

THE CARIBBEAN WATCHMAN

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

VOL. 6

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

No. 10



If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

—1 Corinthians 13, American Standard Revised Version.



THE Caribbean Watchman

PUBLISHED monthly by the Watchman Publishing Company, formerly of Port-of-Spain, Trinidad, W. I. Temporary office, Kingston, Jamaica, W. I. Permanent office and factory after Feb. 1, 1909, Cristobal, R. de Panama, S. A.

Price, 48c. a year; six months, 24c.

Agencies

BRITISH GUIANA TRACT SOCIETY, 161 Lamaha St., Georgetown, Br. Guiana, S. A.
EAST CARIBBEAN CONFERENCE, Brookfield, Two-Mile Hill, Bridgetown, Barbados.
WEST CARIBBEAN CONFERENCE, Cristobal, R. de Panama, S. A.
JAMAICA CONFERENCE, Spanish Town, Jamaica.
B. E. CONNERLY, Mayaguez, Porto Rico, W. I.
E. L. CARDEY, Villa Blanca, W. Hippodromo, Guatamala City, Guatamala.
REVIEW & HERALD PUBLISHING ASSOCIATION, 32 Union Square, Room 404, New York City, U. S. A.
INTERNATIONAL TRACT SOCIETY, Ltd., Watford, Herts, England.

Island Agents

W. A. Sweany, Grenada; J. A. Morrow, Bermuda; J. H. Matthews, St. Thomas; P. Giddings, Dominica; F. G. Lane, Antigua; Jas. G. Dasent, St. Vincent; E. W. Snyder, Cuba; E. N. Rogers, Port Limon, Costa Rica; J. J. Smith, Tobago; C. N. Moulton, Santo Domingo.

To Our Readers

THE December and January numbers of the CARIBBEAN WATCHMAN will be included in one special issue, which will reach the field in the early part of December. It will contain 24 pages, be beautifully illustrated, and will sell for the same price as at the present,—four cents in the British West Indies, and five cents elsewhere. Watch for a more extended announcement in our next issue.

WE are still selling that beautiful booklet, "Glimpses of the Caribbean." You have not seen it! You have missed one of those rare treats found in beholding in picture one of the most beautiful and picturesque portions of the globe—the islands and lands surrounding the blue waters of the sunny Caribbean. Let us forward you a copy post-paid. Fifty beautiful illustrations, fine text on a wonderful missionary effort in behalf of the people, and a short history of those lands, together with a map of the field surveyed. Price, 25 cents.

THE new edition of "Christ in Song" is undoubtedly as fine a collection of songs, new and old, as has ever been published. The new book contains five hundred seventy-four pages and nine hundred fifty-two songs. The numbers of the hymns in the old edition are given in the new in small figures beside the new, so that the old edition of the book can be used in conjunction with the new. Among the popular old hymns

and new tunes that have been added to the new edition are the following: "Drifting Away From the Saviour," "Shall You? Shall I?" "Jesus Is Calling," "Whosoever Will," "Building for Eternity," "My Name in Mother's Prayer," "The Best Friend Is Jesus," "Surrender All," "He's Everything to Me," "Sweet Peace, the Gift of God's Love," and many others of equal beauty and power. Nearly three hundred pages have been added to the old book, making the new edition a volume of sufficient scope to be used in either church, Sabbath-school, or Missionary Volunteer Society.

HAVE you read that little volume entitled "Best Stories from the Best Book" to your little ones? If not, you are depriving them of something which their need demands. A friend told us not long ago that he read from it to his little girl, not able yet to read for herself, and expressed his surprise at what she was able to tell him days after. It is the Bible story, so simple that a small child can understand it. The story is so well told, too, that even the old folks enjoy it. The writer personally witnessed an old man spending hour after hour poring over its intensely interesting pages. Write this office for prices and description—now.

Instructive Stories for the Home

OWING to a delay in the arrival of the blocks for the illustration of this work, it was necessary for us to put off the publication of the volume till the opening of the new office in Cristobal, Panama, early in 1909. We are sorry for this delay. Everything was done to arrange the publication for August 1, and the book was completed with the exception mentioned.

The manager of the office is personally selecting suitable illustrations for the work, in addition to those previously chosen, and we plan to make the work of much better value, so that the delay, though vexing, will be a source of blessing in the end. A further announcement will appear in these columns as soon as the book is ready.

Among the Burmese

THE year 1908 bids fair to be the best in the history of our work. All of our workers and believers here have been impressed to labor and pray that our numbers may at least be doubled during the year.

These dark heathen lands are on tip-toe with excitement. The Lord is going before us, and is preparing the darkened minds for the reception of the closing message of Christ's return. This is the glad word that will arrest the attention of weary millions who now live without hope and without God in the world.

A new work has been established in Meiktila, Upper Burma. We have been writing and begging for some one to come and labor among the Karens. A Karen man has bought over four thousand copies of our Burmese tract on the second coming of Christ. In fact, he bought all our stock, and called for five thousand more. Most Karens can read Burmese, and these tracts are being scattered in out-of-the-way places that we have not been able to visit. With traditions that cause them to look upon the white men as a special messenger sent from God to tell them about the true religion, they are the most hopeful of the tribes of Burma. Who will respond to this oft-repeated call for workers among the Karens? H. H. VOTAW.

Rangoon.

In the Peruvian Interior

AT our union conference it was decided that a definite work must be undertaken for the Indians. With Brethren Wm. Steele and J. N. Espinoza I have been in the interior, looking for a location. We visited the valley of the Mantaro River, a very populous region, with scores of Indian villages. Its altitude is from eleven to twelve thousand feet. Brother Espinoza is now exploring the country as far south as Ayacucho.

These Indians are naturally hospitable and industrious, and I believe their confidence can be gained by living among them. They have a great distrust of the white race, born of centuries of oppression.

Word just received from the believers on Lake Titicaca shows that the work there is alive and growing even without the help for which they and I have been pleading. On the way to the union conference, I called to see a man who had been reading our paper, the *Señales*. We found the brother a shoe manufacturer in good circumstances. As we studied the Word of God, he and a friend said: "We want to become members of your people." It seems as if God gave them faith in our message as we studied, and let his converting power rest upon them. About twenty persons attended the two meetings that we held. Now the leader writes:—

"We have six more subscribers to the *Señales*, and we distribute fifty copies each month. By the blessing of God fourteen of us now meet regularly each Sabbath, besides the children, and we expect more soon, as there are several interested. The Catholics have begun to take notice because we close our places of business on the Sabbath. But we do not care for what they say, for we have faith in the Word of God."

While we have nothing of which to boast, we are much encouraged by the outlook for the work in Peru.

F. L. PERRY.

Lima.



THE Caribbean Watchman



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

In the Mount With God

WE need constantly a fresh revelation of Christ, a daily experience that harmonizes with his teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of his own voice, giving to all the invitation, "Come up higher; be holy, holier still." Every day we may advance in perfection of Christian character.

Many who are already members of God's great family know little of what it means to behold his glory, and to be changed from glory to glory. Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. Let these cherish every desire of the soul after God. The Holy Spirit works with those who will be worked, fashions those

who will be fashioned. Give yourselves to the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of his glory. As you follow on to know the Lord, you will know that the "path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

"Come up unto me into the mount," God bids us. To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communing with him in the mountain solitudes. Before hearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of his people, he was called into the mount, and beheld his glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious, slow

to anger, and abundant in loving-kindness and truth, . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Saviour, the

continual light that comes from God.

Christ is ever sending messages to those who listen for his voice. On the night of the agony in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angel's presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus to-day the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are



"THE STRENGTH OF THE HILLS IS HIS ALSO"

meeting on the mountain in Galilee, the parting scene upon Olivet with the angel's promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial, would resort to the solitude of the mountains, and spend the night in prayer to his Father. A night of prayer preceded the ordination of the apostles and the sermon on the mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

We, too, must have times set apart for meditation and prayer, and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experiences can not be a sufficient guide. We must have the

seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment decisions may be made that fix one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult your position and the heavier

your burdens, the more you need Jesus.

Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine fourth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

We must live a twofold life—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying.

When we are humble and contrite, we stand where God can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us greater blessings. He will more than fulfil the expectations of those who trust fully in him. The Lord Jesus knows just what his children need, how much divine power we will appropriate for the blessing of humanity; and he bestows upon us all that we will employ in blessing others and ennobling our own souls.

MRS. E. G. WHITE.

Liberty

WHEN the martyr Agatha was upbraided because, being descended of an illustrious parentage, she stooped to mean and humble offices, she replied: "Our nobility lies in this, that we are servants of Christ." Certainly in this service David found the liberty of a king. The precepts of God were not forced upon him; for he sought them. "More to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." They are both precious and sweet to those whose desires are inclined Godward.

To the ungodly the way of the Lord is hard and thorny, but to the Christian it is the King's highway of liberty. In this highway the child of God walks in the gladness of his heart and the rejoicing of his conscience, and in seeking these precepts there is liberty. The spirit of the Lord creates the desire to seek, and "where the Spirit of the Lord is, there is liberty." "They shall sing in the ways of the Lord;" for how great is his goodness! how great is his beauty! "Serve the Lord with gladness." Are we obeying his precepts as our duty, or seeking them as our privilege? Do we complain of the strictness of the law or the corruption of the flesh? Are the precepts or our own hearts our burden? The only way to make religion easy is to be always in it. "Continue in my word,"

"Abide in me,"—these words indicate a natural, habitual motion, like that of the sun in his course."

"Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

To have the stream of all our thoughts, actions, motives, desires, and affections carried in one undivided current toward God, is the complete and unrestrained influence of his love upon our hearts. His spirit, his influence, unrestrained by us means his power unlimited for us. The corrupt and rebellious inclinations will last until we are fully led of the Spirit, but so long as self is denied, and the constant endeavor maintained to bring every thought into captivity to the obedience of Christ, our liberty is established. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." Every new binding of ourselves to the Lord, brings greater freedom and sweeter peace. Let us live as the children of God—the heirs of the kingdom, grateful, free, always remembering the cost at which our liberty was purchased.

