

THE  
**CARIBBEAN WATCHMAN**

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

Vol. 5

Port-of-Spain, Trinidad, July, 1907.

No. 7



"Watchman, What of the Night? The Morning Cometh."



# Smith Brothers & Co.,

## THE BONANZA

PORT-OF-SPAIN,

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TRINIDAD.

Gents' PRESIDENT BRACES in Silk and Cotton, from 48 cents up.

### BOOT DEPARTMENT

- Ladies' two-strap glacé kid shoes, low heels, strong, serviceable soles, black ornament—72c a pair
- Ladies' black glacé twin strap soles, high heels, beaded toe tip, light soles—84c a pair
- Ladies' black glacé Trinity strap shoes, plain front, bright steel ornament—84c a pair
- Ladies' black glacé twin bar shoes, leather heels, plain front, bright steel ornament—84c a pair
- Ladies' black glacé 1-bar shoes, high or low heels, jet and beaded ornament—84c a pair
- Ladies' tan glacé twin bar shoes, leather heels, strong soles, bronze ornament—96c a pair
- Ladies' black glacé 1 bar shoes, peaked toe cap, bright steel ornament, special value—1.20 a pair
- Ladies' tan glacé dual bar shoes, leather heels, peaked toe cap, bronze ornament—1.56 a pair
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Cart harness, donkey harness, pony sets—best English manufacture, from 24.00

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One Racing Outfit in wood case—34.00

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Carriage top dressing, monkey brand soap.

### READY-MADE DEPT.

#### Panama Hats, Panama Hats,

Gents' and Ladies' Real Panama Hats from 3.00 to 50.00

Gents' Imitation Panama Hats at 1.20

Gents' Light-as-Air Straw Hts at 60c

Gents' Alpine Hats from 40c up

Gents' White Linen Helmets with green under for only 72c

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Boys' Suits for school and Sunday wear—come to us

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##### LARGE SHIPMENT

Ladies' long cloth chemises, nicely cut and well trimmed with embroidery, 60c each

Ladies' long cloth chemises, trimmed with torchon lace and insertion, 72c each

Ladies' long cloth chemises trimmed Val. lace and insertion, 96c and 1.20 each

Ladies' long cloth chemises trimmed with real thread lace and insertion, 1.40, 1.68, 2.00 3.00 each

Ladies' French linen chemises, embroidered (forget-me-nots) 2.00 each

Ladies' French linen chemises, embroidered (daisies) 2.40 each

Ladies' French linen chemises, embroidered (lover's knots) 2.75 and 3.00

Ladies' fine linen embroidered chemises, trimmed real Val. lace and insertion, 4.00 each

Ladies' long cloth knickerbockers from 30c to

1.80 each, trimmed with embroidery and lace

Ladies' long cloth night dresses, trimmed with torchon lace and embroidery; from 72c to 4.00 each

Ladies' long cloth combinations from 48c to 2.40 each, well cut and trimmed

Ladies' cotton underskirts trimmed torchon insertion, 90c each

Ladies' long cloth underskirts, trimmed with embroidery and insertion, from 1.20 to 3.60 each

Ladies' coloured moirette underskirts in pink, royal blue, Nile, maroon, red, white, cream, rustles like silk, from 96c to 3.00 each

Black sateen underskirts, only 1.50 each

Coloured glacé silk underskirts, all colours, 4.80 and 5.00 each

Coloured stripped moirette underskirts very pretty, 4.00 each, rustles like silk

Ladies' undervests from 15c to 24c each (all colours)

Ladies' ribbed vests, cream, only 36c each

Dr. Jaeger's pure wool vests for ladies, single and double breasted, from 1.40 to 2.40 each

Ladies' fine French flannels, 96c, 1.00, 1.20 each

Ladies' muslin embroidered robes half made up, very chic, 12 only, from 3.60 to 7.00 each

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Ladies' melton capes, embroidered, from 1.80, 2.40, 2.75 each

Large assortment of children's underclothing marked cheap.

### GENTS' DEPARTMENT

**Handkerchiefs**—1in. and 1½ in. white linen size ¾ and ½, from 2.40 a dozen

**Silk Handkerchiefs**—White and coloured, better value can't be had elsewhere from 24c to 84c. each

**Ties**—Knitted ties, different shades, from 24c; Tubular ties, different shades, from 12c to 24c; Handkerchief ties in all shades and prices

**Half Hose**—French fancy lisle and black from 24c; Cotton half hose in black and coloured, from 6c

**Gents' Underwear**—Jaeger and natural wool pants and vests, half and long sleeves, all prices; White, novi, lustre and cream bombax pants and vests, half and long sleeves, all prices; Gauze merino under shirts, half and long sleeves, all prices.

Gents' Belts in Leather, Elastic and Webb—all shapes, from 6c. up.



# 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., JULY, 1907.

No. 7

## HE WILL COME AGAIN

From time immemorial those who have trusted the most high God have been looking for a promised Redeemer. A Saviour who would not only save them from their sins but save them from the result of sin by placing them

of those years in Judea and Samaria and Galilee, our Saviour held before the minds of his eager disciples, the great day when He would come once more into their lives personally. He taught them to look forward by the eye

comfort to his sorrowing disciples when he was about to leave them, and on that day when he ascended, after the trial, crucifixion, burial and resurrection, as the disciples stood sorrowfully gazing after their departing Lord, his angel once again came and comforted them with the assurance, "That this same Jesus shall so come in like manner."

Ever since that time the disciples of Christ have looked for His appearing.



FOR I KNOW THAT MY REDEEMER LIVETH, AND THAT HE SHALL STAND AT THE LATTER DAY UPON EARTH. JOB 19 : 25.

in a new earth, a better land, an heavenly kingdom. And in every century, among almost every people, the eye of faith has looked far forward down the avenue of years and seen the culminating event which would mark that glad day, even the Coming of our Lord Jesus, the friend and Saviour of sinners who would then return as the Lord of Glory for his righteous, overcoming people.

When here on earth, in the ministry

of faith to the time when, crowned the King of Glory, he would come to earth again to receive those who had been faithful unto Him. *"Let not your hearts be troubled, ye believe in God, believe also in me; in my father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you and if I go, I will come again and receive you unto myself, that where I am, there ye may be also."* These are the words of

Ever since that eventful day as His precious promises were read have hopes been kindled anew and hearts comforted by the blessed assurance that some day the Lord Jesus would come again. The blessed hope of the glorious appearing has been ever set before the faithful.

It is only natural that, among those who believe His promises, that hope should grow brighter with each suc-



ceeding generation. That as the faithful should see the fulfillment of the Master's prediction and the evidence that the signs are nearly all in the past, already fulfilled, they should eagerly look forward to the last mile posts upon the journey and because of the coming to pass of the predictions "Lift up *their* heads for *their* redemption draweth nigh."

The glorious hope is soon to be realized. The sin, the sinner, the struggle against powers of darkness is nearly over. Soon Jesus will come. O blessed hope. O glorious consummation. Not long to wait. Soon, ah soon, He who died on Calvary, who ascended into Heaven, who pleads in glory now for His chosen, will come.

Not alone will He descend that vaulted dome. Not as a despised stranger in the manger of Bethlehem. Not now the lowly and derided Nazarene. No, but Jesus, the King of kings, the Lord of lords, the one altogether lovely. Coming in the glory of His Father, and of the angelic hosts for His loved ones. Then His children will exclaim, "Lo this is our God, we have waited for Him and He will save us."

"He that testifieth these things saith, surely I come quickly." And our glad hearts make the response to-day with the prophet of old, "Even so, come, Lord Jesus."



This same Jesus which is taken up into heaven, shall so come in like manner as ye see him go into heaven. Acts 1:11.

"Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you can not meet, a sorrow you can not disclose—turn it into prayer and send it up to God. Disclosures you may not make to man, you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it."

