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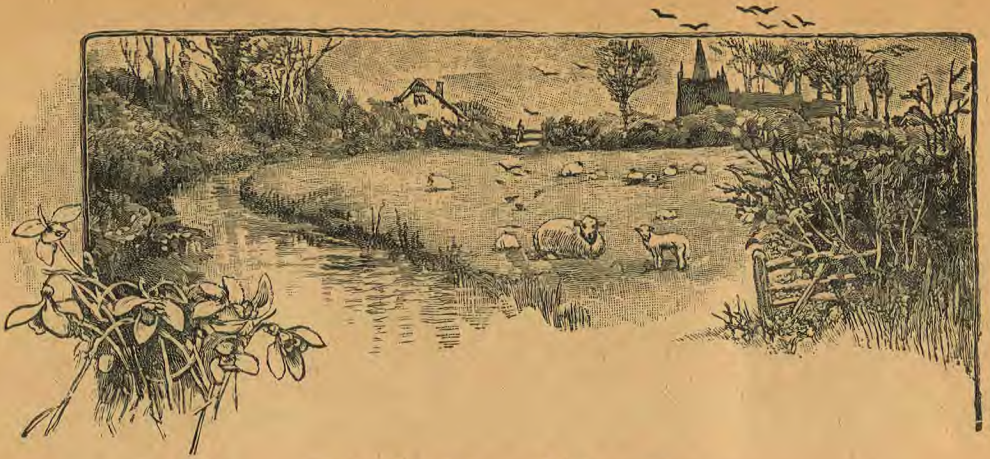
THE

Training Forces for the Conflict

CARIBBEAN WATCHMAN



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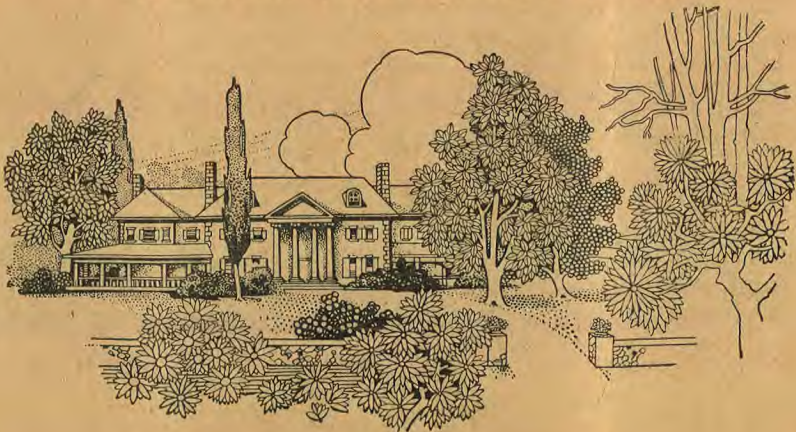


The Rich and the Poor

LILLIAN S. CONNERLY

The rich and poor before their God above
Share equally the Father's constant care.
Life's common daily blessings both do share,
Each one the equal object of His love.
On each the burdens of this life press sore.
Sometimes the load is heavy for the poor,
Sometimes the rich have all that they can bear.
And God remembers each is dust—no more.

Should dust fight dust with cruel hatred's darts?
Should poor desire the goods of rich to share?
Or rich refuse the cross of poor to share?
Should thus appear to God who tries men's hearts?
O God have mercy, and Thy children teach
To bear each other as Thou bear'st with each.



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No. 1

THE OUTLOOK

A Survey of the World

While there were no dramatic upheavals in the great family of nations in 1910, there was no lack of quieter occurrences that seem to have indicated changes which now promise to develop international complications, the solution of which may stagger the wits of diplomats and balk the good offices of arbitration in 1911.

Today there is more talk of peace among the nations and less noise and smoke of battle, but by a noiseless, bloodless process of dismemberment and absorption the weak are still devoured by the strong. Old landmarks are rapidly being moved, and that many of the long-established powers only recover by the narrowest margin from the stern demands of these strenuous times, is evident from the fact that press journals continually employ such captions as: Despair in Russia; Ferment in Persia; Famine in China; Apathy in England; Socialism's Menacing Attitude toward the Established Government in Germany and France; Corporate Wealth Influences Legislation; and Organized Labor Retards Industrial Progress in the United States; Sedition in India; Bankruptcy in Turkey; Unrest in Latin Europe; and Insurrection in Latin America.