When no resolutions of ours could break us from the yoke of sin—because of the weakness of the flesh, then it was that Christ came, delivering us from the hands of our enemies, that we might serve him without fear, but with rejoicing. Then indeed do we walk at liberty, when we break the bands of all other lords asunder, and consecrate ourselves entirely to obey his precepts. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

ERNEST LLOYD.

An Incident in Paraguay

Two of our workers were seeking a place in which to hold meetings in Asuncion, the capital of Paraguay. They discovered a suite of apartments, one a large room suitable for the purpose, but found that the place had just been secured by a gentleman and his wife from Uruguay; who had come to spend the winter. The gentleman, however, offered to let them have the large room. Their experience is told as follows:—

"Brethren Luis Ernst and I. Kalbermatten had been working with tracts and papers in the capital, the city of Asuncion. They desired to hold a series of meetings, but looked in vain for a vacant room. Later, one of them found three rooms, while canvassing in another part of the city, and immediately went to inform the other. On going to secure them, they found that a gentleman and his wife from Montevideo, the capital of Uruguay, had come to spend the winter here, and had already secured possession. They were disappointed; but the gentle-

man offered to rent them the largest room, which was at once taken.

"For weeks they continued the meetings, with small interest. The gentleman of whom they rented the room was a French infidel. He had no interest in religious things, and was always ready to argue against Christianity, and never appeared in the meetings. As a result, there sprang up only a passing acquaintance. Near the close of the series, he was asked why he did not attend. He replied that he did not need to: for every night, while lying in bed, he and his wife listened attentively to the sermons, and afterward talked over what they had heard. They were convinced that this is the truth, and they determined to obey it. Before returning to their home, they were baptized, and are now the only representatives of this message in Montevideo. Others also accepted the truth."

The Mohammedan University

CAIRO is the center of Mohammedan education, and nine thousand students are studying the Koran and Koranic law in the El Azhar University, as they style it. Young men from all parts of the Mohammedan world can be seen studying there. Those whose native tongue is not the Arabic must first acquire it, and then proceed with their work. They are much opposed to the idea of translating the Koran; for, they say, the true book of God must be kept pure. They use as an argument against the Bible its many translations.

The other day I passed a doorkeeper diligently studying his Koran, and I asked him if he was a Moslem. He answered, "*Awwah, Il-ham-dul-Allah!*" (Yes, thank God!) They are exceedingly proud of their religion.

The population of Egypt is about eleven millions, eight hundred thousand of whom are Copts. These are professed Christians; and it is mainly from this class that converts are drawn to the various missions operating in Egypt. There are very few converts from the Moslems.

Above Egypt lies the Sudan, with a teeming population in a state of heathenism, which is by no means bettered by the influence of Mohammedanism. Mohammedan soldiers from Egypt, sent by England, serve as missionaries for the false prophet.

We meet with some encouraging experiences; but the need is great for both consecrated men and means for this dark land. On the whole, there has been a good seed-sowing of publications in the different languages; and according to the promise of the Word there will surely be some harvest.

J. J. NETHERY.

Cairo, Egypt.

THE worldling lives for pleasure, and pleasure is found by him to have the bitterness of gall as its climax. The Christian, on the contrary, seeks to live a life of helpfulness and loving service, and the end thereof is peace.

Called to Be Saints

The Call of God

1. WHAT classes did Christ say he came to call?

"I am not come to call the righteous, but sinners to repentance." Matt. 9: 13.

2. What is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

3. How many have sinned?

"All have sinned, and come short of the glory of God." Rom. 3: 23.

NOTE.—As Christ came to call sinners, and all have sinned, it is clear that all are called. John, speaking by inspiration, says: "Whosoever will let him take of the water of life freely." Rev. 22: 17.

4. Does this prove that all will be saved?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

NOTE.—We have seen that all are called, but from the text given above we see that our entering in depends on our doing the will of God. Some have thought that Christ taught a different way from what God had taught through the prophets, but this text shows us that Christ taught that to gain heaven we must fulfil the will of the Father.

5. What did David consider as the will of God?

"I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 7.

6. What did Paul speak of as the new covenant?

"This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8: 10.

NOTE.—Then when Christ taught the people of God to pray, "Thy will be done in earth, as it is in heaven," they were taught to pray that the Father's commandments be kept holy here on earth.

7. When Christ came to call sinners to repentance, what did he call them to repent of?

"If we confess our sins [sin is the transgression of the law], he is faithful and just to forgive us our sins, and

to cleanse us from all unrighteousness." 1 John 1: 9.

8. What does John say those who keep the law of God know?

"Hereby we do know that we know him, if we keep his commandments." 1 John 2: 3.

9. What does John say those have who know God?

"And this is life eternal, that they

over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25: 21.

13. What good admonition and beautiful promise does Peter give us on this subject?

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 10, 11.

A. N. ALLEN.



"THERE'S A SAVIOUR AT THE DOOR"

might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

10. Who does he say will have a right to the tree of life?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

11. What three characteristics does John say those who will be with Christ as overcomers will have?

"They that are with him are called, and chosen, and faithful." Rev. 17: 14.

12. When Christ appears what will he say to his faithful servants?

"Well done, thou good and faithful servant: thou hast been faithful

Treading Upon the Lion and Adder

DR. J. STUART HOLDEN, one of the leading lecturers at the recent convention at D. L. Moody's school, recently spoke upon the thirteenth verse of the ninety-first psalm: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." The following are some of the helpful thoughts given by Mr. Holden in his discourse:—

"God does not remove our temptations. He is not going to take the lion out of our path. He is not going to take the adder out of our path. But, mark you this, fellowship with him is a strengthening of moral fiber unto resistance and unto victory. You remember, doubtless, a very interesting occurrence in the city of Rome, in the sixteenth century, when they were seeking to upraise and put into position the obelisk in front of St. Peter's. It is said to weigh one million pounds, and they had a great scaffolding erected. Ropes were

tied to the obelisk, and thousands of men and horses were attached to these ropes, trying to pull it into position. They raised it up to a certain angle, and then not another inch would it go. The ropes seemed to be in danger of immediate snapping, with destruction of the obelisk and of life. Complete silence had been enjoined by order of the pope and his officers on the whole crowd; but one man, who was an old sailor, saw the danger, and the calamity which was to come upon them. In defiance of the order for silence he cried out, 'Drench the ropes with water.' They took him at his word, drenched the ropes; and the damp ropes contracted as the dry ones could not, and the obelisk was upraised. I have often thought that

that is just what God does. Fellowship with him is just a drenching of all the moral fiber which a man has, to resist temptation, to overcome evil, and to attain unto the victory which is the dominant note of Christ's gospel.

"Thou shalt tread.' Not, 'I shall tread for thee,' but thou, thyself. You must have personal contact with the enemy. The victory must be wrought through you. Thine own hands, thine own feet, the whole of thy life, must be surrendered to thy Lord and empowered unto this experience of victory.

"Stand, then, having your feet shod, that you may tread upon the dragon, the adder. Stand, taking the sword of the Spirit, that you may fight against the lion and the dragon, and having drawn the sword, fling away the scabbard because you will never need it again. From this war there is no discharge. In this war there need be no defeat for the man who, in simple, humble faith unites himself to the all-conquering, all-powerful Christ. May it be your experience and mine, that henceforth we tread upon the way, not trodden upon by all those forces which have so often brought us into bondage, but stand fast in the liberty wherewith Christ hath made us free."

Man

THE word man is a Saxon root, meaning to think, from which the words thought and thank arise. Latin *mens, mentis*, are of etymologic ancestry with man. Man is mind; man is a thinking being to be a thanking being. Made in the image of his Maker, endowed with faculties to comprehend and enjoy God's workmanship of which he is made sub-lord, in thinking what else can man do, but thank. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth! I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works." Ps. 8; 9: 1.

And despite sin's dark parenthesis shutting in man, provision has been made "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2: 9. Despite the loss of the "first estate," the cause for man's thankfulness is doubly reobligated to the promise "unto thee shall it come, even the first dominion." Micah 4: 8. "For the earnest expectation of the creature waiteth

for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 19-21. "And they sung a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9-10. For the reason of creation and redemption, man has profound cause to be thankful.

Thinking man, then, is a thankful man. "All the rivers run into the sea; . . . from whence the rivers come, thither they return again." So ought these lives to flow back in responsive thankfulness to their Source.

God made man upright. Clean, gentlemanly thoughts, a clean gentleman; low, dirty, villainous thoughts, a low, dirty, villain, despite rank or raiment. Outer sham can not atone for inner shame. "As he thinketh in his heart, so is he." Prov. 23: 7.

*"You are what you think;
Not
What you think you are."*

As there are angels and angels, so are there men and men; and of that class that belong to the "first estate" are those who think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." "If there be any virtue, and if there be any praise," they "think on these things." Phil. 4: 8.

With lighted lantern in hand one day, Diogenes the cynic was heard to say, "I am looking for an honest man!"

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

P. GIDDINGS.

The Day-Line and the Decalogue

VERY frequently in print and in public we are confronted with the old "day-line" argument against the Sabbath question. An array of superstitious circumstances is paraded before the people to show how impossible it is to obey the command of Jehovah to keep the Sabbath designated in the decalogue.

It seems strange that men should think that God could not have a definite Sabbath on a round world. God made the world, and he made it round. God established the Sabbatic institution, and he commanded its observance. To teach that it is impossible to keep the Sabbath which God established on the world which he created, is to accuse God of requiring something of man that he knew man could not perform.

