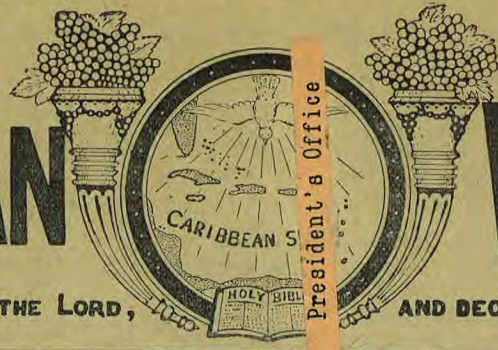


THE MORE SURE WORD OF PROPHECY
AMONG THE TAMIL SABBATH-KEEPERS IN SOUTH INDIA.—Illustrated.

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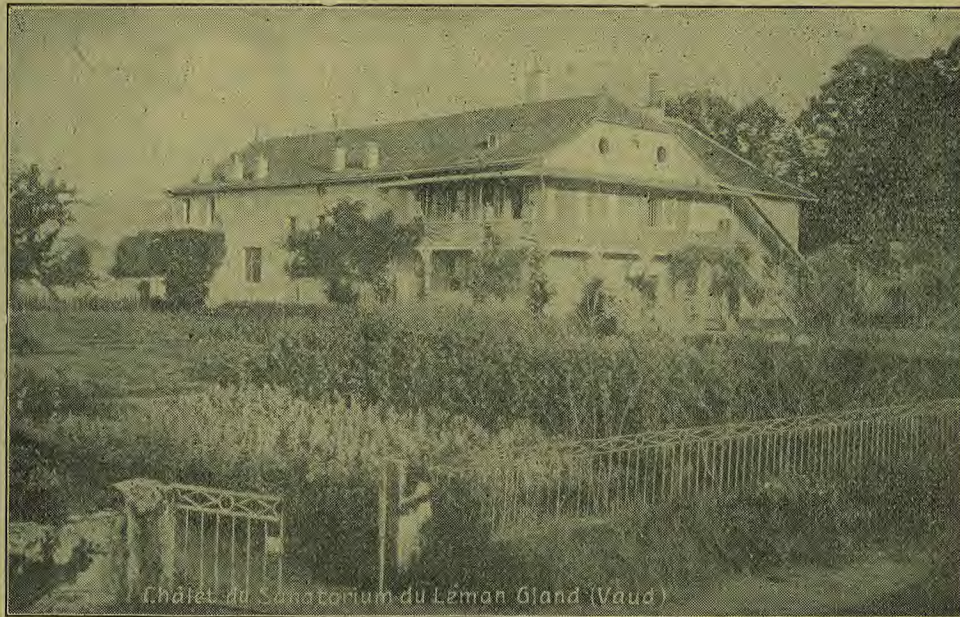


“LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS.”

Vol. 6

Port-of-Spain, Trinidad, May, 1908

No. 5



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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., MAY, 1908.

No. 5

I Shall Not Pass This Way Again

I shall not pass this way again,
The thought is full of sorrow;
The good I ought to do to-day,
I may not do to-morrow.
If I this moment should withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine—
I may not have another
In which to speak a kindly word
Or help a fallen brother;
The path of life leads straight ahead,
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathway brighter;
To lift the load from other hearts,
And make their burdens lighter;
This is the work we have to do;
It must not be neglected;
That we improve each passing hour,
Is of us all expected.

I shall not pass this way again,
O, then, with high endeavour,
May I my life and service give
To Him who reigns forever;
Then will the failures of the past
No longer bring me sadness,
And his approving smile will fill
My heart with joy and gladness.
—*The Burning Bush.*

Christ the Teacher and Healer

"He Sent His Word and Healed Them"

A CENTURION'S servant was lying sick of the palsy. Among the Romans the servants were slaves, bought and sold in the market-places, and often treated with abuse and cruelty; but the centurion was tenderly attached to his servant, and greatly desired his recovery. He believed that Jesus could heal him. He had not seen the Saviour, but the reports he had heard inspired him with faith. Notwithstanding the formalism of the Jews, this Roman was convinced that their religion was superior to his own. Already he had broken through the barriers of national prejudice and hatred that separated the conquerors from the conquered people. He had manifested respect for the service of God, and had shown kindness to the Jews as His worshipers. In the teaching of Christ, as it had been reported to him, he found that which met the need of the soul. All that was spiritual within him responded to the Saviour's words. But he thought himself unworthy to approach Jesus, and he appealed to the Jewish elders to make request for his servant's healing.

The elders presented the case to Jesus, urging that "he was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue."

But on the way to the centurion's home, Jesus receives a message from the officer himself, "Lord, trouble not Thyself; for I am not worthy that Thou shouldst enter under my roof."

Still the Saviour keeps on His way,

and the centurion comes in person to complete the message, saying, "Neither thought I myself worthy to come unto Thee," "but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

"I represent the power of Rome, and my soldiers recognize my authority as supreme. So dost Thou represent the power of the infinite God, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Speak but the word, and my servant shall be healed."

"As thou hast believed," Christ said, "so be it done unto thee. And his servant was healed in the selfsame hour."

The Jewish elders had commended the centurion to Christ because of the favour he had shown to "our nation." "He is worthy," they said, "for he hath built us a synagogue." But the centurion said of himself, "I am not worthy." Yet he did not fear to ask help from Jesus. Not to his own goodness did he trust, but to the Saviour's mercy. His only argument was his great need.

In the same way every human being can come to Christ. "Not by works of righteousness which we have done, but according to His mercy He saved us." Do you feel that because you are a sinner, you can not hope to receive blessing from God? Remember that Christ came into the world to save sinners. We have nothing to recommend us to God; the plea that we may urge now and ever is

our utterly helpless condition, which makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary and say,—

"In my hand no price I bring;
Simply to Thy cross I cling."

"If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is still the same mighty Redeemer. Then grasp His promises as leaves from the tree of life: "Him that cometh to Me I will in nowise cast out." As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never.

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

And "if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us."

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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."

MRS. E. G. WHITE.

NEW TESTAMENT CHARACTERS

PETER

PETER, originally called Simon (hearer), was the son of Jonas, and a native of Bethsaida. Tradition says his mother's name was Johanna. He followed the occupation of a fisherman, and himself and brother Andrew were partners with James, and John the sons of Zebedee. The hardships of his occupation developed in him characteristics which made him a stalwart soldier of the cross of Christ. Peter's first introduction to our Lord was by his brother Andrew, and when the Lord saw him, he said "Thou art Simon, the son of Jonas, thou shalt be called Cephas, which is by interpretation, a stone." His call to permanent discipleship is recorded in Luke 5: 1-11. When Simon had let down his net at the Lord's command and caught a multitude of fishes, he was overwhelmed at this miracle and exclaimed "Depart from me, for I am a sinful man, O Lord," Jesus replied "Fear not; from henceforth thou shalt catch men." Peter from this time left all and followed Jesus. No longer was he to toil on the sea to catch fish, but his talents were to be used in the important work of rescuing sinners.

Peter stands out at the head of the apostolic list. Naturally fickle and impulsive, but he developed into a firm hero of the cross of Christ. He was the spokesman of the company and his great energy and zeal fitted him for this honourable position. At Cæsarea, Phillippi, Peter made the great confession that Christ was the Son of God, and the Lord gave him the keys of the kingdom of heaven. "Blessed are thou, Simon Bar-Jona, for flesh and blood have not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give unto thee the Keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shalt be bound in heaven." The Roman Catholic Church holds that Peter transmitted infallible authority to the pope, but this is a huge error. Every messenger of Christ receives the "binding and loosing" power in the message of truth he proclaims. The church of Christ is not built upon Peter, but upon the truth he confessed and the gates of hell cannot prevail against it. This foundation is sure, immovable and everlasting. "Peter exercised the power of the keys as on preaching on Pentecost. He never exercised authority over the other apostles"—Faussett's Bible Cyclopaedia.

Peter was one of the favoured apostles of the Lord, and therefore closely

associated with him. He was at the Mount of Transfiguration, at the raising of Jairus' daughter, and the agony in Gethsemane.

His faith enabled him to leave the ship and walk on the waters to meet Jesus. He was walking firmly, but in a moment of self-exaltation, took his eyes off Jesus, and immediately he began to sink, and cried to the Master for help. The Lord rebuked his little faith and saved him. Those who cease to look at Jesus and look at self will always fail. At the last Supper when our Lord stooped to wash Peter's feet, he was astonished at our Lord's humility and refused to allow Him to perform this duty, but the Master said, "If I wash thee not, thou hast no part with me." Peter with characteristic warmth replied "Not my feet only, but also my hands and my head."

