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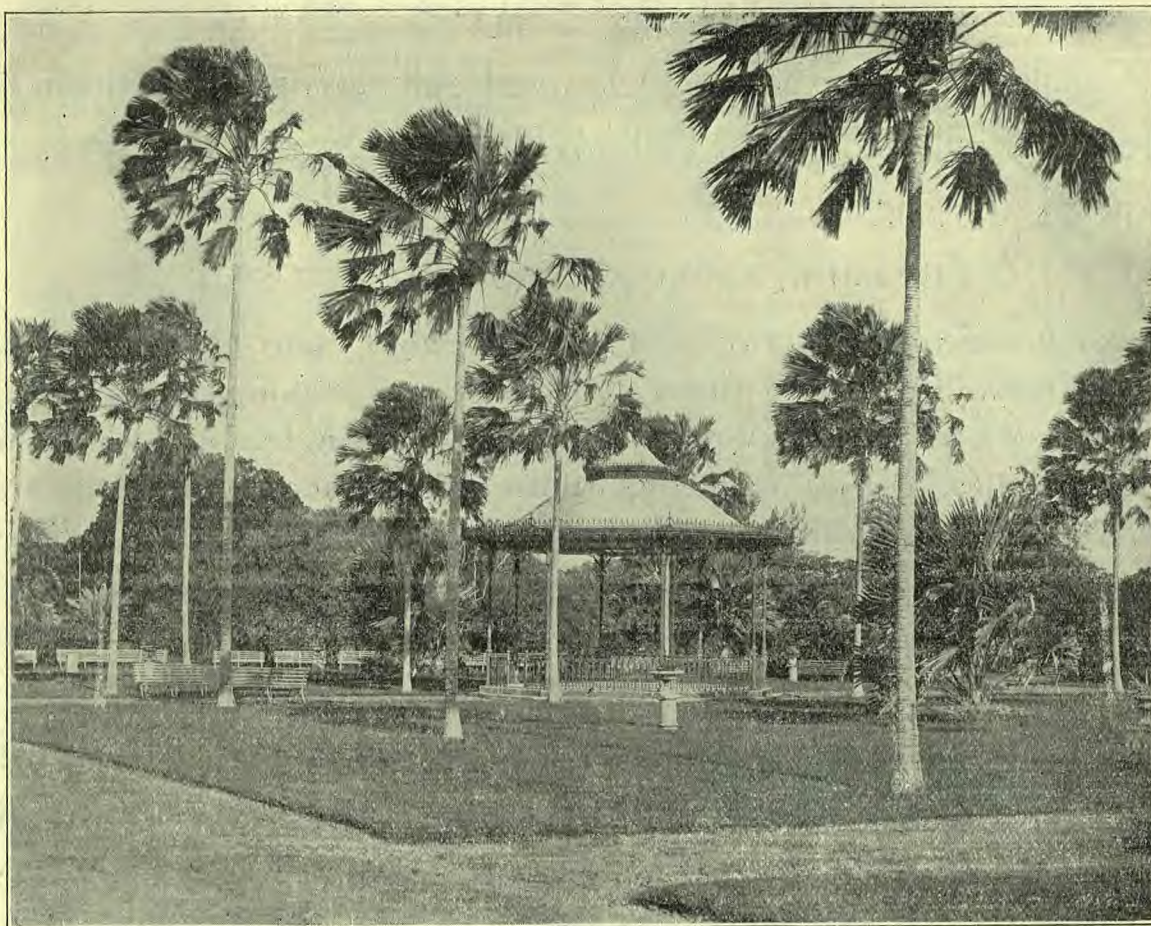
# THE CARIBBEAN WATCHMAN

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

Vol. 5

Port-of-Spain, Trinidad, December, 1907

No. 12



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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., DECEMBER, 1907

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## BETHLEHEM'S BABE



HE King of glory stooped low to take humanity;"—low not only as measured from the heights of heaven, but for earth itself: no place for him anywhere in man's inn, in the extremity, the ox shared with its Owner, the Maker the ass's crib. It was but the begin-

ning of that line of humiliation stretching from cradle to cross; but it was a stooping to conquer, for the manger Child was Manager.

clock of time pointed to that hour, Jesus was born in Bethlehem." "When the fulness of time was come, God sent forth His Son made of a woman." (Gal. 4: 4). Genesis 3: 15 had arrived at John 3: 16. Isaiah's prophecy had become history: "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder." Chap. 9: 6.

The Gentile world was starving with

the less real, was a longing for the "Unknown God," the Desire of Nations.

It was a soul-starving world when *Lehem*, the *Bread* from Heaven (Jno. 6: 32-51) arrived in that city, significant of its relative and spiritual etymology,—*Bethlehem*, House of Bread.

The Roman Empire (and that meant the whole world then. Luke 2: 1), which, with but two cessations had been engaged at war for almost seven hundred years, was now at peace, as if to welcome the Prince of Peace. The temple of Janus was closed. Earth had paused, though but for a short while, to listen. A greater and more august than Cæsar Augustus had come, to free man's

soul from sin's taxations, transporting him into the free kingdom of His Grace for Glory.

The news is told at Bethlehem's *pasture* that the Lord from Glory is in Bethlehem's *manger*—consistent connection—"them that honour Me, I will honour." "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they

were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes lying in a manger." Luke 2: 8-12.

Gabriel, the leader, had barely finished the foreword, when there burst forth on the plains of Bethlehem, Heaven's choir,



“stone for bread;” there were earnest Jews unsatisfied with priestish chaff for wheat; philosophy, pagan rites, and empty Jewish rituals,—all, like the *Asclepias procera* plant on the borders of the Dead Sea, yielding a fruit well-named, apples of Sodom, beautiful outside, but full of only fibre and dust, and bitter,—had given no satisfaction; there was an aching void, a longing still, for something which, while a few knew the Name of, to the majority, though none

ning of that line of humiliation stretching from cradle to cross; but it was a stooping to conquer, for the manger Child was Manager.

Micah over seven hundred years before had written: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the

time that she which travaileth hath brought forth: then the remnant of His brethren shall return unto the children of Israel. And He shall stand and feed in the strength of the Lord, in the Majesty of the name of the Lord His God; and they shall abide: for now shall He be great unto the ends of the earth." Chap. 5: 2-4.

"Like stars in the vast circuit of their appointed path, God's purposes know no haste and no delay." "When the great



in the stillness of that night, free from all earth's noise and discordant notes, that rendered sweeter still and more impressive, the carol, like which there has never been as gladsome since "the Morning Stars sang together, and all the Sons of God shouted for joy" when earth's foundations were laid forty centuries before. Job 38: 6-7. The Creator has returned as Redeemer. Genesis degenerated is to be regenerated.

"Glory to God in the highest,  
And on earth peace, good will toward men."

Moses' "Prophet," Jacob's "Shiloh," Isaiah's "Immanuel" is transcendent "mystery of godliness: God manifest in the flesh." Not simply coming to man, but himself becoming the Son of man, that as many as receive Him, he might give power to become the sons of God—sharing our human nature that we might be partakers of the Divine.

Gabriel's "Jesus" has brought the salve for all our wounds, the panacea for all our woes, the "saving health among all nations." Psalms 67: 2. He has come "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61: 1.

Bethlehem's Babe is "good tidings of great joy"—"good tidings," but only "unto the meek," who are filled with "good things," when the proud are sent empty away. Luke 1: 46-53.

Like in days before when God passed by Jesse's bigger sons for little shepherd David in Bethlehem's pasture for a kingship instead, so again he passed by Jerusalem's grandees and chose Bethlehem's shepherds to herald "great David's Greater Son." There was good reason: Jerusalem was asleep—church and house, priest and people were shut in to themselves in darkness. The fact that it was night was but a symbol of a spiritual verity; a physical sign of spiritual significance. But the shepherds slept not as did others: they were "keeping watch over their flock by night," while "through the silent hours, they talked together of the promised Saviour, and prayed for the coming of the King to David's throne;" and like when Daniel prayed in Babylon, Gabriel flew swiftly to show earth's suppliants they are Heaven's "greatly beloved."

Is it not strange that men all the way from the East should see in Judea what men right there in Judea did not see? "We have seen His star in the East, and have come to worship Him. Where is He that is born King of the Jews?" Matt. 2: 1, 2.

All that the gathered chief priests and scribes knew about it, was the *letter*. There was a mere book-Jesus. Mat. 2: 4-6. "It is written" in Micah 5; but the time had come for wise men to take the road of what they read—to Bethlehem, "and when they were come into the house, they saw the young child

with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts;—gold, frankincense, and myrrh." Matt. 2: 11. They sought and found their King—gold, their Priest—frankincense, their Sacrifice—myrrh.

But how absently did the priests behave! We do not read that they even accompanied the Magi, a distance of only "two short hours south of Jerusalem;" nor did they, with the shepherds before, go to "see this thing which is come to pass." Luke 2: 15.

And how different the perception between the priest that performed the *function* on Jesus, and Simeon. Luke 2: 21-32. One perceived nothing but an ordinary poor child, while to the other was revealed the Lord's Christ. And the difference lay between the two men thus: one was simply waiting on his office, the other, "waiting for the consolation of Israel."

The "low estate" Mary, the manger—the lowest place in "Bethlehem little among the thousands"—the shepherds, the eastern Magi, old Simeon and Anna, are samples of Christmas conditions: "To them that look for Him shall He appear." Heb. 9: 28; "them that love His appearing," 2 Tim. 4: 8 those that wait for Him, Isa. 25: 8-9. A humble receptivity, a watching heart-stretched-home expectancy of those that long for Morning, shall hear a song in the night of this pilgrimage; for as in Bethlehem's pasture that night, of the first Christmas, so the second of this world's physical and spiritual night, "it shall come to pass that at evening time, it shall be light" "and the Lord my God shall come, and all the saints with Thee" (Zech. 14: 5-7) with salvation for the "little flock." Luke 12: 32, Matt. 7: 14.

After all that God had in sundry times and divers manners spoken and written by the prophets, how meagre and cold the reception or rather lack of reception, when the Son appeared! "He was in the world and the world was made by him, and the world knew Him not." "He came unto His own, and His own received Him not." State and Church had no place for him in their inn. The foxy Herod, who, under pretence of worship, planned to kill the babe Jesus, was no worse than the Church who later killed the man Christ. So it is still. Events upon which the attention of all heaven is centered, are undiscerned, their very occurrence is unnoticed, by religious leaders and worshippers in the house of God. Men acknowledge Christ in history, while they turn away from the living Christ. Christ, in his word, calling to self-sacrifice, in the poor and suffering who plead for relief, in the righteous cause that involves poverty and toil and reproach, is no more

readily received to-day than he was eighteen hundred years ago.

All Christians have been and are Christmas people—Advent folks—from Enoch the seventh from Adam, yea, from Adam himself down. Indeed one is a Christian in proportion as he *loves* this theme, *longs* and *looks* for it.

Enjoyment of Christmas is only a foretaste of the coming Christ—an enjoyment possible only unto them that have him now as "Christ within the hope of glory." Christmas without Christ would be simply *mos*, a verbal elision, as spiritually it would be, to enjoy the day without the Daysman.