God established the institution to commemorate creation, as the commandment itself declares. It would be a peculiar situation if he who made the world, and established the Sabbath to commemorate the act, should not have known of the day-line conflict (if there were one) between creation and creation's memorial before he gave the command that was to make the two inseparable forever.

There is a day-line; and God's providence has so arranged that it is a locality where it would cause the least inconvenience,—in the midst of the Pacific Ocean. When the descendants of Noah migrated eastward and westward from their ancestral home, they continued to observe the days as the days came to them. These emigrants went to the eastern shore of Asia; they went to the western shore of Europe; and as they traveled backward and forward, they found no difficulty in observing the seventh day or the first day, whichever conscience might direct. They observed the period of rest as it came to them.

Then men crossed the Atlantic Ocean. They observed the weekly cycle in crossing, and rested on the day they regarded as the Sabbath. When they reached America, they continued to do it. There was no change—none was required. They went to the Pacific Coast and still no change. So to-day a man can travel from San Francisco to New York, to London, to St. Petersburg, to Yokohama,—two thirds of the way around the world,—and his reckoning of the days will agree with the people wherever he is. Or he may begin at Yokohama and go the other way, around to San Francisco, and the result will be the same.

But when he crosses the Pacific, he finds that he must make an alteration in his reckoning. Why is this?—Because, in going with the sun, his days are actually more than twenty-four hours long. By traveling toward the sunset, he keeps the sun above his horizon longer than usual. In going contrary to the course of the sun, his days are actually less than twenty-four hours long. If he were to travel westward each day one twenty-fourth part of the earth's circumference, each of his days would be twenty-five hours long. Or in going with the same speed eastward, his days would be twenty-three hours long. Thus, when he had traveled twenty-four days (made the circuit of the earth), his reckoning would be one day ahead or behind the local computation, according to which way he had been traveling.

Now Providence has established a kind of clearing-house in the Pacific, where man's reckoning can be adjusted to harmonize with God's appointed divisions of time. That is the day-line. There is nothing in it to wreck the Sabbatic institution, nor to encourage the seventh-part-of-time theory. In fact, the seventh-part-of-time theory is shattered every time one holding it crosses the day-line; for in that weekly cycle, at least, his sabbath is based upon the sixth part of time

or the eighth part of time, according to which way he is going. If God required a seventh part of time rather than a definite seventh day, the observer of that period would not be at liberty to drop or add a day in crossing the Pacific; and when arriving on its farther shore, he would find himself one day out of his reckoning, and he never could adjust the matter till he had gone around the world in the other direction.

The establishment of the actual, definite day-line establishes the definite week and the definite day; and if there was ever anything definitely pointed out and commanded in the Bible, it is the particular day of the week that should be observed as the Sabbath. It was designated first at the close of the creation week, then in the decalogue, and then by a threefold miracle for forty years in the wilderness in the giving, withholding, and the preservation of the "angels' food" which sustained his people in their wanderings.

Now, if it were impossible to keep the definite Sabbath of the commandment on this round world, it is evident that God would either have made a flat world, or he would have refrained from giving the command he did concerning the Sabbath.

Is it possible to have a definite day of the week, or month, or year, to the whole human family? If it is possible, its observance is also possible. If it is not possible, then all chronology is thrown into confusion by the ensuing indefiniteness of dates. For instance, if the cable tells us that a certain battle was fought in China on January 10, we do not record it here as having occurred on January 9.

One who is earnestly desirous of obeying God's command will find little difficulty with the day-line; and for these reasons: The day-line never bothered him when he was keeping Sunday, no matter in what part of the world he might be living. Sunday was a definite day. It came just as frequently as did Saturday. It had to be added or dropped in crossing the day-line, just as Saturday or any other day. Any argument he could make against the seventh-day Sabbath on account of the day-line was equally valid against Sunday or any other day as a sabbath. He kept Sunday, as he believed, to commemorate the resurrection of Christ. He kept it in Russia, in England, in America, and in Australia. He began his observance here at twelve o'clock midnight; but the people of Palestine, in which country the resurrection of Jesus occurred, would not begin their observance of that event until nearly seven hours afterward. As this did not worry him when he was keeping Sunday to commemorate the resurrection, why should it when he began to keep the Sabbath of the decalogue to commemorate the completion of creation?

The idea that there is an impediment to the keeping of the seventh-day Sabbath because of the day-line is what a Christian Scientist would call "an error

of the mortal mind;" for the difficulty is wholly in the mind of the individual who does not wish to keep the Sabbath of the commandment. This is demonstrated by the fact that the day-line argument is used only against the seventh-day Sabbath.

God has set the sun to mark the beginning and the ending of the day. He said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Gen. 1:14. To claim that we must observe the identical hours as they are struck off in Palestine, is to set aside utterly God's method of marking the days. We can not have a Sabbath nor any other day all the way around the world at the same time. The people on the Pacific Coast of America do not consider that in order to observe the fourth of July, they must begin its observance at nine o'clock on the night of the third of July, and cease their observance at 9 P. M. of the fourth, because the people on the eastern shore of the country are three hours ahead of them in time. They observe the day as it comes to them. So with the Sabbath; and so with Sunday. C. M. SNOW.

Attacked by a Lion

BROTHER W. H. ANDERSON, of the Barotse mission, had been visiting two out-stations. Falling somewhat behind the wagon, he was hastening forward just at the evening hour. He says:—

"I had gone but a short distance when my big dogs, which always walk by my side, stopped short, and peered into the tall grass at the side of the path. I looked, too, and to my astonishment was face to face with a full-grown black-maned lion, only about ten feet from me. It was too close to risk shooting him, so I resolved to sacrifice my faithful dogs to save my own life. I saw the lion crouch for a spring, and knew that the next instant he would be on me. I said 'Sah!' to the dogs. This is a Dutch word, and means, 'Sic 'em.' My big hound went right onto the lion, and the other dog followed. I ran for the wagon as hard as I could go. One of the dogs followed me, but the other did not return for half an hour. I thought he had been killed, but he came in out of the tall grass without a scratch. The lion came to the wagon, and went for the oxen. We fired the rifles to frighten him, and started the fires. But he was so close to one of the oxen that he broke loose and cleared. The lion followed, and soon killed him."

A New Mission Station on Victoria Nyanza

OUR greatest energies have been devoted to the building of the various houses for the mission station, a dwelling-house, schoolhouse, and work-shop. Besides these we are putting up a large

grass house for sleeping quarters for our native boys.

But not all the time has been devoted to building. Nearly every Sabbath for the last eight months we have held meetings with the natives. The number present has ranged from two hundred to seven hundred. Until last Sabbath we have held services in the open, but from now on the schoolhouse will be in use. Some impression is being made on the native minds by these meetings. Frequently during the week we are asked: "Is to-morrow Sabbath?" "Is to-morrow Jesus?" or "Do we sing to-morrow?" And now and again some native tells us that now he prays to Jesus instead of to the sun, moon, and stars."

J. D. BAKER.

Kavirondo Bay, British East Africa.

Newly Opened Bolivia

JUST over a year ago Bolivia adopted a new constitution, granting religious liberty. Before that, Protestant workers who sought to enter were met with all manner of opposition. As soon as the new way opened, Elder E. W. Thomann and wife, of Chile, entered Bolivia, giving attention mainly to the circulation of our publications. Of the state of public opinion he writes:—

"There passed through here recently three young men, who, in the interests of the New York *Herald*, were walking from Buenos Aires to New York. They suffered considerably here in Bolivia because the people believed them to be Protestant missionaries. In one place the people assaulted them, and would very likely have killed the leader, if the other two could not have brought the police to the place quickly. In another village the priest, drunk as he was, told them, by signs and words, that he would cause their throats to be cut that night. When the missionary hears of such things, he can do no less than thank the Lord for divine protection. Really, I sometimes think that if it were not for the prayers of our people, I would not be living. The Lord hears prayers, and protects his children. During the six months that I have been in this country, I have not seen danger. The other time I was here [before the new constitution], in one single day three times the people wanted to kill me."

The Hand of Providence

A GREAT educational reform movement is sweeping over the Orient. This is particularly manifested in China. Three years ago the empress dowager, by one stroke of her pen, changed the entire educational system of China. The great chains of conservatism, which for thousands of years had held four hundred million people in the bondage of superstition and stagnation, were thus snapped asunder, and the gates opened to the highway of freedom and progress.

FREDERICK GRIGGS.

EDITORIAL

S. A. WELLMAN - - - - - Editor

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

EDITORIAL CONTRIBUTORS

P. GIDDINGS - - - - - H. C. GOODRICH

MRS. N. E. BENDER

Faithfulness in Adversity

ISRAEL had been disobedient to the commands of God. Through long years God's professed children had been drifting away from the teachings of Jehovah; her kings had become idolaters, her people careless, indifferent, and forgetful of the divine instruction. The time had come when Jehovah could no longer bear with the sins of a nation which had departed far from him, and so from the east there came forth the instrument that God had chosen for their punishment, Nebuchadnezzar, king of the Babylonians.

Because of their sin and iniquity God delivered them over to captivity, Nebuchadnezzar taking with him to Babylon a large portion of those who had survived the ravages of the war, so that Israel dwelt among a strange people in a foreign land.

Yet among the thousands of Israel there were, even at this time of national departure from God, a few who loved the Lord and walked in his ways, training their families also to fear and obey him. Some even of the princes of the nation were found among this number.

Among these last were Daniel and his three companions, chosen because of their physical beauty and strength of mind and character to be trained for the king's palace. Taken from home, from religious association with their kindred, they were placed in a gorgeous court among a heathen people. Yet when the test came, they ate not of the king's meat, drank not of his wines, bowed not to his images, and prayed with their faces toward Jerusalem daily, even when commanded to desist, all because they loved the Lord their God with all their hearts, and were willing to obey him rather than men. To them to obey with the approval of the Lord was more precious than the honors of the court.