Peter's attachment and love for the Lord were very remarkable. When he beheld his Master arrested by the Roman soldiers he could not stand quietly by and allow such an indignity to one whom he loved, and he drew his sword and cut off the ear of Malchus. Little did Peter know his faith would be tested. While the Lord was arrested and carried into the Judgment Hall Peter followed at a distance and went into the palace of the high priests, and while warming himself a maid recognized him as one of the Lord's followers. Peter turned round and denied. Two other denials quickly followed, and Peter remembered the Lord's warning to him a little previous. Reader, let Peter's fall be a lesson to you. Have you confessed Christ? Then deny Him not. Go forward, asking Him for the faith which will not falter.

On the resurrection morning, Peter, in company with John, ran to the tomb. Fearless and bold, he entered into the tomb to search for the Lord. When Jesus appeared to Mary Magdalene he sent a message of his resurrection to Peter. Our Lord also appeared to him. Luke 24: 34. This was to assure Peter he had been forgiven. Jesus is always ready to receive the backslider. In John 21st chapter is recorded Peter's reinstatement and commission. "Simon, son of Jonas, lovest thou me more than these?" Peter replied, "Yea, Lord, thou knowest that I love thee." Jesus saith unto him, "Feed my lambs." Jesus said again the second time, "Simon, thou son of Jonas, lovest thou me?" Peter answered, "Yea, Lord, thou knowest that I love thee." Jesus said, "Feed my sheep." Jesus repeated the same question again to Peter and he replied, "Yea Lord thou knowest all things, thou knowest that I love thee." Jesus said, "Feed my sheep." It is true that Peter denied the Lord, but the Master saw that Peter's vacillating habits would give

place to firmness and at last he (Peter) would suffer martyrdom for the truth of the gospel.

In the first twelve chapters of the Acts, we find Peter playing a very important part in the gospel church. He preached an eloquent sermon on the day of Pentecost and three thousand souls were added to the church. At Samaria Peter rebuked Simon Magus, the magician, who offered to buy the gift of the Holy Ghost. While at Joppa Peter had a special revelation from the Lord of clean and unclean beasts, and was sent for soon after by Cornelius a devout man. He went to the house of Cornelius and baptized him and his company. Cornelius was a Gentile and this was the opening of the door to the Gentiles. When Peter returned to Jerusalem the apostles and brethren charged him as being too familiar with the Gentiles, but after he explained the whole circumstance, "they held their peace and glorified God, saying then hath God also to the Gentiles granted repentance unto life." Herod soon after imprisoned Peter, being angry at the admission of the Gentiles. But the prayers of the faithful went up unceasingly to the throne of grace for Peter, and at the dark hours of the night an angel from the high courts of glory visited the gloomy prison where the servant of the Lord was and set him free. Peter repaired to the house of Mark's mother (Mary), and found them praying for his release. Peter hereafter becomes the apostle of the circumcision. At the council of Jerusalem he led the discussion, but did not preside. He never assumed the great authority which the Roman Catholic Church claims for the popes.

Peter it appears performed more miracles than the other apostles. He cured the lame man at the gate of the Temple. (Acts 3: 1); Æneas of the palsy (Acts 9: 33); raised Dorcas to life (ib. 36); and the people brought their sick that his shadow even might pass over them. (ib. 5: 15).

Peter preached in Babylon, Africa, Sicily, and Italy. It is said he was crucified with his head downwards at Rome. Thus died the great apostle. God's people have been persecuted in every age, and from time to time many will be called upon to seal their testimony with their life's blood. Peter had failures but his noble qualities are conspicuous to every reader of the New Testament. He was naturally eager and quick in returning answers. His love for his Master was great and he never thought he could demonstrate it too much. After his reinstatement, he confessed Jesus before the most inveterate enemies of the cross. His humility was quite remarkable. At the miracu-

Continued on page 12

THE SURE WORD OF PROPHECY

1. *What does the prophet say of God?*

"He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with him." Dan. 2: 22.

2. *Through whom does God reveal his purposes?*

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Amos 3: 7.

3. *To whom does the revelation belong?*

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the works of this law." Deut. 29: 29.

NOTE.—A prophet is "one who speaks as the inspired representative of a divine being; one who delivers the divine messages, or interprets the divine will."—*Standard Dictionary*. Prophecy according to the same authority, is (1) "a prediction made under divine influence and protection; more loosely, any prediction or foretelling; (2) discourse delivered under divine inspiration or direction; something uttered by a teacher as the representative of God or for God.

4. *What does the apostle call this revelation of the future and of present duty?*

"We have also a more sure word of prophecy." 2 Peter 1: 19.

5. *"More sure" than what? What is the comparison?*

"More sure" than the evidences of the senses, seeing and hearing combined. See verses 16 to 18.

NOTE.—The apostle declares that the making known of Christ's second coming was not a "cunningly devised fable;" for God revealed what it meant in the vision of the transfiguration of Christ on the holy mount; and that glory they SAW, and God's voice they HEARD, while they were with him there. See Matt. 17: 1-9. But more than this visible, audible evidence is God's "more sure word of prophecy."

6. *In what shall we do well?*

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1: 19.

7. *What is it designed to be for the children of God and for how long?*

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

NOTE.—The time of sin in this world is known as the night, in contradistinction to the glorious reign of Christ to come, known as the day. The morning, or breaking of that day, is the rising of the Sun of Righteousness, the second coming of the Master. To that coming day belong his children of light, and until that day dawns and He comes into the life and heart and experience of his people such as has never been known before, God's prophecy

lights their way. See Rom. 13: 11, 13; 1 Thess. 5: 1 8.

For the Latter Days

8. *What does Daniel say of one of his prophecies?*

"But there is a God in Heaven that revealeth secrets, and maketh known to King Nebuchadnezzar what shall be in the latter days." "He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2: 28, 29.

9. *Did the prophets themselves always understand the things revealed?*

"And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" Dan. 12: 8.

10. *What reply was made to him?*

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12: 9, 4.

11. *What would then occur?*

"Many shall run to and fro, and knowledge shall be increased. Dan. 12: 4.

NOTE.—That is, many would seek out God's truth, searching the scriptures, giving "sedulous attention to these things," and knowledge of the prophecies shall be increased.

12. *What therefore are the prophets represented as doing?*

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you; searching what (time), or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11.

13. *What was revealed to them?*

Unto whom it was revealed, that not unto themselves, but unto us they did minister these things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1: 12.

14. *What may we then conclude?*

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. 15: 4. See also 1 Cor. 10: 11.

A Sign of the True God

15. *What was Jehovah acknowledge to be because of his power to reveal?*

"Of a truth it is, that your God is a

God of gods, and a Lord of kings, and a revealer of secrets." Dan. 2: 47.

16. *What does God declare himself to be?*

"For I am God, and there is none else; I am God, and there is none like me." Isa. 46: 9.

17. *What evidence is set forth in support of this claim?*

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure." Isa. 46: 10.

18. *What does Jesus say of one of the noted prophecies?*

"Heaven and earth shall pass away, but my word shall not pass away." Matt. 24: 35.

Examples of Bible Prophecies

19. *The Hebrew People.*

"And the Lord shall scatter thee among all people, from one end of the earth even to the other." Deut 28: 64.

"Thou shalt become an astonishment, a proverb, and a byword, among all nations. Verse 37.

"The people shall dwell alone, and shall not be reckoned among the nations." Numbers 23: 29.

NOTE.—What a prophecy is this of over three thousand years ago concerning a nation, one of the striking characteristics of which is clanishness. Go where one will, to every nation on the face of the earth, and the Jew has been there before him; and still he is, seemingly without reason, a proverb and a by-word. Seeking political favours, all that he has found are exceptions which prove the rule, and create greater astonishment. He does not become a part of any people. No wonder that when the infidel king, Frederick the Great, asked the court chaplain for an evidence that God's word is true, he replied laconically, "Sire, the Jews."

20. *What prophecy was uttered against Egypt in the day of her greatness and pride, and now literally fulfilled?*

"It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them that they shall no more rule over the nations." Eze. 29: 15. There is not a nation to-day to do Egypt homage.

21. *What prophecy was uttered against Tyre when she was a merchant city of the earth?*

"And I will make thee like the top of a rock; and thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it." Eze. 26: 14. How literally has this been fulfilled.

22. *In view of the importance of*

prophecy what admonition should we heed?

"Despise not prophesyings." 1 Thess. 5: 20.

23. *What should we do regarding claimed prophecies?*

"Prove all things; hold fast that which is good." 1 Thess. 5: 21.

24. *By what test are we to try the prophets?*

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

25. *What is the result of rejecting the prophecies of God's word?*

"The wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36: 15, 16.

