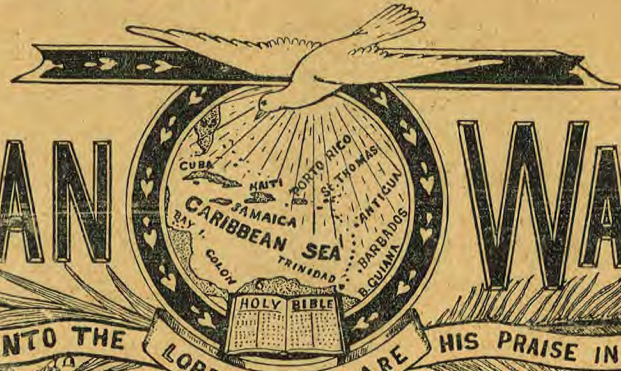


THE  
**CARIBBEAN WATCHMAN**



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

Vol. 5

Port-of Spain, Trinidad, September, 1907

No. 9



Sunset in the Gulf of Paria, Trinidad, West Indies.

"O'er glistening sea the evening sun is streaming,  
The distant hills are with its glory crowned."

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# THE CARIBBEAN WATCHMAN

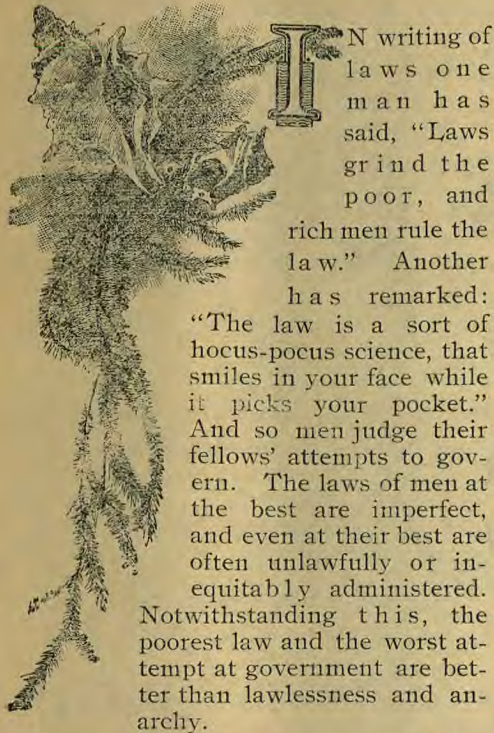
"Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42: 12.

VOL. 5

PORT-OF-SPAIN, TRINIDAD, W. I., SEPTEMBER, 1907.

No. 9

## What is The Law of God?



**I**N writing of laws one man has said, "Laws grind the poor, and rich men rule the law." Another has remarked: "The law is a sort of hocus-pocus science, that smiles in your face while it picks your pocket." And so men judge their fellows' attempts to govern. The laws of men at the best are imperfect, and even at their best are often unlawfully or inequitably administered.

Notwithstanding this, the poorest law and the worst attempt at government are better than lawlessness and anarchy.

All these imperfections cry out for the one God, the one Law; the perfect Ruler, the perfect Law. Such the Bible reveals God and His law to be. Perfect the law of Jehovah must be if He is the true God. We could not conceive of an infinite God having an imperfect law; for that law in the nature of the case must be the reflection of His own mind. Justice demands that He make it plain to those whom He will call to account.

In the beginning that law was planted in the very nature of man. He was given a conscience in accord with that law; and conscience still, perverted as it is, holds in its better mood some standard higher than itself, to which the ever-present Spirit of the living God is calling. By that unwritten law, and the conscience of that law, God will judge the unenlightened heathen. It is not the amount of light which saves men, it is the reception and following of the light with all the heart. A single ray of solar light followed to its source leads to the great central sun. A single truth of God received and followed will lead to all truth. "For the eyes of Jehovah run

to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9. On the other hand one ray of light rejected dooms to destruction the soul which may have been flooded with light. When one turns from the one living truth, he turns from the Author of truth.

### Necessity of a Written Law

As man continued in sin, as sinful generation succeeded sinful generation, it is manifest that conscience would become more and more perverted and stifled by tradition and sinful practices. A standard becomes necessary that men might know sin, and God has given the standard. "The [written] law entered that the offence might abound" (Rom. 5: 20); that sin by the commandment might become exceeding sinful." (Rom. 7: 14).

### Does the Bible Reveal Such a Law?

It does—a law complete and excellent in every part, the admiration and conceded standard of the enlightened good in all ages. That law is as clearly identified as the God who gave it; and as Jehovah is high above all other gods, so is His law infinitely higher than all other laws. And as all the excellence ever attributed to any other god is borrowed from Jehovah, so any excellence there may be in any laws of human devising is borrowed directly or indirectly from the law of God.

In James (2: 8-12) we read of "the Royal Law according to the Scripture." "Royal" means "kingly." The Royal Law of the apostle is therefore the law of the great King. The recognized Scripture when James wrote his epistle was that of the Old Testament.

But the apostle makes it clearer than this. He refers to two precepts of that law as follows: "For He that said, *Do not commit adultery*, said also, *Do not kill*. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." What law contains these two prohibitions as essential parts of its provisions?—Clearly the Decalogue, found in Ex. 20: 1-17, and printed on page two of this paper.

There are other important considerations set forth by the apostle James.

This "Royal Law" is also a "law of liberty," by which men are to be judged; for after the words above quoted, he continues: "So speak ye, and so do, as men that are to be judged by a law of liberty." The law by which men are to be judged is the law of conduct, the standard of life, and must embrace the whole duty of man. And this also is expressly declared in the scripture to which James referred: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. And thus it is again manifest that the "Royal Law" of the New Testament is God's commandments of the Old, the supreme rule of conduct, as it is the standard by which God shall judge all.

James' law of liberty is also the law of the Old Testament; for so reads the scripture: "I will walk at liberty; for I seek Thy precepts." Ps. 119: 45. "Great peace have they which love Thy law; and they shall have no stumbling-block." Ps. 119: 165.

### The Universality of the Law

The universality of this "Royal Law" is indicated in the fact that its transgression is sin. Those who disobey its precepts commit sin, and are convicted of the law as transgressors. Another apostle bears similar testimony: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. That is God's definition of sin, brief, yet all-comprehensive. To show that the law condemns all sin, we read in the same epistle (5: 17): "All unrighteousness is sin;" all unrighteousness, all wrong-doing, is, therefore, the transgression of the Royal Law of God, the Ten commandments.

These facts are still further confirmed by the great apostle to the Gentiles, in an epistle addressed to a Gentile or mixed church: "Where no law is, there is no transgression;" "by the law is the knowledge of sin." "For all have sinned, and come short of the glory of God." Rom. 4: 15; 3: 20, 23. But by what law is the knowledge of sin revealed?—"Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7. How clearly these passages show the univer-

sality, the depth, the comprehensiveness, of the Decalogue, the law which defines sin, which condemns all sin, which therefore witnesses to all righteousness, and which will condemn or acquit us at the last day.

#### The Giving of the Law

The giving of that law attested its importance. It was given out in the solitudes of the great world, to a pilgrim people, called out to be priests to the whole world, and to proclaim God's glory among all the nations. Ex. 19: 5, 6; 1 Chron. 16: 24, 36. It was only after most careful three days' preparation on the part of the people that God gave His law. Then amid such grandeur as earth had never before witnessed, the Majesty of Heaven came down and spoke the Royal Law from Sinai's blazing peak to the assembled thousands. See Ex-chapters 19 and 20. Thus Moses describes that sublime scene forty years later: "These words [the Ten Words] Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more." Deut. 5: 22. That Infinite Wisdom "added no more" shows clearly that it was in itself complete. It covered the ground. Its prohibitions were complete.

Not only did Jehovah speak the Ten Words with his own voice, but He Himself "wrote them in two tables of stone." God left it not to be written in a book alone by the careless hand of man, but He wrote it in tables of enduring rock; for the "two tables of testimony, tables of stone," were "written with the finger of God." Ex. 31: 18. "The tables were the work of God, and the writing was the writing of God, *graven* upon the tables." Ex. 32: 16. True, Moses broke these first tables, but of the second tables it is said: "He [Jehovah] wrote on the tables, according to the first writing, the Ten Commandments, which Jehovah spake unto you in the mount out of the midst of the fire." Deut. 10: 4.

Those tables were placed in one of the most beautiful and costly chests ever constructed. It was about 45 inches long, 27 inches wide, and 27 inches deep, made from acacia wood, overlaid with pure gold without and within, with a marvelous covering, on which were the figures of cherubim, beaten out of pure gold, Ex. 25: 10-22; Deut. 10: 2, 3.

