in the world.

Mr. F. B. Meyer is not favourably impressed with the fruits of the New Theology. He says in the "British Weekly": "I have come across a large number of young men who used to attend my Bible-class years ago at Aldersgate Street. . . . But they have come under the influence of the New Theology. They have put the Bible upon the top shelf as no longer of any service, and now loaf about the streets with cigars in their mouths on Sunday afternoons."—*Present Truth.*

In recent periodicals we are informed that that the Mexican Earthquake though not doing extensive damage to life, was the most severe, and covered the greatest territory of any within the year. Scientists are beginning to doubt their own past conclusions and some go so far as to predict an universal upheaval in the near future. And they are not far from right. The Lord in Revelation 16, says that in that day "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. . . . And every island fled away and the mountains were not found." The scientists are not far from right for the day of the Lord hasteneth greatly.

The system of pauper support in Denmark is unique in its operation. If a man's family is

brought to want by his laziness or drunkenness he is warned to mend his ways. If he fails to do so he gets a term in prison. There he is compelled to work. If he refuses to do the work allotted him or shirks his task he is placed in confinement and allowed no food till he works to earn it. If at the end of an allotted time he has reformed he is allowed out on probation to prove himself. By these means the drunken and the idle are kept to their proper level and the growth of pauperism is very slow as compared to other lands.

It would be a blessing if such methods were introduced in other countries as well.

The Rev. J. H. Harris, who is working hard to bring about some reform in the administration of the Congo State, declares that as a result of the present policy the country has been ruined. He calls for an inquiry which, he believes, would reveal these three facts: "(1) That the chief asset, the confidence of the people in the white race, no longer exists. (2) That in spite of enormous profits made out of the rubber traffic, loans totalling from five to seven millions have been raised upon admittedly fraudulent estimates. (3) That the Congo Free State will, within ten or fifteen years, be hopelessly bankrupt." An admitted authority on African affairs, Sir Harry Johnston, wrote a few weeks ago: "Unless some stop can be put to the misgovernment of the Congo region, I venture to warn those who are interested in African politics that a movement is already begun, and is spreading fast, which will unite the negroes against the white race, a movement which would prematurely stamp out the beginnings of the new civilization we are trying to implant, and against which movement, except so far as the actual coastline is concerned, the resources of men and money which Europe can put into the field will be powerless."

Mr. Harris contends that one grave reason why Mohammedanism is gaining ground so rapidly among the heathen tribes of Africa, while the Gospel is only "marking time," is because the white people and the Gospel they preach are too often associated, in the mind of the native, with oppression and injustice.



THE  
Caribbean Watchman

S. A. WELLMAN - - - - - Editor.

W. G. KNEERLAND - - - - - Asso. Editor.

EDITORIAL CONTRIBUTORS

P. GIDDINGS - - - - - J. A. STRICKLAND.

JUNE 1 1907.

The Way of Life is long and narrow and the lights grow brighter the longer you journey on the road. The way of death is brighter where you start, but it ends in darkness and despair. Which way are you travelling?

"In the midst of life we are in death." How true do these words seem to us in the natural sense as we see funeral train after funeral train take its weary way to the abodes of death. But think you, dear reader, of that saying as applied to spiritual things. Many a man apparently alive and happy, professing to our human view a good profession, is cherishing some little sin in his heart which places him while in the midst of life on the highway to eternal death, for "The wages of sin is death." It is much more dangerous, this last condition, than any mere physical danger. Are you spiritually ready? Or are you, in the midst of life, waiting for eternal death?

We are in receipt of a copy of "The Bible Teacher," a pamphlet of 128 pages, and as its name implies teaching the lessons of the Bible. It covers twenty-six topics and very lucidly presents each subject, quoting the entire text in answer to the questions asked. The Second Coming of Christ, The Sanctuary and its Services, The Sabbath question, and many other interesting and timely topics are considered.

The pamphlet is nicely illustrated and the cover is in two colours. It can be had either from the Watchman Publishing Co., or its numerous agencies, as enumerated on page iii of the cover. The price is very low; it is selling for 18 cts a copy, post-paid.

That the West Indies like many other parts of the world, are in need of police and army surveillance is manifest from the various outbreaks which have followed the withdrawal of His Majesty's troops from the various islands. But the fact is that the West Indies are no worse in this respect than many places among the great nations. The vast majority of the people are law abiding people here as elsewhere although there is a growing number of malcontents fostered perhaps and produced by the conditions under which they live.

But this is so everywhere in these days when the Lord himself declares in the Word, that iniquity shall abound. We are living in a time when the discontent of the masses is growing everywhere. But there is a remedy for it in Christ, and a help in the bearing of the hardships of life by His power. Through James he has said "Be patient, therefore, brethren, unto the coming of the Lord." The "Lo, I am with you always" is the comfort of the man or woman who abides in Him.