26. *What blessing is pronounced upon those who heed his prophetic word?*

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1: 3.

27. *What then is our duty and privilege?*

"Believe in the Lord, your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20.—*Signs of the Times.*

Our English Bible

WICLIFFE was laid to rest and in spite of the untiring efforts of the enemy to check the circulation of the Bible, the light was steadily increasing. Over a hundred years after Wicliffe's death, Erasmus, the noted scholar, translated the New Testament into the Greek language. This was the first printed copy of the New Testament. In 1515, two years before Luther nailed the "Thesis" on the church door at Wittemberg, Erasmus' New Testament was printed privately and the following year publicly. Some may say, "What had this to do with our English Bible?" Very much indeed; it prepared the way for a greater work than had yet been accomplished.

This New Testament was the result of combined labour and scholarship. The Greek was beautifully pure. Copies were immediately dispatched to London, Cambridge, and Oxford. Erasmus laid his New Testament at the feet of England. He believed it to be a message of peace; but it was blowing the trumpet of war;—such a battle as had never been experienced in England. It was hailed with enthusiasm by the scholars of these institutions. While Erasmus retired from the field, the Word of God remained, and where it was received there also came Protestantism. Thomas Bilney of Cambridge was instantly converted by opening the book and reading, "This is

a faithful saying, Jesus Christ came into the world to save sinners, of whom I am chief." William Tyndale was at Oxford, spoken of as a blameless young man. He was drawn to the study of the New Testament in pure Greek. He soon felt the marvelous power of the word, which he had found in no other book he had ever studied. He at once began to give public lectures on this pure book. This was more than Oxford could bear, so he quitted the bank of Issis, and joined Bilney at Cambridge. These two were soon joined by John Fryth and became champions for the word of God. They almost immediately were perfectly emancipated from the yoke of the papacy, and it had been accomplished by the word of God alone. No church or class of Christians had interpreted the Word to them. They read, believed, and began to declare the wonders they had found.

Tyndale ever carried his book with him. Some of his associates were amazed and charmed by his teaching, others scandalized him. "That is a book that makes heretics," said the priests. "It is the church that gave the Bible to men, and it is only her priests that can interpret it." "Do you know who taught the eagles to find their prey?" said Tyndale. "That same God teaches His children to find their Father in His word. Far from having given us the Scriptures, it is you who have hidden them from us." The cry of heresy was raised against Tyndale. He extended his labours to the adjoining villages, while the enemies sought to destroy the effect of his labours. "O," said Tyndale, "if the people of England had the word of God in their own language. Without this it will be impossible to establish the laity in the truth." The battle waxed warm. But he waxed exceedingly bold. "If God spares my life," said this man who had tasted the power of the Word, "I will, before many years have passed, cause the boy that driveth the plow to know more of the scriptures than the priests." He summoned his friends to his aid, Bilney and Fryth. But seeing what the result would be, his friends advised him to withdraw from London. He expected, as the truth to him was so clear, that others would help him in his work. The fire of opposition was kindled. There was no rest for him in England. He stepped on board a vessel for Hamburg, Germany, taking with him his Greek New Testament. It looked as if the enemy had triumphed, and that the truth was banished from England; but God's hand was at the helm, and out of this very move came great victory. Germany sheltered this man of God while he translated the Bible into the English language.

—*Bible Training School.*

The Story of a Masterpiece

MOLDERING away on the wall of the old monastery in Milan, Italy, hangs the famous "Last Supper," of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labour, and as a result of that labour it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an incident in its history that contributes not a little toward making it the great teacher that it is.

It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture, he could find none that would satisfy his conception: the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Dandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus.

All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Dandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.

—*Selected*

We Shall Know as We Are Known

The minister of a fashionable church once preached a powerful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the glorious, sunlit groves, by the music of waterfalls, and gaze out upon the amaranthine fields. And then, too, "We shall know each other there," said the minister; and then added, "There'll be no strangers in the New Jerusalem, we'll all be friends."

"Beautiful!" said Deacon Sham as he trotted down the aisle.

"A lovely sermon!" said Miss Simpkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic who came up and addressed the preacher.

"Mr. —, I am glad we shall recognize each other there."

"Yes," said the minister, "'tis one of the greatest consolations of our religion."

"Well I am right glad we shall know each other. 'Twill be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—'we shall know each other there.'"—*Selected.*

Sabbath-Keeping

CHRIST gave us a perfect example in Sabbath-keeping. His life stands forth reflecting the peaceful light and glory of heaven in the keeping of the Sabbath, against the dark background of Jewish unbelief, bigotry and meaningless rites and ceremonies. The Saviour of men brushed these human traditions aside in his heroic work of giving to man once more the Sabbath in its original purity. It cost the Saviour his life to do so. The Son of God counted not his life too precious to accomplish the work of preserving the Sabbath as a part of that holy law which was, according to his own word, to remain unchanged while heaven and earth should stand, but as well that the manner in which it was to be observed should be cleansed from all human defilement of tradition. It was the deep-seated hate incurred by his persistent works of healing on the Sabbath day that ultimately accomplished his being nailed to the cross. This being true, the Sabbath question is certainly one of no small moment. And over it the last battle in the great controversy between good and evil, righteousness and sin, will be waged.

The Joy Sabbath-Keeping

To the child of God the Sabbath will become more and more precious. It is something of deeper meaning than the laying aside of his work. It will, indeed, be a day of joy and holy pleasure to him. It truly becomes a delight. True Sabbath-keeping never can become irksome. If in our experience, this is true, something is wrong. We are not keeping the *Sabbath*, but the *day* on which it comes.

It is possible to so observe the Sabbath that the character of selfish man is reflected, rather than the character of a loving heavenly Father. This is done by fixing the eyes on the ceremonies which may come into the service of God on that day, instead of seeing Him who is invisible—the Lamb of God which taketh away sin.

The Object of Giving the Day

The object of God in giving to man the Sabbath was to keep him in perfect accord *in character* with Himself. In Eden, when the Sabbath was first given to man, Adam and Eve had not lost their innocence. Their lives were unstained by disobedience. Upon the Sabbath they would have come into the very presence of God, and become more and more one with Him. They would have entered further and further into the unfathomable purposes of His great creative love. But sin put its blackened hand upon the scene. Eden was lost,

The Master's Touch

HE touched her hand and the fever left her.
He touched her hand as he only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man,
And the fever pain in the throbbing temple
Died out with the flush on brow and cheek,
And the lips that had been so parched and
burning.
Trembled with thanks she could not speak;
And the eyes where the fever light had faded,
Looked up, by her grateful tears made dim,
And she arose and ministered to her household,
She 'rose and ministered unto him.

He touched her hand and the fever left her,
Oh, blessed touch of the Man Divine;
So beautiful then to arise and serve him,
When the fever is gone from your life and
mine;
It may be a fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals off in future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross is at last in meekness lifted
And the head stoops low for the thorny crown.
Or it may be a fever of pain or anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows,
Left carelessly, cruelly, rankling there.

Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still.
There is only joy as we seek his pleasure,
There is only rest as we choose his will;
And some day, after life's fitful fever,
I think we shall say, in the home on high,
If the hand that he touched but did his bidding,
How little it matters what else went by.

Ah, Lord, thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch then our hands, let the fever leave us,
And so shall we minister unto thee.

—*Selected.*

innocence was gone, and the door of sin opened through which the flood-tide of misery and woe was to rush into our world.

Preserved Despite Difficulties

Notwithstanding this, God preserved to the race, His Sabbath. Through that He designed, through His beloved Son, to again come near unto the race. No wonder the enemy of all righteousness opposed with desperate hate every at-

tempt of the Son of God, to restore to man this greatest gift of God's love outside of the Son himself. This day of all days, when the invisible God comes near His people on the earth, is fraught with special blessing. God designs to reveal Himself to the humble worshipper in a special manner upon this day, restoring to him strength to win God-like character, lost through sin and disobedience. No wonder that Satan, the adversary, should interpose his Satanic presence at the gateway leading to such untold blessedness, and seek to turn men and women aside from the true Sabbath by introducing a spurious rival,—a day God never has blessed, nor ever will, for man's day of holy rest and worship. Yes, it is not to be wondered at that such a fierce conflict was waged over the Sabbath with the Son of God Himself, and renewed again here at the end of the earth's history. Ah! friend, dost thou acknowledge Jesus for thy friend and Redeemer? The Seventh-day Sabbath stands forth as a sign of His power as Creator to redeem. Will you turn back upon that?