But we are persuaded better things of *you*, dear reader: that this season refreshes and reinforces the mind and soul of the spiritual significance of the event—"Unto us a Son is given," "and thou shalt call His Name Jesus: for He shall save His people from their sins;" and so "Peace" *to you* for personal realization of sins saved from, "Glory to God in the Highest" *from you*, expressive of the adorable gratitude for the assurance insured by this Emmanuel Christmas Gift. Matt. 1: 21-23. Let us join in Mary's *Magnificat*—Luke 1: 46-55, be ready for Simon's *Nunc Dimittis*—Luke 2: 25-32, "the second time"—Heb. 9: 28. Bethlehem's Babe: He who was with the Ancient of days came to man as a Child to teach us that unless we be converted and become as a little child we shall in nowise enter his kingdom; "unto us a child is born" to teach Syria's Naamans and Israel's Nicodemuses, "ye must beborn again."

"Where is the wise? Where is the scribe? Where is the disputer of this world. . . .?" 1 Cor. 1: 20—Nowhere. Common men, obscure and unrecognized disciples with star-lit heart of prophetic attention, shall repeat and close the experience hidden from the wise and prudent, but revealed unto the babes of Bethlehem's Babe. 2 Pet. 1: 19, Matt. 11: 25.

PHILIP GIDDINGS.

"THE way to avoid the sand is to strike for the rock. Dig deep, and lay your foundation well. He that heareth the voice of Christ, and *doeth His will*, he is the wise man who buildeth his house upon the rock."

ON the whole, I rather like the venture of Simon Peter out of the fishing-boat to walk to Jesus on the waves; for, though he began to sink, he also began to pray. He found that sinking times were praying times; and when we learn that, we know where to re-enforce our own weakness by laying hold on the infinite strength.—*Cuyler*.



## THE PEACE OF GOD

MUCH has been written about the peace of God, and there are many people who can tell, by actual experience, what joy this peace brings to the heart.

The peace of God is a gift. Said Christ, "My peace I give unto you." It is not a commercial commodity that

can be bought and sold in the markets of earth. Peace cannot be won by mental attainments, neither can it be gained by the will of man, nor by any human effort which man puts forth in his own strength, separated from God. Peace is the gift of God to his children. Said Christ, "Peace I leave with you, my peace I give unto you."

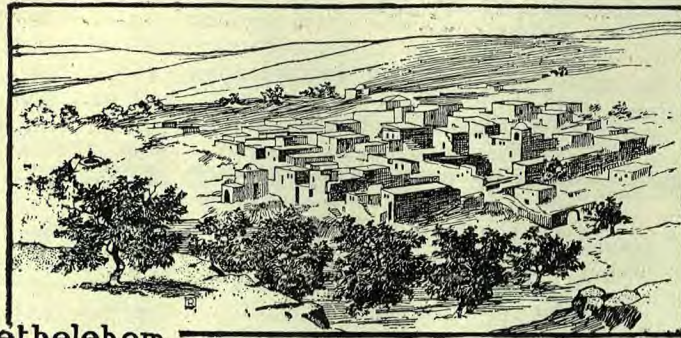
The peace that God gives is not like the peace that the world gives; nor does the Lord give his peace in the same way as the world gives its peace. "Not as the world giveth," says the Master, "give I unto you." The world has a "sort of peace" which it gives to those who seek its pleasures, its riches, its honours. To the lovers of pleasure it offers nights of revelry and days of dissipation; it promises to those who attend its halls of pleasure that it will give peace that will satisfy. But those who have drunk from its cup know that the peace which the world can give in the pleasures it offers, is not satisfying to the soul.

To those who seek its riches, it offers the peace (if such there can be) which comes with large possessions, in bank stocks and bonds, in lands and real estate, in commercial and manufacturing lines.

But with the great accumulation of wealth there comes a tremendous responsibility accompanied with constant fear and perplexity. The possession of wealth does not give soul satisfaction or rest. There are few men in this world who have as much money as they desire, and those who have most, are still eager to obtain more.

No, the simple possession of large wealth does not bring peace to the souls of men. It is probable that there are but few rich people in this world who know what real peace or real happiness is. The other day there appeared a note in one of America's leading dailies, with headlines as follows:

"\$7,000,000.00 FOR ONE HAPPY HOUR.  
—LUDWIG WOLFE."



Bethlehem

### Bethlehem

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting light;  
The hopes and fears of all the years  
Are met in thee to-night.

O morning stars, together  
Proclaim the holy birth!  
And praises sing to God, the King,  
And peace to men on earth!  
For Christ is born of Mary;  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.

O Holy Child of Bethlehem!  
Descend to us we pray;  
Cast out our sin, and enter in;  
Be born in us to-day!  
We hear the Christmas angels  
The great, glad tidings tell;  
O, come to us, abide with us,  
Our Lord Immanuel.

*Phillips Brooks.*

And these words are quoted from his lips: "Gladly would I give up my millions, this home, which is barren despite its splendors; my business, everything, for peace, for an hour of ease from my cares and worries. I have lost so many who are dear to me, I have

suffered so much, that every hope is dead. Only in the grave do I expect to find rest from my woes."

What a contrast is this lamentable cry from the heart of this multi-millionaire to the song the Christian sings amid his poverty and suffering:—

"I am resting to-night in this wonderful peace,  
Resting sweetly in Jesus' control;  
I am kept from all danger by night and by day,  
And his glory is flooding my soul.

"Peace, peace, wonderful peace,  
Coming down from the Father above;  
Sweep over my spirit forever, I pray,  
In fathomless billows of love."

Earthly honours can never give the peace that satisfies the heart. They may gratify the ambitions for an hour or a day, but there are other honours beyond our grasp, and we are rarely long satisfied with what we have. The honours of earth, themselves, are a burden hard to bear. "Too much honour: O, 'tis a burden, 'tis a burden too heavy for a man that hopes for heaven."

But the peace which Christ promises to his followers was not the peace of earth. It is a gift from heaven, and is not dependent on others for a full enjoyment. The peace of heaven is a condition of soul-relationship with God, over which the joys and sorrows, the hopes and fears, the riches and poverty of earth have little influence.

Lazarus at the rich man's gate, begging the crumbs from the table of Dives, with only the dogs to nurse his wounds, could have the peace of God in his soul. Storm and sunshine, cold and heat, might beat upon his uncovered head, the slights and contempt of his fellow beings might be the only words of kindness that fell upon his ears, a cold, damp shed, or bed of straw his nightly resting place; his future no more promising than the present or the past, and yet he could have the fullest measure of the peace of God.

The peace of God, to be enjoyed, is not dependent on even good health, or the absence of physical pain. Who has not seen those whose bodies were distorted, and whose nerves were racked with constant suffering, happy and full of the peace of God?

A year ago I met a poor sufferer at a meeting in one of the Western States. She no sooner saw me, than, with a cheering smile, she greeted me in the name of the Lord. Twelve long years before, I had met her lying in the same condition in the same wheel chair. Since then she had not seen a well day. She had not walked a step, she had not fed herself a mouthful of food, nor helped herself to a single cup of water,



yet she praised God for his love and goodness, and spread sunshine and happiness all about her.

One of the most happy Christians I ever knew was a man who had been stricken with paralysis in the very prime of life. Again and again he had besought God in prayer for physical healing. God answered in soul-blessings, but he died a paralytic; yet this man spread good cheer and sunshine everywhere. From him the well and strong went forth praising God for his goodness and mercy to them. In his presence the sick and suffering found comfort and hope. In spite of great physical suffering the peace of God flooded his soul.

How often we find these souls full of the peace of God in the most unexpected by-ways of life. I remember a dear old lady past eighty years of age, alone, destitute, living on charity, yet so full of the sweet peace of God, that all who knew her loved to visit her. The neighbours, rough fishermen though they were, supplied her with food, brought her little presents of clothing, split her wood, yea, ministered to her daily needs, and received for their kindness her daily blessing. I used to go to her humble little cottage Sabbath mornings, to get my own heart watered, and my own courage strengthened for the day's labor.

In dungeon cells, behind prison bars, in hunger and thirst, in heat and cold, in sickness and penury, in death and loneliness, the hearts of men and women have been filled with the unspeakable peace of God.

This peace is an experience never to be forgotten by those who have tasted its sweets. It may be lost in a thousand ways, but forgotten, never; and the heart that once knew its joys, though now that peace has departed, will ever look back to the time that peace was his, as the happiest hours of his life.

"What peaceful hours I once enjoyed,  
How sweet their memory still;  
But they have left an aching void  
The world can never fill."

This peace often comes to us in its flood-tide in life's darkest hour,—when death has stricken down the dearest idol of the heart,—when misfortune has swept away our confidence in earthly treasures,—when some great temptation or sin has long held us prisoner in the castle of Despair, and by faith we break its bars and in the fullness of our repentant hearts, we find forgiveness in Jesus' name.

This peace is for everyone of God's children. Those who desire it can find it when they find Jesus. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

I. H. EVANS.

## "Forgive As Ye Would Be Forgiven"



ANY things that do not now appear in a correct light will be made plain in the day of the Lord; but the question of forgiveness needs not to be interpreted. If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in words and actions. Then the weight of his sin will not in any degree rest on you.

If thy brother "trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And we are not only to forgive seven times, but until seventy times seven. Just as often as God forgives us, we are to forgive one another—"considering thyself," Paul cautions, "lest thou also be tempted."

There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in harmony with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you turn away from the great Counselor, and need yourself to repent and be forgiven.

If your brother injures you knowingly, and afterward repents, saying, "Forgive me," it is not for you to refuse to forgive because you do not think that he feels humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart.

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is in accordance with human nature, but it is not God's plan. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you wound and bruise the heart of Christ.

Little heed is paid to the instruction Christ has given. His people come to him in prayer, asking favours, while at the same time they are cherishing hatred against their brother, not only thinking, but speaking evil of him. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God, should he give it to them as they desire.

Christ points his followers to the path of self-sacrifice and self-surrender.

How much better it would be if they would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Those who do this not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway.

My brethren and sisters, prepare the way, that you may come to God and be forgiven. It is not your brother's sin you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offering brought to him.

Study the Saviour's words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case"—whatever your position—"enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal. The heart must be purified, else Christ cannot be enthroned there: then the life must be conformed to the will of God.

It is no marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are gaining the victory, and the soul temple is full of wickedness, so that there is no room for Christ. Men, unheeding the words of the Saviour, follow their own perverse ways. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Men set the law of God aside to follow the light of their own imagination.

All who love Jesus will search the Scriptures, that they may know and do his will. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. They will share in the triumph of their Master. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

MRS. E. G. WHITE.

IN this world it is not what we take up, but what we give up, that makes us rich—*H. Ward Beecher*



## CATHOLICISM IN A CATHOLIC COUNTRY

It is said by certain Protestants at the present time that the Roman Catholic Church is not what it used to be, that it has adopted the advanced, liberal, tolerant spirit of the age, and that it would be impossible for it to revert back to its former intolerant and persecuting spirit. No doubt those who take this *very* charitable view feel that it is the right thing to do, but it is interesting to note that Rome herself has no faith in this proclaimed conversion. She maintains as stubbornly to-day as ever in the past that she "never changes," and no doubt this is true as regards her essential features. She can and does adapt herself to customs and situations that are dissimilar to her feelings and spirit; but as she has clearly indicated, this is done to gain the well defined end of bringing the world once more under her sway. Adaptation, however, is not a change of vital principle, and all who take the pains to investigate the matter carefully in the light of gospel truth will be driven to the inevitable conclusion that Rome is to-day what she has ever been; viz., proud, intolerant, bigoted, insolent, selfish, which all means that it only remains for her to once more get the power in her hands for persecution to become as easy and as natural to her as in the dark ages.