That cover was the mercy seat," and that ark became the earthly center of the worship of God's children.

The Decalogue is therefore God's law, full, complete, comprehensive, the epitome of all morality, the reprove of all sin.

### THE TEN WORDS

Exodus 20: 1-17.

And God spake all these words, saying:

I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a Jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor the son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V

Honour thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbour.

X

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and coloured with the complexion of thought.—*Marcus Aurelius*.

### The Law Is Written

[From editorial in the Woman's National Daily, March 5, 1907]

THERE is no unwritten law. The law of all laws was written on tables of stone and given to man from the Fount of all wisdom. It was the law then, and it is the law now, and it will be the law through all time. Conditions may change with the on-sweep of the years, and man may evolve new schools of thought. But the supreme law stands because it is founded in eternal truth and born of the Spirit of Love universal. Man may not, dare not, change that law in any one of its ten parts, without bringing disaster upon the world. Wicked men, and weak, have almost from the time the Ten Commandments were made known to man, rebelled against some of their restrictions, and have sought to change them, but always failure has attended such efforts. There have been periods in the world's history when it seemed that some or even all of these commandments had been set at naught by the powers of evil, and that man-made laws, evolved out of evil, had superseded them; but always the pendulum has swung back, even farther toward the side of righteousness, and always after these periods of darkness, these dark ages of the minds and the souls of men, the world has been better than before them.

### The Gibraltar of Truth

We live in a time of strong controversy over all the greater issues of life. The most passionate tempest of all beats upon the Bible. But this wondrous book breasts all the raging billows of theological agitation. Churches rise and wane, sects have come and gone, schools of thought have been created and superseded, systems have been evolved and extinguished; and in the midst of all, this monument of inspiration and embodiment of revelation remains intact as when the first complete Canon was sent forth. It has been forcibly said that the Bible is the incarnation of the Holy Spirit. The world at last seems to realize that in it there is something invulnerable and imperishable. It is the Gibraltar of truth,

on which storms of opposition can only beat themselves to death.—*Christian Commonwealth*.

“The high duties are the high duties.”



## The Gospel and Its Purpose



**T**HE word "gospel" means good tidings; and it is to be regretted that it has not been so translated in all our English versions. But that is what it means to the poor sin-sick souls of earth—*good tidings*. Said the angel at Christ's first advent: "Behold, I bring you *good tidings* of great joy, which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2: 10, 11.

By this it is not meant that "the good tidings" here first came to man. Away back in the Garden of Eden, where man fell, the word came that the Seed should come who would bruise the destroyer's head and deliver those whom Satan had bound and shut up in the prison-house of sin. Gen. 3: 15. The same precious promises stand out, amplified and enlarged in the history of Abraham. Gen. 12: 2, 3; 15: 4-6 Gal. 3: 7, 8. The promises to Israel embraced the same good tidings. Heb. 4: 2. Every lamb and kid and goat and bullock offered through all the ages prior to the angel's visit, contained in it, to the child of faith, the promise and testimony of the good tidings. Isaiah is luminant with the Gospel. From "though your sins be as scarlet they shall be as white as snow," to "look unto Me, and be ye saved, all the ends of the earth," the whole book is vibrant with Gospel life.

The words of the angel quoted from Luke 2: 10, 11, simply mark a great advanced step in God's fulfilment of promise and type, and demonstrate that what God has said He will perform. Just before the second advent of our Lord, there still goes forth to the world, backed by His mighty angel, "the everlasting gospel,"—the age-lasting good tidings,—God's message for all the ages.

### What Is the Gospel?

Let the apostle Paul answer: "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed the righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Rom. 1: 16, 17.

The blessedness of the good tidings is not that man is not a sinner, is not that there is salvation for him in himself, is not that he is not a fallen creature, but one lacking growth and development. The Gospel tells no such delusive story. Man knows that he is a sinner. God's Spirit has pierced him with the darts of the law. "He is without strength." He

has demonstrated that in his own moral failures. He loves sin and is in bondage to the flesh. The history of his own life is the demonstration of its truth. And what is true in him is true in all the race; for "all have sinned, and come short of the glory of God." Rom. 3: 23. All are subject to death; for "the wages of sin is death." Rom. 6: 23. Aroused by conviction, the sinner longs to do good, and fails. "To will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7: 18, 19.

Such is man's condition by nature. Such God's law reveals, pressed home upon the heart by the Spirit. It is no flattering picture which the Spirit draws. The gospel of God is the message of the true Physician that our case is hopeless; that the disease is fatal; that not only is man unable to save himself; but "none of them can by any means redeem his brother, nor give to God a ransom for him;" that he is separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world;" that, not having righteousness, he is "alienated from the life of God." Ps. 49: 7; Eph. 2: 12; 4: 18. And such is all mankind.

### Its Power and Purpose

But not there does the God of love leave the race; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Father and the Son "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2: 14). Thou shalt call His Name Jesus," said the angel; "for He shall save His people from their sins." Matt. 1: 21.

That is the purpose of the Gospel—to save men from sin, from sinning, from all the consequences of sin; and that it will do to every one who believes from faith to faith. In that wonderful fact lies the good tidings to lost and sinful men.

If the Gospel saves from sin, it must save to righteousness; and the only righteousness which is acceptable in God's sight is God's righteousness. That righteousness, wrought out by the obedience of Christ, God bestows upon the believer. Rom. 5: 19. God counts the believing sinner as though he had never sinned. "But to him that work-

eth not but believeth on Him that justifieth the ungodly, *his faith is reckoned for righteousness*. . . . Blessed are they whose *iniquities are forgiven*, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." Rom. 4: 5-8.

God's law condemns sin that it may be put away; and when God forgives that sin—the transgression of the law—it is done in harmony with the law. This is evident from the fact that the righteousness which God brings to us through the Gospel by faith is the same righteousness which the law demands, for to that law the Gospel bears witness. "But now the righteousness of God without the law is manifested, *being witnessed by the law and the prophets*; even the *righteousness of God*, which is by *faith of Jesus Christ unto all and upon all them that believe*; for there is no difference." Rom. 3: 21, 22. "The law entered, that the offense might abound. But where sin abounded, grace did much more abound." Rom. 5: 20. The abounding grace of God covers every confessed sin, cleanses every acknowledged stain, washes the crimson sin white, bleaches as snow the scarlet heart.

But Christ is not "the minister of sin." God does more than this. He puts His Spirit, His life, His own creative power into the heart of the child of faith, so that in that child may be fulfilled "the righteousness of the law." Rom. 8: 4. Thus saith Jehovah: "A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and *cause you to walk in My statutes, and ye shall keep my judgments, and do them*."

And to the above the following bear witness: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17. The creative power of God in the Gospel has not changed God nor changed His requirements, but has made of man a new creature. The old sin and sinning is gone. The new life of righteousness begins. The Spirit of God gives him new power; for "the Spirit is life because of righteousness." Rom. 8: 10. And thus is developed by creative power in the Gospel the saints who "keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Beyond lies the glorious eternal country of God, where His life shall bloom in eternal characters of immortality, saved

by grace, but children of loving obedience forever. This is God's good tidings which saves men from sin and death to righteousness and eternal life. Brother,

have you heard the good tidings? Do you know the saving power of the Master? If not, why not? He invites you freely to come.  
M. C. WILCOX.

reward immediately at death, thus by one stroke destroying the teaching of both doctrines.

Another doctrine soon corrupted was the blessed truth of justification by faith. Gradually the doctrine of the value of works, human effort unaided by divine grace, crept in until there was fully developed that masterpiece of justification by works, the Papacy.

Another doctrine of the early church in fact of all the ages which was soon corrupted was the doctrine of the Sabbath day. That blessed rest which was the sign between God and His people that they might know that "I am the Lord that sanctify them" (Eze. 20: 12) was gradually displaced by the day of the sun, the wild solar holiday of all pagan times. But this apostasy did not begin to creep in until after all the apostles had passed off the stage of action.

The apostolic church and the New Testament writers know no other day for the Sabbath day but the seventh day. Every point in which the Christian Church differed from the Jewish economy was bitterly opposed. But the New Testament is silent concerning any controversy over this matter. This very silence is the most eloquent argument as to the ignorance of the apostles and the early church of any change of the day.

And so the church drifted into the dark ages. The mystery of iniquity arose, and in the temple of God attempted to show himself to be God and to exalt himself above the worship of God by corrupting all these and other doctrines committed to the disciples by Jesus.

