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THE

The Law and the Gospel

CARIBBEAN WATCHMAN



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The ROYAL LAW

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I

Thou shalt have no other gods before me.

II

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

III

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

IV

Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy

God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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THE OUTLOOK

Why Is There Not War?

When 30,000,000 men are learning the art of war and the various nations of the world are spending \$2,250,000,000 every year on war preparations, the question naturally arises, Why do they not fight? Why did not Japan and the United States engage in a conflict three years ago when there was so much talk about it? and England and Germany a year ago when the whole world was expecting it at any moment? Why is it that the South American countries refrain from open hostilities, notwithstanding the fact that they are forever quarreling about their boundaries?

If we seek for a reason, the Scriptures tell us just why. In Rev. 7: 1-3 we are told that God has commissioned four angels to hold the winds of war and strife until the sealing of His servants and the finishing of His work here in the earth. This prophecy is being fulfilled at the present time so that, although men are actively preparing for war and the inevitable battle of Armageddon, they are nevertheless restrained from using their mighty engines of warfare until the appointed time.

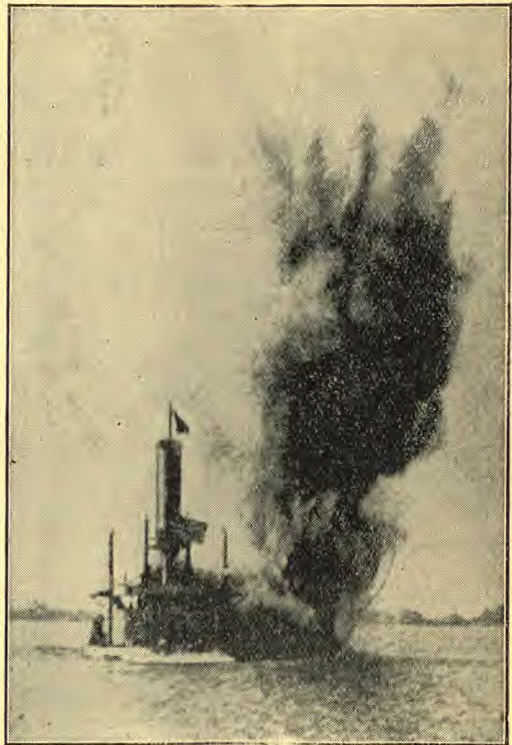


Church Federation

The question of church federation is receiving wide attention at the present time, and is one that rightfully should receive careful and earnest study. It is very easy to take only a superficial view of the subject and so draw wrong conclusions. That there should be unity among all Christians is so plainly evident that it really needs no arguments. Yet there is cause for real

concern over the methods which are being adopted by many religious enthusiasts to bring about this desired unity.

From an article in *The Lutheran Witness* on this subject we quote one paragraph which sets forth the only true basis for church unity: "Unity in doctrine is the



The Monitor "Florida" as a Target

A series of experiments were recently conducted to determine the defensive powers of the vessels of the American navy. The monitor "Florida" was selected. She was made the target for a torpedo, which struck her amidships and caused a column of water blackened with smoke to shoot 250 feet into the air. When towed to the dry docks, it is reported that a hole 20 feet in length was found in her hull.

basis which the Scripture has laid down for us, and until men can attain to such a unity, they will not and should not unite. To go at the matter as if the Christian church were nothing but a trust looking only to a more economical administration of its affairs from the money point of view, is useless and worse than useless. We must get our argument from Scripture."

—★★—

Protect the Birds

It is a fact observed by travelers and keenly felt by citizens that our West Indian forests are so conspicuous for the scarcity of birds, which usually are found in such abundance in tropical countries.

Three principal causes are assigned for the reason why we are robbed of the presence of these beautiful and charming little

feathered creatures, which continually make the air vocal with their melodies. First might be mentioned the hurricanes which frequently devastate these countries; second, the cruel demand for ladies' hats with bird or feather ornaments, and, third, the boys with their sling-shots and air-guns. True, the first cause we cannot prevent, but for the second and third we are more or less wholly responsible ourselves.

In order to prevent the evil practice of slaying the birds, representative citizens of Porto Rico, Cuba and Panama have asked the WATCHMAN to institute a crusade against it. So our first word in an effort for the protection of our little feathered friends will be an appeal to all parents to exert their influence to cause their boys to desist from killing the birds. The Bible and our own consciences teach us that this practice is wrong. We know that of all the things that our Heavenly Father has created for the adornment of this place of our terrestrial pilgrimage that none comfort and please us more than the fragrant flowers that blossom on hill and vale and the beautiful warblers that everywhere sing their humble songs without a care.

Then, mothers and sisters, teach the boys to be humane; and, boys, remember that the birds are here in the world for a greater object than merely to be targets for cruel sling-shots and guns.

—x—

Lest We Forget

It is with no small degree of uncertainty and alarm that men contemplate the appalling frequency with which earthquake disasters have followed each other during the last two centuries. The very name has come to strike terror to the hearts of the people. The ever-repeated occurrences of earth-tremors which we experience in our homes as well as the thousands of movements registered by the seismographs which we do



Yi-Chok, Ex-Emperor of Korea

As his kingdom was recently annexed to Japan, he was made a member of the Japanese royal family, being given the new name of Prince Gi.

not feel, remind us continually that we are in a danger zone.

We have just passed the second anniversary of the dreadful catastrophe that devastated Southern Italy—a destruction in many respects without a parallel in the chronicles of earthly cataclysms. Since the destruction of Pompeii and Herculaneum two thousand years ago Italy has repeatedly suffered from upheavals due to convulsed forces of nature, but of all the disasters which have fallen upon this country, the terrible one which recently visited Messina and Reggio beyond a doubt eclipsed them all. The property loss in these stricken cities amounted to at least \$100,000,000, and Death's grim toll reached nearly 250,000 souls.