To many who live in Protestant countries where the Church of Rome poses as the friend of the poor, as well as of education, it will, perhaps, appear that the above statement is over drawn. Such should remember, however, that to see the church as it is, one should study it in a country where all conditions have been favourable for the realization of her pretensions. The low state of education and of morals in Catholic countries is a telling and unanswerable argument against Roman Catholicism. It is in such countries

that the clergy, feeling themselves strongly entrenched behind laws and customs of which they themselves have been the origin, very often manifest their true colours. Sometimes the people rise against this clerical domination, and as a result perhaps a "concordat" is broken, and for the moment it seems that another nation is on the high-



Arawak Indian Church, British Guiana

road of progress. But Rome knows how to bide her time; for is she not aware that the selfishness of humanity runs closely parallel to her own course? And knowing this, is it not reasonable that she should shrewdly count on the two streams converging again?

As illustrating some clerical conduct, as well as clerical methods of silencing

those who oppose the surliness and oppression of priests where they are in power, the following incidents, which have taken place within the last two weeks, near Cape Haytien, will be to the point:

According to "*Le Cable*," the daily journal of the town, a priest, while under the influence of liquor, grossly insulted a certain doctor and some of his friends. The doctor, who is himself a Catholic, and who for twenty-five years has given his services freely to a certain Catholic institution, went to the bishop to seek redress, but obtained none. On the contrary this functionary took sides with the *cure*, for while not directly justifying the priest, he did all he could to hush the matter up.

The week following this occurrence, at the close of *mass*, in a neighbouring village church, the priest in charge struck a woman with a chair. Certain gentlemen who were present interfered on the woman's behalf, but only to be insulted by the pretended representative of Jesus Christ. This case was also brought to the notice of the bishop, with the same results as in the former one. These incidents aroused a great deal of newspaper correspondence, in which, however, the clergy concerned made no straightforward attempt to defend themselves, choosing rather to treat the whole affair with disdain. The correspondence was not, therefore, very complimentary to the Catholic clergy in general, and to the bishop and the two offending priests in particular. For example it was brought out that the priest who hit the woman with the chair, on hearing the confession of one of his parishoners recently, had told her that she would have to fast three days or he

would not give her communion the following Sunday. Saturday evening the woman presented herself before the priest happy in the hope that she had earned the boon that her poor soul longed for. But what was her surprise and chagrin to be met by a further refusal from her priest who now told her, "Until you compel your two daughters



and your son to get married (they are living in concubinage) I will not give you communion."

Aside from the citation of such acts of injustice, a number of things came out in print that need not be reproduced here. The bishop, however, got in one strong blow which in his estimation, no doubt, brought him victory. Just at the time when the newspaper articles were getting the warmest and the most outspoken, an order came to the editor from the chief authority in this part of the republic, saying: "Let this attack on the bishop and clergy cease immediately, under pain of having your office closed."

For obvious reasons this order has been strictly obeyed; but it may well be imagined that in silencing the press in

this manner, the priests have not improved their case in the eyes of those who think for themselves.

It is such incidents as these which occasionally come to the surface, that help to reveal the true character of the Papacy. Placing themselves above ordinary mortals, the priests arrogantly claim that by divine right they should not be criticised by the laity; and therefore they resent the light of public investigation upon their actions. But facts can not always be kept hidden, nor can the people always be kept from thinking, and so there is abundant proof the world over, to the effect that, even in these days of light and progress, Rome is still unchanged in heart and principle.

W. JAY TANNER,  
*Capé Haytien, Hayti.*

## THE PROMISE OF THE SPIRIT



ESUS knew that his hour was come that he should depart out of this world unto the Father." But his thoughts seemed to be more with his children in this world than upon the glories his eyes were soon to behold by the Father's throne.

"Having loved his own which were in the world, he loved them unto the end."

There is the love that clings until death. He came into the world to suffer because he loved his children, wayward and sinful though they were. His heart of love so bound him to his own in the world that the thought of leaving them was relieved of sadness only by the knowledge that it was best for them. "It is expedient for you that I go away." For our sakes he came into the world. For our sakes he returned to heaven. For us he is coming again. His thought is ever for his children.

In his prayer with the disciples, he prayed: "And now I am no more in the world, but these are in the world, and I come to Thee. . . . While I was with them in the world, I kept them in Thy name."

We can catch in the tone of the voice the longing to cling to his own and keep them. But he knew that he must go,—that it was expedient for them that he should. So he prayed: "Holy Father, keep through Thine own name those whom Thou hast given Me."

Just as he had kept them while with them, he prayed that the Father would keep them. Well he knew that in the counsels of God the eternal Spirit was to be sent to be the companion and helper of his children. This was to be more

to them than even his personal presence could be in the flesh of humanity.

The promise had been made through the prophets. Isaiah had written:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 59: 20, 21; 60: 1.

This was that "promise of the Father" (Acts 1: 4) for which Christ told his disciples to wait at Jerusalem. The Holy Spirit, to be sent in fulness of blessing after Christ returned to heaven, was to be to believers what Christ's personal presence was to John and Peter and all who walked with him and leaned upon him and were comforted by him in the days when he lived among men.

They grieved like children about to be orphaned when he spoke of leaving them. But he said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you orphans." John 14: 16-18, margin.

Therefore he could say: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16: 7.

The promise was fulfilled. On the day of Pentecost the Comforter was sent

to abide with believers. Peter said of Christ and his promise on that day: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2: 33.

The promise was not for believers in that day alone. In Christ's prayer he said: "Neither pray I for these alone, but for them also which shall believe on Me through their word." And when on the day of Pentecost the people cried out, "What shall we do?" Peter said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

Every believer may claim and receive the blessed Spirit as he claims every promise of God from the forgiveness of sins onward in Christian experience. God's love bestows what we need. "If any man sin, we have an Advocate [Comforter] with the Father, Jesus Christ the righteous." And there is not only a Comforter in heaven, but a Comforter on earth, the Holy Spirit, "whom God hath given to them that obey Him." Acts 5: 32.

The blessings of the Holy Spirit must be earnestly sought for and claimed in faith. But to these that seek is the promise that they shall find. The earthly parent loves to give gifts to his children. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him."

We have reached the last days. It is the "time of the latter rain," the "times of refreshing" "from the presence of the Lord," when soon He "shall send Jesus Christ." Acts 3: 19, 20. Now is the hour of the outpouring of the Spirit in more blessed fulness, and the Lord exhorts us: "Ask ye of the Lord rain in the time of the latter rain" Zech. 10: 1. The soul that hungers and thirsts shall be filled. "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Isa. 44: 3. The blessed Comforter is come.

"O, spread the tidings round wherever man is found,

Wherever human hearts and human woes abound:

Let every Christian tongue proclaim the joyful sound:

The Comforter has come."

W. A. SPICER.

COUNT no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.



## 1907—THE RECORD AND ITS MEANING



WHEN we scan the pages of the year's history, made in the brief span of twelve months, the year 1907 weighs upon our minds with an impressiveness beyond anything of the past. A sense of the great rapidity with which event follows event, and the great import of each passing point of interest, strongly speaks to us of the hastening day when "the Lord shall come and shall not keep silent." In the words of another, "we are standing upon the threshold of great and solemn events. Intensity is taking possession of every earthly element." Everywhere, in the political world, in the social world, in the relation of nation with nation, in religious circles, in the elements, in disaster by land and sea, yea in all things earthly, there is a growing tension which strains to the breaking point the cord which binds together the elements of the earth.

Because of their solemn import to the world and because the vast majority of the world are either living for to-day and its pleasures with utter disregard of what the future bringeth, or, on the other hand, are troubled because of those things which the condition of the world reveals and know not the way of escape, we review the year's events and the lessons that they teach in the light of prophecy. We believe that God has instruction for the people of to-day as he has had for the people of the past. We know that according to his word he doeth nothing "but he revealeth his secrets to his servants the prophets," and that "we have a more sure word of prophecy," which will shed light on the happenings of to-day and which gives hope and comfort for the time when every earthly cord shall break.

In view of this fact that God reveals the conditions of to-day and their remedy, let us review the events of the year 1907.—

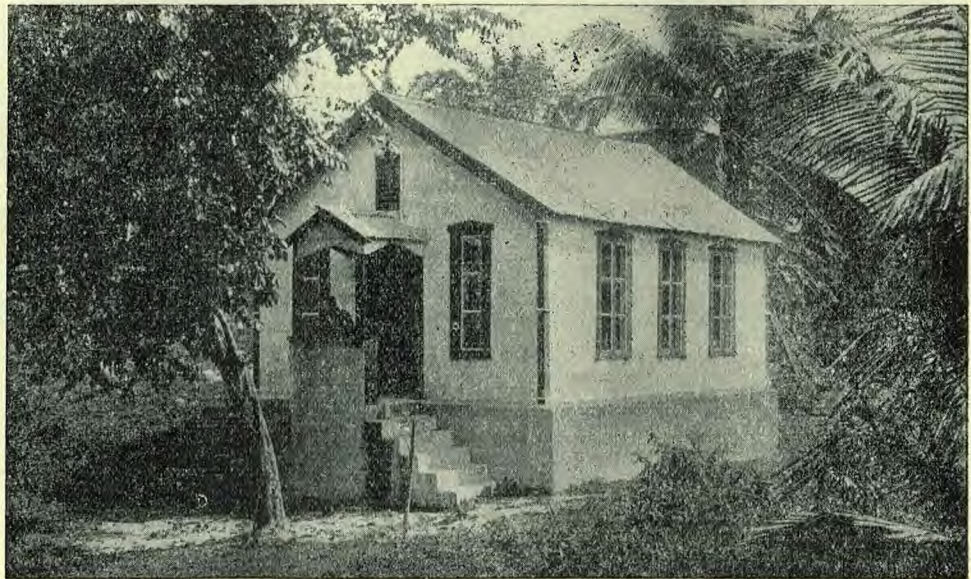
We will first turn our attention to the nations, their troubles, and the conditions which exist within and without them. These apparently portend a change in the near future in existing organizations and boundaries. As stated in the *Independent*, of New York, "Like a political influenza a great popular unrest and dissatisfaction is seen to be passing over the world." Reviewing the events of the year we will find that this statement is true. Russia has still the revolutionary conditions to struggle against, and, at the latest estimates, the roll in

dead and wounded is approximately 57,000. These are in addition to executions for sedition, mutiny, and political offenses. Popular self-government has been seen to be a mere fiasco, its Douma has been again unseated by the decree of the Czar, and its people are held in leash by the army which, month by month, loses hundreds by the revolutionaries. National finances are at the lowest ebb; the Czar's life has twice been attempted in the months past, and no one in the country knows what a day may bring forth.

France has had its Wine Growers' Strike, almost a vital blow at the nation, causing mutiny in a small portion of the army; it has had the burden and hatred consequent upon the dissolution of the concordat with the Vatican; and it has had in addition a costly and precarious war in Morocco which, should the occasion warrant, may, in days to come, result in the fire that shall set Islam against the Christian nations and involve the world in war.

trouble in San Francisco, causing very breezy talk of war with Japan. Canada found herself in the same difficulty at Vancouver. At San Francisco there has been a revelation of robbery and graft among public officials, which has set the teeth of the people on edge; and in Montana, U. S. A., the trial of W. D. Haywood for murder, has revealed an intensity of bitterness between capital and labour which bids fair to result finally in revolution and terrorism.

Summing up the balance of the world, Japan has been involved in Korea, which she has taken bodily, to all intents and purposes. She has had also an abundance of trouble at home and in the West. China is hastening the work of bringing her kingdom to the condition of the Western nations, and rebellion has had its part to play in the year's record on her calendar. India holds Great Britain in disquiet with promises of rebellion unless her peoples are given a greater share in the govern-



A Country Church, Sherwood Forest, Jamaica.