Viewed from whatever standpoint, ours is a great restless world of forty-five uneasy nations; and with the high-handed corruption that is practised in most legislatures there is little evidence in sight that would indicate a change of conditions.

Industrial Conditions

Notwithstanding the fact that the present is considered a time of general prosperity and of great financial achievement, still fear and uncertainty characterize the world's



King Haakon VII. of Norway

He was formerly Prince Karl of Denmark. In 1896 he married Princess Maud Alexandra, a sister of King George V. of England. In 1905 the union between Norway and Sweden was dissolved and Prince Karl was offered the throne after a referendum vote of the people had decided in his favor. November 20, 1905 he was crowned as King, assuming the title of Haakon VII.

industrial progress. Business men and investors who are informed on economic conditions easily see indications of an approaching time of trouble. Because of stringencies in the money market great enterprises are curtailed or even abandoned; but trades-unionism is really the behemoth that is to be reckoned with before any industrial undertaking is assured. Without government intervention organized labor could lock the wheels of all the industries in Germany, France, England or America, and it is well known by men who know that the fiercest battles between capital and labor are yet to be fought.

For the toilers the slavery of Egypt and Rome was appalling; the feudal system of medieval times was a degree better, but still almost insupportable. Today, with our economic conditions fully modernized, capital and labor still find cause for a never-ending source of contention, which no man nor set of men are able to settle.

Though labor has been dignified and capital marvellously increased, still this warfare continues between employer and employed, till its adjustment has in all civilized countries become a national problem with no visible means of solution.

— ★ ★ —

The Moravians in a Crisis

The Moravian Society originated in the year 1415, and, as near as can be calculated, grew out of the religious movement in Bohemia instituted in opposition to the great Catholic persecution at the time of the martyrdom of John Huss.

They are a simple people, whose chief object seems always to have been that of carrying the gospel to heathen lands, and though few in number, have been the leaders in missionary work. Before any of the Reform Churches had yet awakened to their responsibility as missionaries, the Moravians were doing systematic work in many foreign lands. As early as 1732 they began work in the West Indies. Undaunted by persecution, undismayed by difficulties,

these people have carried the gospel to China, India, Africa, South America, and to many of the islands of the sea.

Due to persecutions and sufferings this noble body became almost extinct in 1617. However in 1700 the Lord raised up Count Zinzendorf, to gather the remnant of this people and give them a place and leadership. They now number about 100,000 in Europe and America.

However a serious crisis has come in the splendid foreign missionary work of this self-sacrificing people. For three successive years there has been such a large deficit in finances that a committee from their general synod has ordered a retrenchment all along the frontiers where they have been operating, as well as a reduction in their annual expenses.

It is grievous indeed to think of the curtailing of the gospel work in the foreign lands where these faithful Christian workers have, for more than a hundred years, been pressing forward. It is said when the news reached the workers that strong men broke down and wept. "This retrenchment," they said, "is like killing the children you have borne and nursed and reared. It is stopping natural growth and hurling the people back into heathenism." When we think of the \$15,000,000 which is spent by the people of the U. S. alone every year for chewing-gum and then think of this retrenchment in gospel work because of a lack of funds, we ask ourselves, "What does all this mean?"

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Turkey

The enthusiasm of the young Turks and the awakening of Mohammedanism give some foundation for the opinion that the Ottoman Empire is to again become a world power. The following, however, is an argument to the contrary:

"The Turkish Empire is the most unwieldy and incapable of defense on the face of the earth, writes Allen Upward in the *Forum*. It is a thinly inhabited region

broken up by deserts. Its population estimated at 26,000,000, is broken up among nearly a dozen different nationalities speaking as many distinct languages, and is further divided by a mutual hatred engendered by hostile proselytizing faiths. The government is little more than an anarchy checked by a military despotism. The intelligence and industry of the population is chiefly to be found among the races most hostile to the continuance of the empire. The ruling race possesses the supreme virtue of courage, but it is utterly lacking in enterprize, in foresight, in perseverance, and in administrative capacity.