Right here we may inquire, Why these extraordinary phenomena? Why are the pent-up forces of nature permitted to break loose repeatedly and shake old mother earth to her very foundations? Why are earthquake shocks and tidal waves so often permitted to cause men's hearts to fail, lay our proud cities low and devastate our fruitful fields?

Although we may not see it, yet the Lord only scourges when it is for our best good. It was the famine that brought the prodigal back home. He who holds the lightning in His hand and the hurricane in His grasp, who controls the earthquake and the ocean's mighty waves, also knows the most effective way to teach His earthly children. Because the inhabitants of Martinique, San Francisco, Valparaiso, Kingston and Southern Italy have suffered from the convulsive forces of nature, we should not for that reason conclude that they are sinners more than other men, for Christ said of such: "I tell you, Nay: but except ye repent, ye shall all likewise perish."

God in mercy for a time still may permit the vine to flourish again on Etna's sunny slopes and the harvest of

wine and olives to be gathered from the Calabrian steeps; for a few years longer men may brave the dangers at Vesuvius' trembling base: and for mart and trade they may be permitted to build once more on the sites of the cities that have been laid waste by His judgments. But He will not however permit this for long, since soon not only Southern Italy again but the whole world as well is destined to feel the fierceness of His anger when He arises to lay waste the entire earth.

An all-wise Providence has sent the scourgings of the horror-stricken past in order that we may profit from them. If we have not learned the lessons that He would teach us, then we have indeed sustained a great loss and, so far as we ourselves are concerned, the myriads of our fellow men



The Mikado of Japan

By the recent annexation of Korea, he became the ruler over 10,000,000 additional people, and added about 90,000 square miles of extra territory to his domains.

who have fallen from our ranks have died in vain.

When enumerating the signs of His second coming, the Saviour said: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes, in divers places. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:7, 14.

War and strife have already been witnessed everywhere; famine and pestilence have caused their share of misery in the world; earthquakes also are doing their part in laying the earth waste; today the gospel is being preached in all the world to every nation; the next act in fulfillment of the prophecy will be the coming of the Lord to forever stop sin's cruel reign and establish His people in a kingdom where sorrow and suffering will never be known.



Russia and Turkey

No phenomenon of modern history is more remarkable and extraordinary than the sudden rise and gigantic growth of Russia. From a second-rate power of but little importance at the time of Peter the Great, she has developed into an empire, the territory of which includes today about one sixth of the total land surface of the globe and has a population numbering more than 130,000,000. In many respects Russia is the greatest state in the world, and what makes her career particularly striking is the fact that she has built up her present national greatness from a heterogeneous conglomeration of peoples which are still looked upon as being not very far removed from a state of semibarbarism.

There is but little known of Russia earlier than the ninth century, at which time the country was being ruled by the Norsemen. The Greek religion was first introduced and accepted as that of the state in the year 988. In the thirteenth century Russia was repeatedly overrun by Mongol hordes from

Tartary, being finally conquered by them. For a period of about 200 years the country was held in subjection by this Asiatic Mohammedan power but during the reign of Ivan the Great the yoke which it had imposed upon the Russian people was thrown off, and oriental customs were gradually renounced.

In 1598 the Ruric Norseman dynasty was overthrown. In 1613, after a protracted civil war, the Romanoff family obtained control of the Government, which it has succeeded in holding down to the present time.

The first really great Russian was Peter the Great, who ruled from 1689 to 1725. He extended the frontiers of his country, secured a seaport on the Baltic, founded St. Petersburg, organized an army and built a navy. If the noble example of Peter in endeavoring to civilize and elevate his subjects had been followed by the rulers who succeeded him, Russia might today be famous for the justice of her laws and the enlightenment of her people. But, sad to say, she has produced but few Peters and Tolstoys. She has sowed for another class, and today she is reaping a plentiful harvest. Her tyranny has produced anarchy and under her despotic rule her subjects have risen but little above their primitive state.

Russia has produced reformers who have repeatedly tried to obtain a representative government and, though still denied the blessings of democracy, the peasants are nevertheless imbibing its principles. Those hopeful glimmerings that have illuminated Russia's darkness have not shone in vain though they do seem to have paled and gone out before a powerfully entrenched military despotism.

Our only reason for trying here to interest the reader in the history of Russia is because that country is a subject of prophecy and is destined to act a prominent part in the closing scenes of this old world's career. In both the prophecies of Daniel and the Revelation the breaking up of the

Turkish Empire is mentioned as a sign of the near approach of the time when the different nations of the world will march their forces into the Holy Land, there to engage in that much-dreaded battle of Armageddon. Thus the actions of these powers should be of momentous interest to all of us.

According to the prophecy, Russia is to act a prominent part in driving the Moslems from Europe.

History informs us that as early as the tenth and eleventh centuries Russia made three unsuccessful attempts to capture Constantinople and later fought several wars with the Turks. However it was not until the reign of Catherine II (1762-1796) that the Russians decided that their destiny as a great power depended upon their control of the Bosphorus and the Dardanelles and that the Sublime Porte must at all hazards be dispossessed of his European possessions and the Moscovite standard be planted on the Golden Horn.

