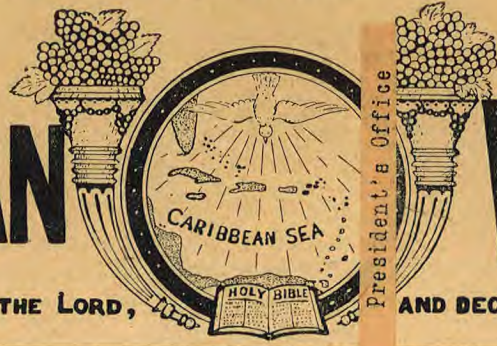


THE DEAD IN CHRIST SHALL RISE

Price 4 Cents

# THE CARIBBEAN WATCHMAN



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

Vol. 6

Port-of-Spain, Trinidad, April, 1908

No. 4



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# THE CARIBBEAN WATCHMAN




"Let them give glory to the Lord and declare His praise in the islands."  
Isa. 43 : 12.

VOL. 6

PORT-OF-SPAIN, TRINIDAD, W. I., APRIL, 1908.

No. 4



## The Golden City

FROM the days of St. John's Revelation

The marvelous story is told,  
And down thro' the ages has come the song,  
The song of the City of Gold.

To the innocent hearts of the children,  
To the toilers who faint 'neath earth's sun,  
To the old who have fought out its problems,  
To the dying whose journey is done,

Comes the dream of the mystical City,  
With color and loveliness rife,  
Iridescent its jewelled foundations,  
Flower-bordered its River of Life;

And the streets of the City are golden,  
And the sea as of crystal appears,  
And the sound of the harpers is in it,  
And it knows not of sorrow or tears.

Like a mirage far out in the desert,  
Like the fabric that fashions our dreams,

Like some many-hued mirrored reflection  
The heavenly Jerusalem seems.

We grope 'mid the types and the shadows,  
We fret at its veiling disguise;  
But our hearts cannot grasp nor conceive it—  
Its glory is hid from our eyes.

We catch but a note of the music,  
A glimpse swiftly passing and faint,  
A hint of its wondrous perfection,  
Low whispered to seer and to saint.

Yet the glow of it shortens the journey,  
And our feet tread more bravely the road  
Which leads to the sorrowless City,  
Whose builder and maker is God.

And thus as a gift to the ages  
The marvelous story flows on,  
And the heart of man rests on the vision  
That illumined the eyes of St. John.  
—Selected.



## "THE TRIAL OF YOUR FAITH"

MRS. E. G. WHITE.

GOD says of his people, I "will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people, and they shall say, The Lord is my God." By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause needles, pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march, day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering," "Though he were

a Son, yet learned he obedience by the things which he suffered." Shall we, then, be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? "In this world ye shall have tribulation;" but the Lord Jesus will give us all the help that we ask, and believe that he will bestow.

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him.

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the waters, "for they were bitter." In this God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial?

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid.

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over to-morrow's burdens. Bravely and cheerfully carry the burdens of to-day. To-day's faith and trust we must have. But we are not asked to live more than a day at a time. He who gives strength for to-day, will give strength for to-morrow. Let us take our sorrows to the Lord in prayer, saying, My burdens are too heavy for me. Wilt thou bear them? Christ will say, I will take them. "With everlasting kindness will I have mercy on thee."



Nothing wounds the soul like the sharp darts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbour of gracious experience, and he bids you, "Be still, and know that I am God."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honour and glory at the appearing of Jesus Christ."

### An Enemy's Testimony

"SOME time ago," said the Rev. Samuel Chadwick at Westminster Chapel on a recent Sunday evening, "a mission was being held in Leeds, and one night, when the missionary rested, I undertook to conduct the service. There were in the meeting a number of the most notorious Socialists, Atheists, and Agnostics in the city, whose attention and enmity the missionary had somehow attracted to himself. I was known to some of them, and when I ascended to the pulpit they sent a note up, requesting that, instead of preaching a sermon, I should give them my reasons for believing in Jesus Christ. As simply and plainly as I could I stated the reasons of my belief; then I added, 'I know what some of you are thinking. If discussion were allowed, what a chance you would have of picking me to pieces. Well, if you will come with me into the room behind the chapel, I will allow you to cross-examine me as much as you like.' Some twelve of them accepted the invitation, and we stayed there till two o'clock in the morning. As they were leaving I said to their leader, 'You have asked me a great many questions. Will you allow me to ask you one? You propound a philosophy for a cult. You pre-suppose a certain standard of humanity. There are hundreds of men in this city who have lost their manhood. What do you propose to do with them?' He hesitated for a moment, then, with a cynical smile, he said, 'Oh, I'll make you a present of that lot.' 'But why me?' I asked. 'Because,' he replied, 'I'm free to confess that if there is any hope for such people, it is to be found in the Christ you preach.'"—*British Weekly*.

## New Testament Characters

T. L. M. SPENCER

### John the Apostle

JOHN the Evangelist and Apostle was the son of Zebedee and Salome, and younger brother of James the Great. He was a native of Bethsaida in Galilee and followed the occupation of a fisherman. Although his father followed this humble living yet it appears from the Gospel history, that they were in good circumstances. We read that they had "hired servants," Mark 1: 20. Salome, his mother, ministered to the Lord of her substance, Luke 8: 3; and was one of the women who brought spices to anoint his body after death. Luke 23: 55; 24: 1; Mark 16: 1. John also had a house of his own. John 19: 27. He was a disciple of the Baptist. Whilst engaged in fishing, John received his call to permanent discipleship. When Jesus gave the call "Follow me," he immediately left the ship and his father and followed Jesus. There was no hesitation and questioning on the part of John. He forsook his father and his living to follow the Divine Teacher. Such willingness and sacrifice are required now by the followers of Jesus.

Our Lord surnamed John and his brother "Boanerges," which means, Sons of Thunder." "The name Boanerges implies a vehemence, zeal, intensity which gave to those who had it the might of Sons of Thunder."—*Smith's Bible Dictionary*. John's disposition was affectionate and mild. Neander says, "What distinguished John was the union of the most opposite qualities, as we have often observed in great instruments of the advancement of the kingdom of God—the union of a disposition inclined to silent and deep meditation, with an ardent zeal, though not impelling to great and diversified activity in the outward world, not a passionate zeal such as we suppose filled the breast of Paul before his conversion. But there was also a love, not soft and yielding, but one seizing with all its might, and firmly retaining the object to which it was directed—vigorously repelling whatever would disgrace this object or attempt to wrest it from its possession, and this was his leading characteristic."

John was the youngest of the Twelve and is spoken of as "the disciple whom Jesus loved." He was one of the Apostles that witnessed the most important events in the life of our Lord. He witnessed the transfiguration, the raising of Jairus' daughter, the agony in Gethsemane, and the arrest of Christ. He,

with Mary the mother of our Lord, followed the Lord to Calvary, and to his care the dying Saviour committed her. He was also one of the first to receive the glad news of the resurrection.

After the day of Pentecost we frequently read of John in company with the bold spokesman Peter. The two of them were in company when Peter healed the lame man at the gate of the temple. This miracle precipitated a severe persecution upon them. They were thrust into prison but subsequently released.

History says that after the death of our Lord's mother, John laboured in preaching the gospel in Asia Minor. One writer says he was thrown into a caldron of boiling oil at Rome; but this is a disputed statement. "For the word of God and the testimony of Jesus Christ" he was exiled on the rocky isle of Patmos by the Emperor Domitian. After Domitian's death John returned to Ephesus during the reign of Nerva, and died in A. D. 100 in the third year of Trajan the emperor. He wrote the Revelation while on Patmos. Those who will make no compromise with sin, and stand up for the principles of righteousness will suffer persecution. John, although exiled from earthly friends, had the blessed privilege of seeing the glories to come which are held in reservation for the faithful. The followers of Jesus may be banished and locked up in dungeons but the sweet promise of the risen Lord, "Lo, I am with you," will be a light in the dark hours.

Of all the apostles John escaped a violent death and lived to be a hundred years old.