## The Manner of His Coming

From the time that the Saviour placed on record the promise of His coming to earth the second time for the salvation of His people and for the purpose of translating them to the better land when the conflicts of the years were over, the devil has been busy implanting in the minds of men every wind of doctrine to lead them from taking a literal view of the promise. And so successful has he been in the carrying out of his purpose that there are few to-day who really believe in the actual coming of the Lord to the earth for his people. Some believe that he is already here, others that their faith is the coming of the Lord, as Christian Science, others still that Christ comes to man in death, and few believe of the actual return as revealed in the Inspired Word.

Once our Saviour lived here among men. He was as actual in his living substance as are you or I. He went about among the people and we are told of the wonderful things that he did. This all men believe was real, as do they of that final crucifixion and death, and the eventual ascension. These were all real and not the fancy of a disordered brain or the misinterpretation of the Scriptures.

But let us read the word of the angel at the time of the ascension and see what was the word that they gave to the troubled disciples. We read, "Ye men of Galilee, why stand ye gazing up into heaven? **This same Jesus** which is taken up from you into heaven, shall **so come in like manner** as ye have **seen him go into heaven.**" Acts 1:11.

It is this same Jesus. The same one that had walked among them and been their familiar companion. They had seen the Saviour taken away, he was to so come "in like manner." Do you, dear reader, think for one moment that you could have deceived those disciples into thinking that that coming to the earth again was not a literal thing, that he was to come in spirit, at death. We never would read from their pens of the Blessed Hope of the glorious appearing of the Lord and Saviour, Jesus Christ, of the destruction of the ungodly by the brightness of His appearing, if they had believed that there was to be no literal coming. (Titus 2: 13; 2 Thess. 2: 8; Rev. 6: 15-17.)

And that promise is as true to-day as it was back there. Just as literal and just as comforting and as sure of fulfillment as though we ourselves had heard the words spoken by the angels from above. And let us read further. We are told, "Behold he cometh with clouds and **every eye shall see Him.**"

Rev. 1: 7. "Then shall they see the Son of Man coming in a cloud with **power and great Glory.**" Luke 21: 27. Here is another phase of the situation. He will come with clouds and every eye shall see him. Those clouds of heavenly messengers that received Him from their sight when He ascended will again accompany Him on the triumphal return when he will receive and redeem His people. They who received Him from the sight of the apostles of old, will convoy Him in His return to earth. "The Son of Man shall come in the **glory of His Father with His angels.**"

Is there more that we need to add to this to enlighten the mind, to make clear the teaching of the Word? These Scriptures are sufficient to give a clear and forcible idea of what the coming of Christ will be like. Yet we add a few more quotations for the help and comfort of the reader, trusting that they may be the means of directing the soul to Him who will come and will not tarry, and that the language of the heart may be, "Come, Lord Jesus, come quickly."

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the **Lord Himself** shall descend from heaven **with a shout**, with the **voice of the Archangel**, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 15, 16. In Matt. 24: 27 we read, "**For as the lightning cometh out of the East and shineth even unto the West, so also shall the coming of the Son of man be.**"

Surely here there is sufficient to help any man to understand what the Lord means when he speaks of his second appearing. It is to be something literal, tangible, real. We are to see Him, to know Him, and not we only, but every eye. The only question that needs solving in the hearts of men is the question of their readiness to meet Him in that day. Then, with the glory of the Father, Himself and of the attending hosts of heaven, He will come. That all consuming fire will be the light of every heart who is ready and the terror and destruction of the evil doer. All shall see Him but from one little company there will come the glad cry, "Lo this our God, we have waited for Him and He will save us." This word is true and the day hastens. Where will you stand when the King shall come in His beauty?

W. S. AUSTIN.



# THE SECOND COMING OF CHRIST

## WHAT IT MEANS TO THE RIGHTEOUS.



At Christ's first advent He came in the lowliness and weakness of humanity, to suffer and die. When He comes again, He will come in all the transcendent glory of the Godhead, increased by the myriads of angels who reflect and refract and augment that glory. The covering which in mercy has veiled the glory of God and the presence of His angels, so that men might not perish in the insufferable splendour, will be removed, Christ will come as a conqueror, and men shall "see Him as He is."

"There is a King of Glory,  
Ere long on earth to rise,  
Sung in prophetic story,  
Descending from the skies;  
The Babe of Bethlehem, 'tis He;  
It is the Man of Calvary,—  
Not crowned with thorns and gory,  
But crowned with glory now;  
Not crowned with thorns to-day,  
Not mocked and led away,  
But crowned with everlasting glory now."

That coming has been the hope of the church from dying Adam and translated Enoch to John on Patmos and the waiting church who keep the sayings of John. Why should they thus look to that event. Why should it be called "the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ"? Titus 2: 13. Why should Jesus assure them so positively, "I will come again"? John 14: 1-3.

Because at Christ's coming all the hopes of the Christian shall meet their fruition. They are blessed here by the presence and power of His Spirit. The earnest of the future, God's pledge of future inheritance, His sealing of sonship, are ours here. But the pain, the sin, the sorrow, the tribulation, the utter sadness of life, the separation of death, are here also. The better world lies beyond. The "reward" is at the end of earth's probation when the harvest is reaped. For not till then do God's children of all ages, with few exceptions, find the joy of His glorified presence. But then, when Christ comes, the righteous dead will be brought back from the sleep of the grave; the righteous living, who have through grace formed an incorruptible character will receive from the glorified Master an incorruptible, immortal body. And therefore it is written:

"For the Son of Man shall come in the glory of His Father with His angels; and THEN HE SHALL REWARD EVERY MAN according to his works." Matt. 16: 27.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede, go before] them which are asleep. For the LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, with the voice of the archangel, and with the trump of God; and the DEAD IN CHRIST SHALL RISE first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and SO SHALL WE EVER BE WITH THE LORD. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

"For this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP; for the trumpet shall sound, and THE DEAD SHALL BE RAISED INCORRUPTIBLE, and WE [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 50-55.

How clearly do these scriptures tell the story! When the Son of Man comes, the rewards will be given. When the heavens shall be aflame with His glory, and His mighty voice and trumpet shall resound throughout the earth, those who sleep in Him shall arise to immortality, and those who live in Him shall be immediately changed to the same glorious condition, and together they will rise to meet Him in the air, physically triumphant over the power of earth's attraction as they have triumphed over the sins of the world. Then will be seen more of the fullness of the victory of Jesus Christ ringing forth in the triumphant shout, "O death, where is thy sting? O grave, where is thy victory?"

To that glorious event looked the patient Idumean patriarch. His longing that his words of faith might be recorded, God has answered. In his deepest affliction he cried:

"O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my REDEEMER LIVETH, and that HE SHALL STAND AT THE LATTER DAY UPON THE EARTH; and though after my skin, worms destroy this body, YET IN MY FLESH shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another [a stranger]." Job 19: 23-27.

No, not to one child of his will Christ be a "stranger." We may never have seen Him as He walked the earth, healed the sick, unstopped deaf ears,

cleansed the leper, comforted sin-sick souls. But we shall *know Him*. Men have tried to paint Him; and beautiful conceptions have been given. We have as a consequence beautiful Jewish, Italian, German, Dutch, Russian, Flemish, and English faces. Probably not one looks as the Master did, but He was a Saviour to every race and nation. And divine grace will write upon the heart of him who will yield to Christ the Master's image. We may not outline it or limn it upon canvas; but when we see Him, if we are faithful, we shall know Him as our great, infinite best Friend.

With prospective kingdom and God's constant blessing even amid trials, the world brought no satisfaction to David; for only Christ's coming could:

"As for me, I will behold Thy face in righteousness; I shall be satisfied, WHEN I AWAKE, WITH THY LIKENESS." Ps. 17: 15.

Isaiah, the great evangelical prophet, sings of the hope of Israel:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

Paul writes to the children of God:

"For our citizenship is in heaven; whence also we WAIT FOR A SAVIOUR, the Lord Jesus Christ; WHO SHALL FASHION ANEW THE BODY OF OUR HUMILIATION, that it may be conformed to THE BODY OF HIS GLORY, according to the working whereby He is able even to subject all things unto Himself." Phil. 3: 20, 21.

And this is the assuring testimony of the "beloved disciple: "

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but WE KNOW THAT, WHEN HE SHALL APPEAR, we shall be LIKE HIM; for WE SHALL SEE HIM AS HE IS. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3: 2, 3.