There is more, however, to this perplexing Eastern Question than simply the intermittent warfare that Russia and

Turkey have been carrying on during the last hundred years. If the Turk, who since 1853 has been denominated "the Sick Man of the East," had not received help from other powers, Russia might already have driven him "bag and baggage" out of Europe. But the Lord had declared long ago by the prophet Ezekiel (Eze. 38: 2-3, 22) that Rus-

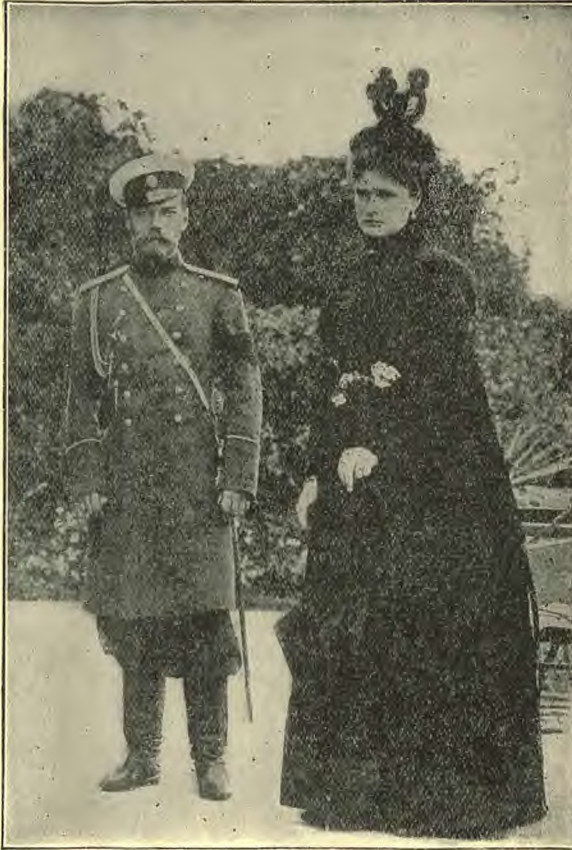
sia would be held back and in Daniel 11: 45 that Turkey would be aided. . . . And this is exactly what happened. Four great powers of Europe, England being the principal one of these, keep the Star and Crescent waving over the Bosphorus. The help that Great Britain gave the Sultan at the time of the Crimean War cost her 24,000 soldiers and more than \$200,000,000.

The prophecy states further in speaking

of the Turk that "he will come to his end and none shall help him." Present conditions in the Sultan's domains savor strongly of dissolution so that it is evident that the present is the time indicated in the prophecy. A bankrupt government, unpaid soldiers and dissatisfied subjects are a hard combination to satisfy.

These conditions surely indicate that the prophecy will soon be fulfilled." "And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, ev-

ery one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Dan. 12; 1, 2. This prophecy refers to the second coming of Christ and the resurrection of the dead, and prophecy cannot fail.



The Czar and Czarina of Russia

Nicholas II, born in 1868, succeeded his father Alexander III, to the throne in 1894. He was crowned at Moscow in 1896. At his initiative, the Hague Conference met in 1899, its object being to promote universal peace. In 1905 he was forced to grant a constitution to his subjects.

General Articles

OUR ANSWER

Or Why Christians Should Observe the Seventh Day as the Sabbath

By B. E. CONNERLY

THE great churches of Christendom, whether they be Catholic or Protestant, observe the first day of the week as the Sabbath, regardless of what the Bible says to the contrary. Yet in all of them, in whatever part of the world, there are conscientious members who are wondering why the church worships on that day as the Sabbath of the Lord, a service for which they find absolutely no scriptural authority. It goes against the consciences of men and women who study the Bible, seeking in its pages for spiritual enlightenment to work on the seventh day of the week, a day of which the Bible says: "It is the Sabbath of the Lord thy God," and then rest on Sunday, a day of which there is not in all the Bible an intimation, either by precept or example, that Christians should observe it as a holy day. This is why that every where and in every station of life individuals who are honestly seeking to know the truth are repeatedly heard asking, Are the doctrines of the Adventists sustained by the Scriptures? and, Ought Christians to observe

The Seventh Day as the Sabbath?

The "Seventh day is the Sabbath of the Lord thy God." This doctrine is sustained throughout the Bible. The Sabbath was consecrated by Jehovah, Himself, at Creation. Gen. 2: 2,3. It was faithfully observed by His followers during the patriarchal and levitical dispensations, and was honored by the Saviour while he dwelt among men. Luke 4: 16. The disciples rested on the Sabbath day (Luke 23: 56); the apostle Paul always observed it (Acts 13: 14; 17: 2;

and 18: 4); John the Revelator evidently kept the day that his Master had taught him to hallow (Rev. 1: 10); and the Gentile converts without a doubt, observed that day that the Scriptures and the apostles instructed them to keep. Acts 13:42-44; 18: 4. These are some of the examples conscientious Christians point to as reasons for keeping the Sabbath; but besides these there is a far stronger one still—the divine precept itself:

Remember the Sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Exod. 20: 8-11.

There can really be no logical reason given for not obeying this commandment. Nevertheless many, as an excuse for their disobedience, argue that

The Law of God Has Been Changed

The law is a transcript of God's own character for which reason in its very nature it is immutable. God says of Himself: "I change not," and Christ said of the law: "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16: 17. The law is holy, just and good (Rom. 7: 12); by it is the knowledge of sin (Rom. 3: 20), for where no law is there is no transgression (Rom. 4: 15), and sin is but the transgression of the law (1 John 3: 4); the Bible tells us that it is by this

same law that we are to be judged in the last day. Jas. 2: 12.

The Law of God is perfect. It is impossible to improve upon a single precept of the Decalogue by altering it in any way. "Thou shalt have no other gods before me" is the first commandment. If it were changed, the world would soon be filled with vile idolatry. "Thou shalt not take the name of the Lord thy God in vain." Who would wish to abolish this commandment? or, "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal"? We admit that these are all absolutely necessary, and if they are good commandments, why then is not that one also which says: "Remember the Sabbath day to keep it holy"? Since it is admittedly impossible to do away with the other statutes of the law, why should it be thought possible that

The Sabbath Could Be Changed?