T. E. BOWEN.

Prayer

THERE is no joy, or duty, or conflict, or sorrow of life for which we cannot be better prepared by prayer. If the child would be kept from the paths of the destroyer while his heart is tender and his mind is not skilled to discern between good and evil, let him pray. If the young man [or the young woman] would pass in safety through the dark scenes of trial and temptation, let him pray. If the weary, anxious, hard working man of business would not be wholly given up to a life of care and endless disappointment, let him pray. If the aged pilgrim would find the last days of life the best, and enter the valley of the shadow of death in peace, let him pray. If anyone does not know by personal experience how much of heaven's promised rest can be secured for the soul even now by prayer, he had better leave every other lesson of life unlearned until he has mastered that. The mightiest man on earth is the man who has the most power with God.—*D. D. March.*

SAD will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is a child of God.—*Phillips Brooks.*

EDITORIAL

S. A. WELLMAN Editor.
 W. G. KNEELAND Asso. Editor.
 EDITORIAL CONTRIBUTORS
 P. GIDDINGS H. C. GOODRICH
 MRS. N. E. BENDER.

Where God's Spirit Leads

BY certain well defined guides we may know whether it is the Spirit of the living God that is leading in the ways of life or a contrary power. God's spirit leads in but one direction and that is toward him. In his leadings of his children there are no by-ways, no "other ways," nothing but the direct, narrow way that leads to life. Over this pathway Christ has walked before us and the way is plain.

There is a prevailing idea that it does not make much difference to God whether we obey implicitly his commands or not, just so that we do the very best that we can. In other words, if we try to do all that lies before us it will be of little consequence if we fail in some things. But this is not the word of the Master; this is not the word of God. His word is, "Be ye perfect, even as I am perfect." "Take up your cross, and follow me." The Spirit of God will lead men toward the goal of perfection in Christ and will accept no compromise with evil, will allow of no excusing of sin.

God's Spirit leads men to implicit obedience to his law. Rom. 8: 4; Isa. 8: 20. It leads to a belief in Jesus Christ and a confession of him in the life. 1 John 4: 1-4; Gal 2: 20. It will lead us to study the Word and impress it upon our minds. John 14: 26; 16: 13. It brings joy, peace, and love into the heart and the spirit of hatred and the love of this world flee away. 1 Thess. 1: 6; Psalms 51: 12, 13; Gal 5: 22-24.

That spirit that is prominent in the world to-day and which is willing to sacrifice the pure Word of God for the plaudits of the earth and for the support of its mighty ones, is not the spirit of the living God. The Spirit of God will cause a man to stand, if need be, alone, that His truth may not be trampled upon. It will cause his children to refuse to bow the knee to any but himself. It will cause them to bear with meekness the scorn, the scoffing, the persecution, and even death at the hands of those who oppose rather than compromise by word, by look, or by action one iota of the truth that his word reveals and which they have known and felt. Such the spirit of God has done for men in the past and such will it do in the future. Thus it has led and so it will lead. Any other position is not taken at the Spirit's dictation.

A Misrepresentation of Facts

THOSE who oppose themselves to Bible commands oftentimes find themselves driven to the use of curious arguments and expedients and sometimes to an utter perversion of facts to defend themselves from the questionings of those who follow them. Apparently this is the case with the *Trinidad Diocesan Magazine* in its February and March issues. We would hate to accuse our contemporary of a wilful perversion of the truth, but to say the least, in quoting in full an article which from the beginning to the end perverts the facts of Scripture and of history to its own use, is showing a lack of righteous discernment which it would be well to correct before men are led to believe that those statements are true.

The article in question is continued from February to March of this magazine and is headed, "The Obligations of the Sabbath." Almost continuously from the beginning to the ending of the article the thought is conveyed that the Sunday is the Seventh-day of the week. As witness the following paragraph: "And again: the seventh day was observed by other nations, beside the elect people; for example by the Greeks, who held it sacred to Appollo; and also when the Egyptians, Chaldeans, and Persians, in giving names to the days of the week, gave to the seventh that of the *Sun*, as being the most conspicuous luminary of the heavens. How could they know, or how could they therefore assign such a name to one especial day, and that the seventh day except by revelation, handed down to them through all preceeding ages, even from the first setting apart thereof by the Creator's decree?"

This paragraph is either a wilful perversion of the truth by the writer of the original article, or on the other hand his Oxford education has not done him the good it has done the most of its graduates. In proof of the fact that the above paragraph is untrue we give the following authorities:

The "Schaff-Herzog Encyclopedia," says, "Sunday (Dies Solis, of the Roman Calendar; 'day of the sun,' because dedicated to the sun), the first day of the week."

Jennings in his "Jewish Antiquities" says, "The day which the heathen in general consecrated to the worship and honour of their chief god, the sun, which, according to our computation, was the first day of the week." Book 3, chapter 3.

Lockyer in his *Elements of Astronomy*, page 222, gives the days of the week in their order as follows:

"Dies Solis . . . Sun's Day Sunday.
 "Dies Lunae . . . Moon's Day Monday.

"Dies Martis . . . Mar's Day Tuesday.
 "Dies Mercurii . . . Mercury's Day . . . Wednesday.
 "Dies Jovis . . . Jupiter's Day . . . Thursday
 "Dies Veneris . . . Venus's Day Friday.
 "Dies Saturni . . . Saturn's Day Saturday.

In connection with the above calendar of the week, Lockyer says, "the names of the seven days of the week were derived by the Egyptians from the seven celestial bodies then known. The Romans, in their names for the days, observed the same order."

This order is observed down to the present time and is universal with the exception of some who in recent years have attempted to justify their observance of another day to the subversion of the truth.

The writer of the article fondly contradicts himself in making the following statement in paragraph four of the second installment. Having stated that the seventh day is called Sunday in the foregoing he states here, "For ourselves, as members of Christ and children of God, it must be said we keep the rest of the Sabbath, not on the seventh but on the first day of the week." Thus the writer having attempted to prove that the seventh day of the week is Sunday, now turns about and tells us that they are not trying to observe the seventh-day Sabbath, which he has claimed is the seventh and so named by the heathen, Sunday; but the first, which is not Sunday but some other day, since Sunday is the seventh day of the week.(?) What day do they keep, Monday?

In an attempt to ascribe the sacredness of the God-given Seventh-day Sabbath to the Sunday-Sabbath institution our friends have made the inevitable mistake of getting themselves confused and have turned their weapons upon themselves. When God's command can be found for keeping the Sunday, or as we have proved, the first day of the week, then there will be found also commands and precepts for its observance by his children, but till such command is found, we believe it would be safer to cease ascribing the commands of God to a man-made institution. "In vain do ye worship me, teaching for doctrine the commandments of men."

"EVERY morning the Christian should think of his daily cross, his duty, and his privilege; how he shall bear the one, perform the other, and enjoy the third."

"ON the question of the authenticity and accuracy of the Scriptures, against which so much has been said recently, the late Dean Farrar is said to have made the following statement: 'The widest learning and the acutest ingenuity of skepticism have never pointed to one complete and demonstratable error of fact or doctrine in the Old or New Testament.'"

HOME and HEALTH

Dr. Goodcheer's Remedy

Feeling out of sorts are you?
 Nothing goes to suit you quite?
 Skies seem rather dark and clouded
 Though the day is fair and bright;
 Eyes affected, fail to notice
 Beauty spread on every hand;
 Hearing is impaired, you're missing
 Songs of promise, sweet and grand.

No, your case is not uncommon,
 'Tis a popular distress;
 Though 'tis not at all contagious,
 Thousands have it, more or less,
 But it yields to simple treatment
 And is easy quite to cure
 If you follow my directions
 Convalescence, quick, is sure.

Take a bit of cheerful thinking
 Add a portion of content,
 And, with both let glad endeavour,
 Mixed with earnestness be blent;
 Those with care and skill compounded
 Will produce a magic oil
 That is bound to cure if taken
 With a lot of honest toil.

If your heart is dull and heavy
 If your hope is pale with doubt.
 Try the wondrous oil of promise
 For 'twill drive the evil out.
 Who will mix it? Not the druggist
 From the bottles on the shelf!
 The ingredients required
 You will find within yourself.

—*In Merry Wood*—

Temperance in the Home

YOU'RE late to-night, Joe," said mama.

"Yes, and I wish I had been later, and then it would have been over, and I would not have seen it."

"Why, what was it?" said Nellie, as she smoothed the table-cloth for Joe's supper at the side-table. "You're shaking now; what's the matter?"

"Well, I never saw anybody die before, and it makes me feel queer. I can hardly talk about it."

"Eat your supper, son," said papa, "and we will talk about it afterward;" for mama had just brought in a bowl of steaming hot soup.

By the time the bowl was empty, Joe's colour returned to his cheeks, and his steady voice was complimenting the cook. And the cook? Well, she was smiling as only mothers know how to smile on their big boys.