That is what Biblical hope in Christ's second coming will do. It will not lead to time setting or fanaticism. It will not lead to worldliness, or dishonesty, or insincerity, or impurity, or sin in any form. It will not make good politicians, but it will make better men and women, better boys and girls, better citizens, better neighbours. It will give calmness and peace amid all earth's trials and turmoils. It is an anchor to the soul both sure and steadfast.

*Abdiel in the Signs of the Times.*

"Dirt, sunshine, and water make a beautiful rose; when this process can be explained, then we can explain how God can take a piece of useless humanity, which is stumbling along, and by and by translate it into the kingdom of God."



# THE SECOND COMING OF CHRIST

WHAT IT MEANS TO THE UNGODLY.



HOSE who do not love Christ do not wish to see Him. This is a fact which every soul would appreciate. The little boy who has disobeyed his father does not care to see his father. The criminal does not care to meet the sheriff.

Adam, after sinning endeavoured to hide from God. So men who are not acquainted with Christ do not care to meet Him in His transcendent glory.

Yet there is no cause on His part why they should feel thus. God loves the sinner, though he hates the sin. He loved the sinner so much that "He gave His only-begotten Son," in order that the sinner might be saved. Listen to what the unchangeable God, who "is no respecter of persons," said to sinners of old:

"Say unto them, As I live, saith the Lord Jehovah, I HAVE NO PLEASURE IN THE DEATH OF THE WICKED; but that the WICKED TURN FROM HIS WAY AND LIVE: turn ye, turn ye from your evil ways: for why will ye die."

Jesus was manifest not only to destroy the devil, but the works of the devil—sin. Heb. 2: 14; 1 John 3: 8. All mankind are sinners; all have come short of His glory. Rom. 3: 23. It is sin and sin alone, which has marred God's image in them; and it is the purpose of Christ's mission to destroy sin in the sinner and to save the sinner.

There is but one alternative to salvation, and that is destruction. Righteousness only is fit to survive forever. "In the way of righteousness is life." Prov. 12: 28. No man possesses that righteousness in himself; therefore, Christ brings it to him in the Gospel—"the power of God unto salvation," because it brings righteousness. Rom. 1: 16, 17. "Sin, when it is fullgrown, bringeth forth death." James 1: 15. "The wages of sin is death." Rom. 6: 23. "The soul that sinneth it shall die." Eze. 18: 4. This is the universal testimony of Scripture and history. Men may teach and imagine and fancy otherwise, but the declaration of God's word stands; the finished fruit of sin is death.

God gives the sinner the choice between life and death—in the choice between God's way and sin's way. If the sinner chooses the way of God, our Lord Jesus Christ, Christ comes into the heart, and dwells there. Gal. 2: 20. Thus the erstwhile sinner comes to know the Master—know Him as a Saviour from sin, a Friend in trouble, a Counselor in difficulty a mighty Helper,

all along the way. Surely he will love Christ's coming; and will say, as the

## The Coming of the Lord

(By the late Uriah Smith.)

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

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

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

Coming, coming, coming! *When?*  
Ah! that question, solemn, thrilling?  
For when He appeareth, then  
All their earthly scenes, fulfilling,  
His sure word shall have an end.  
And, behold, the day is near!  
Signs in heaven and earth portend  
That the Lord will soon appear;  
Angry thrones through wars proclaim it,  
Scoffers, by their scoffing name it.  
And the mute and solemn sky  
Has hung forth its prophecy.  
Coming! While we wait and dally!  
Coming! While we sleep in sin!  
Swift as light o'er hill and valley,  
That great day is coming in!  
Sinner, rouse thee to thy fate.  
Saint, be watchful at thy gate.  
Saviour, make us meet t'appear  
At Thy coming, now so near.

Master appears, "Lo, this is our God; we have waited for Him and He will save us." Isa. 25: 9.

But if we have chosen sin, what hope have we when Christ comes. If we choose Him, we identify ourselves with Him, and become a part of His body, a member of His church. If we choose sin, we become a part of the "body of sin," and must perish with the sin.

His desire is that we shall welcome Him in His truth into our hearts and lives, and let His presence—the glory of His goodness—destroy the sin therein. If we will not let Him destroy sin in us, we identify ourselves with the sin, and when He comes in all His burning glory, all that is of sin shall perish, and we also, by *our own choice*.

And this is what Christ's coming means to the ungodly. Therefore we read in His word:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; WHOSE END IS DESTRUCTION, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18, 19.

"And then shall that Wicked be revealed, whom the Lord SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY with the BRIGHTNESS OF HIS COMING [the forthshining of His Presence]." 2 Thess. 2: 8.

"And these shall go away into EVERLASTING PUNISHMENT; but the righteous into life eternal." Matt. 25: 46.

"And to you who are troubled rest with us, WHEN THE LORD JESUS SHALL BE REVEALED FROM HEAVEN with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; WHO SHALL BE PUNISHED WITH EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe, (because our testimony among you was believed), in that day." 2 Thess. 1: 7-10.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh REAP CORRUPTION; but he that soweth to the Spirit shall of the Spirit reap LIFE EVERLASTING." Gal. 6: 7, 8.

Much more testimony might be given; surely these will suffice to the Bible believer, unsaved sinner, though he be. When Christ comes, He will not come in one way to the wicked and another to the righteous. It will be the same Jesus, with the same merciful, unchangeable character. In His children He will meet His own image morally, and they will be changed from glory to glory. The wicked will then have rejected every overture of mercy, and in his life will be only sin and the love of sin. The same sun that ripens the wheat ripens the tares. The same light which heals the living flesh, sloughs off the dead tissue. The same



glory of Christ which changes the righteousness to immortality brings death to the sin-loving wicked.

Sinner, Jesus died to save you from that sin; died that you might give up the sin, and that He might live in your life; died that you might be victor over sin; died that His coming might be to

you a joy and blessing, infinite and eternal. Receive Him *now*, that He may receive you *then*. "Behold, *now* is the acceptable time; behold, *now* is the day of salvation." "To-day, if ye will hear His voice, harden not your heart."

M. C. WILCOX.

## SIGNS of the TIMES

In reply to the question of the disciples, our Saviour has made known some of the signs which would precede His return to the earth, as promised when He said, "If I go away, I will come again." Jno. 14: 1-3. These signs, as given to those disciples; are recorded in Matt. 24: and Luke 21: and are a record of signs now nearly all fulfilled as will be seen by a consideration of the history of the past.

Christ said of Jerusalem "There shall not be left here one stone upon another that shall not be thrown down." This prophecy was entirely fulfilled in the subsequent years and the Jerusalem of the present day is built upon the ruins of the old.

The Saviour also speaks of the days of Papal domination and persecution as recorded in Daniel 7, and says of it, "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened there shall no flesh be saved; but for the elect's sake those days shall be shortened." The record of that 1260 years of dominion is written in the blood of saints and martyrs and is so prominent in history as to need no more than its mention here. The time extended from 538 A. D. the time of papal dominance to 1798 the date of its deadly wound. Rev. 13.

The Saviour continuing says, as recorded in Matt. 24: 29, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." This event so manifest that none could ever deny its occurrence took place on the day and night following, May 19th, 1780. Of it we read,

It extended throughout all New England, and on the Atlantic Coast, from the South to unknown regions of the North. It brought great alarm and distress to many people, who thought that the day of judgment had come. It also brought "dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle to their stalls."

"Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions; while many others regarded the darkness as not only a token of God's indignation against the vari-

ous iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land unless speedy repentance and reformation took place."—*Great Events of the Greatest Century*, p. 40.

"And the moon shall not give her light."

The first half of the night following this dark day was remarkable for the density of its darkness. Following are quotations with reference to it:—

"At eight in the evening, the darkness was so impenetrably thick as to render traveling positively impracticable; and although the moon rose nearly full about nine o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth."—*Great Events of the Greatest Century*, p. 44.

"A great part of the following night also [May 19, 1780] was singularly dark. The moon, though in the full, gave no light, as in our text."—*Sermon by Rev. Elam Potter, May 28, 1780.*

In the verse same as the preceding are mentioned the falling stars of 1833. The Saviour continues by saying, "And the stars shall fall from heaven."