In all his writings we find humility and love. It is said that when quite old and infirm he was led to the church at Ephesus and frequently said to his hearers, "Little children love one another." His Gospel was written at Ephesus to set forth the divinity of Christ. The first epistle was anciently addressed to the Parthians, the second to the elect lady and the third to Gaius or Caius, probably of Corinth. In a contemplative manner he dwells on the inner life of the Christian, and upon all its living realities enjoyed by communion with Christ.

In the Old Testament the *fear of God* is prominently set forth by the sacred writers, and John in the New makes the *love of God* very conspicuous.



## "AND THE DEAD IN CHRIST SHALL RISE"

### 1. *What brought death into the world?*

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (*in whom*) all have sinned." Rom. 5: 12. See also Gen 2: 17; 3: 6, 7, 19.

### 2. *How many have come under the curse of death?*

"So death passed upon all men." Rom. 5: 12. "Man is like vanity: his days are as a shadow that passeth away." Psa. 144: 4. "It is appointed unto men once to die." Heb. 9: 27.

### 3. *When man dies, where does he go?*

"Till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. 3: 19. "If I wait, the grave is mine house." Job. 17: 13. "Yet shall he be brought to the grave, and shall remain in the tomb." Chapter 21: 32. "O death, where is thy sting? O grave, where is thy victory?" 2 Cor. 15: 55.

### 4. *What does God call death?*

"So man lieth down, and iseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job. 14: 12. "And many of those that sleep in the dust of the earth shall awake." Dan. 12: 2. "Our friend Lazarus sleepeth." Jno. 11: 11. "And when he had said this, he fell asleep." Acts 7: 60.

### 5. *What hope was set before the righteous who should fall asleep?*

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job. 19: 25-27. "Thy dead men shall live, together with my dead body shall they arise." Isa. 26: 19. "God will redeem my soul from the power of the grave." Psa. 49: 15.

### 6. *Will this hope be literally fulfilled?*

"But now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all die even so in Christ shall all be made alive." 1 Cor. 15: 21, 22. "Because I live, ye shall live also." Jno. 14: 19. "Being fully persuaded that, what he had promised, he was able also to perform." Rom. 4: 21.

### 7. *When will the dead be resurrected?*

"But every man after his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23. "And I will raise him up at the last day." John 6: 40.

### 8. *What power will call them forth?*

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice; and shall come forth. Jno. 5: 28, 29: "God hath both raised up the Lord, and will also raise us up by his own power."

### 9. *How does the apostle describe the scene of the resurrection?*

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord, himself, shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to meet the Lord in the air." 1 Thess 4: 14-17. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . For this corruption must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying, Death is swallowed up in victory." 1 Cor. 15: 53, 54.

### 10. *With what joy did Job look forward to this day?*

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 14, 15.

### 11. *What awaits the resurrected saints?*

"And so shall we ever be with the Lord." 1 Thess. 4: 17. "And if I go I will come again and receive you unto myself, that where I am there ye may be also." Jno 14: 3. "And they lived and reigned with Christ a thousand years." Rev. 20: 4.

### 12. *What will be the final home of the saints of God both living and dead?*

"But he (Abraham) looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. "And I saw a new heaven and a new earth. . . . And I John saw the holy city, new

Jerusalem, coming down from God out of heaven." Rev. 21: 1, 2.

### 13. *With what satisfaction did David look for the day of resurrection?*

"As for me I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psa. 17: 15.

### 14. *How ought we to look forward to that time?*

Knowing that at that time the people of God will be received unto himself and shall be with him and he their God, we ought with the apostle to exclaim, knowing that Christ's coming is near, "Even, so, come Lord Jesus."

## The Resurrection

"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."

"To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

"The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come."

Mrs. E. G. White.



## Eternal Life and Immortality

ALTHOUGH it was not possible to consult man about life until after he had been placed upon the stage of action, yet present conditions are such that he can, and does, choose for himself as to whether or not he is to live forever. The life given to Adam in creation, and through him to the human family, is transitory, still it affords those who have this life an opportunity to seek for and obtain eternal life through Christ, the divine Life-Giver. Revelation says, "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14: 1. In fact, it is appointed unto man to die once, but after this comes a judgment (Heb. 9: 27) to decide which the individual is to have for eternity, life or death. In the Adamic life, which all possess by nature, man can choose to live forever and his choice will be respected.

### Choosing a Destiny

Moses, the great leader of God's ancient people, is set forth as an illustration of how man may choose a destiny for himself. When the deciding point in his trial course came, he rejected an earthly kingdom which offered abundant opulence and much that glittered with human glory (Heb. 11: 24-26). In the place of these he chose a blessed destiny, but one which filled up the time of his mortal life with a service which led through forty years of hard and humble work, and then on through forty years more of burden-bearing and sore perplexity for his complaining kindred. But through all these eighty years of service which followed his exodus from Pharaoh's court, the grace of God enabled him to be true to the choice which he had made. During this entire period he believed that even the reproaches of Christ were of far greater value than all the riches that Egypt could offer.

But the reward he sought and found was not visible to the eyes of natural sight (Heb. 11: 27). To him, through faith, were given senses by which he could feel the power of an endless life reaching down from the place of heavenly glory. The strength of the life thus imparted became the controlling power of his destiny. By this divine generation, he was "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And," listen, kind reader, "this is the word which by the Gospel is preached unto you." 1 Peter 1: 23-25.

### The Source of Life

The true status of this subject is given in the scripture which says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12. The life generated through flesh is a vapour that appears for a little time and then vanishes away. James 4: 14. But this fleeting life is not the real thing for which men were given being. Men were not made to be sinners, but they were created that God might have children to love, and that these children might be lovable members of a beautiful and righteous family possessing everlasting life.

But since there has been a failure on the part of many to choose the way of life, the following proclamation has gone forth: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. The believer, in uniting with Christ, is, in this very act, passing from death unto eternal, or everlasting life (John 5: 24). He is thereby brought into touch with the lifegiving power of the Son of God in such a manner that a new creation is manifested in him. "If any man be in Christ, he is a new creature (new creation): old things are passed away, behold all things are become new."

A new course of action begins, a new character is developed and a new man is the result (Eph. 4: 23, 24). The power of an endless life is doing its work. Paul writing of this working, said, "Christ liveth in me, and the life which I now (as a Christian) live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The vital influence of the eternal life in Christ is seen and felt in act and word, bringing the peace and joy of heaven to our earth in the experiences of those who love and follow Jesus. This is the working of eternal life in Christianity.

### Redeeming the Body

Concerning the redemption of the body, the apostle says that God will render eternal life to those who continue patient in "well-doing." Rom. 2: 7. He addressed himself to Titus as being "in hope of eternal life" which God promised before the world began. He also says that "being justified by his grace we should be made heirs according to the hope of eternal life." Titus 3: 7.

The believer is now brought into

touch with the life of Christ by faith so that its principles of righteousness are imparted to him. In this manner he is made ready to receive the physical benefits of immortality hereafter. Thus we see two lines, or a double line of texts upon the subject of eternal life, one referring to what this life does for the believer here in changing his heart and character to conform to eternal principles, the other line referring to how it conforms the body to eternal conditions.

### From Mortal to Immortal Without Death

When mortal life in the believer has run its course, he falls asleep in Jesus to await the appointed time for an awakening to immortality. There are some, however, who will not sleep. But even those must be changed from mortality to immortality. Referring to this final consummation, the apostle says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

This change which comes to the favoured ones who are alive and waiting for the coming of the Lord will be accomplished in a way to exempt them from corruption. Their mortality will be instantly swallowed up, or superceded by immortality. Not only so, but those who are thus ready will without delay be taken to the abode of the redeemed. As told in the Bible language, "We which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The ardent desire of the Christian for instant translation from the mortal state to the immortal is sweetly expressed in the following lines:

"O joy! O delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying;  
Caught up through the clouds with our Lord into glory  
When Jesus receives his own."