Portugal has been on the brink of revolution on account of their parliamentary troubles. In Great Britain the government, obstructed in legislation by the House of Lords, has, after re-passing measures in the Commons, threatened to bring to the popular vote the question of abolishing the House of Lords altogether. Ireland has had its burden in the strikes and constabulary troubles. Socialism has won its first great victory in England and the indications are that more signal victories await it in the near future. One writer says of British conditions, "Society is walking on thin ice in these days, and not much is wanting to reproduce in Britain some of the most terrific scenes of the French Revolution."

The United States has had its share of unrest also. It has had its race

ment of that country. Numerous instances of seditious gatherings are noted during the past few months, and one or two riots as the resultant consequences. Egypt has its cry of "Egypt for the Egyptians," and Africa its slogan of "Africa for the Africans." Twice have there been revolutions on Central American soil and war between the republics. Argentine also has had its revolution. And thus might we continue to the end of the chapter, throughout the roll of the nations. Surely we will not have to go farther to find the application of the text, "And upon the earth distress of nations . . . men's hearts fainting for fear, and for expectation of the things that are coming upon the world." The great unrest means something. It is a portentous sign of



the scenes that are to precede the coming of the Son of Man.

We could not, with justice to the year, pass by the subject of war and the preparations that are being made for war. Peace has been the talk of the conference at the Hague, and several peace conventions have been held in the different nations. On page fifteen our own correspondent has given us a record of the work of the Hague Conference and its results. But the year has portentous signs other than peace conferences, and they give evidence that while the nations talk peace, they prepare for war.

Of wars during the year there have been examples in Central America, Morocco, and some minor conflicts in Africa and Asia. Of threatened wars there have been the American-Japanese war talk, the struggle in the Balkan States, the frontier troubles between Turkey and Persia, and the talk of the Holy War with the Islamic world. Any and all of these may even yet in the coming months or years bring on a sanguinary struggle among the nations.

In war preparations the navies of the world have made the greatest strides. England, Germany, France, the United States, and Japan, all eager to put themselves in the forefront of the world's line of battle are increasing the expenditures in their navies to an enormous extent. Germany sees that she must have a fleet to be able to protect the colonies which she is seeking to retain and to colonize with the people of her overcrowded districts, and for that reason and because of her pride in her position among the world's powers, she increases her navy. England for years, yea, for centuries the Mistress of the Seas, can not see Germany or any other nation across the channel forging ahead without knowing that it means danger to her, and at once Parliament is requested to increase the naval expenditure. More *Dreadnoughts* are built. The other nations again see their danger and follow the example; and so the race goes on, till the preparations for strife take the funds that should be devoted to education, and the people who have lived in peace and plenty, are ground under the iron heel of taxation.

There seems to be no stop in the great preparation for war. The words of the prophet Joel find a ready application in the conditions that face the world to-day. He says, "Prepare war, wake up the mighty men. . . . Let the weak say, I am strong, let all the men of war draw near." Joel 3: 9-14. And with Jeremiah of old one can but exclaim, "My anguish, my anguish! I am pained at my very heart, . . . because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4: 19, 20.

The year has produced more than its

full share of disturbances in nature.

#### Disturbances In Nature

Nor have these been confined to one locality but have been world-wide in their character. Volcanic activity has been manifest on every continent and among all this island world. Fortunately the loss of life from this cause has not been great. On the other hand the earthquake record of the year has carried with it disaster to both property and life. Jamaica, Mexico, Ecuador, Peru, Turkestan, China, the United States, England, Japan, the East Indies and the ocean bed have been violently shaken. In the most of them, lives have been lost and immense property damage done. The ocean disturbance is said to be the longest and heaviest earthquake shock on record. See Luke 21: 11.

In Europe, China, Japan and the United States, as well as in other lands, disastrous floods, hurricanes, tornados, and cyclones have wrought havoc both with human life and property. See Luke 21: 25.

Famine has placed its gaunt hand upon China and Russia. In the former place hundreds of thousands died and fifteen million bore untold suffering. In some localities they were reduced to cannibalism by the existing conditions. See Matt. 24: 7.

The religious world has shown during the year a marked tendency on the part of Protestants toward, either higher criticism with its resultant atheism, or toward forms and ceremonies and the practice of the ritual. Romanists have, though defeated in their efforts toward holding the control of affairs in Catholic countries, found ample reason to congratulate themselves on the progress they have made in the Protestant countries of the world. In America, Rome has gained through the Catholic societies a practical balance of power in politics. In many of the States it is the word of the Roman Catholic Church which makes or unmakes the man, and it is the avowed purpose of the organized Catholic societies to control the entire situation both in America and in the old world countries also, by similar organizations. In England the Catholics are obtaining marked favours in government circles and are taking a bolder front in national affairs than for years in the past. Ritualism also seems to have the affairs of the English Church in its control and it is only a question of time till they adopt the entire Catholic formula or go over to Rome altogether.

The trouble with the Protestant world to-day is that they have rejected the Bible as the rule and guide of their lives. It is criticised, abused by some, and rejected in part by nearly all the leaders of the faith. As Paul of old said, "For the time will come when they

will not endure sound doctrine, but having itching ears will heap to themselves teachers after their own lusts." The Bible is too straight-laced for the pleasure-loving, money-mad people of the present day, and if the truths of the Bible were enforced in the churches of the day there would be little left for the minister to work upon the pews. For this reason, having rejected the Word, science, the deductions of the world, and the authority of tradition has replaced the word of God, and the church is astray in bye and forbidden paths. The Bible condemns robbery of the widow and the orphan; it condemns the robbery of the labourer of his hire; it condemns drunkenness and the giving of thy neighbour drink; it says "be ye clean that bear the vessels of the Lord;" and yet in all of these things the churches of to-day are very guilty. The richest gifts for the beautiful church edifices come from the man who has brought it fresh from the foreclosing of some widow's mortgage; the front pew is occupied by that man who sells his neighbour drink, and the listless eye of the worshipper tells the story of business or pleasure which have robbed him of his interest in the sermon before he entered those sacred precincts.

Paul's instruction to Timothy was, "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." If this instruction were carried out there would, no doubt, be fewer magnificent church edifices, but there would be purer hearts; there would be fewer large salaries in the ministry but there would be a ministry unafraid to condemn iniquity. Again in the words of the apostle we read, "In the last days perilous times shall come. Men shall be lovers of their own selves, . . . lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." 2 Tim. 3: 1-5. There is but one remedy for these present day conditions, only one help for the lack of apostolic Christianity in the church, and that is in a return to the pure teaching of the word of God and the grace of our Lord Jesus Christ. "I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." Acts 20: 32.

Within the West Indies and the surrounding territory in which the CARIBBEAN WATCHMAN circulates there have been many omens of the coming day, signs that portend that the coming of the Lord is nigh. We have had our earthquake, one of the most severe in the history of the islands. On our borders have been revolution and war.

(continued on page 16.)

War and War  
Preparation

The Religious  
World

The West  
Indies



# HEALTH AND TEMPERANCE

## The Rum Shop Evil

ONE of the most malignant foes to the cause of temperance in the West Indian islands is the familiarity with the sale of "liquid fire" which results from the association, in sale, of the necessities of life with alcoholic beverages. On every corner of any importance and in numbers of the leading streets of our cities, as well as at nearly every cross-road of our country districts, may be seen these shops wherein food for human consumption is sold side by side with the potion of the devil.

Our children become accustomed to the evil. The lessons of childhood, the teachings against alcoholic drinks, if given in the public schools, are all overthrown by the constant beholding of these conditions which breed familiarity and destroy the horror of drink and drunkenness which our little ones have imbibed in early days. Worst of all, these shops are without question, on the part of the officers of the law, placed alongside of schools, next door to churches, yea, anywhere that the business can be made to pay. No questions seem to be asked.

Most civilized lands in case of such institutions, prohibit the sale of liquor or the opening of liquor stores within one hundred feet of a church, school, or public place of congregation; but with us we suffer the conditions without let or hindrance. Can we wonder then that the percentage of temperate people in the West Indies is smaller than in almost any other land? The words of Pope are true of the situation and bespeak the dangers to our rightly educated children and youth. He says,

"Sin is a monster of so frightful mien  
That to be hated needs but to be seen;  
But seen too oft, familiar with its face,  
First we endure, then pity, then embrace."

Familiarity with evil leads to toleration, then to the thought of its not being so bad after all, then to the doing of the thing itself. It is the law of wrong doing for this to be so.

The reason that England is noted for the drinking habits of its people, is to a large extent from these same causes. These causes are accentuated in these colonies. Drunkenness there may not be to so large an extent as in some other lands, but immorality, crime, and vice are as prevalent as anywhere on earth, and in a majority of cases the cause can be traced to rum.

It is a sad comment in these islands when, with this, must be registered the fact that many among the ministers, teachers, and Christian workers uphold

these radically wrong conditions by ignoring the situation and by themselves drinking, setting an example unworthy of the Name which they profess to bear.

Parents, teach your children to abhor the rum-shop. It will be a struggle in our island world under existing conditions, but the victory gained for one little child is worth the conflict and all it entails.

## Some Tropical Health Hints

RISE early. Retire early.

USE no other beverage but pure cold water.

NEVER touch alcohol, tea, coffee or other stimulants.

EAT sparingly. Avoid all greasy food.

USE little, if any, flesh food.

INDULGE in the native fruits in their season. God made them for this climate and its people and not alone for the stranger within our doors.

WORK and exercise in the morning and evening, either before the sun becomes overpoweringly hot, or after it has lost its power to burn excessively. If the morning and evening hours are diligently used, you can put in a full day's labour without distressing yourself in the heat of the day.

SLEEP with your windows open. Let all the fresh air possible into your rooms. More people are killed in the West Indies by lack of ventilation at night than by any other means known. The fear of the thief is not nearly so important a factor as the danger of death by slow poison in a closed room.

## The Essence of Life

NOR in the simmering still, over smoking fires cloaked with poisonous gases, and surrounded with the stench of sickening odours and corruption, doth your Father in heaven prepare the precious essence of life,—pure cold water. But in the glade and grassy dell, where the red deer wanders and the child loves to play,—there God brews it; and down, low down, in the deepest valleys, where the fountain murmurs and the rills sing; and high up in the mountain tops where the naked granite glitters like gold in the sun, where storm-clouds brood and thunder storms

crash; and far out on the wide, wide sea, where the hurricane howls music, and the big waves roll the chorus, sweeping the march of God,—there He brews it, beverage of life; health giving water.

And everywhere it is a thing of beauty, gleaming in the dewdrop, singing in the summer rain, shining in the ice gem, till they seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze around



Blue Basin and Fall Trinidad.

the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail-shower; folding its bright snow-curtains softly around the wintry world; and weaving the many coloured iris, that seraph's zone of the sky, whose warp is the raindrops of the earth all checkered over with the celestial flowers by the mystic hand of refraction,—that blessed life-water. No poison bubbles on its brink; its foam brings not madness or murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths. Speak out, my friends: would you exchange it for the demon's drink, alcohol?—*Paul Denton.*





### The Angel of Patience.

To weary hearts, to mourning homes,  
God's meekest angel gently comes:  
No power has he to banish pain,  
Or give us back our lost again;  
An I yet in tenderest love, our dear  
And heavenly Father sends him here.