"This was literally fulfilled in the great meteoric shower which occurred November 13, 1833. This wonderful exhibition of celestial fireworks began between two and four o'clock in the morning, and continued until daylight. It extended over North America, and as far south as Mexico and the island of Jamaica.

The effect produced upon those who witnessed this event is thus described:—

"No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another." For weeks and months it was the great theme of conversation. Nor has the sublime and awful beauty of this wonderful scene been yet forgotten by those who witnessed it. "During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead.

"Meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired under the influence of fear occasioned by so sudden and awful a display."—*Great Events of the Greatest Century*, p. 229.

"In Burnett's "Geography of the Heavens", is found the following description:—

"The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations

were bright, gleaming, and incessant, and they fell thick as the flakes in the early snow of December. To the splendour of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun."

To the student of prophecy there can be no question that this event forms another link in the chain of prophecy already fulfilled. It is another milestone to tell us where we are in the rapidly passing events of this world's history."

Many other signs of His appearing are mentioned in these chapters and more are given by His disciples in their writings to the early church some of which are mentioned briefly in the following paragraphs.

### Wars and Rumours of Wars

"There shall be wars and rumours of wars."

In every part of the globe to-day war



THE FALLING STARS.

preparations are in the ascendency. The words of our Saviour above quoted though having their application through all the past years, have a special application to this last time when war is the business of nations and the whole world is a great arsenal.

Note these quotations showing the condition of the world to-day. General Nelson A. Miles says truly,

"There never was a time in the whole history of the world when so much ingenuity, wealth and skill were employed in the invention and construction of the appliances of war."

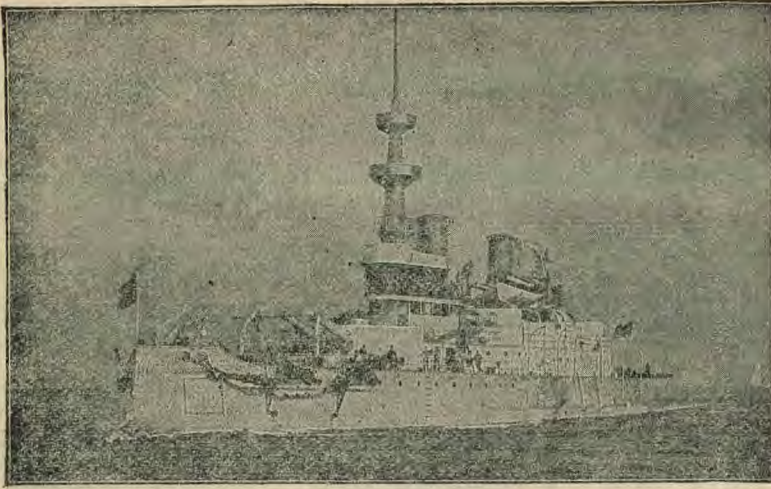
The Marquis of Salisbury said in the course of a speech some years ago.

"The burden has become so serious to many nations that many have thought that the day will come when nations will rather rush into



war and provoke a decision once for all, than to continue to groan under the suffering which modern necessity forces upon them."

"Still more serious is the consideration which recent events have forced upon us that these wars come upon us absolutely unannounced and with terrible rapidity. The war-cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or



two months after the first warning you receive you find you are engaged in or in prospect of a war on which your very existence is staked."

Can one wonder at the exclamation of Jeremiah when he breaks forth, "My bowels, my bowels, I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace because thou hast heard O my soul, the sound of the trumpet, the alarm of war." In the words of another

"He hears the "alarm of war;" The awful weapons that, under the insane fury of demons, have been forged against the day of Armageddon, are doing their terrible work; city after city is demolished under the frightful hammering of shot and shell; ship after ship goes down with dead-strewn decks; regiment after regiment is mowed down by the swift scythe of the wargod; the earth is burdened with its dead; the homes of the people are in desolation; and sorrow is on every hand. It is the sight of these things that stirs every emotion of the prophet's soul.

Joel also describes these days of war preparation, of rumor and of war itself in Joel 3: 9-14. John also tells the awful story in Rev. 11: 18 and Rev. 16: 13, 14. The great day hastens, the day of the Lord's coming and these great war preparations tell their own story of what that day will bring forth.

True there are many who would smooth over the situation, who would cry peace and safety but their words are like the cry of a babe amid the bable of voices; it may be heard but is not heeded. Men are preparing for war, knowing that selfishness will not allow of the cessation of strife: (Read the reports of the recent Peace Conference in New York). Of such the Lord declares, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren are not in darkness, that that day should come upon you as a thief."

You may desire the better things. You may long for peace and security. Every true heart does; but there is only one way to secure them. One way and one only as revealed in Psa. 91. Hidden beneath His wings the storms and strifes of the world will not swerve us from the "paths" that are "Peace."

changing enjoyment of the life of Jehovah among earth's inhabitants. But another seed-sowing followed, which was calculated to destroy the intended prosperity of the creation. Listening to the seductive words of an enemy, man violated the law of his well-being, and fell under the curse of sin, entailing the sad result of death upon his entire posterity. Gen. 2: 17. This conclusion is clearly expressed by the apostle in these words: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5: 12.

Not only was the sentence of death pronounced upon the inheritor of earth and its bounties, but the effect reached even the inheritance itself. Following the first man's wrong-doing, God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3: 17-19.

The prophetic eye saw the earth waxing old, or wearing out, "like a garment." Isa. 51: 6. A garment shows age because it becomes faded and threadbare, and no longer serves its original purpose. As the earth is occupied by sinners, and "filled with violence," it, too, grows seedy and assumes the aspect of a worn-out garment, which is ready to be cast aside.

To be sure, the earth, like its weakened human incumbent, is increasingly able to produce noxious weeds in proportion to its age and attendant infirmities. Not only briars and thorns of the original curse come forth, but every imaginable kind of pestiferous and poisonous plant pushes itself forward to choke out the scant product designed for man's nourishment. It is no uncommon thing now to see in print an

## The Earth Waxed Old

Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end. Ps. 102: 25-27.



VERY seed-sowing meets its legitimate harvest. Because of this fact, the apostle exclaimed for our benefit: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 7. As this is true of man and his work, it follows that the principle by which immutable results obtain from certain beginnings, has been

fixed by the decrees of high Heaven.

When the infinite Creator brought forth the heavens and the earth by the potency of His word, and looked upon the production, He pronounced it "very good," because it was the emanation of His own life. As such, the world was competent to exist indefinitely, and that without the least diminution of its fruitful power. To co-exist with this infinite fertility, man was formed, and was endowed for his post of honour by the "breath of life" from the Almighty. Gen. 2: 7.

The evident design of this perfect handiwork was the unending and un-



BRINGING IN A PLAGUE PATIENT, INDIA.

announcement of some newly discovered pest infecting field or orchard. Forty years ago it was authoritatively stated that the average wheat crop in the Middle West had run down to twelve bushels (a little over seven hundred



pounds) to the acre. We do not think the situation there is now improved. In a very short time, if not already, wheat culture in that region must be largely abandoned as unprofitable. This year a reported green bug has appeared which has done much damage to wheat in the South-west, and brought considerable discouragement to farmers. What will appear next no one is able to tell, but many are predicting sad failure for the years to come.

This is not all, however, for mother earth is of late indulging in some irregular pranks which cause grave apprehension in the strongest minds. Tornados on land, waterspouts at sea, and floods everywhere, are reported almost daily as causing great destruction of life and property. All these are but the fulfilment of the Saviour's words in describing the signs of the ripening harvest of earth, preparatory to the Master's coming to receive his own. Luke 21: 25-27.

In the same discourse the Master said, in answer to the question as to what would be the sign of earth's growing infirmity and of the close of its varying history: "Nation shall rise up against nation, and kingdom against kingdom; and great earthquakes shall be in divers places." Verses 10, 11. It will be noticed that these "great" earthquakes were to occur in conjunction with nations and kingdoms preparing to make war one with another. This last described state was never more fully in process of fulfilment than at the present time. It is therefore singularly significant that with this very generation, "great" earthquakes in different places are in more forceful evidence, because of more frequent occurrence than at any other time of the past.