Sorrow and death do not primarily belong to God's domain. They came as intruders through the gateway which sin opened, and they must be cast out when that gate is finally closed. Going back into the shades of the everlasting past, and not very remotely either, we come to a time when as yet, man had not been made. In that period Lucifer had not inaugurated his rebellion, nor had any of the angels fallen. Then the dreadful word "death" was not used in any vocabulary found in the universe. Such a word was not needed, because that awful thing now indicated by the word had not affected anything in all God's realm.



**The Cruel Invader Destroyed**

Well, by and by this cruel invader will be destroyed, that life and immortality may have undisturbed rule. Then we will dwell in a home where death can never enter, nor even be allowed to knock at the gate. Not until we have seen the land of life, and have felt the thrill of immortality, can we have an adequate sense of what our joys in Christ, in their completeness are to be.

Think of perfected forms bouyant with eternal life, wearing countenances radiant with heavenly love. Contemplate the joyful spirits and the confident deportment of a people who know that they shall never grow old, nor ever meet a heartache. Listen to the musical voices and pleasing expressions where all are perfect and everlastingly good. Advance in mind into the possession of the future fadeless life. Dwell in that home, all your own, where there is no chill in the air, nor burning from the sun. Abide where there is no storm in commotion and no pestilence in the breeze. Listen—there are songs with no sadness, and hymns—so full of gladness. There is no dread with the meetings nor weeping with the partings. Nothing is wanting! Nothing to be dismissed! All through Jesus! Dear reader, do you desire these things? Then seek them in Christ, for only in him can they be found.

WILLIAM COVERT.

**The Firm Foundation**

IN these days of uncertainty and transition in religious thought, when "the faith which was once delivered unto the saints" is being exchanged for the learned deductions and sayings of those whom the world accounts great and wise men, who, while posing as religious teachers, are nevertheless "denying the Lord that bought them," it is not strange that we should find many souls in perplexity and doubt. They know not whither to turn, nor where to find a sure foundation upon which to fasten their hope, and secure the rest, peace, and assurance for which their hearts long.

In view of this condition, it is ever timely to ask, What is or must be the Christian's only rule of faith and practice? What shall he believe?

One who knew whereof he affirmed, both by a personal experience and successful labour in the ministry of the gospel, the apostle Peter, assures us that there is salvation in no other than in the Lord Jesus Christ, for there is none other name given under heaven whereby we must be saved. Acts 4: 12.

This same Jesus, the only one in whom there is salvation, says, "I am the way, the truth, and the life." This is just what every despairing soul wants to know,—the way that leads to truth and life. Let us see what he who is the way and the truth says of the Bible, this book which so many who judge themselves "learned" say cannot be depended upon, is not really reliable. Can we entrust our souls to its promises? Does it tell the truth about the important question of eternal life?—the truth in regard to the forgiveness of sins and the cleansing from sin?—the truth as to

of his day are applicable to them: "Ye do err, not knowing the Scriptures nor the power of God." Matt. 22: 29. Let us therefore heed the admonition given to the Colossians: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Col. 2: 8-10.

To-day, as in the days of Christ and his apostles, we find men who are considered "wise" and "educated," speaking and writing perverse things to draw away disciples after them instead of drawing them to Christ, and in consequence, many are following philosophical doctrines and are walking in the traditions of men, going after the rudiments of this world and not after Christ.

Let us therefore hold fast the great truth that there is salvation in no other way than through Christ; for there is no other name given under heaven whereby we must be saved; and that "he that saith he abideth in him, ought himself also so to walk even as he walked." Acts 4: 12; 1 John 2: 6.—*F. W. Spies.*

*Rio de Janeiro.*

**Can the Soul Die**

THE apostle James had one fact he was anxious that all should know, it was this: "He which converteth the sinner from the error of his way shall save a soul from death." James 5: 20. Here is a plain proposition: if the sinner repents and forsakes his sinful ways his soul shall live, and if not his soul dies.

Ezekiel states this truth very plainly as follows: "The soul that sinneth, it shall die." Eze 18: 4, 20.

Satan has ever denied this truth and taught that man, whether he was saint or sinner, had a "never dying soul."

The first lie we have any record of on this subject. When Eve said God had decreed that all who ate of the forbidden tree should die, Satan replied, "Ye shall not surely die." Gen. 3: 1-4. This lie has been multiplied until the majority of the human family, like Eve of old, are led to believe it. In clarion notes the word of God declares, "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" 1 John 5: 11, 12. The one whose life is hid with God has eternal life; no one else possesses it.—*B. T. School.*

**Bearing the Cross**

The heavier the cross, the nearer heaven.  
No cross without, no God within:  
Death, judgment, from the heart are driven,  
Amidst the world's false glare and din.  
O, happy, he, with all his loss  
Whom God hath set beneath the cross.

The heavier cross, the better Christian;  
This is the touchstone God applies.  
How many a garden would lie wasting,  
Unwet by showers from weeping eyes!  
The gold by fire is purified:  
The Christian is by trouble tried.

The heavier cross, the stronger faith;  
The loaded palm strikes deeper root;  
The vine juice sweetly issueth  
When men have pressed the clustered fruit;  
And courage grows when dangers come,  
Like pearls beneath the salt sea-foam.

The heavier cross, the heartier prayer;  
The bruised herbs most fragrant are;  
If wind and skies were always fair  
The sailor would not watch the star;  
And David's songs had ne'er been sung.  
If grief his heart had never wrung.

The heavier cross, the more aspiring;  
From vales we climb to mountain crest;  
The pilgrim, of the desert tiring,  
Longs for the Canaan of his rest;  
The dove has here no rest in sight,  
And to the ark she wings her flight.

Thou Crucified! the cross I carry,  
The longer may it dearer be,  
And, lest I faint whilst here I tarry,  
Implant thou such a heart in me  
That faith, hope, love, may flourish there,  
Till for my cross the crown I wear.  
—*From the German.*

our acceptance with God? Hear his answer: "O fools and slow of heart to believe all that the prophets have spoken, . . . and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." Luke 24: 25, 27.

Here, then, is reliable testimony that "all the Scriptures," known in those days as "Moses and the prophets," or as they are known to-day, the "Old Testament," speak of Christ as the way, the truth, and the life; and if in these days people cannot, or will not, recognize this great truth, the same words that Jesus spoke to the learned doctors



## EDITORIAL

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### Jesus Died and Rose Again

Jesus, the Christ, the Son of God, died for you and for me. He died for us, to save us, to redeem us from sin. "They shall call his name Jesus, for he shall save his people from their sins." Matt. 1: 21. He left his first estate for this express purpose, knowing ere he left heaven that he would meet death at the hands of ungodly men, would lay down his life, having been crucified upon the cross; and in it all and through it all, for one great and all absorbing purpose,—that he might save his people. He is "The Lamb slain from the foundation of the world." Rev. 13: 8. Of him it is said "that for the joy set before him, he endured the cross, despising the shame." Heb. 12: 2. That joy of his was the joy of seeing a redeemed people, a ransomed nation. "He shall see the travail of his soul and shall be satisfied." Isa. 53: 11. For these reasons Christ came to earth and died on Calvary, and because of a father's never-failing love for his erring children God permitted it thus to be. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Wonderful love and condescension: most eloquently does it appeal to us to give our all in return; to surrender ourselves to him to be made fit subjects for his presence.

This same Jesus rose again. Rose from Joseph's new tomb in which he had been laid by sorrowing disciples. Came forth from the grave, a conqueror over death, the result of sin; and is ascended into heaven "there to make intercession before God for us." Having conquered sin while a man among men, (the Word became flesh and dwelt among us) having conquered death, the result of sin in that he rose again, he is able also to succour us in temptation, save us from sin and sinning, and to save us from eternal death, bestowing upon us his free gift of eternal life, "That whether we wake or sleep, we should live together with him." As Christ rose from the dead, ascended into heaven, and is above ministering unto the Father, so we also, if we believe in Christ are assured of resurrection from death, even though we sleep. "For if there be no resurrection of the dead, then is Christ not risen." 1 Cor. 15: 13. "And if Christ be not risen, your faith

is in vain, ye are yet in your sins." But thank God, Jesus died, and rose again. He died for your sin and mine. 1 Cor. 15: 3. Having died for our sins and having risen and ascended into heaven, he is able to give such as accept him the gift of eternal life. "For as in Adam all die, even so in Christ shall all be made alive." "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 22, 23. "For this I say unto you by the word of the Lord, that we which are alive and remain at the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God and the dead in Christ shall rise first."