How easy it would have been in human weakness to have excused themselves under the plea that they could not believe that it was the will of God, to require them to risk their lives for him. How smooth, they might have reasoned, it would make the way if they let the king command them in their lives. Did God demand them to risk all for the sake of his command? Would not God forgive them under the circumstances for the seeming neglect of his command? But no, there was no question of such nature. There is no record of their wavering. Just decisive, positive, unqualified obedience, without question or excuse. They had chosen to obey God, and all the rest of the way was plain.

God wants just such men to-day. Men and women who will stand in prosperity and in adversity; who will prove steadfast in trial and hardship as truly as in the smoother sailing of life; who, when he calls for their allegiance will not waver or doubt him, but will obey, in faith accepting his promise of deliverance as did his servants of old.

God calls for men and women who will meet the scornful finger of the world with steadfast courage, unswerving fidelity, and never-wavering faith. As Paul exclaims concerning the man of faith: "I am persuaded, 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." Once grounded in him, we shall be steadfast, immovable.

As God sustained and strengthened those faithful men of Daniel's day, and Paul in his ministry, so he will sustain the soul that trusts him now. With these examples of the past before us, and the promise of the living God for the future, shall we not decide to obey God, and follow his leading henceforth? He that overcometh, I will confess his name before my Father and before his angels. If we follow now in life confession, his confession will go before us, and gain us an entrance to the city of God.

God's Chosen

"MANY be called, but few chosen." "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." God's call has gone, is going, and will continue to resound in the earth until at the last not one soul in all the wide world will remain who has not heard the voice of the Almighty inviting him to accept the gift of eternal life.

As the ever-widening circle of truth spreads over the vast harvest-field, and the glad news of salvation through Christ is made known to the ears of sin-cursed mankind, it is a sad yet significant fact that the call is but an empty sound to many, if not to the most of the race. "Many be called, but few chosen."

There does not lie in the fact of being among the called an assurance of salvation; there must needs be not only a call from God, but a choosing of God on the part of the called, if they are to have a place in the kingdom. To be called only indicates that God wishes you, invites you, to follow a certain course in this life which will make it possible for him to choose you as one of his children, a fit subject for the new earth.

To be chosen we must first pass through the strait gate, the narrow way, that leads to eternal life. The gate is Christ Jesus, through whom we enter upon the way of life. Before we can pass the gate, there must be a surrender of all that can separate us from Christ.

No soul can pass the portals of the way of life until he has decided to leave behind the world and all of its ways. Christ must be the all and in all. "I am the door: by me if any man enter in, he shall be saved." That a full surrender is necessary Paul indicates when he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The after-living of the narrow way comes only after self-crucifixion, after passing the strait gate, "being crucified with Christ." Christ says, "Leave all, take up thy cross and follow me." Yet the assurance comes from the same Source, "My yoke is easy, and my burden is light," and, "Lo, I am with you always, even unto the end of the world."

Reader, do you desire to be not only among the called but also among the chosen? Remember that you must first choose to follow Christ, to surrender the world, the lust of the flesh, the pride of life. When that choice is made, Christ stands ready to invite you in, ready to sustain you, to walk by your side, to give you grace to help in every time of need. And though the way may be narrow and difficult, the final assurance will be peace with God a faith that sees within the veil, and a life that witnesses the indwelling Christ, and your acceptance by God for the eternal inheritance. "Few be chosen." "Few there be that go in thereat." But will you not be one among that few?

The Largest Mission Field

THE difficulties of the field, as viewed by one who speaks especially of China and from a human standpoint, are summed up thus: "The Chinese language is so difficult, the adaptability to native customs and ideas that are so essential to success is so hard to cultivate, the absence of quick religious responsiveness is so discouraging, the opposition of friends of the inquirers is so powerful, the multitudes needing Christian ministry are so overwhelmingly numerous, that the strongest, wisest, most versatile, and most spiritual young man or woman need have no fear but that every talent will have opportunity for the fullest exercise." At the same time this writer says that "some of the most fruitful workers in China are persons whose Chinese is halting and imperfect, but whose life speaks eloquently of the love of God as evidenced by love for his needy, suffering children."

The call for workers may be well put in these words: "Come with a love that is undying for those who would perhaps put you to death, if they dared; come above all as a manifest child of God, endued with all those spiritual graces which spring from the Holy Spirit, and which are daily renewed in a consecrated closet."

Health and Temperance

The Demoralizing Effects of Alcohol

ABOUT fifteen years ago I had the privilege of being one of two medical men who volunteered to give their services to open up a "helping hand" medical mission in one of the most degraded portions of the city of Chicago.

That such a place was needed, became more and more evident as the increasing multitudes flocked to us for aid. The misery, the sorrow, the degradation—physical, mental, and moral—which we there witnessed were appalling and indescribable.

Ignorance

In watching the degenerates in this portion of the city, some of them the most degraded of mankind to be found anywhere on the earth, the question frequently came, "What is responsible for all this wretchedness?" To this there could be but one answer—*ignorance and alcohol*.

A knowledge of the nature of alcohol places some restraint upon its use, but where ignorance exists concerning its nature and deceptive influence, the devotee takes it because it is to him the only thing in the world that causes a feeling of well-being, and affords a period of freedom from depressing thoughts and influences.

Before Alcohol Entered

The influence of alcohol is especially marked on the native races, of which the Maoris of New Zealand will serve as a type.

When Captain Cook first landed on the island of New Zealand, he described the natives, both men and women, as being perfect in form and feature. He declared them to be the finest race he had encountered in his travels. There were no diseases among them. Men and women at ninety were still agile and active, showing little evidence of decay. Serious wounds would heal without having any apparent attention. The Maoris were probably the finest specimens of humanity with which modern civilization had been brought in contact.

When the white man came, he was welcomed. He had it in his power to prove a blessing to the less-favored islanders. But he brought to the islands alcohol and tobacco and their concomitant vices; and these were soon dominant among young and old.

The Picture Now

How changed the picture appears today! Drunkenness may be seen everywhere, and as a result, filth, lewdness, and immorality of the worst type exist among them. Skin diseases and other diseases of a loathsome nature also prevail. The Maoris of to-day are physical and moral degenerates, hanging around wherever whisky and tobacco are ob-

tainable, and where opportunities for vice present themselves. As a result of this, the Maoris are rapidly nearing extinction. Chief Justice Stout, of Wellington, New Zealand, in recently passing judgment in the case of a drunken Maori, said: "If this drinking among the Maoris is not checked, we are in measurable distance of the time when the Maori race will be exterminated."

The natives of Australia, Hawaii, America, and other parts of the earth, are pitiable object-lessons of the curse of alcohol. Its effects are ever vile and degrading. The same deadly work of ruin, manifest in vice and degeneracy, has been wrought among the Hawaiians.

Samoans and Fijians

On the contrary, the Christian natives of Samoa and Fiji, whom I have personally observed, are among the finest specimens of humanity. We were invited into the home of the chief. I found him a remarkably well-preserved man of fifty-three years, measuring over six feet, and his son measuring probably six feet three inches in height. Both were straight and of athletic build. They use neither alcohol, tobacco, tea, nor coffee, and their food is most simple. The meal I took with them was composed of taro root, breadfruit, bananas, and oranges. I thoroughly relished these simple foods, and greatly enjoyed my meal.

We owe a duty to the remnant of the people of the South Sea Islands. The white man, who should have brought to them a knowledge of God, has brought about their degradation and ruin. We need to send to them as missionaries thorough temperance advocates, who will recognize the causes of the physical and moral degeneracy, and who will consider it as one of their chief burdens to assist in the removal of these causes.

Women as Well as Men

The reason why degeneracy is so very rapid among these people is because women as well as men use alcohol and tobacco. In civilized communities in the past, the mother has been the redeeming factor in race decay. But in recent years tipling and drunkenness are rapidly increasing among women. One of the most serious problems that confronts Great Britain to-day is how to check this growing evil. In London more women than men are arrested for drunkenness and disorderly conduct. This is a mournful state of affairs, since the drinking mother is not only unable to hand down to her offspring a healthy heredity, but a drinking mother disorganizes the home, and is bound to neglect the proper training of her children. Thus it seems that the woe pronounced upon those who put the bottle to their neighbor's lips is being felt by civilized

nations who have placed alcohol within the reach of these ignorant islanders.

Remedies

How can we arrest this evil, which is threatening the complete demoralization and extinction of civilized races, as well as that of savage races?—A united educational campaign should be inaugurated, the aim of which should be to make known to old and young, by lectures in halls and churches and schools, the deceptive nature of alcohol. These talks should be clothed in simple language, using charts or stereopticon views if need be.

But more than this may be done. Why should we continue to punish criminals, and then sanction by law an evil which is responsible for nine tenths of the crime? Why tax the people to build large insane asylums and prisons, and then permit the manufacture and sale of that which makes these a necessity? Strange that we should with one hand liberally support at an enormous expense our police force to maintain order, then with the other hand put the bottle to our neighbor's lips, or legalize the sale of that which steals away the brain of men and women, making them disorderly and beastly.

It seems to me the time has come when a united stand should be taken to suppress the manufacture and sale of alcohol to young and old. Let us see that this curse is no longer carried from so-called Christian lands to these poor savages who look to us for better things, and who have a right to expect them of us.

D. H. KRESS, M. D.

Baby's Shoes

A MAN on being asked by some companions to go into a saloon and have a drink with them, said:—

"I won't drink any to-day, boys."

"What's the matter with you, old man?" asked one. "If you've quit, what's up?"

"Well, boys, I'll tell you. Yesterday I was in Chicago. I called on a customer of mine down on Clark Street, who keeps a pawn-shop in connection with his other business. While I was there, a young man came in, wearing threadbare clothes and looking as hard as they make 'em. He had a little package in his hand. He unwrapped it and handed it to the pawnbroker, saying, 'Give me ten cents.' And what do you suppose it was? It was a pair of baby's shoes, little things with the bottoms only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'My wife bought 'em for the baby. Give me ten cents for 'em; I want to get a drink.' 'You had better take them back to your wife; the baby will need them,' said the pawnbroker. 'No, she won't; she's dead—baby died last night.' And then the poor fellow laid his head on the show-case and cried like a child.