But in the Reformation God began to break His people away from these errors and restore to His church the pure principles he committed to those early believers. That work is still being carried forward. The work of the Reformation is not yet finished. As this work progresses it is sad to think that prejudice and early teaching hinders so many devout Christians from standing on the all things of His commission.

The end of the world is drawing on very rapidly. It therefore behoves every soul who loves Jesus to lay aside all prejudice and every preconceived idea and study the Word for the sole purpose of practising whatsoever it teaches. As we do this He will draw together in all the world little companies who will bask in the sunshine of the fullness of His presence because they have allowed Jesus to cleanse their hearts from all defilement of sin, and their faith from all erroneous doctrines.

Of these companies God says, "Here is the patience of the saints here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 6-12

Those companies are now being made up. Happy are those who are being numbered among them.

Geo. F. ENOCH.



## The Gospel Commission



**A**LL power is given unto me in heaven and in earth. 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." Matt. 28:18-20.

### The Speaker

Jesus the Son of God, who had come all the way from Heaven to bring salvation to the lost race, after his virgin birth, spotless life, expiatory death, and triumphant resurrection, gave utterance to these words, opening a new era for the children of men. He had fully demonstrated his right to give just such a commission.

He had not come unheralded. Moses and all the prophets for centuries had by inspiration of God foretold the time and manner of his coming. All that was pure and holy, all that had ever been sacred, encircled this scene on the mountain side and stamped its words with the seal of the living God. To this scene the mind of the believer in Jesus will always turn with reverence, and its words will ever be kept fresh in the memory.

### To Whom Spoken

But there was nothing spectacular in the scene. There were associated with it none of the gilt and tinsel of earthly pomp or power. Epoch making as the words were, they were spoken in the presence of but a few disciples, humble men, despised by the world. This small handful of lowly believers were surrounded by a world full of scoffing unbelievers sunken in sin and iniquity. The proud Greek with his learning, and the ignorant barbarian with his gross superstition, alike, despised the Jew and his religion. From a human standpoint it seemed impossible that from such an obscure beginning there should go forth an influence, into all the world which should revolutionize its modes of thought and worship. But those lowly men went forth from that interview united with the Master of the universe, and their labour was mighty under God for the pulling down of strongholds.

### The Work Committed to Them

They were to go forth and "preach the gospel to every creature." The gospel is the power of God to salvation. It would bring healing to body and mind and soul. With such a blessed message they were to go to and fro in the sin-cursed earth, bearing an evangel of peace

and goodwill to every creature without respect of persons. They were to recognize no caste or class. Our Saviour's great heart of love took in every creature. Not one was to be passed by. The power he pledged was sufficient to reach every soul even to the uttermost.

Those first disciples went forth preaching the word of God. And the Lord remembered His promise and worked with them, "confirming the word with signs following." Their hearts were filled with the one desire, to carry out the gospel commission. Those days were the days of power. So long as the early church took this great commission as her charter, bending every energy to its fulfillment she was filled with the presence of the Blessed Master. The very life of the church depended on its faithfulness in fulfilling this commission.

### All Things

Those early disciples were very careful to confine their teaching to the Word of God. The things that Jesus had commanded were taught without any mixture of human speculation. But even while those disciples were yet living unsuccessful efforts were made to introduce heresy. No sooner had they died, than a falling away from the pure principles first committed to them began. The leaven of error was introduced, and almost unperceptibly, yet surely, proceeded to corrupt the simple doctrines committed to those early disciples. Paul, Peter and other sacred writers had been shown beforehand these things, and day and night ceased not to give warning. They understood that they could not enjoy the fullness of Christ's presence unless they were faithful in teaching *all* things committed to them by the Saviour.

Among the doctrines which the enemy of souls sought early to corrupt, were those pertaining to the resurrection of the dead and the second coming of Christ. The disciples plainly stated that the state of the dead was a sleep and that the future life depended on the resurrection from the grave which was not to take place until Christ's second coming in the clouds of heaven. However those two doctrines occupying a foremost place in the preaching of those early disciples have been so corrupted that we scarcely hear them referred to in the popular pulpits of to-day. In fact those who now preach them, particularly the doctrine of Christ's Second Coming, are counted fanatics, yea, further, the popular pulpit preaches, that men go to their



## The Kingdom of Christ Not of This World



**T**HOUSANDS of earnest, sincere Christians have been led into the mischievous delusion that this or any other nation can be transformed, through the medium of legislation, into the kingdom of Christ. By the enactment and enforcement of certain religious laws, they think, a nation can be made essentially Christian. Many honest people actually go so far as to teach that the kingdom of Christ can and must be ushered into this world "through the gateway of politics." But this whole theory is radically anti-Christian. It is hopelessly at variance with the explicit teachings of Christ Himself.

When Christ was a prisoner in the custody of the Roman government, He categorically asserted: "My kingdom is *not* of this world; if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36. This divine declaration is couched in language so simple, so concise, so lucid, that a child should not mistake its meaning. The Master here positively disclaims any direct authority in the political affairs of this world. Why not take our Lord at His word, and believe that He meant exactly what He said? Why is it that millions of those who profess to be the followers and representatives of Christ put themselves in a position directly antagonistic to what He Himself taught regarding His relation to the governments of earth? Is it not a zeal without knowledge that can lead men, otherwise intelligent, thus to stultify themselves? It must, as a rule be a mistake of the head, and not of the heart.

### When They Sought to Forcibly Take Him

It will be recalled that when His mistaken friends essayed to take Him and place Him upon a throne, He instantly placed Himself beyond their reach by seeking the solitude of the mountains. By so doing He circumvented the foolishly short-sighted scheme of those who posed as His friends.

Inspiration declares respecting our Lord that "He came to His own and His own received Him not." And nothing is more certain than the fact that His own nation rejected Him BECAUSE He refused to assume the honours and powers of royalty. Without an iota of scriptural warrant, the Jews had made up their minds that their expected

Messiah must come a king with all the splendor and ostentation incident to the imperial office.

They had become a proud, worldly, ambitious people. They could not brook the thought of a Messiah or King whose office would be a purely spiritual office—One who should be imbued with the power of love instead of the love of power. They must have a Deliverer who would deliver them from the political power of Rome, and through the

### A Song of the Sinking Sun

In shadow and in brightness God's doomed  
fair world doth lie:  
The low-dipped sun sinks swiftly upon the  
boding eye;  
The swales and the hills catch glory, the  
hollows and dales are dim,  
And thicker the shadows cluster, awesome,  
menacing, grim.  
But yet for your courage, comrades, remem-  
ber, amid the fens,  
The sunlight bathes the hilltops, though  
purple are the glens.

O, but the night is gathering! Ominous  
fades day's light;  
Chill is the steel that the heavens, dark'ning,  
bare to the sight.  
The wail of the hoarse night-chorus—hounds  
of the nether world—  
Up from the shattered canyons flat on the  
ear is hurled.  
Yet, if the night grows darkly, and sight in  
the chasms fails,  
The sunlight rests on the hilltops, though  
blackness hides the vales.

Over and over the message strikes with the  
sun's swift beams:  
Courage, and let your vision rest where the  
glory streams!  
God plans a hastened sunrise; fear not the  
falling night;  
On with the work in patience, trust to the  
lingering light.  
And, when the lowlands fail you, look where  
the headland leaps;  
For the sunlight touches the hilltops,  
though lost in night are the deeps.

A. W. SPAULDING.

medium of the sword attain to universal sovereignty, and thus make the Jewish nation supreme in the politics of the world.

### Just as Foretold

But as foretold by their own prophets, the Redeemer came "as a tender plant, and as a root out of a dry ground." He came in lowliness, in poverty,—with no ambition but to raise the fallen, succor the perishing, in short, to "go about doing good." Consistently with His pronouncement that His "kingdom is not of this world," He never meddled with politics or interfered in matters distinctly civil. His policy of complete

aloofness from all matters that properly lay within the province of the civil courts or of other civil institutions is strikingly illustrated by an incident in His life recorded in Luke 12: 13, 14. One of His hearers came to Him with this request: "Master, speak to my brother, that he divide the inheritance with me." Christ promptly answered: "Man, who made Me a judge or a divider over you?" Jesus instantly recognized the question involved in the request as one that must be referred to the courts for adjudication. Hence He refused to touch it. It was a matter that must be rendered to Cæsar, and not to God. And it was just because He refused to assume the role of a military conqueror, and by conquest set up His kingdom in this world, that "He was despised and rejected of men" and ultimately condemned to suffer the fate of a malefactor.