"This supper just fits," he said, "and I was wishing for some tomatoes. I wonder how you happened to get them."

"I remembered a certain young man last year who enjoyed them," she replied.

"Now, I am ready, father, and I want to know some things, too," said Joe, as the circle at the table sat waiting.

"It was Hans Schneider, the big man who drives the team of gray horses for

the brewery. I missed my note-book, and waited after school to look for it, so I was a little late. They said he watered his horses there every afternoon, but I never saw him before. The bridle and check-rein were tangled, and he stepped on the edge of the trough to fix them, and then jumped to the side-walk. The side-walk was wet and slippery, and he fell. I was coming down Baker Street, and he did not get up; so I went to help him. Some men came running to him. They tried to get him up, but he could not stand. His eyes were shut. He was trembling all over, and groaning. Then the men carried him into the store. It took four men. They laid him on the floor. In a few minutes a doctor came, but the man was dead. The doctor said it was heart failure. I was so frightened I wanted to run away; and yet I stood there. I am sure I can not see what that strong, healthy-looking man did that made his heart fail in a minute, and he lie dead so quickly," said Joe, telling his story as connectedly as the exciting subject would allow.

"Hand me that brown book with gilt lettering; it is on the top shelf," said papa.

"Now find chapter VII, 'The Heart.' Read that coarse print and answer my questions. How many times does the heart beat in one day?"

"It beats about one hundred thousand times."

"What happens if it is made to beat faster?"

"It is overworked, and wears out sooner than it should."

"That is good; now, turn over two leaves—there, in the center of the page. How does alcohol affect the heart?"

"It causes an increased activity, which is followed by depression."

"How great an increase has been noted?"

"Two ounces of alcohol will increase the heart-beats six thousand in a day. O, that must be a drunkard's portion, indeed!" remarked Joe, after reading.

"No, a daily moderate drinker takes as much each day. How does alcohol quicken the heart's action?"

"The increased heart action is an indirect, and not a direct result. The appearance of stimulation is caused by the depressant action of alcohol on the inhibitory nerve-centers. What does that mean, father?"

"Alcohol does not really move the heart itself; but being a narcotic, it affects the inhibitory nerves. These nerves are to the heart what the governor is to the steam-engine. You re-

member the two little red balls that swing and swing."

"Indeed I do, and you told me that engines and motors have governors for regulating their speed, and when they are running too fast, these little balls fly apart and so reduce the speed. Whew! what it might mean to some of those big engines to have their governors go wrong!"

"Well, and what would it mean to your heart?"

"It would beat itself to death, I suppose, so it could not drive the blood through the arteries and veins. No wonder a drinking man has heart failure, and I don't suppose any man could know just when his heart would fail. It would quit when it couldn't go any more."

"That is about it, my son. Now look over a few pages further, and read what it says about the continued use of alcoholics."

"The continued use of alcohol causes grave changes in the structure of the heart, such as a weakening of the valves, and the fatty degeneration of the muscles."

"Yes; now, Joe, you may explain your idea of that to me."

"Weak valves could not open and close, to let the blood pass or to shut it out; so there would be one danger. And fat is not muscle, so a fat heart would lose its power."

"That is clear to us all, is it not?" said mama.

"I hope I'll never see such a sight again as I saw to-day, and I hope none of you ever will," said Joe, earnestly, as he closed the book. "It makes me feel shivery every time I think of it."

"Poor fellow! he was on the wrong road," said mama.—*Augusta C. Bainbridge.*

Do You Know

Do you know that according to the most conservative estimates, over fifty per cent of the crimes and a large per cent of the insanity and poverty are due to the use of alcoholic liquors?

Few judges, officials of penitentiaries, prison inspectors, etc., place the proportion at less than seventy-five per cent, while most place it between eighty and ninety per cent.

Do you know that saloons not only do not decrease our taxes, but greatly increase them?

Do you know that the testimony of business men in prohibition towns and cities is almost universally that the closing of the saloons has helped business?

Do you know that prohibition increases real estate values?

"Instead of being a detriment as some persons thought, prohibition has proved a help to real estate values in Kansas City, Kan."—*Report of committee to*

Oklahoma City Real Estate Exchange after personal investigations of conditions in Kansas City, Kan.

Do you know that almost two thirds of our territory is now (December, 1907) under prohibitory law either through State prohibition or local option?

Do you know that California has almost two hundred towns and cities under prohibition?

Do you know that according to the official statistics of the Census Bureau given out on Oct. 25, 1900, the average gain in population of our whole State was not twenty-three per cent, but that the average gain of prohibition cities was over ninety per cent?

Do you know that the United States Supreme Court has declared "that the statistics of every State show a greater

amount of crime and misery attributable to the use of ardent spirits obtained at these liquor saloons than to any other source"? and that "no legislature can bargain away the public health or the public morals; the people themselves can not do it, much less their representatives"?

Do you know that the curse of God rests upon the legalization of the liquor traffic?

"Woe unto them . . . which justify the wicked for a reward." Isa. 5: 22, 23. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!" Hab. 2: 12

In view of these facts, is it right, is it sensible, is it businesslike, to legalize the liquor traffic?—*Golden Gate Temperance League, San Francisco, Cal.*

the conflict again with undaunted courage and redoubled energy.

When defeat comes, it is an opportunity to demonstrate your intrinsic worth, an opportunity for development and education, a stepping-stone to a greater undertaking, to something higher. Energize yourself to the full power of your being, enter the race again, and that for which you are striving,—that which you must of necessity have, will soon be yours. Your seeming defeat will be your ultimate success.

ARTHUR N. DONALDSON.

How Charlie's Fortune Was Told

THIS happened a good many years ago, and I'm not going to tell you the real names of these two people, because I have not their permission; though they would probably be willing to give it.

Mr. Allen was a well-to-do, but quite peculiar old merchant; and when he needed a boy, one time, he found a very original way of trying him.

The boys of the town who wanted a place in the store, came at once when they saw the sign "Boy Wanted," in Mr. Allen's window.

There were half a dozen boys who applied. But none of them stayed more than a few days.

For Mr. Allen's test found them all more or less lacking.

Such a queer test as it was!

Up in the attic over the store was a big, long box full of nails and screws and rusty iron, good for almost nothing—unless to try the patience of a boy very severely.

Each boy in turn had a trial over that box. Not the first day or hour, perhaps, but some time when there seemed nothing else to do. For if the boys had realised that this work was a test, of course they would have persevered.

But to each boy, Mr. Allen had given the task of putting to rights that box of iron "trash," as they all called it. Some of them worked very well for a while, but sooner or later had given up in disgust, telling their employer that there was nothing worth saving there.

And soon after that they were sent away.

By and by Charlie Dixon came. He had not applied before because he was working for Jackson, the grocer's son, was to help his father as soon as his school term closed, and the grocer would not need Charlie, who must find another place, as he helped to support his widowed mother.

As Charlie did not know the other boys, having been too busy to play, and not being able to attend the school because of the need of helping his mother, he had not heard of that box.

OUR YOUNG FOLK

How to Meet Defeat

[The following was read at a recent missionary rally at Healdsburg, Cal., and while it had particular reference to the canvassing work, the thoughts presented are equally pertinent to general lines of work:]

DEFEAT or success is the inevitable aftermath of an exerted energy. That which comes before is preparation. Some one has said, "Thoroughly plan your work; then thoroughly work your plan." Our subject may be profitably considered in this light of how to meet defeat before we come face to face with it, for most truly is preparation the prime figure in our cause and effect theory.

As truly as effect follows cause, so truly is resulting failure or success affected by preparation. Some one has said, "A man who only half prepares finds that all the profits are in the other half." Hence it is not a matter of adaptability or capability, it is preparation. To know your work means resulting success, to be a semi-stranger to it means ultimate failure. The inference, then, to be drawn, is to apply our concentration of thought, energy, and action to the living present, which is our opportunity to aptly train for the meeting of the struggles and defeats in after life.

Mr. Marden says that he who has never failed has never half succeeded. This life is a venture,—we know not what the next turn in the road may reveal. A venture is a hazard, a risk of that which is unforeseen,—hence since we must pass through this life which is fraught with many a disintegrating storm of circumstance, should we not joyfully accept that which to us is coming, considering it as that which for us is an essential, a productive element for the

initiative which is dormant within us,—for they are in truth stepping-stones rather than stumbling-blocks. Right here let me suggest a correct quotation:—

"It is easy enough to be pleasant,

When life goes by like a song;

But the man worth while is the man who will smile
When everything goes dead wrong."

And since it is incontrovertibly true, as proved by research, that, as Mr. Marden says, "He who never failed has never half succeeded," would we want life to go by like a song?