"Boys, I have a baby at home, and I'll not take a drink with you to-day."

Our Young Folks

A Moment in the Morning

A MOMENT in the morning, ere the cares
of day begin,
Ere the heart's wide door is open for
the world to enter in;
Ah, then alone with Jesus, in the sil-
ence of the morn,
In heavenly, sweet communion let your
duty day be born.
In the quietude that blesses with a
prelude of repose,
Let your soul be soothed and softened,
As the dew revives the rose.

A moment in the morning take your
Bible in your hand,
And catch a glimpse of glory from the
peaceful, promised land;
It will linger still before you when you
seek the busy mart,
And like flowers of hope will blossom
into beauty in your heart;
The precious words, like jewels, will
glisten all the day
With a rare, effulgent glory that will
brighten all the way.
When comes a sore temptation, and your
feet are near a snare,
You may count them like a rosary, and
make each one a prayer.

A moment in the morning,—a moment,
if no more,—
Is better than an hour when the trying
day is o'er.
'Tis the gentle dew from heaven, the
manna for the day;
If you fail to gather early—alas! it
melts away.
So, in the blush of morning take the
offered hand of love,
And walk in heaven's pathway and the
peacefulness thereof.

— Selected.

Helping With a Word

A YOUNG girl was passing an aged
aunt one day, when she suddenly
stopped, laid her hand gently on the
white head, and said, "How pretty your
hair is, Aunt Mary!"

The simple words brought a quick
flush of pleasure to the wrinkled face,
and there was a joyous quiver in the
brief acknowledgment of the sponta-
neous little courtesy.

A young man once said to his mother:
"You ought to have seen Aunt Esther
to-day when I remarked, 'What a pretty
gown you have on, and how nice you
look in it.' She almost cried, she was
so pleased. I hadn't thought before that
such a little thing would be likely to
please her."

"I never expect to eat any cookies
as good as those you used to make,
mother," said a bearded man one day,
and he was shocked when he saw her
evident delight in his words; for he re-
membered that he had not thought to
speak before for years of any of the

thousand comforts and pleasures with
which her skill and love had filled his
boyhood.—*Young People's Weekly*.

The Youth Who Is a Failure

A CONFIDENTIAL circular was recently
distributed among clergymen and stu-
dents in schools and colleges, offering to
sell original orations, debates, sermons,
essays, etc., for the exclusive use of the
purchaser. The lowest price quoted for
a political speech was ten dollars, while
sermons were rated from fifty cents
upward. The circular says that the busi-
ness of the firm is enormous. It claims
that "this work has become a necessity
to the victim of circumstances, who is
forced to perform literary labors for
which he has neither the time nor the
ability."

This is truly the crutch age. Helps
and aids are advertised everywhere. All
sorts of schemes are resorted to in order
to make a school or college course easy
for the student. His problems are
worked out in "explanations" and
"keys." Everywhere the most ingen-
ious devices are adopted to take drudg-
ery out of study. Short roads and
abridged methods are characteristic of
the present century.

Go to our great colleges and universi-
ties immediately before examinations,
and you will see robust, healthy youths
lounging on sofas, while private tutors,
who have made a special study of the
hobbies of the different professors, are
trying, by means of blackboards and
books, to cram enough information into
their heads within a few hours to enable
them to get the required percentage to
"pass." These students, who have been
"cutting" recitations and lectures, dis-
sipated, lounging about town, or spend-
ing their time in athletic pursuits, until
within a few days of the close of the
term, expect to do in a few hours, with
the aid of tutors, the work which other
boys who have studied faithfully, have
taken months to accomplish.

In this way many students manage to
get through school and college with very
little downright hard work; and when
they get out into the world, they won-
der why they are failures, while they
marvel at the "good luck" of the dull
boy in their class, whom, perhaps, they
despised because he was obliged to wait
upon the table and do all sorts of things
in order to pay his way through, but
who has gone rapidly to the front while
they have been vegetating.

These unfortunate youths boast of
their schemes for cheating the profess-
ors, while in reality they are neglecting
their own opportunities in life, besides
seriously wounding their own manhood
and self-respect.

The youth who tries to make short
cuts to success is always a failure. The
only possible way to build for perma-
nence is to be faithful in laying the
foundation-stones. You can not stop to
forage for provender as the army ad-
vances; if you do, the army will get
there first. Hard work, a definite aim,
and faithfulness to duty,—these will
shorten the way.—*Success Magazine*.

Too Beautiful to Kill

IN the *Pittsburg Post* is this story of
Fergus, a Scotch lad fourteen years old.
His father had given him a new rifle
and a new canoe, and now in the Ad-
irondacks, near Upper St. Regis Lake,
he was expecting to shoot his first deer.
On an August day he was from camp
with Calvin, the guide, and was about
to embark upon the lake.

It was so lovely that Fergus held his
breath to look, till all at once he felt
Calvin's hand on his shoulder. One
look at the guide's face, and he knew
that something was about to happen.

At first Fergus heard nothing but his
own heart-beats. Then, as he recovered
himself a little, he could hear a rustle
and an occasional crackle, and presently,
looking up the bank, he discerned the
swaying of a bush. Something was mov-
ing there.

Suddenly the bushes parted, and a head
looked through! It was the head of
which Fergus had lovingly and long-
ingly dreamed, a beautiful antlered
head held proudly up, the eyes alert, the
nostrils wide apart.

"Does he see us?" whispered Calvin.
Fergus shook his head.

"Let him get well out of the bushes,
then raise your rifle," said the guide.

Inch by inch Fergus had already
lifted his rifle, and was now looking
along it when the deer advanced, com-
ing twenty feet nearer. Then assuring
himself that all was safe, he stood, his
ears at a sharp angle, directly facing
Fergus. He could see the beautiful,
scared eyes of the deer.

"Fire!" said Calvin.

But instead, Fergus dropped his rifle
to his side. There was a sudden move-
ment, a crashing of boughs, and the
place was empty.

"Why, Fergus!" cried Calvin, dis-
appointed and amazed, "why, Fergus!"

He looked curiously into the boy's
face and discovered that each bright
eye had a tear in it, and that the under
lip was quivering.

"O Calvin!" cried Fergus, "I
couldn't do it. I hadn't the heart to do
it. I'd die myself before I'd kill any-
thing so beautiful."—*Our Dumb Ani-
mals*.

THE HOME

The Bell of the Angels

It is said somewhere that at twilight
A great bell softly swings,
And a man may listen and harken
To the wondrous music that rings.

If he put from his heart's inner chamber
All the passion, pain, and strife,
Heartache, and weary longing,
That throb in the pulses of life;

If he thrust from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

Let us look in our hearts, and question,
Can purer thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?

So, then, let us ponder a little,
Let us look in our hearts, and see
If the twilight bell of the angels
Can ring for you and me.

—Selected.

Mother's Prayers

"ALBERT, my son, where are you going?" It was the low, sweet voice of a Christian mother speaking to her son of many prayers.

"It's no matter to you where I am going," he answered, as he moved toward the door. With a sob his mother threw her arms around his neck, and said, "None of mother's matter, Albert?"

"No, it isn't. I'm tired of this praying talk, and forever being asked, 'Where are you going, Albert?' and so on; and now I'm going out into the world for myself, where no one's prayers will be forever following me. You and father can pray for some one else, and think no more about me. I'm going to forget the whole thing."

Thus speaking, he quickly opened the door, and went out on the street. Once more Mrs. Morris spoke to him, while he was within hearing: "Albert, my boy, mother's prayers will follow you. When you are tired of sin, come home, and walk in mother's ways."

Albert Morris was the son of a retired Baptist clergyman and a gentle Christian mother. At this time he was about twenty years of age. Naturally of a hasty disposition, he had lately taken to drink, and grown tired of the uneventful life in the country home. While his father was deeply concerned in his son's salvation, he did not urge the matter upon him, but his mother endeavored in every way to win him to the Saviour.

After watching him out of sight on the day he left home, she went to her room, and kneeling before God, earnestly prayed that her wayward boy might yet return to his father's house.

After three years of dissipation in a large city, the wandering boy had but one aim,—to end his life. Reduced so low that hardly a spark of manhood remained, begging a crust of bread here and there, he seldom thought of home or mother; and although during the first months of his wanderings he had been disturbed with thoughts of his mother's prayers, the voice of conscience grew fainter and fainter as he continued in sin. Finally one bitter cold night he found himself walking rapidly toward the river, where he intended to end his troubles. As he passed a mission, the sound of music induced him to enter. A pleasant-faced young man stepped upon the platform, seated himself at the organ, and after a low, sweet prelude, began to sing:—

"Can a boy forget his mother's prayer,
Though he has wandered, God knows
where?"

'Tis down the path of sin and shame,
But mother's prayers are heard the
same."

Love for the Master, and for the souls for whom he died, surely gave inspiration to the singer; and with a voice that melted the hearts of wicked men present, he sang on:—

"Can a boy forget his mother's face,
Whose heart was kind and full of grace?
Her loving voice, it echoes sweet;
She waits, she longs, her boy to meet."

Pen can not describe the emotions that passed through the heart of Albert Morris.

For the first time in many weary months the familiar scenes of home passed in imagination before him, and a deep longing for the sight of his mother's face took possession of his soul; but as he thought of how rudely he had left her, and the low condition into which he had fallen, he said to himself, "Mother would not own such a creature as I am, and I will go at once and do what I had resolved, and forget the whole of it." At that moment, in tones of earnest entreaty, the singer continued,—

"Come back, my boy, come back, I say,
And walk, yes, in your mother's way."