### The Kingdom in Reality

It is true, thank God, that Christ *has* a kingdom in this world; but it is a subjective, not an objective, kingdom—it is spiritual, not temporal. The subjects of this kingdom are made up of individual human hearts dispersed throughout all nations and tongues. They, like their King, are in the world, but not of the world. They are those who, by the grace of God, have cast down false reasonings and every high thing that exalteth itself against the knowledge of God, and have brought into captivity every thought to the obedience of Christ. This unique kingdom is a kingdom of grace, of the unmerited favour of God. It knows no physical coercion, no police power, no power but the power of love—the power of God who is love.

We who are of this kingdom have a glorious Priest-King who is TOUCHED with a feeling of our infirmities; for, the sinless, He was tempted in all points just as we are. Hence all are divinely invited—yes, urged—to come boldly unto the throne of grace, and there we shall find abounding grace to help in every time of need. O, how our hearts ought to well up in thankfulness to God for such a kingdom, such a throne—a throne of grace of favour, of complete salvation, of ENDLESS LIFE!

### Weapons of His Kingdom

True it is that the subjects of this kingdom of character and of life wield weapons of warfare; but their weapons are not carnal, but mighty through God to the pulling down of strongholds. They are commanded to put on the whole armour of God, not that they may oppose and destroy their fellows, but that they "*may be able to stand against the wiles of the devil.*" They wield a

sword, but it is "the sword of the Spirit which is the word of God." They have enemies, but they are admonished to love their enemies and to do good to them that spitefully use them. Ah! this is the kingdom of God "within you."

But the reader may ask, "Is it not declared in the Scriptures that the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and that He shall reign forever and ever?" True, the Scriptures do so declare. But when? The context clearly shows that this solemn proclamation is made in the time of the sounding of the seventh trumpet, when the nations are angry, and the wrath of God, unmixed with mercy, is poured upon the unrepentant world, and when the dead shall be judged. Rev. 11: 15-18. It is at the time that Christ's kingdom of glory is about to supplant all the kingdoms of earth; when the King of kings is preparing to break the hopelessly wicked nations with a rod of iron and dash them to pieces like a potter's vessel. No, the kingdom of Christ will never be set up *in* the nations of the world, but will, in God's own good time, be erected upon the ruins of all earthly nations, in the earth MADE NEW, purified, rejuvenated, and brought back to its pristine perfection and glory.

#### The Prophetic Symbol Shows It

This same great truth is strikingly enunciated in the record and interpretation of the King Nebuchadnezzar's marvelous dream found in Daniel 2. The several parts of the great image symbolize the empires and kingdoms of this world to the end of time. Then a "stone" is cut out without hands, which smites the image and dashes it to pieces, and the fragments become "like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone [representing the kingdom of Christ] that smote the image became a great mountain, and FILLED THE WHOLE EARTH." It is evident that the kingdom of God, when it is ushered into the earth will be a world-wide kingdom, and must therefore supersede all others. Unlike worldly nations, "the kingdom [of Christ] shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOREVER."

#### The Time When

We must never forget that it is not until the wicked, by means of the final judgment, are winnowed from among the righteous, that our Lord will issue the glorious invitation, "Come ye blessed of My Father, *inherit the kingdom* prepared for you from the foundation of the world." Until that eternal day shall come the people of God are in the world as wheat among tares. They

have access to a throne of *grace* and live in the kingdom of divine *favour*, but when their Lord shall come in glory, and all the holy angels with Him, then, with Him, they will enter into that timeless kingdom of glory that their Master has gone to prepare. It is THEN that "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Then the kingdom of Christ will be of this earth (not of this world), but of this earth purged from every taint of sin, and reinstated in its Edenic perfection and glory.

G. W. RINE.

#### He Ever Liveth

LUTHER was once found, at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood, tracing on the table with his finger the words, "Vivit! Vivit!"—"He lives! He lives!" It is our hope for ourselves, and for His truth, and for mankind. Men come and go; leaders, teachers, thinkers, speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and therefore are sooner or later quenched, but He is true light from which they draw all their brightness and He shines forevermore. Other men are left behind, and as the world glides forward, are wrapped in ever thickening folds, of oblivion, through which they shine feebly for a little while, like lamps in a fog, and then are muffled in invisibility. We honour other names, and the coming generations will forget them, but "His name shall endure for ever, His name shall continue as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."—*Alex. Maclaren.*

#### The State of the Dead

(continued)

13. Why cannot the wicked dead go straight to Hell, or the righteous dead to Heaven at once?

*Ans:* The wicked dead cannot go to Hell at once because God hath appointed a day in the which He will judge the world (Acts 17: 31), and then execute that judgment upon all together. Matt. 25: 31-41; Rev. 20: 12-15; Jno. 12: 48. God has nowhere said He will put one in Hell so many thousand years before another perhaps more wicked than he. If that were so, Cain, the sinners of Noah's time, the Sodomites, etc., would have been burning thousands of years in advance—thousands of years more than others no worse than they. No; God's judicature is just and reasonable, so that it shall appeal even to man's justice and reason. Rev. 15: 3, 4.

No; the wicked are reserved. Even the wicked angels are not in hell—fire yet; and man is not going before they do.

Read Jude 11: "And the angels which kept not their first estate, but left their own habitation He hath reserved in everlasting chains under darkness unto the judgment of the great day." "Everlasting chains" is in the *Dative*

of Instrument, Means, Cause, Manner as well as *Dative* of Interest, so that it might read: "He hath reserved for everlasting chains etc." For how could they be burning in Hell and tempting mankind out? Rather, with their chief as a roaring lion, they go about seeking whom they can devour. 1 Peter 5: 8. These are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16: 14.

The Sodomites are not in Hell-fire yet, for Christ has said "That it shall be more tolerable for the land of Sodom in the day of judgment than for thee"—later wicked one. Matt. 2: 24. Notice: Not that it *is* more tolerable for Sodom but *shall* be, so it is not yet. And the *futurity* of that more tolerable punishment is made positive and certain by its link to the *day of judgment* as by 'a nail in a sure place'

It shall be more tolerable"—When?—"in the day of judgment" which is *The Last Day*, not come yet. Jno. 12: 48.

The wicked Tyrians and Sidonians are not burning yet, for Christ said: "It *shall* be more tolerable for Tyre and Sidon at the day of judgment than for you" (Matt. 2: 22)—later and more wicked ones. No; the wicked are not yet in Hell-fire. That is reserved for the execution of the judgment of the great day. Wait!

"Enoch the seventh from Adam, prophesied saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14: 15.

Granted the wicked were in Hell, does it seem reason after centuries of burning to bring them out to judge—to find out what? "Doth our law judge any man before it hear him, etc." He who has promised to reward man according to or after his work, surely is not going contrary to that principle by rewarding him *before*. He *judges* that work which determines that reward. Not that God couldn't tell otherwise, but He who condescends to keep *books* is going to be consistent with process and procedure, throughout.

The day of Atonement which was the typical judgment day, when sins were fully and finally examined, characters determined, the tabernacle services for that year finished the high priest on coming out confessed all the sins on the head of the scape-goat or Azazel (representing the Devil, representing all the wicked) who was despatched for perdition—that was "according to the pattern showed in the mount." This typical was like the antypical judgment will be—at the end.

If this was a feature of the copy of the pattern of the true tabernacle, then it must be true that the disposal of this judgment is made fully and finally—"once in the end of the world." Heb. 9: 26. Not before nor in part, but *altogether* and *all together*: for the idea goes that at present the soul alone is in hell or heaven; then at the last day, soul and body meet again. The wicked soul taking possession of its wicked body, and together they go to hell; the good soul inhabiting its good body, they go to heaven. But the disciples of this doctrine have not satisfied us as to why the soul should receive more bliss or blast than its companion body. They tell us, however, the soul can't die. But we don't believe them, for God hath said "The soul that sinneth it shall die." Ezk. 18: 20. Let God be true and every contradictor a liar. This doctrine is only the perpetuity, the apostatic succession of that first contradiction and lie as stated: God said, If thou eatest of that tree "Thou shalt surely die;" the serpent said, Eat, "Ye shall not surely die." Gen. 3: 1-4.

P. GIDDINGS.



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# EDITORIAL

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AUGUST 1, 1907.

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## The Law of God

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Perfect, Just, Plain.

The Law of God is an unchangeable code. Unlike earthly laws it is infallibly right. There is no need of alteration because there can be found no fault therewith. As given in its written form of old it was perfect, complete; and of its giving it is said "And He (God) added no more." The Psalmist speaking of it says, "The law of the Lord is perfect, . . . the testimony of the Lord is sure, . . . the statutes of the Lord are right, . . . the commandments of the Lord are pure." They make wise even the simple, a man though he be a fool need not err therein.