We are not referring to those many slight, palsied tremors of old earth, which are scarcely noticeable, but of those extended nervous shakes, which suggest that "all the foundations of the earth are out of course" and are giving way to her everlasting destruction. Of such, only about two hundred are recorded to have taken place in the first eighteen hundred years of the Christian era, while, in only three years of a more recent date, fifteen have been noted. The four most serious ones of latest record, San Francisco, Valparaiso, Kingston, and Mexico, have followed each other in quick succession, covering in time but a few months. These were more generally destructive of life and property than most previous ones, except that of Lisbon which occurred in 1755.

But old mother earth is yet to have another spasm more terrible than any which have preceded it. Those already past, are mere shadowy precursors of the one to come. While these created alarm because of the breaking up of some local area, that one will be more general and more disastrous than any

before it. All the cities of the nations will be shaken down by the soon-coming one, while the islands of the sea will leave their places, and the mountains of earth will drop from sight. Rev. 16: 17-21.

In the midst of such a convulsion, only those who have made the Most High their refuge will be sheltered. The Lord then will be the only hope of His people, because every other support will have failed. The foundations of the old and infirm earth will then be broken down (Eze. 30: 4), and she will be shaken "out of her place" (Job 9: 6) for lack of the revivifying power of the life of God to support her. But notwithstanding that, God arises to "shake terribly the earth" (Ias. 2: 19-21), in order that "the wicked might be shaken out of it" (Job 38: 13). He has "provided some better thing" for those who love and obey Him. For these He has laid in Zion a "sure foundation" which never can be moved. With feet planted on that eternal basis, no one need tremble at what is yet to befall the world in its present state, but may look with calm and confident expectation for the presence of God through the impending storm, and eternal deliverance at last from all the results of sin.

J. O. CORLISS.

#### Increase of Crime

Here are two prophecies, among many, of these days of ours:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13.

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." "Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths." "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59: 3, 7, 13-15.

The first prediction, it will be seen by reading the context, comes in close connection with a prophecy of the last days, which is considered in the first article in this paper. The second is composed of brief extracts from Isaiah 59, the whole chapter of which speaks of the crime and wickedness even among those who profess to be the Lord's children, and which will be especially manifest among them when Christ shall "put on the garment of vengeance," when "the Redeemer shall come to Zion," and will execute judgment "according to their deeds." Verses 17, 18, 20.

And we see it all now, even in this country, considered the best on the face of the earth. Untold and unnamed

crimes of thirty years ago are now common. Reported embezzlements in 1906, \$14,739,653, over five millions more than in 1905. Bribery and betrayal of trust are notoriously prevalent even among public officials, and the mass of the people are becoming utterly indifferent. There were 9,350 murders reported by telegraph last year, 138 more than in 1905. Nineteen of these murderers were women. There was a large increase of "hold-up" murders. Murders in 1886 were 1,449. Suicides last year numbered 10,625; in 1899 the number was only 5,340. In England suicides, or self-murder has increased 200 per cent, in fifty years. The increase of the population was fifty per cent, during the same period. Crime is multiform and rampant, and the newspapers are filled with its reports. It is a sign that the last pages of earth's history are being written.—*Signs of the Times, American.*

#### Men's Hearts Failing

Mr. Stead told a large audience in Boston how difficult he found it to get men of national standing to help forward the peace movement. One refused, saying, "No one has any faith any longer in this country, there is no use;" another refused, declaring, "I have not the courage to endure the sneers of the world at such an attempt—it is useless," while a third sadly uttered these words: "There is no use; nothing can be done; it was a great mistake that God made the world—if things keep on, the world will soon be too rotten to be worth damning." And thus men's hearts fail, and well they may, in the foolish attempt to reform and purify the world. That can never be done—God has never asked that it be done—that is not the end which the Lord seeks in this present dispensation. To undertake this is to depart from God's purpose and to secure defeat. This is the day of election—of securing a called-out people—an Ecclesia—and no man or devil can defeat that purpose of God. Ours is to preach the Gospel to all the world, and to every creature in the world, and to illustrate its principles while preaching. God will gather out those who believe and who become joined to the body of Christ by the reception of His life, in the power of the Holy Spirit.—*Watchword and Truth.*

The Bible is the book of all others, to be read in all ages and in all conditions of human life; not to be read once, or twice, or thrice, through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be omitted unless by some overruling necessity.—*J. Quincy Adams.*



## Health and Temperance

### How He Won Out

It was two years ago the 7th of June coming, my little girl Esther's birthday. I was getting ready to go to work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"O," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"O, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little puzzled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath; but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge and blubbered out a sort of prayer, "Lord if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me, and said:

"Papa you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I think there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the

third morning. My old boon friends had given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a \$10 gold piece in the bottom of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did, and then my friend turned to me, and said: "O! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat on the bed and said, "Papa you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?—*The Indianapolis News.*

### Temperance in the Home

"Why don't you drink your wine, Laurie?" said Mrs. Burns, as Laurie pushed his glass away at dinner.

"Tisn't good," said Laurie; "I don't want it."

"Not good?" said Mrs. Burns, "I see nothing the matter with it," as she took up her own glass and put it to her lips. "Do you see anything amiss, papa?"

"Why, no," said Papa Burns. "Why do you not want it, Laurie?"

"'Cause it's bad, papa; it has poison stuff in it, and it hurts you inside," said Laurie.

"Yes, and makes you cross besides," added Mamie.

"Then some men get drunk with it, and the jail man comes and locks them up. No, no! I don't want any," said Laurie, pushing his glass farther away.

"Why, what has got into you children? Who told you such things?" asked Mama Burns.

"Kippy told us," said Mamie and Laurie in the same breath, referring to the little son of a near-by neighbour.

"All right, son, you need not drink it, if you don't want to, nor you either, Mamie; and I will see Mrs. Stone about this later on," said Papa Burns.

When Mrs. Burns took the baby out for its usual afternoon ride, she went directly to Mrs. Stone's house. She was so impressed with Laurie's earnest manner, that she felt she must know for herself if there was any harm in claret, or the pale ale, or mild beer, or even the white wine she served to her children and guests.

There was Kippy, playing in the sand

in front of the house, and she would ask him first.

Question after question brought intelligent replies, and she was almost ready to turn back, convicted and convinced, when a cheery voice from the open window called out, "Come in, Mrs. Burns, and bring the baby. I've not seen her for a long time. The children can play with Kippy."

Mrs. Burns went in, unburdened her heart, and found that the mother of the little temperance missionary had given him the lessons that he had repeated to her children.

How promptly mother-love responded to the cry of "Danger" to her children, and a short consultation between father and mother brought temperance to the home of Mr. and Mrs. Burns.

While temperance papers and temperance lectures are all right in their place, they can never take the place of the line-upon-line, precept-upon-precept instruction of father and mother in the home.

AUGUSTA C. BAINBRIDGE.

### A Costly Drink

Evidence was presented recently, in the probate court of Des Moines, Iowa, of an act which changes the ownership of an estate. A wealthy citizen of Des Moines made a will bequeathing one of his farms, said to be worth about four thousand dollars, and a legacy of twelve thousand dollars in cash, to a citizen of Bethlehem, N. Y., who married a relative of the testator. The one condition attached to the bequest was that the beneficiary should become a sober man, and should continue sober for a specified time. The time was approaching for a settlement of the estate, and the executors were preparing to install the legatee and pay over the legacy, when news reached them that he had indulged in a protracted drunk. An investigation was made, and the news was confirmed. They accordingly laid before the surrogate the evidence of forfeiture, and the bequest was declared canceled. How the man must reproach himself for the weakness and evil propensity which have entailed upon him so heavy a loss in money and property. It ought to prove a lesson to him, and lead him to reform, lest a still more serious calamity befall him, as the apostle warns: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither . . . thieves, nor covetous, nor drunkards . . . shall inherit the kingdom of God." 1 Cor. 6: 9, 10. —*The Christian Herald.*





### What He Gave to the World

Three years ago there died in one of the cities of America a man whose rules of life were so different from those of his neighbours that most of them thought him mad.