There's quiet in that angel's glance,  
There's rest in his still countenance.  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure  
He kindly trains us to endure.

Angel of Patience! sent to calm  
Our feverish brows with cooling palm:  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will!

O thou who mournest on thy way,  
With longings for the close of day;  
He walks with thee that angel kind,  
And gently whispers, "Be resigned:  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well!"  
—Whittier.

### The Family Altar

WHERE shall we look for the origin of this sweetest boon to every well-regulated home? We look backward to the home of Adam and find an altar reared, upon which the innocent lamb was offered, thus giving evidence of his faith in Christ, the star of hope to illumine the darkness which had come as a result of transgression. This was a daily reminder that he was worthy of death because of disobedience.

Cain and Abel, having been reared in a home where this altar was held sacred, knew full well what would please God; and Abel walked in humble fidelity to the principles as taught by their parents. Cain chose to follow his selfish mind, as indicated by the question from God, "If thou doest well, shalt thou not be accepted?" He builded an altar but the fruits laid thereon were far from being acceptable.

After the flood, when Noah was bidden to come forth from the ark, his first act was to build an altar and offer a sacrifice of the clean beasts to express his gratitude to God and show his faith in Jesus, who was promised as the perfect sacrifice. Faithful Abraham built an altar close beside his tent and when he journeyed the altar remained as an object-lesson to the roving Canaanites, who in turn worshipped Jehovah.

Since the great sacrifice has been slain

and we no longer build tangible altars and place upon them the literal sacrifice, should we lose sight of that which ought to be in all of our homes—a real altar? There every member should gather and together look by faith into the heavenly sanctuary to Christ, the Christian's altar. As the sacrifice pleads his own precious blood in heaven, we should bow on earth acknowledging our helplessness, and receive the merits of his righteousness. The more realistic we can make these altars in the time for worship the better for our homes and their effect on all who come in contact with us. We reiterate the fact that no one can afford to have a home without the family altar. Noah erected his altar before he provided a place of shelter. The Psalmist says, "I will both lay me down and sleep because thou, Lord, makest me dwell in safety." After committing ourselves to divine protection we can rest safely and arise to exclaim, "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up."

Let the father lead in these seasons of worship. If, for any reason, he is called away, the mother should assume this responsibility, and where there are children, make the worship short enough that they can be required to keep quiet, thus teaching them reverence to their Maker. When too young to take part, silence must be enjoined and this will make good children in church; for they learn very young that worship to God includes them also. As soon as they are able, allow them to repeat a verse of Scripture in their turn as the older ones read. The study of a few texts of the Sabbath-school lesson is a good plan, but whatever we study let us seek to use only the amount that will bring strength and gladness to each worshipper.

A good plan in the morning is to call for worship before the early tea. See to it that all come together before the fast is broken, and humbly thank God for spared life, and fathers and mothers, place yourselves on the altar, a living sacrifice. This daily influence upon your growing sons and daughters will lead them to follow your example. It will train them in the way they should go. In the evening let a short time be spent with the little children in Bible stories and reading to suit their minds, tucking them away early with pleasing

thoughts of the loving Saviour who continues to bless the children.

Do not forget to welcome the Sabbath with family worship. Its hallowed influence, oh how precious, how real! As we read from the inspired apostle "I beseech you therefore by the mercies of God that you present your bodies a living sacrifice. Be not conformed to this world, but be ye transformed by the renewing of your mind."

The work of the week is finished. The Sabbath, the memorial of creation, is ushered in. Around the altar we bow, having remembered the Saviour's admonition that if we have aught against any we should not dare to worship till we are reconciled, thus proving the good will of the Lord wrought in us which makes us accepted as worshippers.

Let such altars as will develop in us the mind of Christ be erected and maintained in every home, and our families will grow with us to know that "Our help is in the name of the Lord, who made heaven and earth."

MRS. D. E. WELLMAN.

### Cheerfulness in the Home

HOME—the dwelling place of man. The place in which he spends the larger portion of his life. Where in boyhood, youth, and manhood are formed relations and ties dear to the heart; where lessons are learned and habits are formed which are either a blessing or a curse both for time and eternity; where the weary wanderer turns to rest after his years of roaming. Earth holds no spot so dear to the heart of man, be it palace or lowly thatched cottage, as the place called—home.

Home is not only a place of abode but a school of life, and as one has expressed himself, "it should be a school of Christ, a miniature heaven upon earth." It is here that day by day the family gathers to partake of the bounties which are the gift of a loving Father. Here, morning and evening, the family altar is encircled by the family in thankfulness for blessings received and to seek for future care and guidance.

Home, to be true to its name and object, must be a place of good cheer. A home void of cheerfulness is like a desert without an oasis. Cheerfulness dispels gloom and despondency. It is as the rays of the sun dispelling the gloom of the dungeon. How this element in the home may best be secured and maintained is one of the most important points to be considered by those who love the home.

The surroundings should be considered; the yards, even the structure of the house, have their bearing upon the pleasure and the cheerfulness of the occupants. A few shillings invested in paint will bring rich returns and if the

(Continued on page 16.)



## OUR YOUNG FOLK

### A Lesson from the Camel

THE camel, at the close of day,  
Kneels down upon the sandy plain,  
To have his burden lifted off,  
And rest to gain.

My soul, thou, too, shouldst to thy knees,  
When daylight draweth to a close,  
And let thy Master lift the load,  
And grant repose.

Else how couldst thou to-morrow meet,  
With all to-morrow's work to do,  
If thou thy burden all the night  
Didst carry through?

The camel kneels at break of day.  
To have his guide replace his load—  
Then rises up anew to take  
The desert road.

So thou shouldst kneel at morning's dawn,  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

—Selected.

### Keep Your Eyes Open

ONE has said, "It is but the littleness of man that seeth no greatness in trifles," and another, "The creation of a thousand forests is in a single acorn." Yet though both sayings have a weighty foundation of truth in them, the vast majority of the world's peoples think but little of the small things of life.

There was in the reading books used in our school work, as children, the story of a lad who heard the water trickling through the dikes of Holland. On looking he beheld a tiny stream wending its way to the flats within the long sea wall. He had been taught to know the danger of just such leaks, but he was young. Did he hesitate? Not for the instant; for though but a boy he knew his duty and at once went about to do it. His eye saw in that little leak the ruin of Holland, and down he went, and the little hand went into the hole, and the little body staid the tide till the light of morning came and the people found him there. He had saved Holland.

Day after day there are just such opportunities for the boys and girls to make themselves famous by stopping the leaks which at their flood will destroy lives and ruin the land. If they will keep their eyes open to the little things that are growing into big things just about them they will find many a leak to stop, and which stopped will be the saving of lives and perhaps of the country. It takes heroism to do it, too. The other boys and girls will laugh and say you are tied to mother's apron strings. But it is man's littleness that makes him unable to see the greatness in trifles.

Here are a few of the leaks. That work that you slighted for mother that you might go out to play. That lesson that was but half learned in school that you might be the longer with your mates. Those angry words to your sister, that light laugh at that poor unfortunate, and all the little things that you have been in the habit of doing that make you less helpful to others or to yourself.

Just stop and open your eyes, my boy. See that you do the right things and do them well. Do not slight the smallest duty that father or mother has asked you to do. Learn every lesson well. Let slip not one unkind look or word. Remember that if they pass to-day, they will be met later on in an overwhelming flood; but then it will be too late to stem the tide. But if you watch your life, if you keep your eyes open and do the right things in time, you will be building a sure foundation and there will be no flood to some day wreck your craft and to ruin your life.

Open your eyes my boy, my girl. Set your teeth together and be firm to the right. Thrust your good right arm into the leak and see to it that there is no trickling stream to swell into a river of defeat in your life. While the stream is small, stop it, and see to it that your life counts for something worth while.

"All are architects of fate,  
Working in these walls of time;  
Some with massive deeds and great,  
Some with ornaments of rhyme;  
For the structures that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build."

### The Revelation

THERE were two in the office waiting for the surgeon, a girl whose beautiful gown and pale face told of wealth that had not been able to win for her the gift of health, and a young woman a few years older, plainly, almost shabbily dressed. The younger waited passively but the older walked back and forth with uncontrollable nervousness. Finally she stopped beside the chair of the other.

"Please forgive me," she said, "but I'm so frightened. I've got to have an operation—I've come for the last arrangements. I suppose I'm a coward, but I feel that I must run out that door in one minute more."

The girl looked up at her, smiling. "They will be very good to you," she said. "I've been through it."

"You?" Then slowly, "If you stood it I suppose I can."

"You will be surprised," the other told her. "You will be glad in ways you don't guess. I was."

"But you weren't alone. Oh, I haven't any right to bother you I know, but it—it smothers me to think of it. I suppose it's my fault. I haven't a soul belonging to me, and I didn't make friends with the others in the shop. I wish now that I had. It's so terrible to think that there won't be a soul to care!"

The girl with the beautiful gown smiled again. "That's where you have to learn," she said, "that people care. It's worth the suffering. When do you 'go to sleep?' To-morrow? You will not be told, but I am going to come and inquire for you; you may know that I shall have been here."

"But I'm a stranger!" the other cried.

"No," the girl answered, "you are not a stranger. You will understand after to-morrow."

She had been "to sleep!" As the confused dreams passed something still persisted—something pink, like sunrise and fragrant. Finally, with a gasp of wonder, she realized. They were roses,—such roses as she had never seen in her life. She closed her eyes to keep back the weak tears. The girl had kept her promise.

Later there were questions to ask—very slowly. Those pansies? A little boy in the opposite room sent them in, the nurse told her. And the little country roses?

"An old lady in Ward B. She is coming in to see you as soon as you are ready for visitors."

The girl thought over it two days—thinking was slow work yet. Then she beckoned the nurse.

"I want to send some of my flowers.—to somebody that's lonely," she said.  
—*Youth's Companion.*

### What to Learn

LEARN to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own business—a very important point.

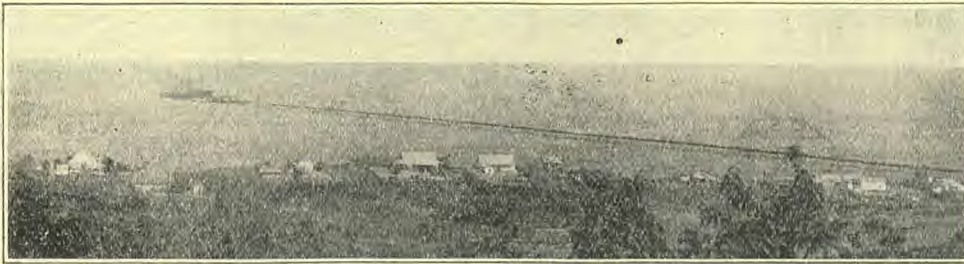
Learn to avoid all ill-natured remarks and everything calculated to create friction.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop grumbling. If you cannot see any good in this world, keep the bad to yourself.—*Christian Life.*



Savanilla and Wharf, Columbia S. A.



## MISSIONS

### Varied Service

"I could not do the work the reapers did,  
Or bind the golden sheaves that thickly fell;  
But I could follow by the Master's side,  
And watch the marred face I loved so well.  
Right in my path lay many a ripened ear,  
Which I would stoop and gather joyfully;  
I did not know the Master placed them there—  
'Handful of purpose' that he left for me.

"I could not cast the heavy fisher-net,  
I had not strength or wisdom for the task;  
So on the sunlit sands, with spray-drops wet,  
I sat, and earnest prayer rose thick and fast.  
I pleaded for the Master's blessing where  
My brethren toiled upon the wide world sea;  
Or ever that I knew, his smile so fair,  
Came shedding all its radiance on me.