Earthly laws and commands are many times so complicated that it needs a lawyer of high ability to understand and explain their meaning, but God's requirements are clothed in such simple language that none can fail to understand.

Add to this the fact that the penalty attached is just as simple, plain and understandable, and all will see at once the intention of the Most High to give equal and exact justice to all men. For all transgression there is one penalty, for all sinners there is one punishment. For all repentant mankind there is one remedy, for all sins there is but one way of escape. That penalty is the decree of death; that remedy, that way of escape, is through repentance and faith in the blood of Jesus Christ, the centre of the Gospel plan of salvation. "And they shall call his name Jesus for he shall save his people from their sins."

### The Law Eternal

The Laws of God are eternal requirements. They are from everlasting to everlasting. "Forever, O Lord, thy word is settled in the heavens." The ten words which God spake upon the Mount of Sinai are the foundation principles of the Government of God. The Laws of heaven are the laws of earth and the requirements of God are one and the same throughout his universe.

That the commands of God have existed from all eternity is apparent from the following scriptures which state (1 Jno. 3:4) that "sin is the transgression of the law" (Rom. 4:15; 5:13) "where there is no law there is no transgression," and in Rom. 3:23 we are told "All have sinned and come short of the glory of God." Adam sinned and death reigned, "For if by one man's offense death reigned by one." Rom. 5:17. Hence the law of which sin is the transgression existed in the days of Adam. It has existed and been binding ever since for "death reigned from Adam to Moses." Since the days of Moses that law has been in the world's possession in its written form and all men have had the privilege of knowing its requirements. The Lord pronounces a blessing upon those who keep this law, (Psa. 119:1, 2) and states that the law is the declaration of His will (Psa. 40:78).

### No Alteration Made by Christ

Many at this stage of the world's history are stating to the world that Christ made a change in the law. That its requirements are not at the present time binding upon the Christian community. It is singular, however, that these would be changers of the law of

heaven's King devote their attention to one single requirement of that sacred code. In a later issue we will consider this subject more fully.

Christ made no change in the Law of God. Not only did he not himself change any of its requirements, stating, "I came not to destroy the law or the prophets," and "not one jot or tittle of the law shall fail till all things be fulfilled," but he states, "Whosoever therefore shall break one of these least commandments and shall teach men so to do; he shall be called the least in the kingdom of heaven." Such an one will never enter the heavenly courts unless repentant, for again we read, "Blessed are they that keep His commandments that they may have right to the tree of life and enter in through the gates into the city," for "there shall in no wise enter into it (the city) any thing that defileth." "There shall be no more death," (the result of sin) "for the former things are passed away."

Christ upheld His father's law throughout his earthly ministry, it being said of him by the Psalmist, "I delight to do thy will, O my God, yea, thy law is within my heart." Psa. 40:78. Heb. 10:7. In John 15:10 He declares, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

### The Law the Rule of the Judgment

Nor does the law cease here in its application to mankind, for in the work of judgment, God will use His law as the rule or code by which the characters of men will be judged. Eccl. 12:13, 14 states, "Fear God and keep his commandments for this is the whole duty of man, for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

In that great day when the Jehovah sat upon the throne which had been cast down (Dan. 7:10) and the work of ministry was begun by the ten thousand times ten thousand and thousands of thousands of angels, the law of Jehovah stood as the standard by which men were to be judged. Ever since that day, as the records of the open books, (Dan. 7:9, 10; Mal. 3:16; Eccl. 5:6) have been considered, that same law has been balanced with the characters of men and the sentence pronounced, "Thou art weighed and found wanting," or "Well done good and faithful servant." As that work goes forward (See our August Issue) men's cases are still judged by that perfect law (Jas. 2:12) and "to him that overcometh I will confess his name before my father and before his angels." Rev. 3:5. The dear friend of weak humanity, Jesus Christ the Righteous, will be there present (1 Jno. 2:1) to plead in behalf of his repentant children.

However, the words of the Lord come to us for to-day, "If ye love me, keep my commandments" "He that believeth not, hath one that judgeth him, the word that I have spoken the same shall judge him in the last day." Jno. 12:48.

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## Was the Lord Mistaken?

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It is stated in the first chapter of Genesis that at the end of creation's week of toil, "God saw everything that He had made, and, behold, it was very good." It also states in the third chapter that on account of the sin of earth's inhabitants the ground was cursed for their sakes and that death should be upon all men. Gen. 3:16-19. Throughout the Bible the thought is emphasized that it is on account of men's continued transgression that God sends destruction upon the earth and that punishment is meted out to mankind. See 4th chapter Amos; Isa. 24:1-7, 16-23.

In view of these statements of the sacred book, acknowledge by all Christians as the word of God, we are caused to wonder at a recent utterance, on the part of a prominent

churchman as voiced, in a public assembly at Kingston, Jamaica in which he says according to the *Daily Gleaner* of that city, "Our world and other worlds are not complete products. The Almighty is continually working in His own methods, producing and developing worlds and improving the world's that He has made." "His tools are the lightning and the thunder, the earthquake, the hurricane and the flood."

In the first place the speaker is denying the record of creation which says that God beheld the earth, and, behold, it was very good." Are we to believe then that God knew not of what he spake? Does God know when he has made a good thing or does He not? Did God state truth or did he make a blunder in that recorded story of a perfect creation? We read, "Thus the heavens and the earth were finished." Gen. 2:1. Are we to believe that the statement or no? A finished work was made says the Holy Canon. It was made and is it within the province of man to change the statement? We believe, yea, we know it is not.

Again the speaker goes on to state, that God is improving the present world, and that the lightning, the thunder, earthquakes, hurricanes and floods are his implements of toil. Upon what does the speaker base the assertion? We know of nothing. But we do read and here quote from Amos 4 these words of God's inspired servant concerning these things. He says, "I have sent among you pestilence . . . yet have ye not returned unto me saith the Lord." "I have overthrown some of you as God overthrew Sodom and Gomorrah, yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, Prepare to meet thy God, O Israel." And again we read in Isa. 24; 5, 6, "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed ordinance, broken the everlasting covenant. Therefore the inhabitants of the earth are burned and few men left."

It is not the working out of a better world in this, not the changing for the better by thunder and earthquake, flood and hurricane, but the reverse. The earth because of sin is being destroyed by these the instruments of God's wrath. They are the precursors of a great day just ahead of us when of the earth it is said, "I beheld the earth, and lo it was without form and void, . . . I beheld the mountains and lo they trembled and all the hills moved lightly. I beheld and lo there was no man and all the birds of the heavens were fled. I beheld and lo the fruitful place was a wilderness and all the cities thereof were broken down at the presence of the Lord and by His fierce anger." Jer. 4:23-26. Read context.

These disasters are God's warnings of the coming of Christ. Matt. 24:7, 8, 29, 30; Luke 21:10, 11, 25-27. They are His emphasizing of the appeals that have been made through long centuries to the sons of men that they return to the service of the God "who will abundantly pardon." But the world though seeing these things would not turn unto Him, wherefore He says there are other things to follow, and warns the people of to-day, "Prepare to meet thy God."

The Christian minister of to-day should sound God's warnings to a people who are only too prone to love soft words and to seek their own ways and works. We are living in a time when as in Noah's day the thoughts of men's hearts are coming to be of self and hence of evil continually. The gospel minister has a solemn duty to perform to-day and his warnings should be as Isaiah states, "Cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgressions and the house of Jacob their sins." Whither do we drift that this is not so?



# HEALTH AND TEMPERANCE



## Why Don't You Laugh?

"Why don't you laugh, young man, when troubles come,  
Instead of sitting 'round so sour and glum?  
You cannot have all play,  
And sunshine every day;  
When troubles come, I say, why don't you laugh?"

"Why don't you laugh? 'Twill ever help to soothe  
The aches and pains. No road in life is smooth;  
There's many an unseen bump  
And many a hidden stump  
O'er which you'll have to jump. Why don't you laugh?"

"Why don't you laugh? Don't let your spirit wilt;  
Don't sit and cry because of milk you've spilt;  
If you would mend it now,  
Pray let me tell you how:  
Just milk another cow! Why don't you laugh?"

"Why don't you laugh, and so make us laugh too,  
And keep us mortals all from getting blue?  
A laugh will always win;  
If you can't laugh, just grin,—  
Come on, let's all join in! Why don't you laugh?"

—Selected.

## How Many Poor Would be Helped?

### The Life Made Manifest

You say, "Can't we improve the dwellings of the poor?"