Albert rushed from the room; but he was closely followed by a Christian worker, who had watched him during the singing. Keenest remorse took hold of the sinful boy, and he sobbed, in agony, "Mother, O mother! forgive me for bringing more disgrace upon you, but I can endure it no longer."

"Come back, my boy, come back, I say,
And walk, yes, in your mother's way."

It was the voice of the mission worker, who softly repeated the words. As Albert hesitated, he said, "Come

back, my boy, come back;" and putting his hand in Albert's, walked with him back to the mission, and persuaded him to enter.

There earnest Christian workers pleaded with him until he fell upon his knees and asked God for forgiveness. Then, turning to them, he said: "When I was leaving home, my mother called to me, 'Albert, my boy, mother's prayers will follow you. When you are tired of sin, come home and walk in mother's ways.' I want to go home, and tell my mother I mean to lead a better life."

He started home the next day, and in a few hours came to the familiar place of his birth. It was nearly dusk, and he was recognized by no one as he walked rapidly up the path that led to his home. As he stepped up to the door, he heard his mother's voice in prayer for her wandering boy. With a heart-choking sob, Albert opened the door and softly exclaimed, "Mother, O mother!"

He found that his father had been laid away to rest several months before, but the lonely mother was still praying, and watching for her boy's return. Albert soon obtained employment, and he thanks God daily for his rescue from a life of sin, for the influence of a godly mother, and for the help and sympathy of noble mission workers.

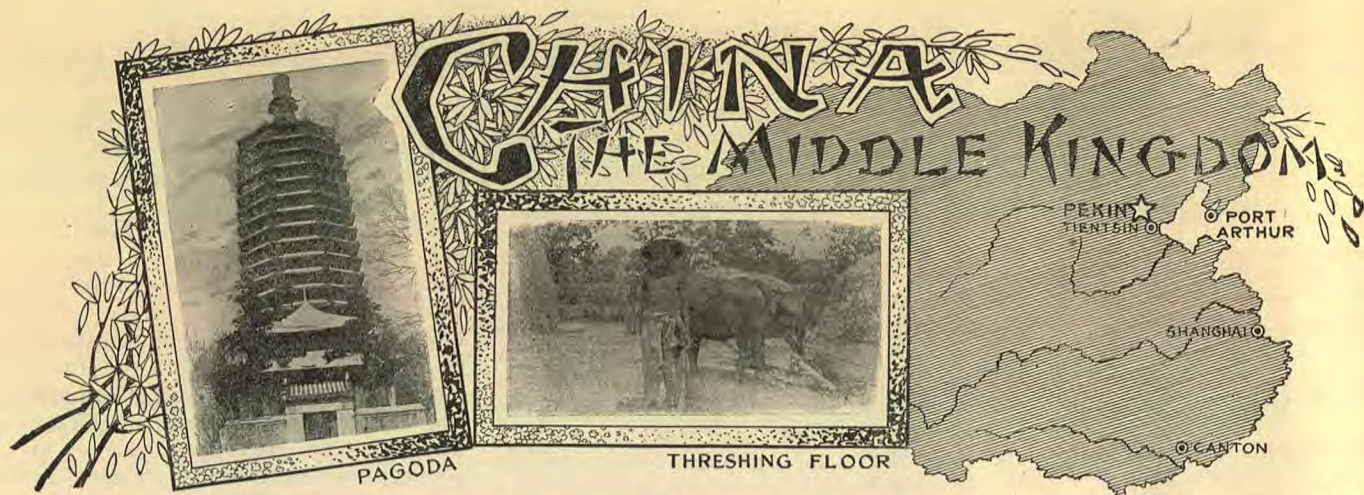
Play With Your Children

I WONDER if fathers and mothers know how much it means to their children to have their parents become their playmates,—to have them enter into their games, both indoor and out, with that hearty comradeship which bridges the chasm between youth and age as if neither existed.

Such a family I know, and their home life is simply ideal. Let me give a few illustrations of the manner in which affairs are carried on in this happy household. In marble time, for instance, the father comes home like a great overgrown boy with his pocket full of marbles, and rattles them around with all the mysterious glee of his two young hopefuls, Teddy and Dick. Then they all three sit down on the floor, comparing alleys, tell how much they paid for them, and plan for an after-dinner game of fifteen minutes, if no longer time can be spared.

It is no uncommon sight to see this great six-footer of a man sprawled out upon the ground with his two youngsters, laughing, shouting, and disputing with the zest of a ten-year-old boy.

The mother, too, is often to be seen out in the yard, bare-headed, with her two little daughters, playing tag, jumping rope, tossing bean-bags, often in company with other children of the neighborhood. And the mother's laugh rings out as joyously as that of any of the little ones as she skips around in her short skirt made for the purpose, her cheeks ruddy with health and exercise.—*Housekeeper.*



Missionary Operations in China

WITH its eighteen large provinces, each one of which contains on an average a population equal to fully one fourth the population of the United States,

adopted for opening one or more stations in the province of Chihli, with headquarters either at Peking or Tientsin.

Systematic efforts are being put forth at the different stations for the training of native workers, and a good number of these helpers are now regularly employed as colporteurs and preachers. Schools for children are also being successfully conducted at some of the stations.

appropriations from two thousand five hundred dollars to at least forty-five thousand dollars.

This appears like a large increase when we look at it from the standpoint of our slender resources, and when we consider what we have done in other parts of the world-wide field. But it looks very small when we measure it with the great extent of territory, the vast population, and the marvelous opportunities for service which the providence of God has created.

A. G. DANIELLS.



NATIVE CHRISTIAN MEN AT THE SIANG-CHENG CONFERENCE

China, one of whose names is the Middle Kingdom, presents an almost unlimited field for missionary effort. Missionaries of the various denominations are stationed in every province, Hunan being the last one to be entered; and the total number of native Christians now reaches many thousands, scattered in a large number of cities and villages throughout the whole empire.

It is only about five years since missionaries under the direction of the Mission Board of the Seventh-day Adventists began to proclaim in China the distinctive gospel message which includes the Sabbath reform, and announces the second advent as near. During this time the number of stations has been steadily increasing until they are found in the following provinces:—

1. Kwang-tung: three stations, Canton, Fat-shan, Kongmoon.
2. Fukien, one principal station at Amoy, with several out-stations covering quite an extent of territory.
3. Kiang-si: one station at Shanghai, where a printing-office is located for supplying literature in the native tongue.
4. Honan: three principal stations, Shang-tsai, Siang-cheng, Cheo-Chia-K'Ou. There are three others where work has been done, but at which foreign workers are not at present located.
5. Hunan: one station, Chang-sha.

Definite plans have already been

denomination is already supporting missionaries, the progress in China has been most encouraging, and the near future will doubtless see large additions made to the present supply of workers, and other provinces entered with this proclamation of a soon-coming Saviour.

Advancement

EIGHT years ago we had one missionary in all China, and he was eighty years old. Our annual expenditure amounted to about five hundred dollars. To-day we have between forty and fifty workers in China, at an expenditure of about thirty thousand dollars a year.

In 1900 we had three or four workers in Japan, but not one in Korea. Then our appropriations amounted to something like two thousand dollars each year. At the present time we have between fifteen and twenty workers assigned to Japan and Korea, while our annual expenditure has increased to at least fifteen thousand dollars. Thus in the far East we have increased the number of missionaries from five at the most, to about sixty, and have enlarged our

An Evangelist's Experience

While this may seem quite a small beginning for such an immense field,—and so it is,—yet in view of the large number of fields in which this

THE evangelist Wun made a trip to one of the railroad towns about sixty miles from the mission station, taking with him a supply of Sabbath calendars and portions of the Gospels. The railroad towns have a bad reputation throughout the country. The Chinese are very apt in copying the vices of the railroad and business men. The enemy is making



BAPTIZING A NATIVE CONVERT

the most of his agencies; for not only the large towns, but all through the country the villages and small places are being placarded with cigarette adver-



DE LUXE

tisements. Not only cigarettes but foreign liquor as well finds a ready sale. Practically every inn in the railroad towns is an opium-joint.

It was to such a town as this that the evangelist went to give the gospel message. He first began preaching in a place near the railroad station; but a crowd of soldiers came up to him, and, with much cursing and threatening, ordered him to leave. Leaving the station and going into the city, he began preaching on one of the principal streets, but no one stopped to listen. Finally he became discouraged, but, as he sat down and asked the Lord to help him, the words of John the Baptist came into his mind, 'Repent ye: for the kingdom of heaven is at hand.' Standing up, he began to cry out, 'Moh rih chin liao, ni men ing tang whei kai' (Repent; for the end of the world is near). It is needless to say that he soon had a large crowd around him to hear what he had



A COMPANY OF MISSIONARIES IN CONFERENCE AT SHANGHAI

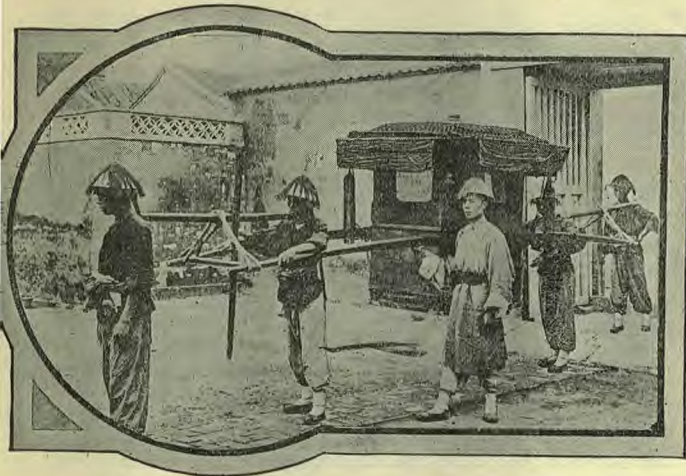
from the mute witness over the gateway, temporal things were not the chief concern of the occupants of this home, or, at least, were not so with the wife, who at her first visit, related her experience to the missionary.