God, Himself, most assuredly has not done so for there is not a word in all the Bible that even insinuates as much. The Sabbath is a sign by which we may know the true God and be able to detect false ones. Eze. 20: 12. It is to be kept for a perpetual covenant. Exod. 31: 16. Even in the new earth the redeemed will respect the great Sabbath institution. Isa. 66: 22, 23.

Is the Sabbath Jewish?

Some have stated that it is, urging this as an argument against the Seventh-day rest; but we will prove, however, that their assertion is not true. The Sabbath is no more Jewish than God, Himself, is Jewish. It is plainly called "the Sabbath of the Lord thy God" not "of the Jews." The fact of the matter is that it was instituted two thousand years before there was any such a people. Christ declared himself to be the Lord of the Sabbath day, but nowhere mentions having changed it or having made it Jewish.

The One Day in Seven, or No Day in Particular Theory

God is always explicit and definite in all

that He says. Furthermore, He always says just what He means and means just what He says. He has said that: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now, if the Lord does not mean what He said in this command, then, pray what does He mean? It is true that many even in the ranks of the ministry teach that He meant that Sunday is the Christian Sabbath; but I know, and they know, and the reader knows, and everybody else should know that He did not mean any such thing. Persons seeking a "Thus saith the Lord" as a guide for Christian conduct will not be deceived by such sophistry.

Can The Sabbath Be Kept on a Round World?

Some say that it cannot, and bring this up as an argument against the observance of the Seventh-day Sabbath but we answer unhesitatingly that it can be. True, ours is a round world, yet since the days of Adam until the present time there have always been people in some part of the world at least who have faithfully kept the Sabbath as commanded by Jehovah. Persons who rest on the first day of the week often present the "day line" as an argument to prove that the Seventh-day Sabbath cannot be kept. This line is an imaginary one in the Pacific Ocean which follows more or less closely the one hundred and eightieth meridian east and west from Greenwich. Yet if this theory demonstrates that the Sabbath of the Lord cannot be kept, it also proves that Sunday cannot be kept either. The facts in the case, however, are that this "day line," or "date line" neither precludes Sabbath nor Sunday observance. Neither this nor any other theory of man can possibly nullify the Word of God, or be considered sufficient excuse for transgressing His law.

In the Bible there is no such thing as the "Christian Sabbath," or the "Jewish Sabbath," or the "Mohammedan Sabbath." We only read of the "Sabbath of the Lord thy God." And when a man is thoroughly

ledge of the true God, but a regard for God and God's law as well.

Benefits

In Isa. 58:13, 14 is the promise that those who reverence the Sabbath, making it a delight, will ride upon the high places of this Earth, and be fed with the heritage of Jacob—a home in the earth made new. To keep the Sabbath holy, to make it a delight, one must, day by day, moment by moment, live in the fear of God; for then and then only, can he truly enter into the spirit of Sabbath-keeping.

Whilst God has promised so much to us for keeping the Sabbath which, of course, means the keeping of the nine other commandments as well its non-observance has always resulted in great evil—a turning away from God to idolatry in some form or other.

Test of the Ages

That the Sabbath has been the great test of God's people throughout all ages is plainly seen from the experience of the children of Israel, and the prominence given it during the earthly ministry of our Lord and Saviour who came not to destroy, but to magnify the law and the prophets. Matt. 5: 17; Luke 4: 16.

Sunday for the Sabbath

The Christian world today, with very few exceptions, keeps Sunday, the first day of the week, instead of Saturday, the seventh, as commanded by the Bible. Some do so because of ignorance; others because of a refusal to accept the light of present truth. Sunday has been so long observed by the Christian church, that it has come to be regarded as the Sabbath. In fact, so established has Sunday-keeping become, that many sincere Christians will not so much as investigate the Sabbath question, searching the Scriptures to know if these things are so.

The change from Sabbath- to Sunday-keeping was brought about by the Catholic church which claims to be "the successor of St. Peter, whom Christ made head of His church". For evidence to prove that she does not deny that she changed the fourth commandment, see "Doctrinal Catechism," p. 174. Whilst the different Protestant sects have professed to take their stand with the Bible against the errors of the Catholic church, they still retain Sunday-keeping in their ranks, the pet institution of the Papacy. And today the Catholic church points to the fact that professed Christians keep Sunday

as an illustration of her power to institute festivals as well as to change times and laws. But in this students of prophecy see clearly the work of the little horn of Daniel 7: 25. When the Catholic church steps forward and cites Sunday-keeping as a mark of her power to institute feasts, and change times and laws, we cannot but feel doubly certain that the little horn of Dan. 7: 25 is none other than the Papacy, which can really be the only correct interpretation of that prophecy.

"It's Jewish"

When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,
"It's Jewish."

Though, at the first, Jehovah blessed
And sanctified His day of rest,
The same belief is still expressed,—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said, "'Twas made for man,"—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,—
"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument,—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath day," this answers all,—
"It's Jewish."

The gospel teacher's plain expression,
That sin is of the law transgression,
Seems not to make the least impression,—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention,—
"It's Jewish."

O ye who thus God's day abuse
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse,—
"He's Jewish."

The Scriptures, then, we may expect,
For the same reason you'll reject.
If you but stop to recollect,—
"They're Jewish."

Thus the apostles, too, must fall,
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John, and all
Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
Salvation surely you'll decline,—
John 4:22. "It's Jewish."

—Selected.

Do You Believe the Gospel?

By W. B. LANGSTON

THERE are a great many people in the world today who profess to believe in the gospel of Jesus Christ, and will only accept the New Testament as their rule and guide in the Christian life, and who believe that the law of God was abolished at the Cross. Of course the gospel is in the Old Testament just as much as it is in the New, but for the sake of this special class of people we will only consider the gospel as it is taught and revealed in the New Testament.