He lived in a spacious old house, surrounded by a garden, which he had bought forty years ago. Large blocks of business houses now hemmed it in, and he was offered a price for his lot which would have made him rich. But he would not sell it.

"This is home to my old wife," he said.

"I could not buy for her with the money you offer the comfort and content she has in her home and garden."

"But you can make your sons rich," it was urged.

"I do not want to make them rich," he replied.

His neighbours sold their lots, speculated, amassed large fortunes, pushed their sons into politics, or made them manufacturers or brokers, that they might amass still larger wealth. He made his boys horticulturists like himself.

"It is a business which will give them comfort, but not wealth," he said. "In it they will not be employed by other men nor employ many hands, and so will be outside of any future struggle between capital and labour in this country."

When he had gained a sum large enough to keep his wife from want, if she should survive him, he gave up his vineyard and gardens to his sons, and devoted the rest of his life to charitable work and to the culture of a new grape of a peculiarly fine flavour. When he had succeeded in bringing it to perfection, he gave cuttings from it to all the poor horticulturists that he knew.

"A man," he said, "should try to leave the world richer by something for his having been in it. Some men leave a great picture or a book of noble thoughts to it. I only have a grape to give."

He gave it with all his heart. His neighbours, whose business in life had been to gather great heaps of money, called him eccentric. Judged by all that is noble in life, who was more sane, he or they?—*Youth's Companion*.

"It is easy to sneer at the goodness you can not acquire."

### Behind Time

"Be instant in season"

1. A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station, where two trains usually met. The conductor was late, so late that the period during which the up-train was to wait had nearly elapsed; but he hoped to yet pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been *behind time*.

2. A great battle was going on. Column after column had been precipitated for eight hours on the enemy posted along the ridge of a hill. The summer sun was sinking in the West; reinforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge, or everything would be lost.

A powerful corps had been summoned from across the country, and if it came up in season all would yet be well. The great conqueror, confident of its arrival, formed his reserve into an attacking column and ordered them to charge the enemy. The whole world knows the result. Grouchy failed to appear; the imperial guard was beaten back and Waterloo was lost. Napoleon died a prisoner at St. Helena, because one of his marshals was *behind time*.

3. A leading firm in commercial circles had long struggled against bankruptcy. As it had large sums of money in California, it expected remittances by a certain day, and if they arrived, its credit, its honour, and its future prosperity would be preserved. But week after week elapsed without bringing the gold. At last came the fatal day, on which the firm had bills maturing to large amounts. The steamer was telegraphed at daybreak; but it was found on enquiry that she brought no funds, and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late; they were ruined, because their agent, in remitting, had been *behind time*.

4. A condemned man was led out for execution. He had taken human life, but under circumstances of the greatest provocation; and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve; a favourable answer had been expected the night before, and though

it had not come, even the sheriff felt confident that it would yet arrive. Thus the morning passed without the appearance of the messenger.

The last moment was up. The prisoner took his place, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, galloping down hill, his steed covered with foam. He carried a packet in his right hand, which he waved frantically to the crowd. He was the express rider with the reprieve; but he came too late. A comparatively innocent man had died an ignominious death, because a watch had been five minutes too late, making its bearer arrive *behind time*.

5. It is continually so in life. The best laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honour, happiness, life itself, are daily sacrificed, because somebody is "behind time." There are men who always fail in whatever they undertake, simply because they are "behind time." There are others who put off reformation year after year, till death seizes them, and they perish unrepentant, because forever "*behind time*."

—Selected.

### "Thank You"

Several winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door, she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion.

"No; what?"

"Why, that lady said 'Thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy: "It always pays to be polite, my boy; remember that."

Years passed away; and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, whom she thanked.

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honoured and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks, and bonds.—*The Congregationalist*.



# MISSIONS

## Our Work in China

### A Humble Pioneer

The work of Seventh-day Adventists in China is not insignificant when it is remembered that this body reckons its age by decades, not by centuries, and that already, within the period of an individual life, its lines of missionary activity have been extended in other directions to meet in China, thus encircling the earth.

In 1888 Abram LaRue, a layman, then long past the meridian of life, offered himself for self-supporting work in the islands of the Pacific, and was accepted, being allowed his choice of field among all the islands and archipelagoes of this watery expanse. "I just kept within the bounds of my commission," he used to say, relating the incidents connected with his travel and final settlement in Hong Kong.

"As you go, preach," was the motto of this enthusiastic pioneer; and ere the voyage was over the ship's mate had decided to cast his lot with the lone man. In the home of the two men, LaRue and Olsen, the large room was used for a Gospel-meeting hall and a good stock of religious books and Bibles was attractively displayed. Among the soldiers and sailors and wayfarers the place soon became known as the headquarters for any man who needed a friend. The seed cast into the shifting sand of such a soil took root in some instances, and not a few men returned to their homes in the four quarters of the earth, thanking God for the beacon light set at this strategic point on the great highway of the Far East.

While Mr. LaRue was past the time in life when languages may be acquired, and so was confined in his labours to the English tongue, yet his location in Hong Kong had the effect to draw the beginnings of our work to South China; for when in 1901, my husband offered himself for service in China, he was recommended by the board to proceed to Hong Kong, that this faithful standard bearer might have the companionship and care of those of like faith, in his old age. Feb. 2, 1902, our party of three adults and our four-year-old son landed in Hong Kong where we had long been expected at the little mission on Arsenal Street. In April of the following year, Brother LaRue was laid to rest, past the age of eighty years, but active to the time of his last illness.

### In Canton

Canton, being the provincial capital of the two southern provinces and the metropolis of southern China, appeared to be the most advantageous location

for our work in this section; for, while it is in every respect a typical Chinese city and offers the best opportunities for the acquirement of a pure dialect, it is also in close communication with the outer world and other parts of this empire, being inland about one hundred miles from Hong Kong, with which it is connected by several lines of river steamers. Located in the delta of the west river which with its network of tributaries supplies the principal means of trade and travel, it is in easy communication with the interior districts.

Following the suggestion of Paul's example that the Gospel will naturally diffuse itself along the lines of commercial intercourse, Canton has always, since the days of Robert Morrison, been the centre from which a large missionary influence has been extended to the surrounding provinces.

It was in December, 1902, that E. H. Wilbur and wife, then fresh recruits from the United States, settled in Canton. Circumstances later compelled their return to Hong Kong for a time. From this beginning the station has been strengthened till at the present time the work here is represented by three families and two lady workers sent out by the board.

Impressed with the urgency of the message which impelled them to leave the more agreeable life in the homeland and become the adopted sons of a nation every way contrary to its alien residents, our missionaries have, from the first, sought to press into service their knowledge of the language as fast as acquired. Our ever-gracious God has faithfully acknowledged these efforts and in the space of three and one-half years—since the first permanent residence was made in Canton. There have been in operation for the past two years a girls' school and a boys' school in both English and Chinese, besides the regular chapel work with its Sabbath and week-day services. Attendance at the Sabbath-school and service is not obligatory, but those in charge exert their influence to bring their pupils with them to the sacred service. A church organization has been effected, and a few faithful converts gathered who profess, in heathen China, to keep all the commandments of God, not excepting the fourth, and to look for their Lord from heaven.

In a land where plague and cholera annually reap a large harvest, where quarantine of chicken-pox, small pox, measles, or any other infectious or contagious disease is unknown, where the victim of leprosy may make even the gate of the *yamen* (official residence) or

the stone steps of the temple his nightly resting-place, in the land of no sanitary regulation or precaution, where medical science *as a science* is unknown, where ignorance and poverty combine to shut the sunshine out of, and the germs of disease in, the homes, where the tobacco habit fastens itself upon boys and girls alike in tender, even childish years, and where opium reckons among its devotees the fairest of the people, both men and women, there is a vast opportunity for self-sacrificing missionary work both in its relation to healing and education. It is expected that a modest beginning in this line of work will be added to the list of our missionary activities in the southern provinces and developed as fast as means and labourers permit.