If it was not for a dose now and then of inexorable defeat, if it was not for the fact that now and then a diabolic, bow-legged, high-born, bull-pup of low growls and terrible teeth, puts a quietus upon your desire to sell a book at a certain house within which dwelt a family whom you positively knew were merely awaiting your arrival at the door to cause the consummation of a sale, we would soon degenerate into mere puppets of circumstance, waving to and fro with every force which sweeps about us. We would be versatile and our persevering nature would be a minus quantity. Character would be as mush.

To the converse, Henry Ward Beecher says: "It is defeat that turns bone to flint, and gristle to muscle, and makes men invincible, and formed those heroic natures that are now in ascendancy in the world. Do not, then, be afraid of defeat."

Now, since defeat is a desired requisite to the making of men and women, the only way to meet it is as we would meet a gentle reminder from our teacher at school. A sickly smile, a thankful heart, and a desperate determination not to cause another closed-door talk upon the same well-developed topic. Enter

He did the errands given him the first day like any errand boy.

But the second morning, a rainy one, brought fewer customers, and there was less work to be done.

So in leisure time, Mr. Allen told him to go up into the attic and put in order the long box of iron.

Dinner time came, but no Charlie. He was still working away.

"Have you got through?" Mr. Allen called up the stairs.

"No sir," came down the answer, "not half I think."

"Well, it's dinner time now. Get to your dinner and then you can go back to it," Mr. Allen told him.

After Charlie had eaten his dinner, he went back again to his task.

And all that long, rainy afternoon he worked away at the "trash."

At last, when it was almost dark, and his hours for work were really up, and more than up, Charlie came down into the store.

"I've done the best I could, Mr. Allen," he said. "I've got it in order now. And I found this at the bottom of the box.

And he handed a five dollar gold piece to his employer.

"Queer place for gold," mused the merchant, and the darkness hid the twinkle in his eyes, as he took the money Charlie held out to him.

"Glad you found it. Well, good-night. You'll be on hand in the morning, of course?"

"Yes sir," nodded Charlie, glad that the merchant seemed planning to keep him.

After Charlie had gone home, Mr. Allen took a lantern and went up into the attic.

There was a big box in perfect order, in spite of being the gathered rubbish of many years.

Mr. Allen's eyes twinkled again as he looked at it.

For Charlie had been most thorough. He had made little compartments with some shingles, and each till was labelled carefully, a shingle with the words marked plainly being laid on top of each: "Screws, Fairly Good Nails, Poor Nails, Picture-hooks, Keys, Bent Keys, Iron Scraps"—and so on.

How Mr. Allen laughed to himself over his rubbish box!

"I've found a boy, and I rather think he has found a fortune," he chuckled to himself, alone in the attic.

Next morning the sign was gone from the window.

Mr. Allen had found his boy.

One day the old merchant brought a motto to Charlie, and told him to hang it at the foot of his bed.

"It tells your fortune for you," he said.

He unwrapped it, and read: "He that

is faithful in that which is least, is faithful also in much." Charlie had told his own fortune in that rainy day's work on the old box.

But it was not until a long time afterwards that he learned the secret of that old box of iron trash.

Charlie owns that store now. Mr. Allen made him a partner, years later, and when he died left it all to his one-time errand-boy.—*Normal Instructor and Teachers' World.*

"KEEP thy heart with all diligence."

MISSIONS

The Tamil Sabbath Keepers

JUST at the close of the old year and the beginning of the new it was the great privilege of the writer to spend ten days among the Tamil Sabbath-keepers, in Tinnivelly, South India. I felt sure the readers of the WATCHMAN would be interested in hearing a few words concerning what we saw and heard. This trip was made with Elder J. L. Shaw the Superintendent of the Seventh-day Adventist Mission in India, and Brother J. S. James, one of our missionaries located in Bangalore, South India.

For some time we have known of these people, but our missionaries had never before been able to visit them as they live in the very southern-most part of the Indian peninsula. But at last the word came that the Superintendent of our field could find time to make the long expected visit, so due notice was sent to these friends that we were coming. We had been in correspondence with them for some time and they had sent most pressing invitations for us to come.

The village where the headquarters of these Sabbath-keepers is located is twenty-two miles from the nearest railway station. We reached this railway station on the evening of the 26th of December. Here we were met by five representatives of the sect. Although they could not speak English, yet they gave us a royal welcome from the first. They had bullock carts waiting for us, a very comfortable one for ourselves, and a humbler one for our luggage. As the hour was late, they had made provision for us in very comfortable quarters, and had even ordered

dinner for us. This was the first of many thoughtful kindnesses that they pressed upon us during our entire visit, anticipating our every want.

As we approached their village the next day, we were surprised by being met with a company of about one hundred and fifty men, dressed in their very best, headed by a brass band of about six pieces. They greeted us with many "salaams," and then formed up in front of us and headed for the main street of the village.

At the beginning of the village street



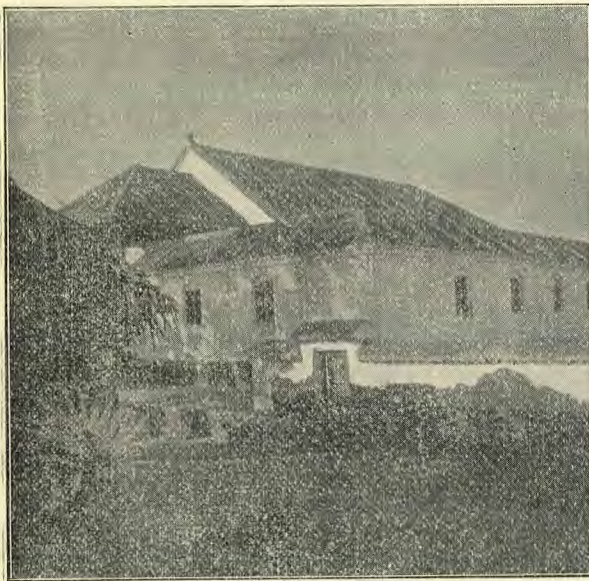
we were met by the women of the congregation, and the children of the school belonging to this sect. The entire congregation then began to sing and chant in a wonderful manner songs and psalms, among which was the twenty-third. These Psalms had been written in Tamil meter, and the way in which they were chanted, even the smallest of the children taking part, was marvellous to us.

We found a large sign with the English word "WELCOME" in bright letters upon it. This was immediately in front of the church school building of this sect, one of the nicest buildings in the village. It was built of brick and had a tile roof. We were then conducted through the building to a tempo-

rary booth that had been erected immediately behind, specially for our welcome. More than one thousand people crowded into this booth. Immediately behind us were packed about two hundred school children who took part most lustily in the singing of the Psalms and hymns.

As soon as we were conducted to the leading seats in this booth each of the six leaders of this congregation came forward and placed two wreaths of sweet-scented jasmine flowers around our necks, also pre-enting us with limes. This was followed by a very brief address of welcome, presented in English, by one of the teachers who understood a very little English.

After the first greetings were over, and we had time to become better acquainted with these people, our respect for them grew wonderfully.



View of the Church Building, Mukkipinkudi, Tinnevely

About fifty years ago one of the native pastors of the S. P. G., operating in South India, became convinced of several points of Bible truth. As he could get no sympathy from the missionaries, but was finally cast out by them, he began preaching as he believed, and soon built up quite a large native church entirely independent of European control.

Among other doctrines he espoused that were not acceptable to the other missionaries, are, the observance of the seventh day for the Sabbath, the practice of baptism by immersion, the refusal to baptize infants, and the discarding of the Romanizing tendencies of high Anglican Church ceremonies.

The other missionaries, instead of using simply the plain Word of God to convince the people who had joined the founder of this sect of the error of their way resorted to persecutions of every

sort, forgetting the example of the Saviour whom they professed to follow.

After thirty years, chiefly because of the excessive Jewish setting of all the doctrines of the founder of the sect, there came a schism, the majority going with the seceders. These seceders seem to have discarded much that had been objectionable in the extreme Jewish setting given by the founder. They have for this long time successfully supported their own work, building churches, and school buildings, and successfully carried on their schools, educating their own children.

In a country like India, where so many Christians have been accused of being "rice Christians," rather expecting to get everything from the mission than to make the work self-supporting, at least to the extent of their ability, this is all the more remarkable. It proves that the Indian has enough initiative, and love for the work to start it and keep it running without European advice or support.

G. F. ENOCH.

(Concluded next month.)

Our Work and Workers

It is expected that the new church building at Kingston, Jamaica, will be completed in June.