If seeking to instruct ourselves in regard to the gospel and the plan of salvation, the question would naturally arise: What is the gospel? Let the apostle Paul answer the question: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. Very well. But salvation from what? In order to be saved there must of necessity be something to be saved from. Let us see what the Word says: "She shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21. So then, we deduce from these two scriptures that the gospel of Christ is the power of God unto salvation from sin.

Now for the next step. What is sin? Let us not dare to answer this important question ourselves, because if permitted to do so, everybody else would claim the same privilege, and we would have such a variety of standards of sin, and consequently of righteousness, that we would be led into confusion upon the subject. No, let God answer instead through His servant John, and let poor, weak, mortal man listen: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

But what law is this? There are several laws given in the Bible. There is the law of ten commandments, or decalogue, that was spoken by God Himself from Sinai, and written with His own finger upon tables of stone. There was a law of ordinances and ceremonies, of types and shadows, pointing forward to their great antitype, Christ. Then there were divers other laws relating to the habits and customs and social and civil life of the people. Let the great apostle to the Gentiles answer this question: "What shall we say then? Is the law sin? God forbid. Nay, . . . for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

What law contains this command, "Thou shalt not covet"? It is the tenth precept of the ten-commandment-law, or decalogue. But some one may ask, Cannot sin exist without this law? Cannot we sin even though that law has been abolished? Let us go to the New Testament again. "Because the law worketh wrath: for where no law is, there is no transgression." Rom. 4:15. "For until the law sin was in the world: *but sin is not imputed where there is no law.*"

That is clear enough is it not? Now who cannot see what is the warp and woof of the plan of salvation and of the gospel of Christ? But for the sake of the argument, suppose we let them have their position for the time being, and let us examine it carefully in the light of the above scripture and see where it will lead. There is no law; therefore, there is no transgression of the law, hence, sin is not imputed to any one. There being no sin we do not need to be saved from sin or in sin either, and hence no need of a gospel; and, therefore, as an ultimate conclusion we have no need of a Saviour or

of His gospel! What a strange conclusion! Yet it is sound logic. Reader, do you believe in the gospel of Jesus Christ and the plan of salvation as it is revealed to us in the New Testament? If so, how can you reject the law?

The Sabbath Day

Holy day of sacred rest,
Which was sanctified and blest
By the mighty King's behest
Of his own good will;
Made and set apart for man,
When, in Eden, time began—
God has never changed his plan—
Thou art holy still.

In the ministry of grace
From the cradle of the race,
Thou hast held an honored place
In the courts of praise;
And it seems surpassing strange,
Man should go beyond his range,
And should think to make a change
In the Sabbath days.

From the heights of Sinai
When his thunders smote the sky,
God proclaimed the reason why
He had chosen thee.
And the reason *now* obtains,
For creation still remains,
As this precious truth explains
God's express decree.

But if I may truly speak,
There's one precious boon I seek
As it sets from week to week
Weary toilers free;
And that is, that I may hear
That same voice, not loud but clear,
Whisper in my ravished ear,
God hath chosen thee.

—William Brickey.

The Curse of Modern Civilization

THE great curse of modern civilization is its appalling selfishness. Self is the god of the world's idolatry, the great image whose brightness is exceeding terrible, beneath whose wheels as beneath the wheels of a Juggernaut the multitude of men are crushed and mangled. Such is the power of selfishness in our midst today, that scarcely any grace of character or phase of life is free from its contamination and its stain. It is the source at once of the world's aggrandizement and of the world's dishonor;

for while our commerce and our wealth are monuments of its power, it is the cause also of our squalid pauperism and the worse than heathen degradation of large masses of population. It is through it that the rich in many countries are becoming richer and the poor poorer, and it is by its remorseless hand that the great gulf has been dug and fixed between the mansion of the wealthy and the cottage of the poor.

Its votaries are to be found everywhere, in every walk of life. See it in our cities, where men strive and struggle to push their way to the front, caring not on whom they trample, and where skill and cunning concentrate their forces to build up out of the failure of the many the fortunes of the few.

See it in our parliaments, where the foremost interests of truth and justice and the loftiest claims of enlightened patriotism are sacrificed to the contemptible triumphs of party, and where it is assumed that a nation's glory is in its material prosperity, its mines and resources and munitions of war, rather than in the harmonious development of its manhood, the peace and happiness and comfort of its toilers.

See it in the law courts, where laws are so administered that a starving man who takes a loaf of bread, or a miserably paid clerk who, in some dire extremity, filches a sovereign, is committed to gaol with all its consequent degradation and ruin to their homes, while the daring and unprincipled speculator who fails in his schemes is still allowed to live in ease and luxury after he has paid his creditors a small sum in the pound, and while men who are in powerful positions are allowed to continue through their vile trade to wreck and blight and blast the lives of their fellow-men, and ruin their families, and bring them to the lowest of depths of shame, while they live in luxury on their ill-gotten gain.

See it in the churches, where prayer-books bound in silver and ivory are held in jewelled hands which have never performed one deed of holy ministry to want and

suffering; and where the sacramental wine, symbol of the blood shed for the world's uplifting, is sipped by lips from which no mercy speaks, and which have never quivered for the woes of those for whom the Saviour died.

Oh, the glaring and terrible selfishness in our midst! How fitly it may cause us to bow our heads in shame and sorrow. Oh, the unattended sick-beds, the unregarded miseries, the cry of trampled weakness, and the shout of merciless strength, the tears which find no pity, the wailing to which no one hearkens, the multitudes pinching, pining, perishing, while others bask and batten in luxurious ease, and boast of a human nature devoid of each human attribute—how distressing and appalling is all this to every noble mind.

And this infernal selfishness is as blind as it is cruel. It sets men to tasks which they hate, and to which they are impelled by physical force, until they are filled with discontent and hate. It makes laws about lands and taxes and property which burden the toiler with a sense of injustice which is full of peril and danger to the nation.