Such are the materials out of which a group of enthusiastic young officers expect in a few years to construct a great military power strong enough to reconquer the lost provinces of the empire and threaten even the supremacy of Christendom."

—★ ★—

The English Parliament and Elections

With her great legislature, representing all the people in all their interests, both temporal and spiritual, and composed of adept statesmen, worthy jurists, loyal patriots, eloquent divines and zealous labor leaders, a membership numbering 1,287 in all, to advocate their rights, one would naturally suppose that all Britain would get justice, that every man would stand equal before the law and that peace and prosperity would reign throughout the vast empire.

But this is not the case, however. Last year will go down in history as one to be long remembered for its accumulation of national problems, which parliament could not solve. Dis-

content and uncertainty reigned. The public mind was in a constant state of suspense. It is doubtful if in the long history of the country British politics were ever more confused. The people looked to parliament and twice that great legislative body appealed to the vote of the people. To settle a dispute between the Peerage and Commons a parliamentary committee composed of leaders of the two great parties was appointed, but to no avail.

The last general election left the House of Commons almost equally divided between the Liberals and Conservatives; the veto power of the Lords was practically doomed; the Irish party held the balance of power. King George's first Parliament was dissolved at the end of ten months, probably having accomplished little more for the people than did the celebrated "Long Parliament" which was dissolved by Oliver Cromwell.

Because of its numerous political difficulties Premier Asquith referred to the past year as an "annus mirabilis," a term applied to the unhappy year of 1666 when to the burden of war, a great conflagration, and devastating plague, was added "duplicity and profligacy" in politics.

Today the gulf between the rich and poor is widening; the enmity between the barons and yeomanry is growing more



The British House of Parliament

intense. A favored class own nearly all the land and control nearly all the wealth in the United Kingdom. What will such conditions lead to in this, the world's greatest empire?

—* *—

Vatican Difficulties

That these are "perilous times" everything goes to prove. Even Rome, that ecclesiastical empire which has for ages exercised a predominating influence over the souls and bodies of men is today having anything but smooth sailing in southern Europe and Latin America.

France, the "first daughter of the church," no longer yields implicit obedience to the long-established hierarchy on the Tiber; and the old-fashioned methods of the Italian cardinals cannot match an anticlerical movement for the modernization of long-loved Spain.

In Latin Europe the Papal nuncios do not score their accustomed triumphs over an awakened populace. It, too, must be anything but agreeable to the Holy See that a Hebrew mayor rules in the "Eternal City."

The abounding infidelity in Latin countries is the legitimate fruit of the denial of the infallibility of the Bible supplanting the Word of God by the dogmas of the church. Democratic governments and freedom in religious thought have weakened the faith of many Romanists in tradition, in the adoration of saints, in the effects of the medieval, ornate display of the Host, and high-sounding titles.

But, let no one think that Rome is by any means vanquished. She is yet to perform an important part in the closing scenes of this world's history.

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Christ the Laboring Man

Christ is humanity's greatest example. He came to earth to teach men the true principles of industry and economy. He made of the race one great brotherhood, teaching that all men are created equal of one

blood. He left us a worthy and noble example of toil, frugality and domestic tranquility, laboring with His own hands to provide for the needs of a widowed mother. He who had all earthly resources at His command chose a life of toil; He, the Author of nature's great economy, despised the riches and glory of earthly possessions; He who was richest in heaven for our sakes elected to become the poorest of earth.

By no means are we to despise the rich. Though wealth has repeatedly corrupted the morals and integrity of men, yet in all ages men of wealth have been and are still used of God to bless society. But in these last days when the influence of money is so great few men are able to resist its temptations or discern its deceptive power.

The Saviour not only taught us by His powerful example, but He said unto us all for the good of us all and as a solemn protest against the accumulation of inordinate heaps of this world's goods: "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth." Luke 12:15.