WE were glad to welcome to our table the Jamaica Conference paper, *The Jamaica Visitor*. It is a neat little sheet of four pages monthly, 25cts per year, post-paid.

AT Arouca, Trinidad, as the result of the meetings held, twelve have given in their names for baptism. The interest still continues good and a number of others are on the point of deciding for the truth. Steps are being taken to erect a small church building as soon as the conditions permit.

IN the *Jamaica Visitor* for March we read that there are nine new believers in that Conference for the month.

Elder H. C. J. Walleker, of St. Thomas, writes that they have their launch for use between that island and the islands of the Virgin Group completed and in use. They also report that there has been an addition placed on the Charlotte Amelie church so as to make it accommodate the numbers that are attending from night to night.

Brother T. J. Kennedy, who is with the Indians on Tappecroona Creek in British Guiana, reports that they are rapidly completing their house, thus giving him a permanent home among this people. Brother Jeffers, the aged brother who has been the leader of this church since its first organization died recently. He was a faithful and true Christian and will be greatly missed.

"THAT tree in Africa under which the natives buried the heart of Livingstone at the time of his death, through age is dying. It is now proposed to cut down the tree, and build upon the spot a monument to the memory of the missionary. The tree is to be cut up into souvenirs, and sold to raise funds to build a memorial church to Livingstone at Chitambo, Central Africa."

HERE AND THERE

The Invention of the Sewing Machine

THE sewing machine invented by Elias Howe really was born of an accidental circumstance, for Mr. Howe says that the idea of sewing by the aid of a machine had never occurred to him until the day of that incident. Various attempts, however, to perfect a sewing-machine had been previously made by men of England and America. The "Atlantic Monthly," May, 1867, tells the story: "In the year 1839 two men in Boston, one a mechanic and the other a capitalist, were striving to produce a knitting machine, which proved to be a task beyond their strength. When the inventor was at his wits' end, the capitalist brought the machine to Ari Davis, to see if that eccentric genius could suggest the desired solution. The shop, resolving itself into a committee of the whole, gathered about the knitting machine and its proprietor, and were listening to an explanation of its principles, when Davis in his wild, extravagant way, broke in with these words; 'Why are you bothering yourselves with a knitting machine? Why don't you make a sewing machine?' 'I wish I could,' said the capitalist, 'but it cannot be done.' 'O yes it can,' said Davis. 'I can make a sewing machine myself.' 'Well, you do it,' said the capitalist, 'and I ensure you a fortune.' There the conversation dropped, also the interest of both men in the idea suggested; but Elias Howe, a young man twenty years old, who stood by, had caught a new idea—an idea destined to bring an incalculable blessing to the home, and an independent fortune to himself."

The location of the eye of the machine puzzled Mr. Howe for a long time, and he finally secured the solution through a dream. He was commanded in the dream by a savage king, in whose country he found himself, to make for the royal household a sewing machine in twenty-four hours. Mr. Howe pleaded for more time but the cruel king only laughed at him and repeated his command, assuring Mr. Howe that his work must be completed in the time set, else his life would pay the forfeit.

Mr. Howe worked assiduously and made marvelous progress till he came to locating the eye of the needle. The failure to effectively solve the problem caused a delay that led the king to order his immediate execution. He observed that the warriors carried spears that were pierced near the point. In a moment the needle problem was solved, and it gave him such joy that he awoke

from his dream, clapping his hands and shouting, 'I have it! I have it!' He immediately arose, dressed himself, and went to his workshop and constructed the first needle with the eye at the point.

—*Youth's Instructor.*

"SPRUCE pulp is a new clothing material. Waistcoats, or vests, are already on the market. Such clothing is said to have the durability of leather."

Question Corner

Should the Christian place any dependence in tradition?

THE traditions of men are of no value whatsoever if they are in any way in contradiction to the Word of God. The Bible, the only inspired record of the words of the Master that we have, tells us that the Saviour said in regard to this matter, "In vain do ye worship me, teaching for doctrines the commandments of men." Tradition is one of the sources to which the apostle Paul said the people of the last days would resort for doctrine in place of the pure word of God. See 2 Tim. 4: 15. It is surely to be avoided as foundation for doctrine unless it is in strict harmony with the word of God and then it would be useless.

Bower's "History of the Popes" says, "To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity." Vol. I, page 1, 3.

(1) *Is not the Christian admittedly dead in the body? Rom. 6: 3-11. (2) How can this dead man keep the law? Rom. 7: 4. (3) Is he not freed from all its obligations? J. C.*

(1) The Christian is not dead but alive. He was dead in trespasses and sins. Eph. 2: 1. When he rose from the waters of baptism, having been buried with him (Christ), "also ye are risen with him through the faith of the operation of God." "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God who loved me and gave himself for me." When a man has been baptized he rises a new man, but a live one. The life that was, (the life of the old man, sin) is dead; but the life of the new man (Christ, Righteousness) lives. The new man is very much alive. It is "Christ which is your life." (2) Seeing the Christian, the new man, is alive, surely it alters the situation. And since it is the Christ-life which lives in him, surely, he living, will do as Christ did. Of him it is written, "I delight to do thy will, O my God, yea thy law is within my heart." The dead man referred to is not a Christian but that man before Christianity made him Christ-like and obedient. That man of sin is dead. This new man, Christ, lives and obeys. (3) We are told that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The sinful, carnal mind cannot love God's law. But of the spiritual, the righteous, the man of Christ, we are told, "And he that keepeth his commandments, dwelleth in Him and He in him."

MARCH OF EVENTS

The Temperance Question

THE saloon keepers and whiskey dealers are beginning to see a menace in the wave of prohibition that has been sweeping relentlessly aside all opposition in the United States. They have in some places, formed what they call "Liberty Leagues," and are attempting to stem the tide, by putting eloquent speakers upon the public platforms. What is liberty to them means the worst kind of bondage to their fellow men.

Inhumanity of Warfare

IN a debate in the Reichstag, the Colonial Secretary admitted that when the German army seized the food supplies of the natives in West Africa in the late campaign, it resulted in the death of seventy-five thousand persons from starvation. Is it any wonder that it is so hard to establish the heathen's faith in Christianity, when such acts of inhumanity are committed by those who pass as representatives of Christ.

Anarchist and Socialist Demonstration

CONSIDERABLE trouble was experienced in Berlin upon the sixtieth anniversary of the revolution of 1848. The anarchists and socialists placed wreaths upon the graves of those slain at that time. Thirty-six mass meetings were held and large bodies of men marched through the city singing revolutionary songs. The entire police force was needed to keep them from the palace of the Kaiser, and the police were forced to use the flat of their swords to maintain order. Ten thousand troops under arms were held in readiness, but they were not called out.

Anti-anarchist Sentiment in U. S.

THE United States will no longer be a haven for the anarchist who is thrust out of other countries. On account of acts of violence recently committed, the country has begun to stir itself. Already action has been begun against certain anarchists with a view to deporting them. An anarchist newspaper has been forbidden the use of the mails, and Emma Goldman, the female leader of the anarchists, who in the past has been allowed so much liberty of speech, has been checked in her work, being forbidden the privilege of addressing their meetings recently in Chicago.

United States and Venezuela

PRESIDENT Castro has brought on a crisis between Venezuela and the United States by refusing to arbitrate in the matter of the large fines imposed upon certain American companies doing business in that republic. One company has had a fine of \$8,000,000 imposed upon it. Insulting language on the president's part, and the opening of the American consul's mail, has not served to close the breach, and the opinion is gaining ground that Venezuela must be taught a lesson. It is not believed that it will be carried as far as war, but an embargo upon goods destined for Venezuela, and heavy duties upon those coming from that country to the States will probably furnish a lesson that the Venezuelans can comprehend.

English Temperance Legislation

AS in the States, the active supporters of temperance are not of any particular political party, but the question is one upon which the reformers of all parties may unite. One or two

religious journals have characterized the new English laws upon the subject as a cruel robbery. The robbery consists in the closing of 32,000 saloons, or public houses, within the next fourteen years. The owners, however, are to receive a remuneration for their loss, if their claim is presented before the expiration of that time. Great opposition is met from both clergy and laity who will lose heavily by the decline in the value of the stock they hold in the brewing concerns. Here is a test which will determine which is greater, their Christianity or their love of money.