Some time last summer a portion of the Scriptures had fallen into her husband's

into the vast universe of the vaguely known, in search of the Great Unknown. Feeling after God, she had found him, and now she knelt in reverent thankfulness before the Creator of earth, sea, and sky. MRS. J. N. ANDERSON.

A Providential Opening

THE Lord has in a most unexpected manner opened the way for us to carry



A PEKING CHAIR

to say. In a short time he sold all the calendars and Gospel portions that he had on hand. A. C. SELMON, M. D.

The Sign Over the Door

OUT in the country two or three miles from the village of San-li-tien, we came across a home having over the entrance of its enclosure, in large Chinese characters, this inscription: "MAY THE GREAT TRUTH COME TO THIS DOOR." It is quite common for these people to express their New-year's wishes in proverbs over the doors of their dwellings.

An atmosphere of thrift and neatness prevailed, which was not common in these homes. But, as might be known

hands, and through his reading, the suggestion of a new and fuller life had come to her. So earnestly did she desire to know more of this heavenly doctrine, as she called it, that she had committed to the arch of her gateway the longing she knew not how to satisfy.

No one who was present to see how eagerly she pressed to the side of her new teacher, gazing almost rapturously into her face as she read from the beautiful words of Jesus, her own expressive countenance radiant with the light kindling within her soul, and saw how tenderly and lovingly she stroked the New

Testament given to be her very own, could for a moment doubt the sincerity of her words.

Long ago she and her husband had ceased to worship idols directly; but knowing no better way, had sent out their petitions to earth, sea, and sky,



AROUND THE RICE-BOWL

on permanent work in Ngoi Hoi, a wealthy village of over ten thousand inhabitants, five miles from Kongmoon. The people nearly all belong to one family, named Ch'an, who are noted for their great learning, many being distinguished scholars. About three months ago six or seven of these brethren came together to see us, and asked many questions. Early in February, about twenty from this village came twice to attend our Sabbath services in Kongmoon. E. H. WILBUR.



NATIVE CHRISTIAN WOMEN ATTENDING A CONFERENCE



WAIFS

A New Story of Livingstone

WHEN Sebitoane attacked Sechele's village (Bechuanaland), Livingstone was there on an evangelizing tour; he had come from Kuruman, where he was still residing. One morning, hearing a noise and an unaccountable agitation, he hastily left his hut. The village was infested by the Makololos (the name given by the Barotsi to Sebitoane's adherents). Livingstone, who had a *sjambok* in his hand, felt so indignant at the pillage that was going on, that, seeing a man crawling out of one of Sechele's huts, he brought down several blows on his back, which made the blood start, and made welts. It was Sebitoane himself. He stood up, seized Livingstone by the hair, and threw him down. The people ran up, and the assagais were about to pierce him, but Sebitoane interposed. "Let him go; he is a stranger, a white man." And looking straight at him, he said: "You have courage; you are a brave man. Never before has any one dared to strike me." Livingstone understood whom he had attacked.

"You are strong," he said, and peace was made, once feelings had cooled down. Livingstone gave fifteen dollars as an *amende honorable* to Sebitoane, and Sebitoane on his part presented him with five men. When, seven years later, they met at the Zambesi, they laughed and joked together over the incident. "You are strong," said Livingstone to Sebitoane, "to have taken me by the hair and thrown me down." And Sebitoane showed him the scar he bore on his back, and said: "And you are a famous warrior to attack Sebitoane all alone, who had conquered so many tribes. Look at this mark! You are the only one who has ever beaten me." — *From Mackintosh's "Coillard of the Zambesi."*

Self-Mending Tires

AN Australian has invented a substance that he calls "miraculum." His modesty was evidently on a vacation when he named the compound, and yet it certainly possesses wonderfully useful qualities. It is to be applied to pneumatic tires to remedy punctures, and this is the way it works:—

It is a semi-liquid, looking like cream, and about as thick. It is pumped through the valve into the inner tube of the tire, and the revolution of the wheel throws it in a coat over the inner surface. When the tire is punctured, it oozes out of the opening, solidifies as soon as it reaches the air, and behold! there is no opening. It has been tested, and is found to do what is claimed for it.

Now I want some miraculum in all the wheels of my life chariot! I want a good supply of it.

How constantly those tires get punctured! Unkind words, malicious sneers, hateful slanders, bitter ridicule, foolish misunderstandings, angry recriminations

—all these are strewn along my road, and their edges are sharper than ever was broken glass. Bang! go the tires nearly every time I ride out.

O, yes, I patch them up and roll along after a fashion. My tires are covered with sticking-plaster of every hue. They look like veterans of a thousand battles.

But what I want is no exterior application, but an inner remedy like miraculum. I know the name of what I want.

It is a shorter name, but it means far more. It is "love." Love! Ah, love! No life chariot will be troubled with punctured tires when love is used within. It heals every thrust, however cruel, and cures every wound, often before it is known to be a wound.

For love suffereth long and is kind. Love thinketh no evil. Love is the miraculum of the soul. — *Caleb Cobweb, in Christian Endeavor World.*

HERE and THERE

More Wireless Wonders

ONE of the latest and most remarkable scientific feats is that of a German scientist who has transmitted both pictures and writing over a distance of several hundred miles, without the use of any material conductor. To ships in mid-ocean, photographs can be sent. They can be transmitted in any direction from air-ships, and more than one copy at a time can be produced. Mr. Knudsen, a Danish inventor, has also been successful in transmitting pictures through space without the use of wires. He claims that he can send pictures wherever Mr. Marconi can send messages. Mr. Knudsen has recently announced his ability to set type at a distance. He declares that soon the European correspondents of our American papers will be able, by a machine now in construction, to set up their articles in type on American soil, instead of cabling or posting them.—*Instructor.*

Aeroplane Experiments

AT Fort Meyer, Va., U. S. A., during the early part of September, there took place some semi-official tests of an aeroplane invented by the Wright Brothers, of Dayton, Ohio, U. S. A. In several successive flights Mr. Orville Wright remained in the air on his machine for over one hour, ascending at times to a height of from two hundred fifty to three hundred feet. In the air while flying alone, or attended by a second passenger, the machine appeared to be under perfect control. The machine is a simple device consisting of two parallel planes, slightly curved downward at the back, forward of which is the gear for directing the machine upward or downward, and to the rear the steering-gear for turning. Between the parallel planes is placed the motor which propels the machine, and the seats for the two passengers which it carries. To the rear of the planes two propellers are placed, which send the machine forward when at full speed at the rate of forty miles an hour.

The danger from this class of machine was evidenced on Thursday, September

17, when, in a flight with Lieutenant Selfridge of the United States Army, Mr. Wright met with a distressing accident which resulted in the death of Lieutenant Selfridge, and the serious injury of the inventor himself. The cause of the accident is ascribed to the blade of one of the propellers striking a vibrating stay-wire which connected the steering-gear with the planes. Mr. Wright will recover, and is said will continue his experimental flights as soon as conditions will allow. Mr. Wilbur Wright, in France, surpassed his brother in a flight lasting one hour and thirty-one minutes on September 21, thus establishing a new world's record.

A Caribbean Hurricane

A TERRIFIC hurricane swept the northern fringe of the Caribbean Sea and the Bahama Islands on September 13, 14. Grand Turk Island and Inagua suffered severely, and many ships, after wallowing in the mountain seas, arrived in port like cripples after a wreck, their decks swept, life-boats gone, and the story of a struggle with terrific seas and boisterous winds.

The schooner "Mary B. Judge," lumber-laden, became water-logged, dismantled, and absolutely helpless, while on a voyage from Mobile, Ala., to San Juan, Porto Rico. After six days on the poop of the schooner, exposed to high seas and terrible weather, the captain and five of the crew were rescued by the steamer "Julia Luckenbach," and arrived at San Juan.

Kilauea's Disturbances

LORRIN A. THURSTON, who has just returned from the volcano at Kilauea, Hawaii, says that the disturbance there is by far the greatest since 1894, when the bottom dropped out of the lake, forming the present pit. The pit of lava is boiling and bubbling at a terrific rate, and there are continual explosions at intervals of about a minute.

The light from the boiling pit can be seen thirty-five miles away. He says the lava lake is in the shape of a figure eight, about eight hundred feet long and averaging four hundred feet wide.

"Immediately after each explosion," said Thurston, "a tremendous suction draws the lava from a radius of one hundred feet into a vortex like that of a maelstrom, great cakes of lava fifteen to twenty feet in diameter being hurled into the air. Then they are sucked down into the vortex and disappear. This suction has been going on now for several weeks, the lake constantly enlarging, and the floor of the pit being raised by the overflows of lava.

"If the present rate of filling goes on, it should be running over by the end of the year. But it is impossible to tell whether it will continue at the present rate, increase in violence, or subside. It is the greatest natural phenomenon now visible on the face of the earth." —*Popular Mechanics*.

Interesting Items

FEW Russian trains run at a faster rate than twenty-two miles an hour.

In Madagascar silk is cheaper than linen, and every one wears more or less of it.

It is estimated that five million dollars' worth of wheat is ruined by rust each year.

More than thirteen thousand persons in Switzerland are employed in the ribbon industry.

A shipyard at Ommato, Japan, established nineteen hundred years ago, is still in operation.

Macauley's history brought the writer one hundred thousand dollars during the first six weeks of its sale.

Some of the ice-fields in Greenland are said to be over one and one-half miles in thickness.

The firemen of Berlin wear water-jackets which are filled from the hose; these afford great protection from the flames.

A bottle dropped into the Gulf Stream as it leaves the Gulf of Mexico, will cross the Atlantic in about one hundred eighty days.

Married men have two votes in Belgium, and single men only one. Priests and prominent men often have as high as three votes.