—* *—

The Power of Wealth

According to the popular idea of wealth its influence covers a greater multitude of sins than charity. By virtue of their wealth rich men receive from society honors that they rarely merit; they are pardoned of evil habits, personal defects, immoral conduct and even crimes that would not be tolerated in others. Wealth often brings official position or social prestige that those so honored are neither mentally nor morally capable of filling. Excess of worldly possessions permits of idleness and luxury which often result in vice and the oppression of the poor. Today money is used to influence legislators to turn aside justice, and in a world that idolizes mammon permits its votaries to reign almost as kings.

But this is a perverted idea of wealth. Properly speaking money only serves as a common medium of exchange and a measure

of value in trade. In this world it may be said of money "that it is a universal passport to everywhere except heaven; and a universal procurer of everything except happiness." No amount of wealth can procure happiness or a place in the home of the redeemed.

It is only in these last days that men have to such an alarming degree learned to covet the influence that money can buy. The golden streams of wealth which flow into the coffers of rich men are idolized, and the greed to acquire inordinate amounts of this world's circulating medium has become the all-absorbing passion of our times.

In the Bible we are told that the "love of money is the root of all evil." 1 Tim. 6:10. And this significant question is asked by the Saviour, "What is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16:26. How sad it is that multitudes are bartering away their eternal life for only transient, paltry gold.

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The Value of Frugality

There was a time when economy was a habit and there was little need that its value should be impressed upon the common people, but with a change of times there has come a change of habits so that at the present time even the poor among us know little of real economy. Yet doubtless the abundance and plenty in which the people of the present time rejoice is a result of the frugality of our forefathers.

With better wages have come larger wants, and these wants by no means confine themselves to that which is necessary to comfort, but, going beyond that which would make them comfortable, they often indulge themselves even to prodigality.

The largest reservoirs, though fed by abundant and living streams, will fail to supply their owners with water

if secret leaks are permitted to drain off their contents. In like manner, though a man may by skill and energy convert his business into a stream of gold continually filling his coffers, yet, through numerous wastes due to infrugal habits, he may live embarrassed and die poor. "Economy is the guardian of prosperity, the good genius whose presence guides the footsteps of every prosperous and successful man."

Industry and frugality are virtues: they put a man on his honor and oblige him to develop all his manhood. To provide for the proper maintenance and education of his family, he lives a life of toil. Such a life gives health and energy to man. He will love his home, make companions of the members of his family and enjoy the hours when he gathers his children around his scanty board to partake of the food that honest labor has provided.



Peter I, King of Serbia

He was called to the throne in 1903 after the assassination of King Alexander and Queen Draga. Peter restored the constitution which was granted the Servians in 1889 but which had been abolished in 1894.

General Articles

A Dark Problem and Its Remedy

By L. A. SMITH

AS tower the sky-piercing structures of the nation's metropolis, representing the unparalleled magnitude of the financial enterprises of this time, so tower today the personal fortunes which have been accumulated by those who have secured control of the mighty tides of the world's commerce.

The student of God's Word looks upon those lofty symbols of unparalleled wealth, and there comes to his mind a prophecy of the book of James, that the rich would "heap together" treasures in the "last days." James 5: 1, 2. Are these the last days of which the prophet speaks? If not, in what age will the prophet's words be fulfilled? How can they be more strikingly fulfilled than by the conditions that now exist?

Half a century ago millionaires were almost unknown, even in New York City. Today more than two thousand millionaires have homes in the great metropolis. But the owner of a mere million dollars is today a comparatively small figure in the financial arena. He is almost as far below the summit of existing individual wealth as he is above the financial level of the common people. There are men whose fortunes mount into the hundreds of millions. But this increase is not equally distributed. Seven eighths of the whole amount is owned by one eighth of the people.

Much has been said, and very truly, about the wonderful prosperity of these times, as shown by the expansion of the nation's industries; but behind the scenes lies a dark shadow. "Prosperity" has not

been universal. While wealth has been on the increase, poverty has also been on the increase. On good authority we are told that no fewer than 10,000,000 people in this country—almost one in every eight of its inhabitants—are existing in want. Three millions and more are actually paupers. It is not the voice of this class of people that most commonly finds expression in the public press.