Christ who died has risen. Soon according to his promise he will come again. He comes to gather to himself his people; to bring from the prison houses his saints. O welcome day in which shall be fulfilled the words that are written; "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" That day hastens on apace, and we wonder, dear reader, if you are one of those that are his. They that are his will be saved at his appearing. We would exhort you then, friend, "Seek him while he may be found; call upon him while he is nigh"

### The Popular Side

In the debating of a certain religious subject in one of the leading educational societies of the island of Trinidad recently, the decision rendered by the assembled body as to the merits of the question were labeled by the newspapers, "The Popular Side." The question at issue was the petition for a shop-closing law and was stated, "Should the shops close on Sunday?" The popular side was that the shops should be closed. Nor was this otherwise than to be expected. The majority side of a question is usually the popular side, but this does not make the popular side the right side of the question at issue.

In religious matters of all kinds there is but one right side and that is God's side. That side may be popular and it may not, but the conditions remain the same, and the final decision will be the same. God's word is the thing to decide the question and not the popular vote. It was the popular thing for the worthies of the city of Babylon to have bowed before the image of Nebuchadnezzar; it was distinctly popular for the people to be followers of Baal in Elijah's day; to have been popular Christ would have been a Pharisee or a Scribe; love of popularity would have caused Paul to remain one; yea, popularity would have lost to the world its best and most

worthy citizens and its most illustrious leaders.

There had never been a Luther, a Huss, a Jerome, a Wycliffe, a Wesley; there had never been a reformation; there never would have been the progress in missions that there has been in the last century if popularity was the aim sought or the standard of right that was set up. Livingston sought the wilds of Africa against the advice of all his friends; William Carey, India against the wishes and protestations of his whole congregation. And so we might enumerate to the end of the chapter.

Right is not decided by popularity or majorities. Let the reader study the words of the Scripture as revealed in Matthew 7th chapter or John 17, and he will see that in the things of God it is far more liable to be directly the other way. "To the law and to the testimony;" "So speak ye, and so do as men that are to be judged by a law of liberty." Such are the rules by which such questions are to be decided, and not by majorities or popularity. Religious questions are questions for Bible decision and not for the many or the few.

The question as considered then can not be decided by any vote of men, but we must go to the Bible for the decision of the right or the wrong of it. Here we find another day of rest in the first place (Ex. 20: 8-11), and in the second place the Bible says plainly that in religious things it is left to man himself as to whom he will serve, either God or the adversary of righteousness. (Deut. 24: 15).

"BENJAMIN FRANKLIN once said, 'When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to civil power for support, it is evident in my opinion that its cause is a bad one.'

"WE are called to be crucified with Christ. In the practical things of this world, doing the right, the loving, the kind, the true will always cost. There is no escape from this. It has to be faced, and it must be done, if we would follow where he leads."—Campbell.

"THE impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible, uninspired men, have assumed dominion over the faith of others, setting up their opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religion over the greatest part of the world, and through all time."



## OUR YOUNG FOLK

### J. Frost, Esq., North Pole

There's a busy little fellow  
Who came to town one night,  
When all the world was fast asleep,  
The children's eyes shut tight.  
I can not tell you how he came,  
For well the secret's hid;  
But I think upon a moonbeam bright,  
Down to the earth he slid.

He took a glittering icicle  
From underneath the eaves,  
And with it, on my windows,  
Drew such shinning silver leaves.  
Such fair and stately palaces,  
Such towers and temples grand;  
Their like, I'm sure, was never seen  
Outside of Fairyland.

Who is this busy little man  
Whose coming brings us joy?  
For I'm very sure he's welcomed  
By every girl and boy;  
The little stars all saw him,  
Though they'll not tell a soul;  
But I have heard his calling card  
Reads, J. Frost, Esq., North Pole.  
—*The Independent.*

### The Widow's Cow

"I've been over to Widow Dillman's this afternoon, and brought home that cow," said Farmer Merrion, as he sat down to supper,

"Why, papa!" exclaimed Daisy, "what will the poor widow do now?"  
"I had never thought of that," laughed the farmer.

"Well, I call that real mean," spoke up Joe. "We've got a whole barnyard full of cows, while that poor woman had but just one."

"The widow has been buying provisions of me all along. The bargain was that as soon as the bill amounted to thirty dollars, if she had not the money to pay me, I was to have the cow. So, you see, the cow is bought and paid for."

"O papa, it's a shame! for she's half their living. Poor Mrs. Dillman has been sick so long, you know, and now that she is getting about again, I know that she must feel almost lost without poor old Whitey." And there were tears in Eva's eyes.

At last, pushing back her food untasted, she sprang up and went around to her father, and pleaded with him to take back the cow.

"I would, father," said his wife. "You know what the Bible says about being good to the poor."

"Tut, tut" said the farmer. "You can all be very free with other people's money. How many of you, I wonder, would give anything out of your own pockets?"

"Papa, dear, you shall have my bank, and every dollar in it," said Eva.

"And you needn't buy me a new overcoat this winter, father. I'll wear my old one," said Joe.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

"Well, I declare," laughed the farmer. "Tell me where you all learn so much generosity."

"I have tried to instill it into them, my dear," said Mrs. Merrion, "as Jesus has taught it to us through his Word. 'He that hath pity upon the poor,' you know, 'lendeth unto the Lord; and that which he hath given will he pay him again.' God's Word is sure."

The result was that the next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage, they became so boisterous that the widow and one of her sons came out to the gate, and there stood old Whitey patiently by the fence, with the children around her.

"Good morning, Mrs. Dillman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she, holding up both hands. "Don't you want her?"

"You want her worse," said Joe; "and so papa sold her to us children, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow bursting into tears; and little Mark threw both arms around the cow's neck.

Farmer Merrion's children declared, as they were returning home, "that they never felt so happy in their lives." They had learned that it is indeed "more blessed to give than to receive."

—*A. E. C. Haskell, in Our Young Folks.*

### Learning to Swim

FROM the reception-hall came the sound of merry voices. Out in the sitting-room Aunt Janet moved impatiently. Her silks rustled stiffly.

"Really, Mary, I wish Agnes had more independence. That Redmond girl treated her shamefully only last week, and yet there is Agnes talking as sweetly as if nothing had happened. I never should stand it."

Mrs. Holmes looked up at the hard, bitter lines in her sister's face, listened again to the sweet voice of her daughter as its gentle tones came drifting in to them, and replied,—

"I do not think Agnes lacks spirit.

You know how she used to resent a slight. But lately—"

The hall door closed. There came a breath of the outside wintry air, and a young girl dropped on a stool at her aunt's feet.

"Agnes," began her aunt, severely, "how can you treat that girl as a friend? She has been saying the meanest things about you. Mrs. Brown told me—"

"Stop, aunty!" cried Agnes, putting her fingers in her ears. "Please don't repeat it. I do not want to know."

"Why not?"

A moment's silence. Then a brave face was lifted to the stern one above it.

"Because, aunty, I am learning to swim." Turning from her aunt's astonished gaze, she looked straight into her mother's face—into the eyes so sure to understand.

"You remember, mama, at the seashore last summer, what a time I had learning to swim. My head would go down, and I come up sputtering, with such a dreadful taste in my mouth. My teacher said, 'Keep your head up and your mouth closed, and you will be all right'."

"So, aunty, if I listen to all the gossip afloat, I am sure to go down with it and come up sputtering. It makes me feel badly all over. But if I keep my ears and mouth closed and my head up, I have a lovely time riding the breakers. It is so much more fun than to be sputtering all the time."