It costs London twenty-five million dollars a year to educate its children in the public day-schools. There are seven hundred fifty thousand children and twenty thousand teachers.

Herbert Gladstone writes a letter to King Edward every night while Parliament is in session, keeping him in touch with the proceedings.

The increase of Germany's economic power in the past twenty years is astonishing. The coal consumption of the empire in 1871 aggregated 52,204,000 tons, and by 1895 it rose to 105,877,000 tons, thus doubling itself. Last year it reached 208,167,000 tons.—*Woman's Magazine*.

MARCH of EVENTS

Yellow Fever

ADVICES from Kingston, St. Vincent, September 10, state that two cases of yellow fever occurred in that city, terminating fatally.

France

A SIX-MILLION-DOLLAR fire in Paris, France, destroyed the Central Telephone Exchange, September 20, putting 18,000 telephones out of commission in the business districts of that city for a week.

Australia

THE American battle-ship fleet, which has been visiting the ports of Australia for the past month, bade final adieu to that country, September 20, in passing Rottneest Island on its route from Albany, West Australia, to the Philippines. Large crowds witnessed the passage by Rottneest, and many tugs and pleasure craft accompanied the fleet to sea.

Tuberculosis

A CONGRESS devoted to the fight against that dread scourge, tuberculosis, was held at Washington, D. C., U. S. A., during September. Experts from the leading nations were in attendance, and a strong fight was planned for the coming years. Several of the leading American and continental cities are organizing a strong movement in this general campaign.

Algiers

BERBER tribes, which attacked the French forces on the Algerian frontier, recently were defeated with a loss of several hundred. The French forces were few in number, and frantic efforts were made to overwhelm them, with the result stated.

The Trinidad Quarantine

THE Secretary of State for the colonies decided that the Trinidad quarantine authorities were right in their contention regarding the quarantine period for bubonic plague, and has instructed the Barbados government to carry out the regulations of the West Indian Quarantine Convention, of which both governments are parties. Much bitterness is felt in Barbados over the decision, on account of its influence upon their relations with Panama.

Forest Fires

FOREST fires extending from Minnesota to Maine, and as far south as Pennsylvania, have been causing serious damage all through this section of the United States. Canada also has suffered terribly from similar fires. The fires are the worst in many years, owing to a long drought extending over ten weeks, during which scarcely a drop of rain has fallen throughout this section. Millions of feet of lumber have been destroyed, and there has been considerable loss of

life as well. Dense clouds of smoke obscure the entire country in some places, bringing on dusk an hour earlier than usual, and causing the sun to appear as if viewed through a smoked glass or a heavy fog. Two towns in Wisconsin, Woodboro and Gagen, with a population of two hundred each, were destroyed, the inhabitants fleeing for their lives after valiantly fighting for the preservation of their homes.

Cholera

CHOLERA is reported to have obtained a strong grip upon St. Petersburg, Russia, hundreds of new cases developing daily. The local city government has voted the equivalent of \$250,000 toward the necessary expenses for stamping it out, being urged on by the imperial officers to more strenuous measures. The same disease has appeared in Manila, Philippine Islands, but is said to be under control, and now decreasing in severity.

Affairs in Venezuela

PRESIDENT CASTRO of Venezuela seems determined to carry out to the limit of the law the fight against the French Cable Company, accused of aiding and abetting the Matos revolution of six years ago. The latest step is a fine of 24,178,634.47 bolivars, and additional charges to be assessed by experts. The court in its decision calls attention to the fact that there is strong evidence to show that the French government was also involved. The trouble which is brewing between Holland and Venezuela awaits the decision of the Staats-General of Holland before final action will be taken. There is, however, every indication that active measures will be recommended by that body.

Siberia and Turkestan

THE granting of liberty to work freely in Asiatic Russia opens a new field for evangelistic effort. Wonderfully our work has spread into that unknown country; for we learn already of upward of two hundred believers widely scattered from the Ural Mountains and along the Chinese border of Siberia on to the Pacific.

On the first visit of H. K. Loeb sack, our missionary to Turkestan, he baptized believers, and organized companies in Samarkand and Tashkend, in the heart of Asia; and now on the second tour he reports believers in Askhabad and Merv. The recent organization of the East Russian mission will bring regular and systematic work upon this truly frontier territory. We hear of Kirzhiz Tartars interested in the study of this advent message.

THE

Caribbean Watchman

OCTOBER, 1908

THIS issue of the CARIBBEAN WATCHMAN will be found to differ in a number of ways from its predecessors. Without doubt many of our readers will wonder why such a change is made in the middle of the volume. For this reason we will take the space to explain the reason for the change in our usual plan, and at the same time to tell of some of the good things that we have in store for our readers in forthcoming issues.

On August 27 the Watchman Publishing Company's office at Port-of-Spain, Trinidad, W. I., closed. All the machinery which had not been previously sold, together with the type equipment and stock, had been packed in cases, ready to ship to Cristobal, R. de Panama. At Cristobal a new building is in process of erection, a portion of which will be occupied by the Watchman Publishing Company, as its permanent headquarters.

The reasons for our change of location are these: (1) In Cristobal we shall have much better communication with all parts of the West Indies, and with Central and South America; (2) we shall here be freer from the trials of quarantine, which for the past two years have been to us a source of constant expense and difficulty; (3) we shall have at this point more frequent and dependable communication with the sources of our supplies of all kinds, thus making it possible to keep our readers in better touch with the great world, and to secure better service in every way.

For a time we were puzzled as to what course to pursue in regard to the regular issues of our papers during the time that our plant would be out of commission. After careful consideration, however, it was decided, since we were unable to have satisfactory work done in the West Indies, to make arrangements with the Review and Herald, at Washington, D. C., U. S. A., for the printing of the issues between October, 1908, and February, 1909.

To adjust this satisfactorily, the editor, in making the journey from Trinidad to Jamaica, in which latter place he will be located for the coming five months, visited the Review and Herald Office, and arranged for the printing of these numbers. These arrangements have been made at considerable expense to the CARIBBEAN WATCHMAN, but we feel sure that our readers will appreciate the effort that we have made not only to continue the regular issues of

our paper during the time that we are broken up in our office work, but to issue it in a style which will be in keeping with our past traditions.

This number is the first issued between the closing of the office at Port-of-Spain, Trinidad, and the opening of the office at Cristobal, Panama. We have made it sixteen pages without cover, giving more reading, better illustrations, and other special features which will make it appeal to all. It is a little late in appearing, but the subsequent issues will be out on time. The price remains the same as in the past.

The issue for the month of November will be practically the same in appearance, and will be profusely illustrated. The issue following will be sent out early in December, and will bear the date of December-January. It will contain thirty-four pages and will be beautifully illustrated throughout. Special heading designs will be prepared, and used on every second page; and each two pages will be devoted to the consideration of the needs of some of the great mission fields of the world. The number will be a Mission special, and each section will have from two to eight illustrations of scenes in mission lands. Among the places which will be considered in this issue are India, China, Japan, the East Indies, Oceanica, Africa, South America, and the Catholic lands of Europe. The price of this issue has not yet been decided upon, but we hope to be able to place it in the hands of our readers at so low a figure that during the holidays there will be a demand for at least twenty thousand copies. A full announcement of this special number, with a list of contents and illustrations, will appear in the November number.

In view of our efforts to maintain the issues of the WATCHMAN uninterrupted, and to make them better than ever during the time of our removal, we hope to have the hearty co-operation of all our agents and friends in extending, as far as lies in their power, the circulation of the CARIBBEAN WATCHMAN in all the islands.

THE editor had the privilege of spending a few days in Philadelphia, Pa., while in the United States of America on his way to Jamaica, and of speaking to the churches in that city on the work in the West Indies and the needs at the present time that are world-wide in the mission fields. The last Sabbath in America was spent with the church at Camden, N. J., where it was his privilege to meet the wife, mother, and father of our late business manager, Robert L. Price. Although his death has brought a great sorrow upon their home, they are bearing their grief bravely, in the hope that they will meet in the better land.

WE are in receipt of the annual announcement of the Washington Foreign Mission Seminary of Takoma Park Station, Washington, D. C., U. S. A., for 1908-09. The announcement is neatly printed in black and white, with an embossed border on the front cover. It presents a full and comprehensive course for those who desire to work in the foreign fields, and we hope and pray that in God's hands it may be the means of furnishing the recruits needed for the ripening harvest-fields of the world.

A. T. PIERSON says: "Growth always brings a demand for new conditions, new accommodations, new provisions. . . . A growing business needs new shops or factories, a larger stock, more hands, a costlier outlay. A sensible man never finds fault with such increase, though it demands more care, more cost, more labor, more vigilance."

THE charm of missions to our mind, is this: It is *God's march through history*; and he who is most engrossed with the work of giving the gospel to the destitute millions is therefore most closely linked with God, and in line with his march.—*Pierson*.

WE give our readers more matter on the world's great mission fields than usual this month; but some reports from our workers in the lands abroad came to our hands as we were going to press, and we gladly give our readers the benefit of these experiences. The gospel of the coming kingdom is being carried to all the world. When it has reached all, "then shall the end come."

STIRRING events in southeastern Europe have held the attention of the world during the last month. Again and again it has seemed that all Europe would be drawn into conflict. As we go to press, we thank God that the storm is still delayed. No one can tell what a day or an hour may bring forth, however. These things show us how earnestly the gospel missionary should press forward with the message of salvation. Events are leading toward the great Armageddon of the nations, but still the angels of God are holding in check the winds of universal strife, in order that the last warning message may go to all the world.

Special Notice!

ALL matters relating to the business of the Watchman Publishing Company should be addressed to S. A. Wellman, Kingston, Jamaica, until further notice; also all manuscripts and other matters for the editor of the WATCHMAN.

"SUFFER if you must; but do not quarrel with the Lord's appointments."