In January, 1903, only about a month later than the location of our first worker in Canton, a communicant of this denomination, Eld. E. Pilquist, resigned his connection with the British and Foreign Bible Society to take up work under the direction of the Seventh-day Adventist Board. During his travels in the Bible work, he had made the acquaintance of a large section of country, and, therefore, decided to remain where he was, in the province of Honan, Central China, and follow up the work there.

MRS. J. N. ANDERSON.

### The Master Calleth

Sister Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words, as if they were a charm: "The Master is come, and calleth for thee." It was as if the sick sufferer faded away, and in the couch she saw the face that was once marred with the world's anguish.

Christ's face across her fancy came,  
And gave the battle to her hands.

—*Word and Way.*

The worship of images among the Roman Catholics is very confusing to the idolaters of pagan lands. They see no difference between their idols and the images before which the Roman Catholics bid them bow down. A missionary in Manila tells of a Chinaman who was heard to say that the only difference he saw between the religion of the Filipinos and that he had been used to at home in China, was that the Chinese gods sat down, and here they stood up.

—*Almanac of Missions.*



### The Fiji's Answer

An English earl who was an infidel, went to visit the Fiji Islands. "You are a great chief, he said to one, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, nor in that story of Jesus Christ; we have all learned better." The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone the heads of our victims were crushed. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now if it had not been for the missionaries and that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel, for without it you would have been killed and roasted in yonder oven, and we would soon be feasting on you."

Of a medical missionary who died recently, after forty-three years of earnest work in India, it is said: "The amount of pain and misery which he relieved by his direct acts and sympathy, and by the men and women he raised up and trained, and by the system of dispensaries he put in operation, is beyond computation. It was such lives as his that led Lord Lawrence, the Indian viceroy, to say, 'Notwithstanding all the English race has done for India, the missionaries have done more than all other agencies put together.'"

### OUR WORK AND WORKERS

We read of a Hindu remarking not long since, "Why don't we see the power now that the early church manifested." Doubtless this Hindu said this to scoff but Christian, ask yourself the question.

At Toco, Trinidad early in June a church of fourteen members was organized. Thirteen of these were baptized at the time. The large majority of the church came out without ministerial labour. There is a strong missionary spirit among them.

From Hayti comes good word of three new believers at Cape Haytian as the result of the labours of Bro. Fawer who recently joined the workers in Hayti, coming from France. At Plaisance fifty miles from Cape Haytian ten new believers are reported direct from Romanism from the best people of the town.

All the workers in India are actively engaged in studying the native tongues. It is hoped to be able to do more thorough work among the various nationalities in the future. Nearly all the leading languages are being attacked by our workers in the localities where spoken, including Bengali, Hindustani, Burmese, and Santhali; other languages will be attempted by new workers expected in the field during the year.

Since the last General Conference nearly one hundred and fifty workers, including their wives, have been sent into mission fields. Missions have been established in Hayti, Cuba, Ecuador, Peru, Korea, Barotseland, Sierre Leone, Uganda, Algeria, Java, the Philippines, province of Hunan, China, India (North Hill Mission) and Kaffir mission (South Africa.)

## MARCH OF EVENTS

The Hague Peace Conference is in session at this writing at The Hague, Holland. This is its second session and thus far but little of actual value has been accomplished. We hope to report more in August.

A rebellion was started in the province of Kwangtung, China last month. It is said to be against the government and that missionaries are not in danger but nevertheless a number have come in from their stations to Swatow.

A mastodon, found in Alaska, entire with exception of a hole eaten in its back by dogs when uncovered, will be among the exhibits of stuffed animals at The Alaska-Pacific Exposition at Seattle, Washington in 1909.

The reports made by Mr. Haldane for the British Government show that in six years from 1898-1903 that country engaged in seventy-three wars, expeditions and reconnoissances, including the South African War.

The epidemic of yellow fever in Trinidad seems to be slow in appearing. Up to the present, five months since the first case, there have been less than 40 cases, over half of whom have recovered. The reported cases of bubonic plague which occurred on June 5th are said to be cases of another disease by many, and no further developments have been seen. Altogether Port-of-Spain is one of the cleanest and best cities of the West Indies, and we believe it stands second to none in its sanitary precautions.

There has been an attempt on the part of the radical element in Japanese politics to stir up trouble with the United States over the San Francisco School Question. But this has been squelched entirely by the calmer minded men in the Japanese government. Japan, like its companions among the great powers, has a jingo party constantly longing for a war with every man who says a cross word to them. These individuals are the most dangerous component parts of a nation to-day, barring perhaps anarchists and revolutionaries, and every nation is burdened with them.

France is in trouble over the labour question again. This time it is in the south of France and started with a strike of the dock labourers etc., spreading out among the wine growers and the entire labour element in the South. In many towns the officials refused to perform their duties and the general government had to take a hand in the transaction of the business. In one barracks for fear of disaffection the troops were removed elsewhere but returned and were compelled by military force to go back where they were sent.

It was feared for some days that the trouble might end in revolt but the excitement is now subsiding and it is expected that a settlement of the difficulties will soon be effected.

A French gardener has discovered that medicine may be administered to trees by injecting it directly into the trunk.

"In the stem of the tree or plant he bores a gimlet hole through the bark, to the layers where the sap-vessels are situated. In this hole he drives a wooden or glass tube to which he fits a rubber tube whose length varies with the desired pressure. The upper end connects with a small reservoir suspended at any convenient height; generally three or four feet is enough. The nutrient liquid is placed in this reservoir and allowed to act at a height sufficient to cause absorption in a few hours.

In a first experiment on an apple tree in a very bad condition, Mr. Simon began with

pure water from a reservoir elevated three feet. The tree absorbed about one and a half pints of liquid in twenty-four hours. On the second day the water was replaced with liquid fertilizer; in twelve days two quarts of this had been absorbed; then the liquid was replaced with dilute fertilizer. In twenty days after operations were begun the tree had absorbed all this. The treatment began early in March, and the spring growth was very vigorous; by September there were numerous twigs, eight to ten inches long."

The same process has been applied to the improvement of certain vegetables—cabbages, cauliflowers, potatoes—and the results have been noteworthy for the size and flavour of the products.

"Just as the Church of Rome pretends to be devoted to peace and liberty, so she pretends to be devoted, above all other religions and denominations, to enlightenment and education. The following, from a résumé of an article in the "Nuestro Tiempo," gives a good idea of the state of education in Spain, where Catholicism reign supreme. We quote from the "Review of Reviews." "The schools of Spain are inadequate and insanitary, the teachers are poorly paid and (so we may infer) not always capable, and about half the people are illiterate. Yet nobody troubles about this deplorable state of things; and an excellent law which was passed half a century ago to enforce a kind of compulsory education is a dead letter.

"Some of the rural schools have had to be closed because the only opening in the building through which the fresh air could come was overlooking a burial ground. Other schools were simply the antechambers of town prisons, through which prisoners were conducted. Others again are separated only by a wall from the hospital. In Malaga, twenty-seven schools have the drains opening in the playground, or court, close to the classroom; of four hundred and twenty-nine schools in other provinces, four hundred are without water; a large number of the schools in Spain are without lavatories, and even that condition is better than that of some where the lack of sanitary arrangements can scarcely be described.

"Some schools in a province mentioned by the writer have no opening but the door, which naturally has to be closed during the prevalence of certain winds, and when it rains. Quite a number of these hovels have no boards on the floor, and the children stand on the bare earth. Add to all this the fact that the little ones are cooped up, in very many instances, in a manner which allows them to have only one-fifth of the cubic space considered necessary in other countries.

"The number of teachers is absurdly inadequate. Spain has rather fewer than 30,000, whereas New York City alone has more than 33,000.

"The result of this lamentable condition of elementary education is that sixty per cent of the people in several provinces are illiterate, while in those provinces which may be termed better educated we find forty per cent of illiterates!

"As for the annual expenditure on education, Spain stands very low. The estimates for the current year show a proposed expenditure of less than 28,000,000 pesetas. If we take the peseta at its full value, 25,000,000 are equal to one million pounds sterling. Spain's expenditure is something like £1,100,000 annually. The figures given for the past few years show that this outlay is practically stationary."