Is it any wonder that the down-trodden and oppressed seek some solution to this awful problem? Is it any wonder that we hear the fiery speech of the man who thinks he is a socialist, whose doctrine would lead him to bring about the very state of things he is trying to escape from? Will the selfish wealthy classes continue from generation to generation their efforts to acquire wider and yet wider privileges, and never say, "It is enough," until at last the oppression shall reach its limit, and despair and penury shall lay their hands on the throats of those who have robbed them of their rightful heritage, and cry, "Share with us the wealth you have wrung from us by your unjust laws, and by the tyranny of your capital or you die!"?

And what is the real value of this needless luxury to those who revel or rot in its sensual or proud delights? We are men

and not Titans—men of limited capacity, who cannot wisely use one-half of what we covet. Give a child two oranges and it is happy, give it four and it is embarrassed and perplexed—it has more than it can deal with or enjoy. So if all the world should lie at a man's feet, it would only embarrass and chafe him—he could not reasonably enjoy it. No man needs twenty rooms in which to live, or twenty coats to wear, or twenty dinners to eat, or twenty horses to carry him to and fro. By needless excess he only increases his burdens and cares, and those guests who look upon his luxuries and treasures, but escape the charge of them, enjoy them more than he.

The fact is, that when men have secured comfort and a decent position for their children, all else which they call wealth is only so much yellow dust. Why then do they strive, and cry, and wrestle, and toil for that which does not profit? Why do they chafe and irritate the toiling poor by a display of abundance, which, after all, as far as their power to enjoy it is concerned, is only mockery?

It is urged by some of our greedy and strenuous money-seekers that they are willing to distribute a portion of their surplus wealth in charities. To this we reply that men have no right to put charity in the place of justice, and to make alms-giving, as one has said, "a ransom" for the rich. Nothing is really helpful which saps the foundation of self-respect in men and women. It is an insult to the toiler to offer in alms that which should have been distributed in wages. Charity finds its finest exercise, not in the dole which fills the empty stomach, but in justice to the toiler, of whatever sex, and in the lovely offices which minister moral sympathy and spiritual uplifting and strength.—*The Christian Herald*.

"The Law of the Lord is perfect, converting the soul."

Criticism

IT is very easy to criticize or find fault. It does not need an expert at all. Byron truly says:

"A man must serve his time at every trade
Save censure—critics all are ready made."

One of Shakespeare's characters says: "I am nothing if not critical;" and it is a fact that men use criticism to hide their own mediocrity or to magnify their littleness.

There is criticism which is helpful. Sometimes it is kind and encouraging; sometimes it is harsh and rough, and wields a tremendous bludgeon with no anaesthetics. But in both cases it is honest, and is designed to be helpful, and will be if rightly received. Let all of us poor mistake-makers be so exercised by it that it will yield the peaceable fruits of perfection.

There is criticism that is narrow, mean, cruel. Sometimes those who criticise do it unconsciously; they are breathing out the atmosphere of their lives. Pestilential, however, is their breath. Sometimes they criticize better people to excuse their own sins. "Others are just as bad;" "Others are worse than I am," are frequently heard. The higher the man the more he becomes a mark for criticism. The greater his profession, the bigger his work, the more he becomes an object for the faultfinder's beratings, the cynic's innuendoes, and the critic's arrows. He must expect them, whether justified or otherwise.

If criticism is true, let us profit by it. Many a sheep is kept in the fold by a snarling dog. If the criticism is not true, let it pass. Learn from the old blacksmith, who said that he could hammer out a reputation upon his anvil easier than he could deny the stories of the faultfinders and backbiters.

Above all do not be among the backbiters, slanderers, faultfinders, those who take up a reproach against their neighbor. "Judge not that ye be not judged." "With the same measure ye mete withal it shall be measured to you again." "He shall have

judgment without mercy, that hath showed no mercy." These are truths which we must meet in the judgment. Remember.

"All dust is frail, all flesh is weak,

Be thou the true man that thou dost seek."

—*Selected.*

The Law and the Gospel

The law is the gospel infolded; the gospel is the law unfolded.

The law is the gospel inclosed; the gospel is the law disclosed

The law is the gospel concealed; the gospel is the law revealed.

The law is the gospel-fulness delayed; the gospel is the law-fulness portrayed.

The law is the gospel in minimum; the gospel is the law in maximum.

The law is the gospel contained; the gospel is the law maintained.

The law is the gospel sighted; the gospel is the law lighted.

The law is Christ designed; the gospel is Christ enshrined.—*F. C. Gilbert, in "Practical Lessons."*

The Law, a Looking-glass

One of the persecutors in Queen Mary's days, pursuing a poor Protestant, and searching the house for him, charged an old woman to show him the heretic. She points to a great chest of linen, on the top of which lay a looking-glass. He opens the chest and asks where the heretic is. She suddenly replies, "Do you not see one?" meaning that he was the heretic, and that he might easily see himself in the glass. And thus, too, God's law is the glass that shows us all our spots. Let us hold it before our face and then we shall soon perceive that the sight of our filthiness is the first step towards cleanliness.—*Selected.*

"When Columbus discovered the river Orinoco someone said he had found an island. He replied, 'No such river as that flows from an island. That mighty torrent must drain the waters of a continent.' So this Book [the Bible] comes not from the empty hearts of imposters, liars and deceivers, but springs from the eternal depths of divine love, grace and wisdom. God help us to receive it, to believe it, and be saved through Christ our Lord."



Home and Health



Little Kindnesses

- "You gave on the way a pleasant smile
And thought no more about it;
It cheered a life that was sad the while
That might have been wrecked without it;
And so for the smile and the fruitage fair,
You'll reap a crown sometime—somewhere."
- "You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties;
And so for the word and its silent prayer
You'll reap a crown sometime—somewhere."
- "You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none,
And won a heart for heaven;
And so for the help you proffered there
You'll reap a joy sometime—somewhere."