Yes; God help us to do it. But one of the best ways to do it is to improve the man that lives in that dwelling. I remember some years ago conducting a mission, and one of the office-bearers of the church where I was said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday-school three years ago to a man who is a slave to drink, and impurity and gambling. I would like you to come along and see her."

I went—it was in '85—on a cold February day to see that girl. O, I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses into a back court. When I got to the entry with my friend, some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them and went into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantelpiece a cup and saucer, broken; and not another article of furniture that my eyes rested

on in that room. And there stood a woman in unwomanly rags, with the mark of a brutal fist upon her face, and three ill-clad children clinging to her arm. She said:

"Excuse the children running from you, but they thought that it was father." O, the tragedy of it!

When I got to the rostrum that night to preach, my friend came to me and said, "He is here."

I said, "Who is here?"

"That woman's husband; he is sitting right in front of you"

Now I don't often preach at one man, but I did that night. I put aside what I was going to talk about, and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him?—Not I. I told him God loved him there and then; and when we got to our after meeting, I asked, "What man is coming home to-night?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into some one else's hands, and got my arm around him, and prayed and wept with him, he entered into the kingdom of God.

My friend said to me one day about twelve months later, "I want you to go and see some people."

I said, "Who?"

He said, "Do you remember going to see a woman last year whose husband was converted? I want you to come and see those people."

I went. We hadn't gone far—it was February of the next year—before I said to him, "Friend, where are you taking me?"

"O, we are going to see those people."

"But," I said, we are not going the same way."

"No," he said, "they have moved."

Moved! Why did they move?—Why, the man was converted, and he soon changed his dwelling-place. The man was converted, and he remade his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint those two. I can see that home now. It was on Sunday after the afternoon service, and he sat by the fire with his three little ones, who had ran away from him a year ago. One was on his knees, another on his shoulder, and another stood by him; and I never heard a

sweeter solo in my life than the solo the kettle sang on the hob that day. The woman that last year was dressed in unwomanly rags was clothed, and the sunlight of love was on her face.

That is how you must deal with the problem of environment. Begin at its middle. Touch the man who makes the beastly environment, and remake him, and he will soon move out of the tenement house and out of the slums. He will soon find his way on to higher levels. That is the way to gather men and women. Unless you are with Christ Jesus, you can try education and culture, but they come short of life, and without life there is no remaking of men.—*G. Campbell Morgan.*

## Japan's Anti-Tobacco Law

The Japanese government, seeing what ravage the tobacco habit was working in the physical and mental development of her youth, has passed a law forbidding the use or sale of tobacco. If a minor is caught smoking, his tobacco and smoking implements are confiscated; the parent or guardian allowing the youth to smoke is fined one dollar, or the equivalent in Japanese currency; and the tobaccoist selling tobacco, cigars, or cigarettes to the minor is fined ten dollars for each offense.

The Japanese minister of education issued instruction that all students in school of the elementary or middle grade without reference to age, shall be forbidden to use tobacco in any form. This will reach a much larger class than the law, as there are many students who are not minors.—*Selected.*

## Things You Ought To Know

Bathe weak eyes in soft water containing a little borax.

Moistened powdered pumice-stone will remove the stanes from ivory.

Cover ink stains with a solution of starch; when dry, rub off the hardened starch, and repeat the process until the ink entirely disappears.

A dress braid should always be put on by hand, and in most instances, "rolled on. If sewn on by machine, more time is consumed in ripping it off when it requires replacing than in both sewing on and ripping off a braid sewn on by hand.—*Selected.*



### The Boyless Town

A cross old woman of long ago  
Declared that she hated noise;  
"The town would be so pleasant, you know,  
If only there were no boys."  
She scolded and fretted about it till  
Her eyes grew heavy as lead,  
And then of a sudden, the town grew still;  
For all the boys had fled.

And all through the long and dusty street  
There wasn't a boy in view;  
The baseball lot where they used to meet,  
Was a sight to make one blue.  
The grass was growing on every base,  
And the paths that the runners made,  
For there wasn't a soul in all the place  
Who knew how the game was played.

The dogs were sleeping the livelong day—  
Why should they bark or leap?  
There wasn't a whistle or call to play,  
And so they could only sleep.  
The pony neighed from his lonely stall,  
And longed for saddle and rein;  
And even the birds of the garden wall  
Chirped only a dull refrain.

The cherries rotted and went to waste—  
There was no one to climb the trees;  
And nobody had a single taste,  
Save only the birds and bees.  
There wasn't a messenger boy—not one—  
To speed as such messengers can;  
If people wanted their errands done,  
They sent for a messenger man.

There was little, I ween, of frolic and noise;  
There was less of cheer and mirth;  
The sad old town, since it lacked its boys,  
Was the dreariest place on earth.  
The poor old woman began to weep,  
Then woke with a sudden scream,  
"Dear me!" she cried, "I have been asleep,  
And, oh, what a horrid dream!"  
—*St. Nicholas.*

### A Wise Prescription

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated with kindly authority, "Then come back to me a month from to-day," and he bowed her out without further protest.

At first his patient was inclined to be angry. Then she reflected that, at least,

the prescription was not an expensive one. Besides it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to follow the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person—I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yes I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a short while ago, but his prescription remains. It will do no one any harm to try it.—*Selected.*

### Ashamed of His Little Faith

A preacher had been told by the head of a great shoe factory, that if he found any poor people who needed shoes, he could come to him and get them. In making his rounds one day soon afterward, the minister invited a man to attend his church.

"I would like to go," said the man, "but my shoes are so nearly worn out

that I would be ashamed to come to meeting with them, and I am too poor to get any better."

"Well, that shall not keep you away," said the preacher; "I will get you a pair of shoes if you will come."

"But I wouldn't like to go without my wife," returned the man, "and her shoes are no better than mine." The preacher promised to get the shoes for her, too.

"It would hardly be right to leave our three children at home, and they are all barefooted, too," said the man in a hesitating way.

The preacher saw that he was in for it, and promised that the children should also have shoes. He then got their measures and went to see his friend the shoe man. He feared that he was presuming too much on the promise he had received, and thought the shoe man might feel that he was abusing his kindness, but when the situation was laid before him, the merchant smiled and said: "All right; come with me."

Together they took the elevator and went to one of the upper floors, where they landed in a large wareroom that was filled with shoes. The shoe man pointed to one whole side of the room, and said:

"All the shoes on these shelves are set aside for just such cases as yours, and when you have any more of the same kind just come here and help yourself."

Of course the preacher felt very small when he thought of how little he had expected from his generous friend, in proportion to what he was willing to give. How often we go to the Lord with just such dishonouring faith.

—*Ram's Horn.*

### Who Were These Women?

She was obedient to her father even when queen.

She received from a stranger a gift for her wrists and ears.

She had great care for the poor, and was deeply mourned when she died.

Though a prophetess, she was jealous of her brother; and God sorely punished her for her sin.

She was the most wicked woman described in the Bible.

She greatly deceived a king of Israel. Her life depended on a red cord.

She was the mother of the Apostle Paul's "son in the gospel."

She said to her mother-in-law, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

—*Selected.*

We make our greatest progress in the hour of our greatest trial, if the metal is true.



## MISSIONS



### A Cry in the Wind

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

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

"There's a pain at my heart to-night,  
From the heart of God it came,  
For I cannot forget that He loves them yet,  
And they've never heard of His name.

"There's a sob in my prayer to-night,  
When I think of the million homes  
Where never a word for the Lord is heard,  
Nor a message from Jesus comes."

—Sel.

### "The Saviour of Kurdistan"

Waist deep in the waters of the upper Tigris stood a poor Kurdish washer-woman, plying her vocation. Although her pay was but a pittance, she wrought daily at her hard task for her own livelihood, the education of her bright little boy, and for charity. In winter, when blocks of ice from the streams in the Taurus Mountains came floating down the river, she still was there, labouring with strong arms and a stronger love.

The missionary from Kharput, making his annual visit, saw in his congregation a face that fascinated him. In it suffering and sorrow and hope and patience and passionate devotion seemed to have wrought their perfect work. At the close of the meeting he said to the native pastor, "Bring that woman to me."

In mean attire and trembling, the woman stood before him, holding by one hand her little boy. The missionary spoke Armenian; she understood the Kurdish. He addressed her through the native pastor:—

"Mother, do you love Jesus?"

"I do," she said, "I do."

"How much would you give to Him?" asked the missionary.

"O missionary," she cried, "I have nothing! Yet all I earn I give, save only enough for food for this little boy and myself."

"Would you give your little boy?" he asked.

"He is my all—my life!" she cried.

"Think well of it to-night and pray," said the missionary. "I return to Kharput to-morrow."

And the widow went out, sobbing: "My only son, my Thomas!"