"I could not join the glorious soldier-band,  
I never heard the ringing battle cry;  
The work allotted by the Master's hand  
Kept me at home, while others went to die.  
And yet, when victory crowned the struggle long,  
And spoils were homeward brought, both rich and rare,  
He let me help to chant the triumph song,  
And bade me in the gold and jewels share."

### Savanilla, a Glimpse of Columbia

AFTER about two and one half days' sail from Trinidad, along the South American coast, one gets his first impressions of the Republic of Columbia, the most north-western country of this great southern continent.

It was early in the morning that we approached the coast, with the town of Savanilla (Puerto de Columbia) as the object of our visit. We had heard something of the pier that extends a long distance out from the shore, along side of which the largest ocean steamers may safely make fast, and were of course on the lookout for it. It is a structure extending at least one half mile into the harbour, with a rail-way line and foot path, for the accommodation of traffic and pedestrians. Persons who desire to walk ashore are compelled to pay a fee for the privilege. As we had decided to go ashore, if possible, after our vessel was safely alongside, we clambered down the ship's ladder and picked our way along the wharf, in and out among the shunting freight cars, loaded with coffee. At last we came to the ticket office, where we presented one shilling (24c.), and were presented in return with two return tickets, and three dol-

lars (Columbian Currency—value three cents). We decided that the only value that the three dollars could be to us, would be as souvenirs of our visit.

Trudging along over the narrow foot-path with the wind blowing such a gale that it was with difficulty that we kept our hats on, and ourselves on the wharf, loaded down as we were with our cameras, we at last reached a stretch of sandy shore, where is located the custom's-house, and a collection of squalid Indian homes.

After considerable difficulty in making the custom's officials understand that we had only come ashore to look around, and therefore our cameras were not subject to duty, we were permitted to pass on through the village, and begin the ascent of a desolate, sandy hill back of the town where we hoped to be able to get a good view of the town and harbour.

We succeeded fairly well in this and also were able to get the accompanying illustration of the Indian boys of Columbia and their "burros" or donkeys. These boys had been into the village with provisions and were returning home, seated on the backs of their diminutive steeds. With a few broken Spanish words and many signs we made them understand that we desired their picture, and they consented. They seemed to be very kindly disposed, agreeable little fellows.

Leaving the hill, we again descended to the village, over which we proceeded to look more carefully. On all sides was considerable dirt and filth, children small and large, chickens, pigs, donkeys, etc., being much in evidence and mixed up in indiscriminately.

The houses were all, or nearly all, one story buildings, made with mud plastered walls, some of which were nicely white-washed, but in most cases without. The roofing was of thatch, a long native grass being used for the purpose. Furniture of all kinds was conspicuous by its absence.

And yet this insignificant town is of considerable importance, being the port of entry for a large part of the merchandise going into the great Republic of

Columbia, whose capital city lies away back in the interior, some three weeks' journey by rail, boat, and mule-back.

Baranquilla, which is entirely supplied through this port of Savanilla, is a thriving city of more modern aspect, carrying on considerable trade in coffee, etc. It is connected by rail with the coast.

After returning to our ship we were very much interested in watching the alacrity with which the Indian labourers upon the wharf were removing from the freight cars their loads of coffee which were being stowed away on board ship for conveyance to New York City. It was a real pleasure to watch these men work.

There was one thing that made us especially sad, however, in contemplating the condition of these people, and that was that they are all still in the darkness of papal superstition. Not a single, representative of the Third Angel's Message is in all this great country, and scarcely any workers, even of the other Protestant denominations, to bring in a little gospel light. Shall we



Indian Boys, Savanilla.

not all pray and work to the end that God will open the way soon for some labourer to enter this needy field to carry the message for these last days unto this people who sit in darkness. May God grant that it may be so.

L. E. WELLMAN.

### His Heart's Desire

FOR many decades "Father Holmes" had been revered and loved in a certain New England village. He was feeble, but still came to church on Sundays, and sometimes to the mid-week meetings.

He had seen many sorrows; had lost his wife, his children, his fortune; yet his was ever a cheerful face to meet, and his patience and bravery endeared him



to every one. His genial greeting even the boys of the congregation enjoyed.

One particularly cold night the friends were surprised to see Father Holmes coming to meeting. Slowly he walked to his accustomed seat and gave his usual greeting to the minister. The meeting that night seemed pervaded by a spirit of gratitude and optimism, and there was a strong personal note as one after another spoke of his joy in the Christian life, and of the influence which had been most potent in deciding him to choose it.

At last Father Holmes rose slowly from his seat, and looking toward a group of young people with peculiar wistfulness, he bore his testimony to the unfailing love of God, and to the joy which he found in his great friendship.

"And I have tried to be faithful to Him," continued the old man, "and to influence others to love him. I have always longed to be the means of making some one choose the higher life of the spirit, to make some one know 'the truth as it is in Jesus,' but in all my long life that joy has never come to me. I may have done some good in the world, with God's help, but this one great good of helping some one to a higher life I have never had the joy of accomplishing."

Humbly the white-haired man sat down, and many hearts longed to give him his heart's desire, but that could not be. His friends might grasp his hand more warmly and tell him how he had heartened them, but the one joy he most coveted it was not theirs to give.

A few nights after the meeting the minister's door-bell rang sharply, and one of the boys of his congregation walked resolutely into the study.

The minister saw the look in the boy's face. He knew why he had come. He drew him over by the friendly fire, and there, in a straightforward way, the lad told of his desire for the better way of Christian living; of his struggle, his fear of not holding out, and finally of his deliberate choice and resolute determination to live henceforth "not unto himself."

"You say you have thought of all this before? What has brought you to this decision just now?" asked the minister.

"Well," replied the lad, "it was what Father Holmes said the other night. It was my turn to take mother to church that week, and somehow, when that old man got up and told how hard he'd tried, and when I thought of what a wonderful old fellow he's been, anyway, why—it seemed as if I couldn't stand it to think he'd never had the satisfaction of knowing he'd helped some one to the better way of living. It seemed as if one of us must want to choose right there to lead a Christian life. Then, all at once, I began to feel as if I wanted to be that one. And so," he added, simply,

"I made up my mind to come and tell you."

"There's one more person you must tell," said the minister, as, after a few more words, the boy rose. "You'll see Father Holmes?"

Only a few words passed between them, but the boy will never forget the fervent "God bless you!" as the old man placed a hand on each of his shoulders, nor the light which shone in his face as he looked into the lad's steadfast eyes and knew that at last God had given him his desire.

### Unentered Lands Around the Caribbean

THERE are still a few unentered islands and countries around the circle of the Caribbean, to the denomination which is represented by the CARIBBEAN WATCHMAN, but these are becoming fewer day

by day as facilities increase by which we are able to spread the cords and strengthen the stakes of our tents. We pray that the day may soon arrive when we can lay claim to the entering of every island and country laved by these southern seas.

Among the countries as yet unentered are Venezuela with its two and one half million inhabitants, on the South. This is a vast country on mountains

towering to the clouds and extensive plains covering thousands of square miles along the Orinoco River. It is beautiful, rich in resources, but to missionary endeavour, owing to the frequent revolutions and the unfavourable governmental conditions, a most difficult field. It will need tact, perseverance, and a firm reliance upon God to open the doors of this church ridden land and maintain a firm footing on its soil but it is hoped in time this may be done and the last message of a soon coming Saviour given to its people.

There is also Columbia, once entered some years back by one of our American canvassers, but left alone on account of an oft-recurring revolution. This country ought again to be entered by the messengers of truth. In both these countries the people are intelligent, and though priest-ridden, open to some extent to a knowledge of the Word of God.

Other places which lie unentered but which are open to our workers and which should in the not far distant future receive labour from the living preacher are Nicaragua, San Salvador, and Guatemala, Central America, and the French islands of Guadeloupe and Martinique. Nearly every other island and country bordered by the Caribbean is entered, and the work is either being aggressively carried forward or will be within the year. Some of the above will within the year be added to the list and

the links will soon all be complete. Our conferences and missions now complete the circle except for Venezuela and Columbia on the south. Let us all labour to the end that the circle may be made complete.

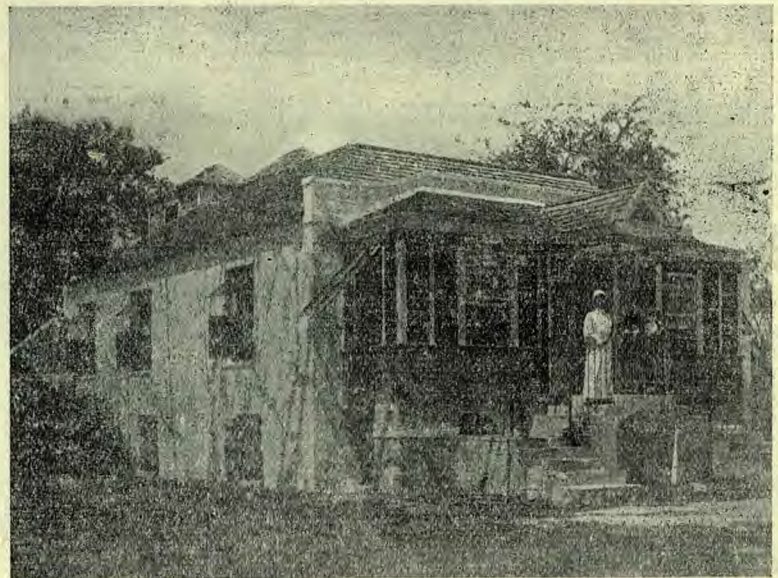
### Some World Needs

#### China:—

THE workers in China are calling for reinforcements for all parts of the empire and for new workers for the unentered provinces. Just now the empire is particularly open to evangelical labour and good results are being obtained by all missionary societies. As far back as 1900 there were 2,800 Protestant missionaries, 7,000 native workers and 113,000 converts in the Celestial Empire and to-day the omens of a coming harvest for Christ are everywhere pronounced.

#### India:—

ELDER J. L. Shaw, writing from India, says, "We should strengthen our forces. Our work is hardly yet begun. We have but seen the



Suburban Residence, Bridgetown, Barbados.

need in part and can send back to our people in the home land the Macedonian Cry." A native brother, a leper, pleads in verse.

"Brethren come and tell these millions

Who are dying every day,

Lead them to the cross of Jesus,

From their gods of wood and clay,

Come for time is quickly fleeting,

Come along without delay;

India needs more faithful workers,

Come for Christ's dear sake we pray."

#### Africa:—

FROM the southern portion of the continent comes the cry for help in the interior native districts, cries that can but touch every heart; young men calling for an education that they may go back to their people; calls from interior native tribes for teachers.

From the interior comes the cry of a worker who says, "O, my heart cries out for some one to take my place here, if God will permit, that I may go farther inland. I want to go where the white man's foot has never yet carried God's Word."

From West Africa, from Egypt, from British Central Africa, Barotseland, and the Eastern coast come also calls for labourers in the harvesting of souls. The cries ring out across the sky. And still Africa waits. Shall our part be done to give a favourable answer to the cry.



## The Second Peace Conference at The Hague

### The Organization of the Conference

THE second Peace Conference at The Hague has come and has adjourned. For the first time in the history of ancient and modern times, have the nations of the world come together in a sort of "Parliament of Humanity" to discuss the paramount questions of war and peace.