Restful People

By MRS. M. H. CROTHERS

"Very pleasant, but slow!" How often we hear these simple-minded people called this. And we frequently smile at these quiet, steady-going people. But while we agree that they are pleasant, are they not also restful—restful to others who are bustling about, so occupied as to seem to have no time for repose.

There is something refreshing about their manner, their tranquil talk. They know something of what is going on, of course, but there are so many things into which they have entered only slightly.

And when you talk of those things of which they know so little, their remarks cause you to think and to ask yourself whether there is so much hurly-burly as you imagined. Is it worth while? You must go through it perhaps; but you go away with the feeling that you would like to pass an hour or two with them more frequently. That afternoon visit with refreshment has been very restful, and has given you fresh energy, and has helped you to take a more rational view of life.

They enjoy life, those simple, "slow," out-of-date people.

They have their troubles, which they

bear bravely. They have a mission, if we can only see it. To come in contact with them is like the pouring of oil on troubled waters.

The one who drifts, and seldom lifts
A burden from the dust,
Can never know the heart-felt glow
That yonder reapers must.

What Home Needs

What is the crying need of the home?—Not money, not intellect, not refinement, not wisdom. It is love, and warm demonstration.

Life is such a little thing, a short space of years at best, and to have missed love in childhood from father and mother is the saddest thing in all the universe.

Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring. But in many homes—shall I say in the majority?—there is a lack of the real living love and tenderness that fill the heart full to running over with love-words, kisses and fond caresses. The night kiss, the dear hand upon the little ones' head and cheek—how these things expand the soul of the child and make it receptive to good influences.

To be a father or mother is to hold the keys of heaven and hell of the human race.

The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility. Wisdom, nobility, strength, goodness and patience are needed by the parent, and above all LOVE.

M. H. C.

Helpful Suggestions in Caring for the Sick

By MRS. A. F. HAINES

THERE is no higher calling than that of caring for the suffering and helpless. As it is the duty of every man and woman to know how to do simple things at

least for the sick, we give below a few general suggestions which we feel will prove helpful to our readers:

First of all, we would say, Study to be quiet and quick when about your duties, being careful not to slam the doors or bump against the chairs or bed. Always be hopeful and full of cheer when around your patient, never talking to him about other serious cases you have known in which persons afflicted with the same disease as he has have died.

The first thing in the morning the patient should be given a glass of cold water to drink. After that, help him to make his toilet and then serve him his breakfast. Make the bed next.

Always be sure to keep the linen fresh and clean; air the blankets and covers until they smell sweet. Anticipate the wants of your patient as much as possible, straightening his pillows for him before he has to ask you to do so, arranging the covers, smoothing the sheet, helping him to a new position or getting a drink of water for him. In very many ways a patient may be made more comfortable. And these little kindnesses, all given in a cheerful manner, will leave a lasting and grateful impression in his mind.

Never give a patient cold treatments at a time when he is feeling cold. Instead, apply fomentations to his spine and give him a hot foot bath. Never allow your patient to suffer from cold feet. Give him a warm foot bath. If necessary, this can be given to him while he remains in bed. A towel, of course, should always be placed under the tub in order to keep the bed-clothes from getting wet. The tub should only be two-thirds full of water, and that, too, after the patient's feet have already been placed in it. This bath is found very useful in preventing wakefulness in nervous persons. Many times I have had such patients, while taking it, go to sleep and remain in that condition for hours.

Foot Baths

Hot and Cold Foot Bath.—Fill one vessel with water as hot as can be borne and another with cold water—ice should be

used. Place the feet first in the hot water for from three to five minutes and then in the ice-cold water for one minute. Alternate thus for four or five times at least. Finish with the cold water. This treatment has a powerful reaction. It is given for blood-poisoning or severe cases of inflammation and should be continued for an hour and even more time still, if necessary. The results that can be accomplished by means of it are truly remarkable.

When given to cure cold feet it should be repeated every night until the desired results have been obtained.

Warm Foot Bath.—This bath is beneficial in the treatment of headaches, toothache or congestion in any part of the trunk. Hot Foot Bath.—This is useful when one has a cold or neuralgia, or when the pelvic or abdominal organs are congested.

Leg Baths

These baths should be given in the same way as the foot bath. The water should come up to the knee, and can be taken at any desired temperature. A keg is a good vessel in which to give the bath.

Warm Leg Bath.—It will relieve palpitation of the heart, headache and cerebral congestion.

Hot Leg Bath.—This bath is especially good for chronic ulcers or varicose veins of the leg, swollen knees and inflammation of the ankles, as well as colds.

Hot and Cold Bath.—It should be given in cases where blood-poisoning occurs. It is applied in the same manner as the hot and cold foot bath. It should be continued until relief is obtained, then repeated as long as any inflammation is left.

Mustard Leg Bath.—This is given for colds. Put a cupful of dry mustard in the hot water.

It was admirable advice which Mr. Wesley records as having been given to a preacher by an old woman. "Preach," said she, "the law first, then the gospel, then the law again."

Here and There

It is estimated that 1,000,000 persons die every year of tuberculosis.

Several cases of deafness were cured recently by means of the X-rays.

An explosion in a depot in New York killed 24 persons and injured 100 more.

The whole of Manchuria has been declared to be infected with bubonic plague.

Seventy-five per cent of the population of Portugal are unable either to read or write.

During the last ten years 1,500 Roman Catholic priests in France have renounced the priesthood.

Mrs. Mary Baker Eddy "discoverer and founder of Christian Science," died Dec. 4, in her 90th year.

In an explosion which recently occurred in England, 337 miners were entombed. About 320 were killed.