The remaining hours of the missionary's visit were very busy ones, and when the morning came and his horse

was saddled, he had forgotten about Thomas. But just as he was about to start, the group of mission workers and converts who had assembled to bid him farewell divided to make room for her to approach—and there was the mother and Thomas.

At the missionary's feet she laid the little bundle of clothing on which she had worked all night. She laid one hand on her boy's head, and with the other pointing upward, said two words: "Thomas Christos." Then she went back to her lonely home. But not to a narrowed or mournful life; hers was the joy of one who had made the supreme sacrifice.

Thomas developed all those powers

of the churches perished. Twenty-seven teachers and preachers died at their posts. Thomas was shot and cruelly cut, and left for dead. With bleeding wounds and broken bones and a fractured skull, they bore him fifteen hours' journey to where he could have the protection of a British consul and the care of a European surgeon. And Thomas, against all probabilities, recovered.

Back he went into the mountains where he had worked before. He gathered the scattered, frightened Christians, and inspired them with new courage and hope. He protected the widows; and fed the orphans. He gave himself without fear or fatigue to a work that



A Jamaica Country Church

which the missionary had discerned in promise in his face, and had seen in full development in the face of his mother. He led his class. He advanced by leaps and bounds. He was valedictorian at his graduation. He pushed straight on in his Bible study; and when he was graduated, he went back to his old home, where the mother waited for him, and then far beyond into the Kurdish mountains to a town which, for its Christian faith in early ages, had been named Martyropolis. There he began anew the preaching of a gospel that once made its followers faithful unto death, and they called him "The Prophet of Kurdistan."

The black year 1895 came round, and with it the awful massacres. Many thousand Christians gave their lives for their faith. Eight hundred of the mem-

brought new life to crushed and broken hearts. The sacrifice of his own mother bore its abundant fruit in the comfort he brought to hundreds of widows and orphans, and they called him "The Saviour of Kurdistan."—Selected.

### OUR WORK AND WORKERS

#### JAMAICA

Believing that the lines will be read by interested ones in the progress of the work in Jamaica, we take this occasion to call your attention to some of our needs at the present time.

Some of those who read these lines will remember how marvelously the congregation escaped from the ruined church building at 32 Text Lane, Kingston on the afternoon of Jan. 14th, and will recall to mind the picture which appeared in this paper, of the ruined church.

Since that time our brethren have secured a nice lot in a more favourable location, and have finished the concrete foundation up to the window sills for a church building 40 by 60 ft. with annex for day school 30 by 40 ft. The heavy losses caused by the earthquake and the long severe drought that followed makes very slow and difficult collecting of funds to proceed. In the mean time the congregation anxious to hear from the living preacher the same blessed truths that our Caribbean Watchman readers so much appreciate are often compelled to stand in burning sun or rain, around the ruins of the old building as they attend divine services. Sufficient has been raised to meet all expenses thus far, but more will be required so that the frame may be quickly erected to shelter the people. We will take this opportunity to ask all of our friends to our assistance in this our time of need. We believe many will esteem it a privilege to assist

in replacing the house of worship which was thrown out of repair during the calamity of Jan 14. The WATCHMAN PRESS will gladly acknowledge and forward any donations which may be placed in their hands for this purpose, or those desiring to make an offering, may send it direct to our Jamaica treasurer H. H. Cobban, Linstead, P. O. Jamaica.

In spite of many unforeseen difficulties the Industrial Training School, Bog Walk began its first term of School in June, with a limited number of students owing to a lack of proper facilities to accommodate more. We trust that the rapid improvement of those there this term will encourage many more to come next year, and that better accommodations may then be offered those entering the school. Calendars will be furnished free upon application to the President, Prof. C. B. Hughes, Bog Walk P. O. Jamaica.

W. G. KNEELAND.

## MARCH OF EVENTS

A strike of telegraph operators in New York and other cities of America threatens to extend to all parts of the continent. The strike has already embarrassed though it has not stopped the service.

The Steamship *Columbia* was struck by the freight steamer *San Pedro* off the California coast in the U. S. A. July 23 and ninety-seven of the passengers were drowned. It is said in the reports that the collision is due to some carelessness in navigation.

Early in the month of July another battleship accident occurred in the American navy when one of the 10 inch guns exploded killing seven of the gun crew. In spite of all the precautions taken these accidents are becoming more and more frequent in all the navies of the world.

The Korean Princes, who at the Emperor's request were sent on a mission to the Hague Conference to protest against Japan's treatment of their government and emperor have been tried in their absence by the Korean Supreme Court, controlled by Japanese, and one sentenced to be hanged, one imprisoned for life and the third has already died of grief. The New emperor have signed the court's sentence. Thus Japan is weaving the tentacles of criminality around her tenure of the land of the Morning Calm.

It is reported that England is planning to build a thirty thousand ton battleship of the Dreadnaught type. American designers are, the same dispatch states planning one of forty thousand tons to cost \$20,000,000. Thus the planning for war continues, and the remarkable part of it all is that the greatest plans and preparations take place when at the Hague is assembled an international conference for the promotion of peace. As the Bible states, when they say peace and safety, sudden destruction cometh upon them.

Owing to the prosecution of the Standard Oil Company and several railroads for granting and accepting rebates to manufacturers, this being an equivalent of a restraint of trade the stock market of New York have fallen considerably, Standard Oil dropping 40 points in one day. The prosecutions are expected to continue but strong pressure is being brought to bear upon President Roosevelt to stop the proceedings. Standard Oil was fined over \$20,000,000 recently for the receiving of rebates.

On Sunday the 4th of the month of August Trinidad became the possessor of a floating dry-dock. It came to anchor early in the morning

at Chagaramas Bay near the entrance to the first Bocas. In viewing the dock the day following we noted its size and it is surely a great acquisition to the shipping of this part of the West Indies. It has a lifting capacity of four thousand tons and a length over all of 365 feet. It is thus capable of taking in all of the steamers ordinarily plying in the West Indian trade and it is hoped by the owners, The Trinidad Dock and Engineering Co., to attract considerable of this trade in this direction.

In the latter part of the month of July the King of Corea was forced to resign his kingdom to the prince, his son. This was brought about by the sending of the Korean delegation to the Hague Tribunal by the king to protest against the usurpation of the Japanese of the Korean government affairs. Japan objected to the proceeding and the delegation was refused hearing before the tribunal but as a result of what the Japs called the king of Corea's duplicity they at once forced him to abdicate in favour of his son. It has been necessary for the Japanese to send a portion of their army over during the troubles to preserve order and the Korean army has been disbanded. The Crown Prince is said to be incompetent and Japan hopes to easily control him in the government.

Although professedly the land of liberty and of freedom America has an unenviable reputation as a country in which innocent people are punished for obeying the laws of God in preference to the laws made by men which conflict. In Indiana, Maryland, New York, Tennessee, Georgia, the Carolina's laws working oppression upon conscientious observers of Saturday who work Sundays, are in force. Just recently in the state of Indiana a member of the Seventh-day Adventist church was convicted and fined for the offence of Sunday work in spite of the fact that an exemption clause exists in the State laws for those who conscientiously observe Saturday. This comes little short of persecution and is a long stride from freedom of worship toward the system in vogue during the dark ages.

The year 1907 bids fair to far exceed 1906 in the calamities that are occurring. In point of fact the records for the first six months already exceed those of the entire year 1906. In the *Chicago Tribune* it is stated that there have been 273 deaths and 925 injuries in railroad accident, 902 lives lost in steamship accidents and 323 in mine accidents; 2,240 persons have been killed by tidal waves; 5,100 by earthquakes and 530 by hurricanes. The question is asked by our exchange; What will the record

be by the end of the year? We see these things increasingly evident all about us and we linger on in our blindness and our folly and make no preparation for the day these things portend. It is not chance that brings about these calamities. God is warning the earth of the approaching end. Are you learning the lesson?

Ireland has had its share of trouble for the months past due to strikes and rioting. The dissatisfaction started in the ship yards and has extended to several other trades as well. Even the police have at a time when most needed struck but finally turned to work again. During the past week, August 7th to 15th, serious rioting occurred in Belfast and it became necessary after a shower of cobblestones and other weapons on the part of the rioters for the troops to fire, three being killed and hundreds wounded as a result. It is hoped that the troubles may be settled by arbitration but the condition of things is at this writing is still dangerous. A part of the troubles have arisen, the despatches, say through religious differences between Catholics and Orangemen. The leading citizens of both factions are doing their utmost to bring about better conditions.