"Humph!" said her aunt; but her silks actually rustled a little more softly.  
—*The Youth's Companion.*

### A Kind Voice

WE like to hear a kind voice. So does every one else. There are few voices that are always kind. But *you* can have a kind voice all of the time if you begin *now*. The first step is to ask Jesus for a kind *heart*. The voice always speaks the thoughts of the heart. If the thoughts are kind, the tone of the voice will be kind. If the thoughts are naughty, the voice cannot have a kind and pleasant sound. The heart that loves Jesus and his word is a kind heart; it must be kind, for he is kind. And the voice that truly speaks for him must be a kind voice. When the voice is unkind it is a sure sign that the spirit of Jesus is not in the heart.

"For the love of God is broader

Than the measure of man's mind

And the heart of the Eternal

Is most wonderfully kind."—*Selected.*

NOR deem the irrevocable past  
As wholly wasted, wholly vain,  
If, rising on its wrecks, at last  
To something nobler we attain.

—*Longfellow.*



## HOME and HEALTH

### Nobody Knows but Mother

NOBODY knows of the work it makes  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender prayer,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience long,  
Nobody knows but mother.

Nobody knows of the anxious fears  
Lest darlings may not weather  
The storms of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above  
To thank the heavenly Father  
For that sweetest gift, a mother's love;  
Nobody can—but mother.

—Anonymous.

### A Touching Story from Real Life

As I stepped upon the platform at a railway station, a hand was laid upon my arm, and a voice said, "Norman, is that you?" I turned and looked at the speaker. It was an old classmate, Richard—, whom I had not seen for years, and with whom I agreed to pass a few weeks. After we had pushed our way through the noisy crowd and were seated in a carriage, I looked at him again, and exclaimed, "Richard, how you have altered! how different from the wild youth of old!"

"Yes, Norman, there have been many changes since we parted, but the greatest has been here," he said, smiling and touching his breast.

"Humph!" was my ejaculation, which elicited no reply.

That evening as he, his wife, and myself were walking in the conservatory, and I was admiring some jasamines, he said to me: "Norman, I have yet a treasure to show you; and although it is small, it is greater than all these; almost the greatest one I have. Can you guess?"

When we went back to the drawing-room, he showed to me his beautiful little girl, his only child, his little Bessie. Eight cloudless summers of her sunny life had passed, and had each one, as it gently glided by, left with her all its charms, she could not have been more beautiful. That evening, sweet in memory to me, we became firm friends. She loved me, because, when she asked

her papa, he said he did. She sat with me awhile, and I told her an old fairy story, and then after we had a frolic, she went to bed. The next day we all went out for a drive, which was a delightful one. Little Bessie was bright and beautiful as the day, but sometimes there was a strange thoughtfulness of expression upon her face, which troubled me as beyond her years.

As I was talking to her father, jeeringly, about the One who led the only pure life on earth, Richard said not a word in reply, but motioned me to look at Bessie. She was looking at me with a gaze of horror—an expression which I never saw before nor since, and which I shall never forget. It was but for a moment. No one spoke. Then the little maid burst into a flood of uncontrollable tears, and I felt a certain shame that in the presence of one so pure I should have spoken what she never had heard before. Then she looked at me in a sort of pitying way, and said:—

"I thought you loved my Jesus; O, how could you have said that of him?"

During the rest of the day she lay upon her father's bosom in perfect silence. No one spoke.

The next morning I was alone in my room, thinking of all that had occurred, and a strange, uncontrollable feeling of seriousness was creeping over me, a sort of longing to be like her, when suddenly the little one was at my side. I started as I saw her, and met the gaze of love and pity, which she bent upon me. Her head was laid upon my arm, and for a moment both were silent. Then the silence was broken the words, "Won't you love my Jesus?" and she was gone. I could not ridicule that lovely spirit, and yet some demon within tempted me to do so. The next morning, and the next, and the next, the little girl came in the same way, said the same words and disappeared. I never answered her, and at no other time did she allude to the subject, but she never failed to come at that morning hour. One day I said to her, almost unconsciously, "Tell me how, Bessie." She looked at me for a moment, and the next was on my knee, and the words that flowed from those childish lips I shall never forget. My eyes were far from dry when she went away, but there was less sorrow on her face than usual. Morning after morning she came, and never seemed weary of telling the tale; but one morning she did not come and I waited a long time in vain. No little feet came pattering along the hall. No little hand was

clasped in mine, and no little words of instruction were lisped into my ear. Presently there came a hurried knock at my door. It was opened without delay, and her father was with me. "Norman," said he, "she has just awakened from a heavy sleep, and is fearfully ill. Will you come? Tell me if you know what it is."

I went. There lay the little one with eyes closed, and in a sort of stupor. I knew at a glance it was scarlet fever. How I told those two aching hearts I know not, but they were wonderfully calm in their anguish. The doctor soon confirmed my statement, but there was so painfully little to be done for the dear sufferer that two days passed almost in silence, as we watched over her precious form. We knew from the first that she no longer was of this earth. It was a heavy burden for us to bear, to think that she could not recover.

At the second day her life seemed partly to return. She opened her large, beautiful eyes, and smiling a little, said, "Dear mama, dear papa," and then looking around, "Dear Uncle Norman, won't you love my Jesus? Mama loves him, papa loves him, and I love him, and am going to him, and I want to tell him that you will love him. Won't you?"

"Bessie, little Bessie," said I, "tell him my heart and life are his for evermore, and may my soul be some day as pure and undefiled as hers who bears the message to him."

"Mama, papa, O my Jesus! I am so happy now. Now I have all I want. Now I come, come, come. Even so I come, Lord Jesus!" and she passed away, confident in the Christian's hope. God's little messenger had fulfilled her mission on earth, and had turned a soul to righteousness. Reader, is her Saviour also yours?—*London Christian Herald*.

### Courtesy to the Unfortunate

AN unfortunate friend of mine, who was born with an incurable deformity, said she would rather meet a herd of wild animals any day than to run the gantlet of a lot of cruel and critical children. She became almost a recluse, going out only at night and in lonely lanes, because of the unthinking cruelty of children. Another person of whom I heard committed suicide rather than live to bear the curious glances and brutal criticism which were her daily lot while pursuing her ordinary avocation.

I insist that the parents of these children are to blame, and could so train their offspring that, no matter how peculiar by deformity passers-by might be, they should be allowed the right to go on their unfortunate way, unmolested by jeer or glance or comment. Children



are, at best, largely brutal in their treatment of the lame, the halt, the blind. Teach them, as I have taught mine, to permit the most hideously deformed person to pass unheeded. Teach them to pay no attention, to withhold the second glance, the nudge to companion, the smile, the sneer, the outspoken wonder, because to the sensitive victim the slightest notice is as a physical stab. It

is an easy matter to so teach and train children, and the mother who does not do so is a silent accessory when the overstrained nerves of the burdened martyr give way and some tragedy results. It's an easy matter to teach children that a cardinal principle of social life is a courteous regard for the feelings of others.—*The Designer*.

## MISSIONS

### This I Know

I do not know how thou, O Lord,  
Didst open mine eyes, and set me free;  
But this I know, as I was blind  
With dark despair, that now I see.

I do not know how Thou, My Lord,  
Didst still that storm on Galilee;  
But this I know, the tempest wild  
Within my heart, Thou calmst for me.

I cannot see what will avail  
When I have toiled all night in vain,  
But if Thou bidst me cast my nets,  
I know it will be naught but gain.

I may not always understand  
Just why and how Thou leadest me,  
Why "darkly" through the glass we gaze;  
But this I know, that then I'll see.

So help us, Lord, to question not,  
But trust Thee, even if Thou "slay";  
For, "we shall know as we are known,  
When all the mists have rolled away,"

—C. E. Wells.

### Creating a Literature

FIVE thin volumes brought out of a trunk and laid in a row along the table—these were what a brave man had to show for the literary effort of fifteen years. They were in a foreign tongue, were neat, but with a suggestion of meagerness, and made a small showing beside the books of the literary friend whom he was visiting, and who has been a somewhat constant writer and has published much. The guest said, as he laid them down, "Of course, these are hardly books at all, in any such sense as yours, but they are useful in our modest work."