—Present Truth.



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## Caribbean Watchman

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

W. G. KNEELAND - - - - - Asso. Editor.

EDITORIAL CONTRIBUTORS

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

JULY 1 1907.

"Enoch also, the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousand of His Saints." Jude 14.

"And, behold, I come quickly; and my reward is with me to give to every man according as his work shall be." Rev. 22: 12.

"Christ was once offered to bear the sins of many; but unto them that look for him shall he appear a second time without sin unto salvation." Hab. 9: 25.

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm. . . . Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord, for He cometh to judge the earth; with righteousness shall He judge the world, and the people with equity." Ps. 98: 5-9.

Among the books quoted in this issue is "*Heralds of the morning*," published by the Pacific Press Pub. Co., of California, U. S. A. and written by A. Oscar Tait, one of the editors of the *Signs of the Times*, American, the best weekly religious paper, to our mind, published in the U. S. A. *Heralds of the Morning* is a book on the second coming of Christ and is the very best treatise on this subject from a Biblical and historical point of view of which we know.

It is carried in stock at this office and we can supply it while our stock lasts at 1.50 post-paid. The new edition just out will retail at \$2.00 post-paid. Order now as our present supply is very limited.

Among the signs which space would not allow us to place before our readers this month as fully as they should be is the religious world and its condition. Of this phase of the question the apostle in writing to Timothy says, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, etc. lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5.

That this is true of to-day no man could doubt who is conversant with the situation. The noted evangelist Gipsy Smith speaking of these conditions in America says, "church members are moral but not spiritual, refined but not godly, ornamental in the church but not useful. The evangelization of the world is not their business. The atmosphere of the church is educational and high-toned, but not convincing or converting."

He finds also in the churches a "mad craze for pleasure." The theatre, the dance, and the cards have the right of way everywhere, and he declares that "these things are eating the life and soul out of the churches."

"Oh," said one man to another, "that man is a fool. He might be a successful man, doing extremely well in the world but" (and he shrugged his shoulders) "he is so peculiar. He gave up a good position because of his too particular conscience and belief in the Bible." Such is the conversation we listened to not long since, and it set us to thinking. The world as a world don't believe in *too much* conscience. Nor do they want *too much* Bible. Nor do Christians (?) for such these professed to be. Too much or in other words, a particular conscience which requires a strict obedience to God's laws and statutes is the making of a fool out of a man. A belief in the Bible as of unquestionable authority, to be believed, stud-

### "I Shall Be Satisfied"

Far out of sight, while yet the flesh enfolds us,  
Lies that fair country where our hearts abide;  
And of its bliss is naught more wondrous told  
us

Than these few words, "I shall be satisfied."

Satisfied? Satisfied? The spirit's yearning  
For sweet companionship of kindred minds—  
The silent love that here meets no returning,  
The inspiration which no language finds—

Shall they be satisfied? The soul's vague  
longing,

The aching mind which nothing earthly fills?  
O, what desires upon my soul are thronging,  
As I look upward to the heavenly hills!

Thither my weak and weary feet are tending—  
Saviour and Lord, with Thy frail child abide.  
Guide me toward home, where, all my wander-  
ings ending,

I shall see Thee, and shall be satisfied.

—R. A. Rhees.

## For August

We are sure our readers have appreciated this July issue with its numerous illustrations and excellent articles on the Second Coming of Christ. We have tried to make it to the point and an answer to the many inquires on this question which arise in the minds of those who study the present day questions.

For the month of August we are preparing something along the lines of the Sanctuary and its Service. Type and Antitype. The subject matter will contain articles on "The Lamb Slain from the Foundation of the World, The Earthly Sanctuary and Its Service, The Heavenly Sanctuary, its Service and Priesthood. The 2300 Days of Daniel 8: 14; The Judgment Message. Beside this the regular departments, Editorial, Young Folk, Home, Missions, March of Events, and Editorial Notes will be included.

A SPECIAL SERIES OF ARTICLES ON "The State of the Dead" from the pen of Pastor Philip Giddings will be commenced in the August issue. These will contain matter of special interest, set out in a terse, understandable way. You cannot afford to miss this Series.

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ied and obeyed, makes a man peculiar. And both statements are true so far as worldly minded men or worldly minded christians (?) are concerned. But—"The wisdom of this world is foolishness with God," and "the word of the cross is to them that perish foolishness." "The foolishness of God is wiser than men," and "God chose the foolish things of this world to put to shame them that are wise." "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called."

Yes, to the world the man who will follow his Bible is peculiar but, dear reader there is one that judgeth and His judgment is righteous. In His decision though the obedient, conscientious man may be termed a fool below, he may rest assured he will be justified and set among those of whom it is said "The wise shall shine as the stars forever and ever."

In a recent issue of one of our exchanges, the *Australasian Union Conference Record* we notice many good reports of the progress of God's work in that field. It contains field reports from Java, Sumatra, Fiji, the Philippines, Australia, New Zealand, Samoa, the Society groupe and notes from many other places. It also mentions the new buildings which are just dedicated for the Avondale School Pub. house. It is 48 x 80 feet and very neat in appearance. We are glad to see such excellent progress in this far away part of the world.

Dr. John Watson, better known as "Ian Mc Laren" died at Burlington, Iowa, U. S. A. May 6th. Dr. Watson was on a lecture tour in the United States. He was born at Morning Tree, Essex, England and was educated in Scotland and Germany. He was ordained to the ministry at the age of twenty-five and was for many years pastor of Sefton Park Presbyterian Church, Liverpool. Among his deservedly popular books are "Beside the Bonnie Briar Bush," "A Doctor of the old School" etc. all of which breathe forth that deep devotion seen in the country folk of Scotland.

In our columns of last month we mentioned the recent peace conference in New York and the remarks of Mgr. Savelle of the Roman Catholic Church with regard to the attitude of that communion as regards peace in the past. In the course of those remarks he calls Rome "that famous tribunal of peace,—the Holy See of Rome." How utterly at variance with the facts this statement is, those acquainted with the history of the Roman See know only too well. The mind instantly turns to the conflicts of the popes with the German emperors; their organized crusades against the Saracens in an endeavour to obtain possession of the Holy Sepulchre, in the which two million (some say six) christians died, not to mention "infidels;" their intercourse in the political situation in Europe, many times themselves being the cause of bloody conflicts among the nations; their persecutions in the Waldensian valleys and in the French nation not to speak of numerous other conflicts.

The history of the Roman See is one written in the pages of history in a crimson hue. The banner of white has had but little place in her policies unless there was an utter subservience to her commands. Nor has her attitude changed. All that she desires to-day is to put the world in a subservient position where her mandates must control and to this end she poses as an apostle of peace.



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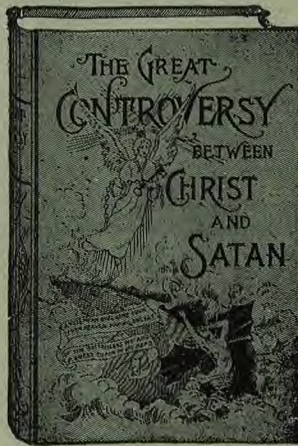
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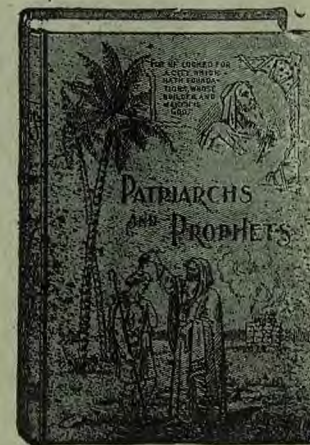
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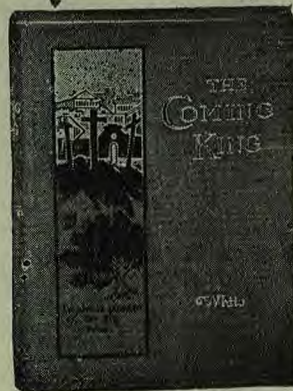
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