The troubles in Morocco brought about by the imprisonment of Sir Harry Mc Lean by the bandit and erstwhile governor of a province, Raisuli, has terminated in a serious situation at Casablanca. The Moors attacked the town and the governor requested the aid of the French which was promptly given. From the day they landed they have had severe fighting and the position would have been untenable had it not been for the fact that the batteries of the warships supported them. To cap the climax it appears that these troubles were added to by the bad faith of the governor who has been arrested and placed on board a French warship. The bombardment of the town took place on the very day that the Hague Conference had under discussion the question of bombarding undefended cities. Sir Harry Mc Lean still continues in the custody of Raisuli though rumours are frequent of his release.

"A Scotch minister writes to the 'Christian' lamenting the growing dependence of the churches upon carnal weapons for the accomplishment of their work. He says: 'The returns concerning Church work, both in England and Scotland, are very discouraging. There are, of course, some notable exceptions; but, taken as a whole, the Church is simply marking time, if not going back. Yet, perhaps, there was never a time when more energy was being expended by men thoroughly desirous of helping their fellow men. But with what measure results! What a miserable return for all the labour put forth! What is the cause?'

"We have been relying too largely on carnal weapons. The cry has gone forth: 'We must at all costs get the people.' The social club with its billiard room, the secular concert often with its intolerable buffoonery, and other similar doubtful, if not evil, agencies have been largely used. The social hour with its semi-sacred songs and cigarettes has in some places followed the Gospel service, and the exultant cry has been raised: 'We have got the people!' But the sad fact remains that the multitudes brought to the social club and entertainment have not been led in penitence and faith to the Christ of Calvary. 'We have sown much and gathered little.'"

Within a few weeks past two disasters have occurred according to an exchange. One was a violent earthquake on the South American West Coast; the other a hurricane and tidal-wave in the Caroline Is. These occurrences are becoming too frequent to excite comment in most quarters.

THE  
Caribbean Watchman

SEPTEMBER 1, 1907.

"The Gospel... is the power of God unto salvation to every one that believeth."

"O how I love thy law! it is my meditation all the day. Psa. 119: 97.

"I understand more than the ancients, because I keep thy precepts." Psa. 119: 100.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." 1 Cor. 1: 18.

"Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God:"

"For this is the love of God, that we keep His commandments." 1 Jno. 4: 2; 5: 3.

"If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments and abide in His love." Jno. 15: 10.

*The Bible Teacher* which was advertised in paper covers some months back may now be obtained at this office in board covers, cloth back with strong cloth hinge within, making the binding substantial and capable of many years wear. Price 1/- post-paid. Let us have your orders.

The Presbyterian church in Trinidad lost one of its most faithful ministers recently when Dr. Grant, for thirty-seven years in charge of the work among the East Indians of Trinidad, retired from active service, returning to Canada for the remaining days of this earthly pilgrimage. Dr. Grant has been the main-stay of the East Indian work and his departure was the occasion for much sorrow on the part of the entire religious community.

The Law is as much a part of the Gospel as the Gospel is the plan of God for the salvation of the world. Were it not for the Law we had not known ourselves sinners. Rom. 7: 7. And had we not known ourselves sinners we had not known our need of Christ, for we had not known the sin from which Christ came to save. "The law is our schoolmaster to bring us to Christ;" to salvation from sin. It points out the lack and the need by its principles of righteousness, and Christ supplies the lack, gives the needed righteousness and makes us whole; and then keeps us so. "Do we then make void the law through faith (in the Gospel of Christ); God forbid; yea, we establish the law." Rom. 3: 31.

"The letter killeth but the Spirit giveth life." Mere profession of law keeping will not make it possible to obtain life. "The letter killeth." In the days of Christ the leaders of the Jewish nation kept the letter of the law and had it bound about with innumerable restrictions, and yet the Saviour classes them as hypocrites. They had not the love of obedience in their hearts. The spirit of the Master—"I delight to do thy will," was not with them. "The spirit giveth life." But it takes the indwelling presence of Jesus Christ to make us delight to do the will of God. It is not in humanity. But with Christ in us the task is easy. "I am crucified with Christ,

nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20.

We anticipate having a stock of the following new books in the near future and will be prepared to fill all mail orders. "*Heralds of the Morning*," cloth \$2.00; *Home and Health*, cloth, \$2.50; *The Church, Its Organization, Order and Discipline*, paper 25c.; and *Coming King, Spanish*, cloth \$1.50. Our catalogue of publications will be sent upon application to any address.

There came to our table by the last American mail a copy of the booklet just issued by the West Indian Union Conference of Seventh-day Adventists entitled, "*Glimpses of the Caribbean*."

This booklet, an advertisement of which appears on another page, is a short but interest-

### October 1907

We are planning to give our readers for October a series of instructive articles on "The Great Three-fold Message" of Revelation fourteen. The series will include "The Condition of the World," "God's Message for To-day and The Result of Its Rejection," "The Result of the Accepting of the Messages," and "The Work of Sealing."

We hope to be able to give our readers the benefit of the new hymn in the October number which was unavoidably crowded out of the September issue.

The departments will be as full as usual of excellent matter. The Home Department will contain a story entitled, "The Lesson of the Matt." The Missions Department will have some excellent reports from The Far East and Oceanica.

For a cover picture October has the church building at Hamilton, Bermuda, belonging to the Seventh-day Adventists. Other illustrations and headings will be utilized where possible.

There is a WATCHMAN agent near you. If, however, he fails to come again and you cannot get the paper otherwise, write our nearest agency or ourselves and receive prompt and courteous attention.

THE PUBLISHERS.

ing history of the work of the Seventh-day Adventist denomination in the West Indies and very profusely illustrated with beautiful half-tone views from the circle of the Caribbean. A list is given in the "ad."

Beside the above a short sketch of Caribbean Countries and their people is given and also a chapter on "Earthquakes and Their Lessons." At the end of the book is given a full statistical report of the Advent work in the West Indian Union Conference and in all the World. Price 1/- post-paid anywhere. You may place your order with this office or with any of our agencies.

The editor of the *Wall Street Journal* writing of the present world conditions states as his opinion of the needs of the present generation, as follows (we quote from an exchange)

"What America needs more than railway extension, and Western irrigation, and low

tariff, and a bigger wheat crops, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behaviour.

"That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out?

"Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honourable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

Were an editor of a religious paper to thus testify one need not wonder but when the financial journals of the world see and recognize the need it seems to us that it is high time for Christians to awake and be about the Father's business.

### Wonders of Animal Sight

A writer in the *Chicago News*, mentioning the marvels of sight in animals, says:—

The greyhound runs by sight only. The carrier-pigeon flies its hundreds of miles homeward by eyesight, noting from point to point objects that it has marked; or so, at least, it is thought. The dragon-fly, with twelve thousand lenses in its eye, darts from angle to angle with the rapidity of a flashing sword, and as rapidly darts back, not turning in the air, but with a clash reversing the action of its four wings, and instantaneously calculating the distance of the objects, or it would dash itself to pieces. No one can tell in what information of the eye this power consists. A thousand mosquitos dance up and down in the sun, with the minutest interval between them, yet no one knocks another headlong on the grass, or break a leg or a wing, long and delicate as they are.

This is supplemented by the *Chicago Tribune* with these interesting facts:—

The sharp-eyed hawk can spy a lark on a piece of earth almost exactly the same colour at twenty times the distance it is perceptible to man or dog. A kite soaring out of human sight can still distinguish and pounce upon lizards and field-mice on the ground, and the distance at which vultures can sight their prey is almost incredible.

Recent discoveries have inclined naturalists to the belief that birds of prey have not the acute sense of smell or of hearing that has hitherto been accredited to them. Their keen sight seems better to account for their action, and they appear to be guided by sight alone, as they never sniff at anything, but dart straight at the object of their desire.

Their counterparts in the ocean doubtless smell and see, but are more guided by smell than sight. In both sharks and rays the eyes are good, and have a distinct expression, though since they scent their prey from a short distance and swim up to it with greatest rapidity, smell may be called their real eye.—*The Circle*.

THE  
Caribbean Watchman

Published Monthly by the  
WATCHMAN PUBLISHING Co.  
PORT-OF-SPAIN, TRINIDAD.

Address all correspondence to the  
Watchman Publishing Co.

Price, 48c., per year - - 24c., Six Months

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

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THE CARIBBEAN WATCHMAN is published by the  
Watchman Publishing Co., 31 Dundonald Street, Port-of-  
Spain, Trinidad. ALL CORRESPONDENCE ON  
BUSINESS MATTERS connected therewith should be ad-  
dressed to the Caribbean Watchman, Port-of-Spain, Trinidad, B.  
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