At the first conference, in 1899, only twenty-seven nations were invited. This time, forty-five nations sent their duly authorized plenipotentiaries accompanied by a full staff of military and technical delegates, not counting secretaries; in all, two hundred and fifty delegates and a grand total of five hundred envoys. Some countries had from ten to fourteen delegates, like France, Russia, Germany, the United States, and China; other countries had less in proportion to their political importance. Here is the full list of countries by continent:

Europe: England, France, Germany, Austria-Hungary, Russia, Italy, Spain, Portugal, Belgium, Holland, Luxemburg, Sweden, Norway, Denmark, Switzerland, Servia, Greece, Bulgaria, Montenegro, Rumania, Turkey.

America: United States, Mexico, Guatemala, Honduras, Nicaragua, Salvador, Cuba, Haiti, Dominican Republic, Panama, Colombia, Venezuela, Ecuador, Peru, Brazil, Bolivia, Chile, Argentine, Paraguay, Uruguay.

Asia: China, Japan, Siam, Persia.

### Negative Results of the First Conference

Indeed, since the first conference, two facts had occurred which might well shake the confidence in such councils and blast the hopes which they had at first awakened; first, England, who in July, 1899, had appeared before the world as the champion of arbitration, had, in October of the same year, begun a war on the Boers; second, Russia, who had called the conference together, entered, four years afterward, into a disastrous war without any thought of arbitration.

Increase in ten years of the annual army expense, \$291,000,000.

Increase for the ten years of the annual naval expense, \$229,600,000, which being added to the increase in army expenses makes over half a billion more being expended annually on the armies and navies of the seven great nations than they were spending ten years ago.

Thus, during the eight years since the first peace conference, instead of decreasing, war expenses have increased all along the line. Germany and the United States have even doubled and almost trebled their naval expenditures. As a burning comment on the foregoing, July 15, on the very eve of the opening of the conference, a mass meeting in The Hague, organized by one hundred anti-military societies, branded the conference as "a farce."

### Is the Conference "a Farce?"

Coming together under such circumstances, what could be the real object of the conference? In what sense could it be called a "peace conference?" Was it indeed "a farce?"

Its work was so different from what its name indicated, that of necessity some explanation had to be given, and the true reason sought out. The conference had very little to do with peace. Indeed, in his opening speech, President Nelidoff was careful and candid enough to warn the world against expecting too much from the conference, and merely allowed us to "dream of the ideal of a universal peace!"

### A War, not a Peace, Conference

Really and honestly, to an unsophisticated observer, the conference was a war conference. From the very start, the delegates went soberly to work at organizing war, that is to say, reconstructing its rules and adapting them to the latest improvements and inventions in the line of war implements.

This is not the impression of the writer, merely, but a general impression resulting from a positive fact. During the conference, the *Independance Belge* said editorially: "People are from day to day giving up the hope of seeing the conference reach practical results. . . . To tell the truth, the conference has been called together with the avowed intention of more strictly regulating war."

In a discourse delivered at The Hague during the conference, Baroness von Suttner declared: "War has made its home at this conference. War has been announced before

powers a whole class of people who live by the military career and who derive pride from it. These old traditions can not be uprooted."

A member of the French delegation to whom I was speaking of disarmament interrupted: "Disarmament has not been mentioned; the question is not on the program. As to the question of permanent peace, it is, like the former question, a philosophical matter which everybody is at liberty to solve as he may please."

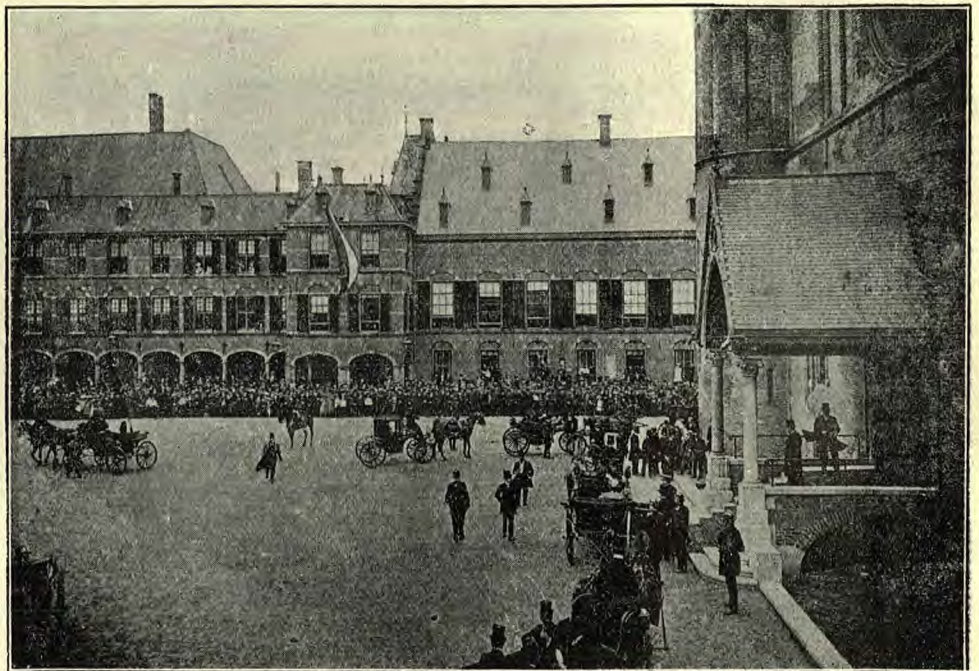
"What do you think of a European war?"

"It may break out at any moment. It is an unforeseen thing, like an earthquake, there are so many rivalries among the nations."

### The Conference Wakes up

Finally, the conference woke up. On July 23, a Central American delegate said to me: "At the present moment, neither Germany nor England cares anything about arbitration. And, strange to say, France, always so ready to march toward high ideals, allows herself to be carried along by England, to whom she seems to be allied."

Here something must have happened. A tremendous pressure seems to have been brought to bear upon the great powers by "pacifist" influences. Baron d'Estournelles



The Assembly of Delegates at the World's Peace Conference, The Hague.

the world as unavoidable. To war, nine-tenths of its labours are being devoted, while one-tenth is devoted to peace, taking care at the same time to leave the doors open for war to rush in. . . . The conference has legislated as to how the future war is to be conducted."

### Interviews with Delegates

The writer had opportunity, toward the end of July, of meeting personally with some of the delegates at The Hague. I found that the representatives of the greater powers were quite loath to speak on the matter of the conference and could hardly refrain from smiling when asked what were the prospects for disarmament and general peace. On the other hand, the delegates of smaller powers were more inclined to utter their mind. One of these, representing one of the small Central American republics, answered as follows to my question if he believed that disarmament would be brought about:

"No, I do not; there is among the great

de Constant was seen taking a fast train to Paris.

Protests from peace societies were brought into the conference. A few days previous, on July 17, a deputation composed of members of the English Parliament, headed by Lord Wear-dale, had been received in the office of Sir Henry Campbell Bannerman, to whom they expressed their astonishment at the cowardice of the English delegation.

Louder and louder in the *Peace Conference Messenger* Mr. Stead thundered the "alarm," "amazement," "disgust," "consternation," and "rage" of peace societies. According to the same paper, the British delegates, who had been instructed to oppose the general arbitration treaty proposed by the United States and the compulsory treaty proposed by Portugal, were then suddenly required to approve both the American and the Portuguese treaties.

### A Meaningless Arbitration Treaty

Here are the leading questions incorporated



in the arbitration treaty; Treaties on commerce and navigation; conventions respecting the international protection of labourers; postal, telegraph, and telephone conventions, conventions respecting the protection of submarine cables; railroad conventions; conventions respecting the protection of literary and artistic productions; conventions respecting industrial property and patent rights; monetary and metric conventions; conventions respecting reciprocal and gratuitous help to poor, sick people; conventions respecting diseases in cattle and agriculture, etc., etc.

And yet it has not been an easy thing for the conference to agree on the above points. Several cases of the same nature had to be struck out of the list.

#### The Question of Disarmament Decently Buried

In disposing of the question of disarmament, Sir Edward Fry proposed the following resolution to the conference:

"The conference confirms the resolution adopted by the conference of 1899 respecting the limitation of military burdens; and, whereas military burdens have increased considerably in almost every land since the said year, the conference declares that it is highly desirable to see the governments resume the serious study of the question."

#### Mr. Fry's Resolution Discussed

The president then read a letter from Mr. Choate, supporting the resolution in the name of the United States. M. Bourgeois also supported in the name of France. A letter from the Spanish delegation did the same. The delegations from Chile and Argentine submitted the treaty on disarmament signed by these two countries. Then M. Nelidoff took the floor. He recalled how, at the first conference, when the question of reduction of armaments was submitted, "opinions were so discordant and the discussion soon became such" that the very existence of the conference was threatened. He also recalled how two of the great powers, soon after the conference, engaged in disastrous wars. He added: "If this question was not ripe in 1899, it is no more so in 1907. It has not been possible to do anything in this direction, and the conference finds itself as little prepared to take up this question as it was then. Any discussion, fruitless in itself, could only harm the object we have in view by making more conspicuous our differences of opinion." He then proposed that the resolution submitted by England should be voted without any discussion and by unanimous acclamations. And this was done.

Now we have the work of both conferences before us as follows:

In 1899, the peace conference resolved that "the limitation of military burdens . . . was greatly desirable."

In 1907, the conference confirms that resolution and adds that, considering the fact that these burdens have increased considerably since 1899, "it is highly desirable to see the governments resume the serious study of this question."

This is what the *Conference Messenger* calls a "hypocritical wish," "a stone instead of bread given to hungry nations," "a first-class burial of the reduction of armaments." This paper even printed on the first page of its number for August 18, the pictures of delegates Fry and Nelidoff framed in black, accompanied by the above epitaph also draped in mourning.

And now that The Hague institute on twentieth century war operations has closed its classes, now that the grandest and most enrapturing dreams of peace have been palmed off upon the world, the arming of nations will go on with greater madness than before. For a few years more, the peoples will keep marching with unconcern toward the "in-describable cataclysm" involved in the coming European war. More than ever can we say

now with M. de Blowitz, Paris correspondent of the London "Times," who wrote thus in 1891: "The weapons are furnished; the

arsenals are full; it is nation rushing against nation."

JEAN VUILLEUMIER.

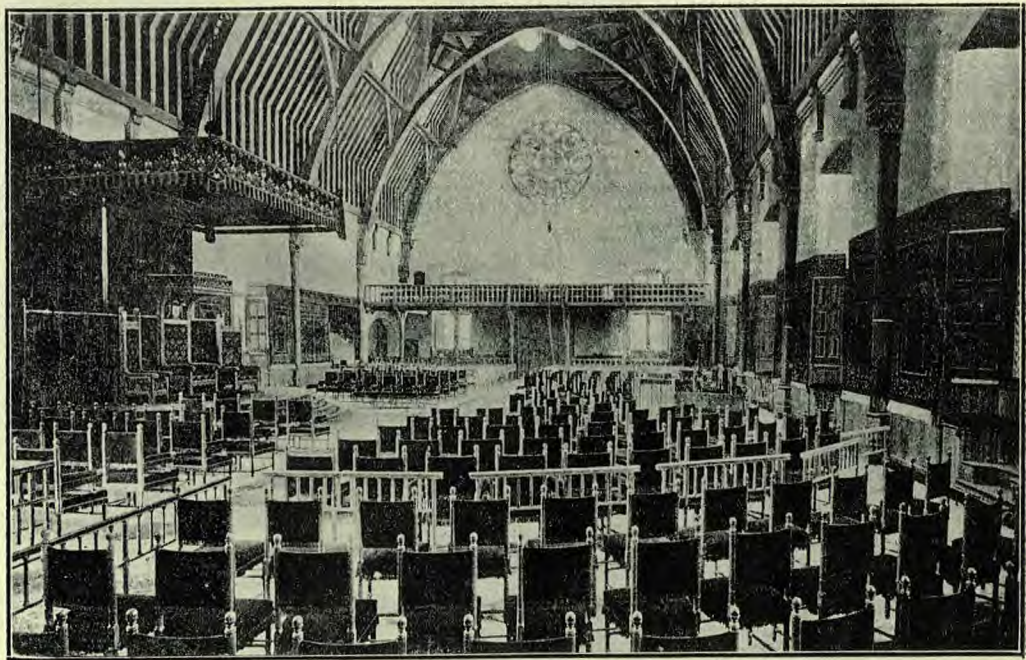
## MARCH OF EVENTS

"THE Atlantic steamer "Kaiser Wilhelm der Grosse" broke her rudder as she neared mid-ocean last Friday, but proceeded on her voyage, steering by her screw propellers."