But his friend looked at them with kindling interest that grew to admiration. "Tell me how you made them," he said.

"Well, the first was our little Testament. We got out Mark first as a separate book; but we printed extra sheets of each Gospel while we had it in type. We had type only for four pages, so we had to print and distribute. It was a long, slow task.

"When I went out to the islands I had never seen a book bound. I took a few lessons in printing, but neglected the binding. After I got there I took a book apart to see how it was made, and I taught it to the native boys in our

school. They learned it well. They could take your finely made Oxford Bible apart and rebind it skillfully now. But it took long and patient work to get that degree of efficiency which you see in our first book. I trimmed every book by hand with a knife.

"Then I grew ambitious to keep our scattered work related by means of an occasional leaflet. This book is a complete file of our monthly paper. In every number is a hymn which I wrote. And there is always a little sermon,—about two 'sticks' of type,—and there are a few news items. You have no idea what a medium of intelligence and righteousness that little sheet has proved. Badly printed, I know. The roller in our printing press was made from an old clothes-wringer; and we had other economies and adjustments.

"We got mail once a year, and if we ran out of 'sorts' it took two years to get new type. So don't be critical of wrong fonts.

"Here is a volume of leaflets which we issued, tracts I suppose they might be called; little treatises, four pages long, for popular distribution.

"Then, as my school grew and took on something like academic proportions, I made this little volume, which is both theology and homiletics. I gave lectures with a good English text-book before me, simplifying the text and adapting it to the needs of my students; and had them give me corrected copies of their notes, which, compared and corrected, gave me the material in their vernacular as I could not myself have phrased it. Discussions served to correct errors, and in time we got this little volume.

"Then, last of all, we got this little book of physiology. In it is all the science which we have been able thus far to incorporate in our course. See this chart of the circulation of the blood. We made the red ink out of soft soap and native dyes, and it worked well. It teaches our people to care for their bodies, temples of the Holy Spirit.

"When the storm destroyed our houses, but spared the five hundred

copies of this book, just bound, and in a locked case that somehow was not injured, I felt that I could spare the buildings since our books were saved.

"While in this country I want to get some cuts for our next book, which is to be a history. I have the manuscript of it ready.

"It is hard, slow work, and a very humble work compared with yours."

But the author took the five little volumes and looked at them reverently, and said:

"My friend, you don't know what you are talking about! I have written books that have caught the passing fancy of a surfeited people who forgot my name as soon as they had closed the book, and flung the volume to the ragman to catch the next sensation. You have created a literature. People will remember you as they worship God and teach their children lessons of purity and beauty. You, with your mixed fonts and your soap red ink and your clothes-wringer printing-press, are doing an immortal work."

—*Youth's Companion*.

### Our Work and Workers

RECENT reports from India indicate that there is a large number of Sabbath-keepers in the Southern portion of that peninsula. We are just in receipt of a letter and article on the conditions found at Tinnevely by the brethren of the Seventh-day Adventist Mission and this will be published next month in the missions department together with illustrations of the villages and churches.

FIVE souls have begun the observance of the Sabbath at the town of Arouca, Trinidad, as the result of the tent meetings, although as yet the meetings are but just begun and the testing points of the faith have not been presented. Previous reading of our books and papers led to the acceptance of the truth by these, the first fruits.

PASTOR D. E. Wellman, formerly of the city of Port-of-Spain, is now labouring at Spanish Town, Jamaica. Himself and wife are located there for the coming few months. They will afterward proceed to America for the furlough granted in December.

PASTOR B. E. Connerly, who spent a few pleasant days in Trinidad during the sessions of the South Caribbean Conference, after a short stay in Venezuela has proceeded home to Porto Rico. Five days had to be spent in quarantine as a result of stopping on Venezuelan soil.

DURING the month of March Elder Bender, the president of the West Indian Union Conference of Seventh-day Adventists, will be in Central America to attend the first camp-meeting of the denomination in the West Indies. We trust that this first attempt will be crowned with the blessing of the Lord.

THE West Indian Industrial Academy, of Jamaica, has just purchased stock for their farm to the value of 1200 dollars. This will make possible the bringing of the work of the Academy nearer the basis of self support. Will not all our people try their best to sell their quota of the "Christ's Object Lessons" that the school may have the monies that are so much needed to pay for the farm and the equipment and put the school in the best possible position to support itself?



# INDUSTRIAL EDUCATION

## Manual Training

At the creation, labour was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the conditions of labour; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.

The youth should be led to see the true dignity of labour. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation, and in order to fulfil our mission we too must be active.

In our labour we are to be workers together with God. He gives us the earth and its treasures; but we must adapt them to our use and comfort. He causes the trees to grow; but we prepare the timber and build the house. He has hidden in the earth the gold, and silver, and iron, and coal; but it is only through toil that we can obtain them.

Show that, while God has created and constantly controls all things, he has endowed us with a power not wholly unlike his. To us has been given a degree of control over the forces of nature. As God called forth the earth in its beauty out of chaos, so we can bring order and beauty out of confusion. And though all things are now marred with evil, yet in our completed work we feel a joy akin to his, when, looking on the fair earth, he pronounced it "very good."

As a rule, the exercise most beneficial to the youth will be found in useful employment. The little child finds both diversion and development in play; and his sports should be such as to promote not only physical but mental and spiritual growth. As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful. That which trains the hand to helpfulness, and teaches the young to bear their share of life's burdens, is most effective in promoting the growth of mind and character.

The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical,—men and women who can cope with emergencies. They should be taught that the discipline of

systematic, well-regulated labour is essential, not only as a safeguard against the vicissitudes of life, but as an aid to all-round development.

Notwithstanding all that has been said and written concerning the dignity of labour, the feeling prevails that it is degrading. Young men are anxious to become teachers, clerks, merchants, physicians, lawyers, or to occupy some other position that does not require physical toil. Young women shun housework, and seek an education in other lines. These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence. Idleness fosters self-indulgence, and the result is a life empty and barren,—a field inviting the growth of every evil. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making.

To the health and happiness of the whole family nothing is more vital than skill and intelligence on the part of the cook. By ill-prepared, unwholesome food she may hinder and even ruin both the adult's usefulness and the child's development. Or by providing food adapted to the needs of the body, and at the same time inviting and palatable, she can accomplish as much in the right as otherwise she accomplishes in the wrong direction. So, in many ways, life's happiness is bound up with faithfulness in common duties.

Since both men and women have a part in home-making, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and

drive a horse, and to use the saw and the hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life.

Let the children and youth learn from the Bible how God has honoured the work of the every-day toiler. Let them read of the "sons of the prophets," students at school, who were building a house for themselves, and for whom a miracle was wrought to save from loss the ax that was borrowed. Let them read of Jesus the carpenter, and Paul the tent-maker, who with the toil of the craftsman linked the highest ministry, human and divine. Let them read of the lad whose five loaves were used by the Saviour in that wonderful miracle for the feeding of the multitude; of Dorcas the seamstress, called back from death, that she might continue to make garments for the poor; of the wise woman described in the Proverbs, who "seeketh wool and flax, and worketh willingly with her hands;" who "giveth meat to her household, and their task to her maidens;" who "planteth a vineyard, . . . and strengtheneth her arms;" who "stretcheth out her hand to the poor; yea, . . . reacheth forth her hands to the needy;" who "looketh well to the ways of her household, and eateth not the bread of idleness."

Of such a one, God says: "She shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

MRS. E. G. WHITE.

## HERE AND THERE

### Moslem Women

DR. KUMM, writing in the *Christian* about the hard lot of women in Moslem countries, says: "Under Islam, woman is a mere chattel in her husband's hands, whom he may punish for wrong doing by beating, stoning, or imprisonment till death." He gives the following account of how Moslem boys are encouraged from infancy to treat their mothers:—

"I have sat at my window in the native quarter of Alexandria, watching the Arab life in the lane below. One of the women had a little boy who was very fond of making mud pies in front of the house. I saw her one afternoon step to the doorway and call the little fellow:—

"'Come in, darling; don't get your clothes so dirty. Come in, sweet one.' No answer from the little four year-old. The mother stepped into the road, looking about to see that there were no men near to see her. She laid kind, motherly hands on the child to take him into the house. 'Come, little one. I will give you sweets; come!'