Andrew Carnegie has announced a donation of \$10,000,000 to be devoted to the "establishment of universal peace."

It is possible to communicate by wireless telegraphy from Clifden, Ireland to Buenos Aires, a distance of about 6,000 miles.

More railroad accidents occur in the United States than in any other country. During the last ten years 47,000 persons were killed.

In a battle between the Mexican revolutionists and the government troops, 1,000 of the latter were slain recently in Chihuahua, Mexico.

Dec. 9, at Pau, France, M. Legagneux ascended to a height of 10,499 feet. When he landed his face was blue with the cold and his fingers were numb.

Several earthquake shocks occurred recently in Salvador. One island which had emerged from the waters of the Ilopango lagoon in 1880, sank, carrying down with it about 150 persons.

A thousand miles of barbed-wire fence is to be erected between the United States and Mexico in order to make it more difficult for criminals to pass from one country to another as also to keep cattle from straying across the boundary line and carrying diseases with them.

Children untrained are likely to become a lasting curse.

A revolt occurred recently in Madeira following an outbreak of cholera in the island. The Portuguese government sent a cruiser to quell it.

In Africa there is a tribe of pigmies. Their maximum height is four feet six inches. Some however, are not over three feet in stature. Their maximum weight is 90 pounds. They live almost entirely on meat.

Southern China is in a state of revolt. Nearly 3,000 brigands and pirates hold the province of Kwang Si in a state of terror. They have killed scores of soldiers, seized cities and destroyed valuable foreign property.

Recently a battalion of the Brazilian marine corps mutinied and took possession of Cobra Island, a fortress situated a short distance from Rio de Janeiro. In the fighting which occurred between the mutineers and the government troops 500 persons were killed and property was destroyed to the amount of \$10,000,000.

The longest telegraphic line, where instantaneous communication can be maintained, is the one connecting London, England, with Calcutta and Bombay, India, a distance of 5,342 miles. And by turning a switch in one of these cities of India, London can communicate directly with Rangoon, Burma, a distance of 7,970 miles.

That half-a-dozen glasses of whisky in a day will tax the brain and body as much as a day's hard work, was stated in the Chicago Medical Society, to have been proved by experiments on a strong, vigorous man. After a day in which he did no work, but took whisky, nerve and muscle tests showed as great fatigue as after a day's hard labor.

Mr. Lloyd George, in a recent speech, pointed to the national intemperance as one of the greatest obstacles in the way of the national welfare. He said: "There were times of trial ahead. Every one recognized the necessity of a manly, properly fed, properly housed, properly educated and trained population in order to meet those trials. They would not get any of those things unless they also got a sober population. Lord Gorell had said that if it were not for drink they might almost shut up the doors of the Divorce Court. Only last year the Lord Chief Justice said that ninety per cent of the crime of the country depended upon intemperance. Mr. Justice Darling was also of opinion that of the crimes of violence, including especially those against women and children, almost all were practically the result of excessive drinking."

THE
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We have endeavored to make the next number of the CARIBBEAN WATCHMAN one of the best that have yet been published. It will be dedicated especially to the laboring man. We hope all our agents in the various fields will give it a wide circulation and that our many readers will appreciate the instructive and interesting articles which it will contain.

The Board of Managers of the Watchman Publishing Association, including the editors of the CARIBBEAN WATCHMAN, and together with the representatives of the paper in Trinidad, St. Thomas, British Guiana, Jamaica, Panama, Costa Rica, Santo Domingo, and other fields, met in session in Kingston from Jan. 8 to 15 to consider methods for the betterment of the literature produced in our publishing house and a more perfect system for its circulation.

The Law and the Gospel

"The Law and the Gospel" is the theme of this edition of the WATCHMAN, and we are sure that we could not have selected a more important subject, for we all need to know our proper relation to these two great factors. Between them there is not any great gulf fixed as some suppose. The truth of the matter is that they are perfectly united and operate in perfect harmony for the salvation of the souls of men.

The law designates "the whole duty of man" both toward God and toward society. Man, however, by himself, though knowing

his duty, is not able to perform it. He must look to the gospel to furnish him with the necessary power. The law, though the great standard of conduct, the detector and reprover of sin, has not the power to accomplish the righteousness which it demands; the gospel however which is "the power of God unto salvation" is able to elevate the soul to the standard set by the law and provide forgiveness for sins already committed. Without a knowledge of the standard of righteousness found in the law, man could feel no need of the gospel; but, condemned by the law and shown by it how far short he comes of the righteousness of God, he cries out for help, for a Saviour, and this the gospel stands ready to provide in absolute perfection.

We invite our readers to come apart and earnestly and quietly consider these two great factors in the plan of salvation in order that they may appear in their right relation.

The Watchman for April

The Resurrection will be the theme of the April Edition of the WATCHMAN. How that Christ died for our sins, was buried, and rose again the third day according to the Scriptures; how that He was delivered for our offences, and was raised again for our justification, are themes the contemplation of which causes our whole being to thrill with an intense desire to know more perfectly the whole truth of that vicarious death and triumphant resurrection. These precious thoughts on this beautiful subject will be carefully considered from various standpoints in the following articles:

- The Resurrection of Jesus the Christ
- The Hope of the Resurrection
- Why Weepest Thou?
- How Lent Is Observed
- What Does the Resurrection Mean To Me?

These articles, with a number of appropriate poems written especially for this edition, and the regular departments will make an especially interesting number.

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Ottawa, 8th April, 1910.

In going over the subject of reference works purchased for the use of the Departments at Ottawa I found that you have sold about ten times as many sets of Nelson's Perpetual Loose-Leaf Encyclopædia as have ever been purchased of all general reference works combined. I thought that you might be interested to know this, as the sale of one or more to each department of the government is unprecedented.



J. G. ...
J. G. ...

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