ACCORDING to statistics gathered recently in the United States, 98 per cent of the male population who are over the age of sixteen years use tobacco, and 10 per cent of the adult females use the same noxious weed.

FROM the *Oriental Watchman* we gather

to arrive in the Gulf of Paria on the 20th day of December, 1907. The torpedo section will precede the rest of the fleet arriving on the 16th of December. They will remain for several days in the harbour of Port-of-Spain. The next stop is Rio de Janeiro, Brazil. Admiral Robley D. Evans commands and the fleet proceeds in four divisions from place to place. Their destination is San Francisco and there is talk that the fleet may complete the circumnavigation of the globe before returning.



Interior--Hall of Knights--The Hague.--Where the Conference was held.

that, like our own part of the world, the increase of criminality is taking alarming proportions. The Lieutenant Governor of Bengal states that the increase is remarkable. In 1905 the criminal record was 47,098 crimes as against 55,887 in 1906, an increase in one year of 8,789 crimes or 170 for each week or 24 for each day. No comment is needed but we believe that in proportion to their population this side of the world would be no better.

OWING to runs commencing upon the Knickerbocker Trust Company, of New York American financial circle, have been hard pressed to meet the demands made upon them during the past few weeks. Several banks and trust companies have either failed or been compelled to suspend payment and a number of large firms have gone to the wall. Among these last are the Southern Steel Company, and the Westinghouse Company with a capital amounting to many millions. Foreign markets have been affected by the crisis as American financiers have borrowed millions of gold in London, Paris, and Berlin.

THE United State's battleship fleet of fifteen first class battleships, accompanied by four torpedo boats, and colliers and supply ships bringing the total fleet up to thirty, is expected

LATER reports from the two great earthquakes of the last month, the one in Turkestan and the other in Italy, greatly add to the first record of fatalities. In the Turkestan quake the reports state that the city of Rartagh was totally destroyed and that only 90 out of a population of 4400 were saved. In the province there was a total death rate reaching 10,000 persons. In the Italian quake 600 were killed and 1000 injured. Continuous rains followed the quake adding much to the misery of the inhabitants and the awfulness of the situation. It is predicted by scientists that Mt. Etna in Sicily will be in eruption within the next year.

"THE recent opening of stations for trans-Atlantic commercial wireless telegraphic messages lends interest to the following statistics in reference to that method of communication: There are now over 1,550 stations engaged in regular transmission of wireless messages. A classification of these stations may be made approximately as follows: Commercial land stations, 195; merchant vessels, 170; light-houses and other government stations, 150; naval installations, 670; military portable stations, 55; experimental stations, 310. The United States Signal Corps has maintained for  
(Continued on pag 16.)



..... THE .....  
**Caribbean Watchman**

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 W. G. KNEELAND - - - - - Asso. Editor.  
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 P. GIDDINGS - - - - - J. A. STRICKLAND.

DECEMBER, 1907

We have in stock a supply of that excellent book, *The School of Health*, by Dr. A. B. Olsen and M. E. Olsen. The price of the volume is \$1.20 post-paid, and it is the best and cheapest volume on home life, hygiene, and simple treatments, all things considered, of which we know. Agents wanted.

We call special attention to some of the articles in this issue. For a true knowledge of how peace comes into the human heart, read the article, "The Peace of God," by Elder I. H. Evans. Other very important articles are "The Promise of the Spirit," by Elder W. A. Spicer, and "Forgive as Ye Would be Forgiven," by Mrs. E. G. White. Please read them thoroughly, and we feel sure they will fill a need in your life.

### The Kingston Bible Institute and Missionary Convention

It has been arranged to hold this important meeting at Kingston, January 10-13, 1908. Elder I. H. Evans, Elder U. Bender, and Brother H. H. Cobban are expected to return from the conference at Colon in time for this convention. Important subjects will be considered pertaining to church work, Sabbath-school, Young People's Society, Educational, and general Missionary work. It is expected that all our Jamaica Conference labourers will be present at this meeting, and we hope that there will be a good attendance from all the churches in the eastern part of the island.

### Annual Session of Jamaica Conference

The fifth annual session of the Jamaica Conference of Seventh day Adventist, will be held at Montego Bay January 17-20, 1908. The first service will be held Friday evening, the 17th. Elder I. H. Evans treasurer of the General Conference of Seventh day Adventists, is expected to be present. Elder U. Bender, president of the West Indian Union Conference; Professor C. B. Hughes, principal of the Riversdale Training School; H. H. Cobban, secretary and treasurer of the West Indian Union Conference; and other leading workers will also assist in this meeting. In addition to the regular business of the conference, special instruction will be given respecting church work. Every church officer and Sabbath-school superintendent should attend these meetings. We hope that every church and company in the conference will make diligent efforts to have a good delegation at this important meeting. Evangelistic service, Friday, Sunday, and Monday evenings. For further information respecting the programme see printed circulars or write to L. Rashford, Montego Bay, chairman of committee for the entertainment of visitors. There will be opportunity to examine the choice literature published by the Watchman Publishing Company. A cordial invitation is extended to all our readers to attend this conference.

### Cheerfulness in the Home

(Continued from page 10)

house is of plainer material so that paint is useless, this can be attractively arranged so as to give it an attractive appearance. The "truly" but when neatly constructed looks inviting and promises shelter and contentment. Old boxes, barrels, bits of board, obnoxious weeds and kindred things scattered about the yard give it a gloomy and uninviting appearance and they are also unsanitary and injurious to the health. Many people look well to the front of the house and yard, but how about the back yard? The former should not be neglected but often the latter needs special attention.

We enter the house oftentimes only to find it dark and gloomy, and in the crowded cities, frequently the atmosphere of the rooms has a musty and obnoxious odor rising from the poorly ventilated apartments into which the inmates are crowded, when the space is not sufficient to accommodate one half the number. This should not be, as the rooms not only become uninviting and offensive, but are a fruitful source of disease and subsequent death. God made man and breathed into his nostrils the breath of life. Why should we then close every window and jealousy and exclude from our lungs the breath of life, only to breathe and rebreathe the poisonous gases of a poorly ventilated room? Throw open the windows and let in the balmy air both night and day. Let in the sunlight also, even at the expense of the furnishings of the room. The health and happiness of yourself and your children is of more importance than the bric-a-brac of your front room.

O. E. DAVIS.

(To be continued in January)

### 1907—The Record and Its Meaning

(Continued from page 8.)

Disease has caused the quarantine of our ports through weary months. The moral conditions that have long caused the worker for Christ and his kingdom the deepest sorrow of heart continue unabated, and, if anything, are growing. Yet there are some hearts being touched by the saving grace of God, and, realizing the shortness of time, are giving up the things of the world for the better country.

As you have reviewed with us a few of the many important events of the year, and have seen their meaning in the light of the word of God does it not come home to your heart that you ought to know God better? Do you not desire to be ready for the time that is just before us when the Lord shall come? The burden of sin is heavy. You have burdened your life and you have stifled your conscience long enough. Will you not turn from the past life to the yoke of Christ?

The troubles of this world, the strife, the volcanic eruption, the accident, the tornado, and the love of the pleasures of the world by the church are all of them signs of the coming of the Christ. They are also warning to the seeker after righteousness to prepare for the day of His coming. Do they not thus appeal to you? Then we beg of you, reader, do not put off till some more convenient season the duty of to-day. The decision should be made now. "Behold," says Christ, "I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." God wants you to come, but he will not compel. He pleads with you for your heart, but no force other than love will ever coerce you. "He is longsuffering to usward and not willing that any should perish." But now is the accepted time. Will you not decide for God now?

### March of Events

(Continued from page 15)

four years wireless communication across Norton Sound in Alaska. During this time there has never been a day when the service was interrupted, and the speed is as high as that ordinarily obtained in telegraphy by wire."

The new battleships provided for in the Naval Estimates for the current year are to embody many improvements on the *Dreadnought*. They will not carry so many heavy guns as the earlier ship, but the weapons will be of a larger calibre than the *Dreadnought's* weapons—13.5 inch as compared with 12-inch—and they will fire a shot weighing 1,250 lbs., against the smaller gun's 850 lbs. At the same time a secondary battery of medium quick-firing guns will be added, a feature which is entirely missing in the *Dreadnought*. Lieutenant Domville, in the essay which won the gold medal of the Royal United Service Institution this year, advocated as an "ideal" ship one carrying eight 12-inch and sixteen 6-inch guns, and it is not unlikely that this plan will be followed so far at least as numbers are concerned. In that case, the new vessels would have a broadside fire of 8,300 lbs. against the *Dreadnought's* 6,800 lbs. One of the new ships will be begun at Portsmouth and one at Devonport as soon as the vessels at present occupying the stocks have been launched—one this month and one in August. Their displacement will be about 20,000 tons—2,000 tons larger than the *Dreadnought*—and their cost complete will exceed two millions sterling. A third ship of the class is to be built "if the Hague Conference prove abortive."—*The Statesman*.

### For January, 1908

It is planned to make the New Year's issue of the CARIBBEAN WATCHMAN especially interesting. Beside the usual features for the New Year, including a front cover illustration in harmony with the season, there will be commenced in this issue

#### THE BIBLE STUDY COURSE

a series of Bible Readings on important Bible topics, especially needed by the people of this age. The first reading will be entitled, "The Holy Scriptures—Are They Infallible?"

#### OUR QUESTION CORNER

A number of questions by readers of the WATCHMAN are in hand, and commencing with our January issue they will be answered in the order received. If there are any others who are puzzled over any matter of scripture doctrine the editors will be glad to aid in every way possible if those questions are submitted to them.

Beside the foregoing special features we plan to finish Elder O. E. Davis' article on "Making the Home Cheerful," and an article from the pen of Elder Charles T. Everson, of Rome, Italy, will appear. The Home and Young Folks Departments will receive special attention, and will be somewhat enlarged.

Our plans for 1908 include many helpful articles for our young people and home folk beside the usual features incorporated.

AMONG those with whom we have arranged to contribute to our columns are Pastor F. C. Gilbert, Boston, U. S. A., Pastor I. H. Evans, Washington, D. C., U. S. A., Pastors C. D. Ac-Moody of Constantinople, Turkey, Pastor George F. Enoch, Bombay, India, L. W. Browne, Freetown, Sierra Leone, M. E. Olson, of London, England, editor of *Good Health*, and many others equally well known, beside writers within the circle of the Caribbean.

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