"Her husband was at that moment coming round the next corner, and stood still to see what would happen. What did happen was this. The child turned round on his mother, and, doubling up his little dirty fist, he beat her in the face, and snarled: 'Biut el kelb,' (daughter of a dog!) tearing himself loose.

"The father stepped up. To do what? To give the little scoundrel a thrashing?—Oh,



no; to smile upon him, and say, 'Brave little boy! Thou magnificent little fellow!' Proud of a son that could treat a mother thus!

"The restricted lives, the sufferings and ill-treatment, of Moslem women, are the fault of Mohammed's teaching—the fault of the faith of Islam, according to which there is no heaven for our mothers, no paradise for old women."

It is well to remember such facts when so many are talking of the great religious systems of the world as only different facets of the diamond of truth.—*Present Truth.*

### The Channel Ferry

CROSSING the English Channel is notoriously an unpleasant experience, for the twenty-mile stretch of water between Dover and Calais is nearly always rough, and often so turbulent as to dismay all but seasoned sailors.

A tunnel between the two countries has been urged repeatedly, and is known to be practicable; but as all British and naval authorities and the leaders of both parties are opposed to the scheme as exposing the country to danger unnecessarily, the project is abandoned, for a time at least.

The latest suggestion, and one that is finding favour, is that of a channel ferry. It has not only received the approval of the French government, but also the commendation of a member of the British cabinet, Mr. Lloyd George, president of the board of trade.

The plan contemplates the building of immense self-propelling steam flatboats equipped with powerful engines, and capable of taking whole trains of cars, which could thus be transferred bodily from one side of the Channel to the other without the necessity of a passenger even leaving his seat during the journey from London to Paris.

There are many such ferries in operation in the United States. Express-trains from Boston to Washington are towed round Manhattan Island, and from Oakland to San Francisco cars are carried upon floats, as they are across the Mississippi at New Orleans. There is a car ferry across sixty-two miles of Lake Michigan, between Frankfort and Kewaunee, and the Russians ferry trains across Lake Baikal, a distance of fifty miles.

A company stands ready to build the Channel ferry as soon as government approval can be secured.—*The Youth's Companion.*

assuring them that this would be done, they left. The newspaper, whose report we are noting, says that the collection taken the following week amounted to over \$1,000. The leaders were arrested, but were released because of the threat that if this was not done, the State House would be dynamited. It seems to us that such a condition borders on anarchy.

### Persia

THE new constitutional rights of the Persians have been in danger from the schemes of those in power during the despotic reign of the late shah. These persons succeeded in making the new shah believe that these uprisings were, in a measure, due to the new constitution. As the result of an attack upon innocent people the cabinet resigned and the Parliament demanded an explanation from the shah. The premier and minister of the interior were imprisoned, but the British minister intervened and the ministers were released, the premier leaving for Europe as an exile. Upon armed resistance being decided upon, and an appeal being made to foreign powers, England and Russia stepped in, and the shah yielded to the terms dictated by Parliament, which included the punishment of the leaders of the riots, and the dissolution of the court clique.

### Central American Peace Congress

THOSE interested in Peace movements tell us that the peace conference of the Central American republics, which finished its work in December is second in importance to that held at The Hague. Eight treaties were signed by the participating States, and are now awaiting the signature of the respective countries. The most prominent feature of the conference is the establishment of a permanent judicial court for the settlement of differences between any of the republics signing the agreement. Each of the five States appoints a judge, and three of the five must agree in the final decision in any case. One unusual feature is that any individual may bring a claim in this court against any of the contracting republics, even though he has not the endorsement of his own country. This gives the court a greater power than the Supreme Court of the United States. Whether this effort will be productive of better results than the conference held at The Hague, and whether it will introduce an era of peace among our Central American neighbours, as some would have us believe, remains to be seen.

### Riches and Anarchy

The financiers of Wall Street were recently startled by the anarchistic sentiments expressed in a circular mysteriously distributed among the members of various labour organizations. It advocated an indiscriminate extermination of the monied classes. It condemned the Wall Street operators in the harshest terms, and declared that they must be shown the misery that their selfish greed of money is responsible for. So great is the alarm produced by this turn of affairs, the visitors gallery of the New York stock exchange has been closed, ostensibly for repairs, but really, as every one believes, to prevent any rash act on the part of some mentally deranged anarchist or labour leader. The office of J. Pierpont Morgan is closely guarded by detectives, official and private, because a letter signed by the "Black Hand" society has been sent to him. Squads of detectives, with instructions to arrest any one connected with the letter or the circular, are at work on the case. Several other financiers beside Mr. Morgan are taking every precaution, and the suspicious character in Wall Street finds himself quite closely questioned as to his reason for being there. It seems that even now the picture presented in James 5: 1-5 can be appreciated by the man who has gathered his wealth at the expense of others.

## MARCH of EVENTS

### War Clouds

THE war cloud again hovers over the countries of eastern Europe. The old contention has again arisen, and is likely to involve several nations in strife. Russia, Austria, Germany, Turkey, and Persia are directly involved, but what complications may arise, bringing other nations into the dispute, we are only left to conjecture. There is but one way in which this question will ever be settled, and that is by the standing up of Michael (Christ) as predicted by Daniel the prophet.

### Mine Accidents

THE great loss of life in mine accidents in the United States is appalling. From 701 in 1890 it has increased to nearly 7000 men killed or injured in 1907. In the month of December alone nearly seven hundred were killed or entombed. When we think of the suffering which this brings upon hundreds of women and children we can hardly grasp the situation. In most cases, however, relief has been generously forthcoming. A meeting of mine owners was recently held to consider the matter of safety devices.

### Russia

GENERAL Stoessel, the defender of Port Arthur in the recent conflict between Japan and Russia, was recently sentenced by the court martial which has been trying his case to be shot, because his surrender cast a reflection upon the honour of the Russian military forces and the nation. His defence was vigorous, and it is believed that he will appeal to the czar. The indictment was so lengthy that four hours were consumed in its reading. The other officers on trial were let off with less severe punishments.

THE trial of the one hundred and sixty-nine signers of the Viborg manifesto was concluded the first of the year. One hundred and sixty-seven were sentenced to three months' imprisonment. This carries with it the loss of all political rights. The sentence went into effect January 20, but in the meanwhile the accused were allowed to remain at large without bail. The government's extreme leniency in the matter is said to be due to the high rank

of most of the signers. Though debarred from political rights, there is no doubt but that these men will continue to wield a powerful influence in political affairs in Russia.

### Finland

THERE is good reason to look for trouble in Finland in the near future unless the Russian plans for that country are modified. The present governor has been removed, and his removal is attributed to his lenient rule. General Von Boeckman has been appointed in his place, and, as he was an aid to General Bobrikoff, whose tyranny resulted in his assassination in Finland, the people of that country fear the worst. To prevent trouble it is proposed to divide Finland, annexing the district of Viborg to Russia proper. Large bodies of Cossacks have been dispatched to prevent any disturbance. It was stated in the Duma that Finland would offer armed resistance, arms and ammunition and a battery of quick-firing guns having been imported.

### American Prohibition Activity

Great interest centers in the coming presidential campaign in the States, as the Prohibition movement introduces a feature that has never been dealt with in any previous election. From 280,000 votes four years ago, the lowest estimates jump to 1,000,000 this year. This situation is giving the leaders of the two great national parties some concern as to just how they should relate themselves to the movement; for thousands of voters are pledging themselves to oppose any candidate who is not in favour of national prohibition. The prohibition leaders are enthusiastic in their work, and a thousand national temperance clubs have been formed in the middle West and Pacific States to aid in the presidential campaign.

### Labour Troubles

IN spite of the assurances of prosperity which appear from time to time, little incidents come to light which indicate that things are not entirely satisfactory to every one. Recently in the city of Boston, a crowd of unemployed men made a descent upon one of the city's most aristocratic churches, demanding that a collection be taken up. Upon the pastor's



THE  
Caribbean Watchman

APRIL, 1908

"Be true to thyself." to the highest aim of your life, and success will attend your journey.