A remarkable incident in connection with the fulfillment of Daniel's prophecy in the eleventh chapter where it is stated that "he shall plant his tabernacle between the sea and the glorious holy mountain" is revealed in an incident related by Elder Ac Moody in the *Review* of May 2nd. A company of people

from Transcaucasia, Mohamedans, came recently to Ismidt,—old Nicomedia,—bringing with them all they possessed. When asked if they were going to settle in Ismidt, they replied that they would settle nowhere at present permanently. They stated that they had come to be prepared to go with their leader when he leaves Constantinople to go to Jerusalem. Bro. Ac Moody also states that many Mussulmans believe that the seat of Government will soon be removed to the south country.

Those who believe the Bible are not the only ones looking forward to the change predicted. Nor is the day far distant till the fulfillment of the prophecy will be apparent. And soon to follow will be the prediction, "he shall come to his end and none shall help him." Then the standing up of Michael. Events are hastening to the coming of the King. Dear reader, are you hastening in your preparation to meet these struggles and the Lord when he comes? Get ready, oh, get ready.

There is a little of the simplicity of ancient Christianity in the pomp and ceremony mani-

## July Number

### The Second Coming of Christ

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festated in the churches of the present day. In the days of Christ simplicity, self-denial, love of the brethren, worship of God were the predominating traits. Christ himself set an example of lowly meekness in all he did. His mission in the world was to save sinners. This work was accomplished not by flaunting gay colours and regal pomp, the greatness of this world, before the eyes of the people. He went about quietly doing good. To his disciples the injunction oft repeated was, "Tell no man."

But to-day his followers, at least those who profess to be, who claim to be his true representatives, live in pomp, ride about in state, seek the worship of men, delight to be called reverend, most reverend, right reverend, to receive the plaudits of the crowd, to have their names in the publications of the day as among the great, and at last to be laid in the grave with all the pomp and ceremony that shall accord with their self-seeking lives.

And the tendency of the world is to worship at such shrines, to laud such individuals. The result is that they are domineering, selfish, intolerant of every man and every thought which is not in accord with their own. It ruins them, ruins their worshippers and breeds a contempt in the minds of sensible, thinking men for the religion of Jesus Christ.

But, thank God, this is not true religion, these are not God's shepherds of the sheep. Those who are truly his are still the same as in the days when they went into all the world seeking the lost and straying, their own lives making manifest their devoted self-sacrifice and love of sinners. These are the true Christians of to-day. You need not look for them among the rich and great. You will not find them there. As in bygone days you will find his disciples among the lowly and as then they are learning to be like Him; patient, longsuffering, kind, helpful, in preparation for that day when Jesus shall call home his own.

### How Christ Makes Something of Us

An English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along the gardener with his spade. As he dug round it and lifted it out, the brier said to itself: 'What is he doing that for? Doesn't he know that I am only an old, worthless brier?' But the gardener took it and planted it amid his flowers, while it said: 'What a mistake he has made, planting an old brier like myself among such rose-trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and 'budded' it with a rose. and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours His love upon them, lifts them up out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life.

—*Western Christian Advocate.*

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such-like ordinary things, but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities, but there are great prayers, which, like the old Spanish galleons, cross the main ocean and are longer out of sight, to come home deep laden with a golden freight.

—*C. H. Spurgeon.*

We are just in receipt of the Union Conference Record (Australia) for October 1906 containing a report of the missionary conference held at Cooranbong, N. S. W. in September last year. Full reports of the work in the Australasian field and Oceania are included, and we hope to give our readers the benefit of some of their cheering reports in our future issues. This Special "Record" contains 70 pages and is in itself a manifestation of wonderful growth in connection with this message in those fields.

"We are hearing a great deal to-day about church federation, not only in the United States, but in foreign lands. The latest news of this sort announces a proposed federation of Protestant churches in China. The scheme of federation proposed provides for a council in each province of the empire, to be known as provincial councils; delegates chosen from these assemblies to form four divisional councils; and delegates chosen from the latter to form a national council. It is easy to see that under this federation any Protestant church not included in the union will find increased difficulty in carrying on its work. The federation will be recognized by the Chinese government, and probably anything outside the federation will get neither recognition nor protection."



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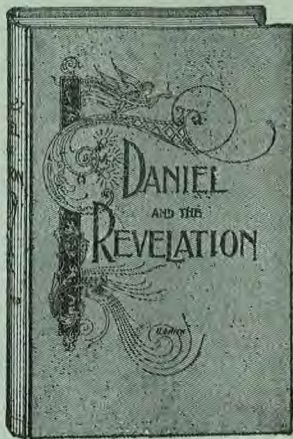
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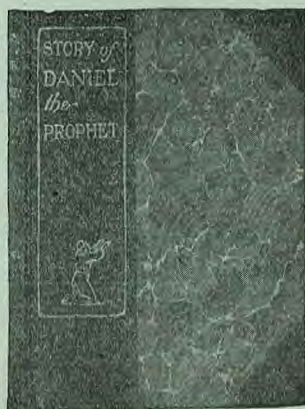
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