Long Cruise Over

THE cruise of 13,000 miles of the United States battleship fleet terminated on Friday, March 13. On this date they sailed into the Mexican port of Magdalena Bay, where the men will be given a rest from their long sea voyage and preparations for the gunnery tests will be made. After these tests the fleet will proceed to San Francisco to participate in a grand naval review, stopping at several California ports en route. The return to the Atlantic will be made, via the Suez Canal, and stops will be made at the Philippines and Australian ports. An invitation has been extended, and will probably be accepted for the fleet to visit Japan, in order that an end may be put to the talk of war between the two countries. The arrival of the fleet in a better condition than when it started, and its ability to put to sea in war trim in twenty-four hours, has been quite a revelation to those who were inclined to think the United States navy a "bluff." The French even think it worth while to study the United States' methods in boiler construction. The decision to send the fleet across the Pacific, and the possibility of its paying Japan a visit, is a source of great disappointment to the Russians who were hoping that the United States might be embroiled in war with that country.

Hayti

THE Haytian question is in the centre of the scene at present. The trouble began by the landing of revolutionists late last year upon Haytian soil, and their failure to make headway against government forces. When the revolutionists realized the failure of their plan they sought refuge in the consulates of the foreign powers, particularly Germany and France. President Nord Alexis demanded their surrender, but the powers refused to release them unless it was promised that they should have a fair legal trial. This condition not being acceded to, a feeling against foreigners was aroused, and for a time it looked as if a massacre was impending, but the storm subsided somewhat. Fresh trouble arose upon the discovery of a plot, said to have been formulated in the French consulate. Several prominent Haytiens were condemned as being involved and were executed. Many who were supposed to be loyal sought refuge in the consulates, and now the negotiations for allowing the removal to other countries of the revolutionists has ceased, the president refusing to consider any terms but their surrender, and threats have been made to bombard the consulates if the request was not complied with. Each nation involved has warships on the scene, and it is hoped that order may be maintained. Recent cable reports seem to indicate that only an intervention upon the part of the United States will end the existing friction.

... THE ...
Caribbean Watchman

MAY, 1908

WE are just in receipt of the Seventh-day Adventist Year Book for 1908. In addition to its usual features this year's issue contains maps of all the Union Conferences and mission fields of the denomination on which are located the Conference headquarters, sanitariums, publishing houses, and schools. This feature makes the work much more valuable than usual and should make it especially attractive to the entire denomination. Price 25cts. post paid. Order of your Conference Secretary.

THE love of Christ is a power which constraineth men to love even as he loved. Not because they have first been loved, but because, beholding the great need and untold suffering of the human family, the cords of tenderness and pity in their hearts are drawn out toward them. That love will be sufficient to cause love of those who are our enemies and a tender pity toward those who are bitter and overbearing. The Master expressed it thus in the last bitter moments, "Forgive, they know not what they do."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name."

The blessings of the Almighty are for those who set their hearts on Him and his ways. Those blessings do not consist of houses and lands, riches, power of this earth, but the blessings of love, joy, peace, kindness, tenderness, longsuffering; coupled with which go the temporary blessings of this life. The soul that has these blessings is indeed blessed above all else.

IN a recent number of the *Missionary Review of the World* the editor writing on the subject of "What are the Limits of Christian Toleration?" makes the following pertinent remark:—"Some of us cannot avoid a profound misgiving that there is a peril in union that may be worse than in separation, and that some peace may be bought at the price of purity—a daubing of a falling wall with untempered mortar, a yielding of what is vital, a sacrifice of truth." We feel to emphasize this truth. There can never be a union of forces, when there is in the one that which is not in strict accord with the Word of God, without the other being brought to the same condition. The truth, unless it has ceased to be the truth to a person, cannot be compromised with evil, no matter how small that evil may appear, or how grandly it may be clothed. "What concord hath Christ with Belial, or what part hath he that believeth with an infidel?" No man can serve two masters. There is a line of demarkation that cannot be crossed with safety. The two forces never join.

THE May number of the magazine *Good Health* contains some most excellent articles on the care of the body in sickness and in health. Among them are "What to do for Influenza," "The Failure Among Food Reformers," "Tired Men and Women," "The Natural Cure of Constipation," "Health Culture in the Emerald Isle," and "Simple Food

Recipes." Are you getting the *Good Health* month by month? If not, you are missing one of the greatest helps to yourself and family. Its teachings are not untried but the result of constant and painstaking experiment and application through the last sixty years and much more to be relied upon than the multitude of nostrums that men and women take to-day.

AN awful illustration of the result of the use of drugs is recorded in the *Mercury*, of San Jose, California, U. S. A., of February 28, and reprinted in the *Signs of the Times*. It runs, "A pitiful scene was enacted in the sheriff's office this morning when Dr. and Mrs. Charles C. Miller were brought from Boulder Creek and examined as to their sanity. The couple are young, a little over thirty, and have become the wrecks that they are now from the use

For the Month of June

WE are glad to announce the following excellent articles for the month of June.

Bible Reading:—The Sanctuary and Its Cleansing. J. B. Beckner. This will be illustrated with cuts that have never before appeared in the WATCHMAN and will be specially interesting.

Missions:—A Visit to the Tamil Sabbath Keepers of India.—Continued. Further illustrations will appear with this installment.

General Articles:—In this department there will appear an article by Mrs. E. G. White entitled, "Saved to Serve." Illustrated.

Beside the above there will be the usual departments well-filled with the best of material. You will find in each one of them material worth many times the price of the paper. Remember that the CARIBBEAN WATCHMAN is not of the ordinary class. It aims at the highest in both the material that it places in the columns and in the way they are presented to the eye of the reader.

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Remember, there will be six special illustrations in the June number, and special articles with them, but the price is the same as usual.

of drugs. The wife in particular is a wreck, and when taken to the train her wails were pitiful." This is a sad witness to the result of drug taking and yet in a lesser degree all of the patent nostrums in use at the present day contain these same drugs and result in a minimized condition of which the above is a sample.

New Testament Characters

(Continued from page 2)

lous draught of fishes he begged our Lord to depart from him, thinking himself unworthy to be near the Son of God. He protested against our Lord washing his feet, and he refused veneration from Cornelius.

There are two epistles written by him. The were written to the Jewish converts scattered through Asia Minor. The first was to establish them in the faith and comfort them under persecution; the second to warn against false teachers and apostasy from the truth.

T. L. M. SPENCER.

Notes of Travel

(See illustration on cover page.)

WE reached Geneva that same night after a pleasant ride through the vineyards of southern France. After a brief look about this beautiful city, Friday afternoon we again took the train for Gland, and enjoyed the most magnificent ride of our life, along the shores of lovely Lake Geneva. On the opposite shore of the lake rose the Alps, peak after peak, with snow-clad Mount Blanc crowning all, forming a most magnificent background. The colours of lake and mountain and sky in the rays of the setting sun formed a picture beyond description. Just before sunset we arrived at Gland, half way up the lake where the institutions for the Latin field are located. Here we have a college, a sanitarium, and a health food factory. Here we also met friends of former years and were most kindly received.

We were so happy to be privileged to spend this Sabbath in the midst of our long journey, amid such quiet and beautiful surroundings. Friday and Sabbath it was my privilege to speak to the goodly number of young men and women gathered there, concerning the great world-wide message. In this school there are gathered students from Switzerland, France, Italy, and Spain. The response of these young people to the call of the hour was most hearty, and our hearts were made glad at this evidence of the substantial nature of the work done by our workers in these difficult foreign fields. We could see in it great promise for the future, when all these young men and women have scattered to the various countries with the blessed evangel of the Third Angel's Message, having received in their education here the necessary preparation to properly represent this great Cause.

It was with regret that we left this beautiful spot, but our boat had already left Liverpool and we were to meet it the next week in Naples. Accordingly the 21st of October, we turned our face southward. We shall not try to describe the dreadfulness of the two night's ride on an Italian train, but only say that we were glad to reach Rome the morning of the 23rd. We stopped a few hours in Genoa, where we met Professor Fant, at one time a Canon in the Roman Catholic church, but now a minister in the Seventh-day Adventist Church, proclaiming successfully the Third Angel's Message in the city where Columbus was born. Professor Fant is a very learned man, and was one of the most interesting persons that we met on our tour.

Rome was by far the most interesting city that we visited. We spent one day upon Capitoline Hill. Upon this hill once stood the marble palaces of the Cæsars, now in almost complete ruin. In a valley just before the hill was the famous Roman Forum, with the temple of Janus on the one side, and the great Colosseum at the further end. The forum and the famous buildings surrounding it have now but meagre ruins left, and one has to draw quite heavily on the imagination to picture it as it was in the days of pagan Rome. But the Colosseum rises a most magnificent ruin, built so massive that the vandalism of centuries has been unable to overthrow it. It was at one time a fort, tons of its stones have gone to build Roman palaces, breaches have been made in its walls by order of the municipality, yet it still proudly lifts its head, the most magnificent ruin in all Rome. We also saw a portion of the old military wall, built of very dark stone in the days of Julius Cæsar.

G. F. ENOCH.

(To be continued in June)

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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