Do not wait until to-morrow; to-morrow is the gate of never. To day is opportunity's gate and it shuts with the setting sun. Let the call of to day urge you to immediate action.

Is there some good thing you greatly desire to do? The surest way to attain that at which we aim is to set about the work at once, fulfil all the conditions as we meet them and never give up till the end we sought is obtained. There are more disappointed lives through lack of determination, faith, steadfastness than anything else known. If you have started to do anything, be anything, keep that aim before you and force forward.

A CANVASSER'S institute will be held at Empire, Canal Zone, Panama, for the instruction of those desiring to enter this branch of the work, from March 13-16, 1908. Commencing at a later date a similar institute will be held in Costa Rica. Those who desire to attend these conventions will do well to correspond with Elder H. C. Goodrich, Cristobal, R. de Panama, C. A.

"IN the United States prohibition is making rapid strides, especially in the South. Alabama and Georgia are now dry, and Missouri is considering a similar law. In Alabama when the Prohibition bill was passed by a vote of 32 to 2, the legislators stood up and sang the doxology. As the result of the prohibition of the sale of intoxicants in Georgia, the first court session in Atlanta after the act was in force was unique and remarkable. Only four cases before the court . . . in a city of 130,000 inhabitants." *Missionary Review of the world*

CHRISTIAN sought the city of God. Around him were untold temptations, many promises of comfort, plenty and the joys of this life, if he would but give up his ideal. The song of the siren sung in his ears but lest he should be detained in his purpose he stopped his ears and ran. Let but your heart be set on the kingdom and your face turned Zionward, and your eyes shut to worldly enticements; and the better land, the City of God, is not difficult of attainment. The difficulty lies in the craving of our selfish natural hearts after the temporal things, while we forget the "far more eternal weight of glory."

A SANITARIUM has just been opened at Hastings, Barbados, W. I., by Dr. Charles J. B. Cave, M. D. Dr. Cave is a graduate of the American Medical Missionary College and will, we feel sure, find success in labour for the good of humanity in Barbados. The treatments used are the rational methods of hydrotherapy, electricity, and massage, combined with the usual methods of the profession. These treatments have attained marked success in America, England, Germany, Switzerland and many other lands and are sure to meet a long felt need in the West Indies. The sanitarium, which is near the Marine Hotel, Hastings, will be a convenient recuperating station to patients from other islands.

The Morning Watch Calendar

THE Morning Watch Calendar, issued by the Missionary Volunteer Department of the General Conference, has just come to hand. It is a very neat and tasty little sheet, calendar on cream paper with a cover in linen surface manuscript cover. Although neat and pretty in appearance the most valuable feature of the little reminder is the day by day text of scripture and selections for supplementary reading from such books as "Ministry of Healing," "Education," "Christ's Object Lessons," "Desire of Ages," "Testimonies," and "Early Writings." We recommend this little calendar to all members of the Missionary Volunteer Societies throughout the West Indies. It will be an invaluable help in their morning devotions. Price, 6 cents. Address Missionary Volunteer Department, College View, Nebraska, U. S. A.

For the Month of May

WE have in view for the coming month's issue of the WATCHMAN the following interesting and instructive articles. We believe that they will appeal to all our readers and will meet a want in their experience.

General articles;  
*The Light in the Darkness. Bible Reading.*

*He Sent His Word and Healed Them.*  
—Mrs. E. G. White.

*Peter.*—T. L. M. Spencer.

Editorial;

*A Misrepresentation of Facts.* Some words from history on a contemporary's recent articles on "Sabbath Observance."

Missions;

*A Visit to the Tamil Sabbath-keepers of Southern India.* Illustrated.

The above are a few of the good things that we have in store for the readers of the WATCHMAN for the month of May. The other departments will be equally full of good solid matter prose and poetry. You cannot afford to miss one number. See that your subscription is placed in the hands of the agent now. 48 cents post-paid in the British West Indies; outside, 60 cents per year.

THE following interesting statistics as to the number of Catholics who have turned to Protestantism and the number of Protestants that have embraced Catholicism during the years since 1890 in the kingdom of Prussia are interesting.

YEAR	TO PROTESTANTISM	TO CATHOLICISM
1890	3,105	554
1891	3,202	442
1892	3,342	550
1893	3,532	598
1894	3,821	659
1895	3,895	588
1896	4,367	664
1897	4,469	705
1898	5,176	699
1899	5,707	717
1900	6,143	701
1901	6,895	730
1902	7,073	827
1903	7,614	848
1904	7,898	809

Thus it will be seen that there has been a very strong movement away from Rome in the country of Prussia. In fact so far as numbers are concerned there has been a stronger movement than the now famous "Loose from Rome Movement" of Austria.

Question Corner

*Did Christ on earth have a human or a divine nature?* J. B.

The Bible is very positive and plain in regard to the above question. We read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." . . . "For verily he took not on him the nature of angels; but he took on him of the seed of Abraham." Heb. 2: 14, 16. We also read, "And the Word was made flesh and dwelt among us." Jno. 1: 14. Philippians 2: 7, 8 reads, "But made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." By the above texts it becomes very apparent that Christ while here among men partook of the same nature as ourselves, that he was subject to like temptations, like besetting sins and that he conquered sin in the flesh is an evidence that it is possible for all men to do likewise, will they but seek the same power which he sought and obtained, even the power of God. Luke 6: 12.

*Should the wife go with her husband even if he goes into a place where there is no church? Could she not with justice stay where she can have church privileges?*

We believe the place for the wife is by her husband's side. For better or for worse, for richer or for poorer she chose him in pledging herself as his help-meet for life. Why, then, should she desire to remain in one place while her husband goes into the distance to labour alone and under unfavourable circumstances for her maintenance and that of their children? The Bible says, "For this cause (because in the beginning God made them one flesh) shall a man leave father and mother, and shall cleave to his wife; and they twain (two) shall be one flesh. Matt. 19: 5. We believe that God intended them to dwell together. If ever there must, through force of circumstances, be a temporary separation from each other, it should be through mutual consent.

*Should the Christian wear jewellery, such as earrings, bangles, etc.?*

We read in the words of the apostle to Timothy these words, "In like manner also, that the women adorn themselves with modest apparel, with shamefacedness and sobriety; not with plaited hair, or gold, or pearls or costly array; but (which becometh women professing godliness) with good works" 1 Tim. 2: 9, 10. The Apostle Peter also says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; (costly array) but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

From the foregoing it is manifestly evident that it is the intention of the apostle to teach that such adornment as earrings, bangles, etc., are useless adorning, and contrary to the spirit and intention of the gospel. In the vast majority of cases they are entirely superfluous in any case, the individual's actions, prompted by the spirit within, having far greater influence for good or evil than the adornment of the person outwardly. Outward adorning will never cover up a selfish heart, a rebellious spirit or a contrary mind but a quiet, loving heart and life is its own best ornament (as the apostle remarks), and it is "known and read of all men."



# Damaged Book Sale

There are in the Office a number of books whose covers are damaged, but the contents in nearly all are as good as new. In order that they may be in use, we are reducing the prices greatly, and are disposing of them as rapidly as possible. An opportunity is thus offered to obtain our publications at a price so low that all can afford it, and also at a price which they can not expect again. The following is a list of the books for sale:—

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Paper, 12 "	"The Story of Daniel the Prophet,"
"Easy Steps in the Bible," cloth, 24 cts.	Marble, 30, 40, 48, 50, 60, 70, 80 cents
"The Glad Tidings:	"Christ's Object Lessons,"
Cloth, 30 cents.	Cloth, 50, 60, 70, 75, 80, 85 cents
Board, 15 "	"Things Foretold," board, 25 cents
"The Gospel Reader:"	"Gospel Reader:"
Cloth, 35 cents.	Board, English and Spanish, " 15cts.
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"The Tonga Islands," paper, 10 cts.	15 cents.
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