"Go to now, ye rich men," says the prophecy; "weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

The Scriptures are True

Will this prophecy be fulfilled? Has any prophecy of the scripture ever failed of fulfillment? We need but ask in reply, Has God's word ever come to naught?

Is not this prophecy, indeed, already being fulfilled? It says, further: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter."

Has there been oppression of the poor by the rich in recent times? What means the vast array of workingmen's unions which exist today? From what did these unions

take their origin, if not from the fact that the rich, drunken with the power of money, became unmindful of the interests of those in the lower stations of life?

Great wealth confers great power, and great power cannot be safely placed in the hands of one man; nor can the power which should be distributed among the many be safely concentrated in the hands of a few. This truth stands out upon every page of human history. Yet just this has happened, and we are now facing the question of what the outcome is to be.

But has not the world at length reached an age of assured peace and safety?—Not unless history is no longer to repeat itself, and like causes have ceased to produce like effects. Not, either, unless God has ceased to be a God of justice and forgotten the world.

For a generation the people have been looking on at, and paying the cost of, a growing conflict between capital and labor; and still the dark cloud of this conflict hangs over us. There have been many truces, but no peace. To quote the late T. DeWitt Talmage, "You may pooh, pooh it; you may say, This trouble, like an angry child, will cry itself to sleep; but it will not. . . . It is the mightiest, the darkest, the most terrible threat of the century. All attempts at pacification have been dead failures; the monopoly is more arrogant, the union more bitter."

A Remedy Demanded

Not long ago so conservative, eminent, and peace-loving a journal as the *New York Independent* spoke these words on the question of what necessity might soon demand as a remedy for the growing abuse of the power of wealth and monopoly. After prophesying "a social struggle bigger than any that has yet been waged in human history," the *Independent* said:—

There is nothing now to prevent our dealing directly, and with entire singleness of purpose, with the question whether we intend to make over our unequalled natural

resources, and all the machinery of our superb political organization, to a little group of multimillionaires, to be owned and exploited by them for the luxurious maintenance of an exclusive social set, measured statistically by the number of boxes in the *paterre* circle of the Metropolitan Opera House, and self-portrayed morally as a quarrelsome set of bridge-whist players. . . . We shall dispose of our smart set by the simple process of stopping its allowance. That is to say, we shall take away from its multimillionaire husbands and papas, the ownership of these vast, wealth-producing public utilities, that rightfully are the property of the public.

This is not the language of a Johann Most, but there is no mistaking its meaning. The multimillionaire owners of the great natural resources and public utilities are not at all minded to surrender their mines of wealth; and when this is attempted the scenes of the French Revolution will be repeated.

It is no sin to be rich. Abraham, the "father of the faithful," was "very rich." So likewise was Job. But these men used their wealth for the glory of God who gave it. Far too often is it nowadays that wealth leads an individual to forget God, and to imagine that his own power and wisdom have gotten him his temporal blessings. See Deut. 8: 11-19. Great wealth at the present time is used almost entirely to serve and to glorify self.

To the rich the counsel of God is, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate laying up in store for themselves a good foundation against the time to come, that they may lay hold on e'ernal life." 1 Tim. 6: 17-19.

And to the poor who are oppressed by the rich, his counsel is, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the

precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

The Only Remedy

"The coming of the Lord"—ah, if men only knew what an event is impending over this world, what different conduct we should behold on the part of all classes! The rich would not be spending fortunes for pleasure and living wantonly, while all around them are those who lack the necessities of life. There would not be in the same newspaper, one column reporting the banquet, and another reporting the riot. Men would not be nourishing themselves for the day of slaughter, and heaping up treasures for the fires of the day of God. And the poor, instead of taking matters into their own hands, and devising desperate measures for the overturning of society, would be content to leave the problem in God's hands, and seek a preparation to gain the eternal riches. They would listen to the voice of the great Master saying, "Come

unto me, all ye that labor and are heavy laden, and I will give you rest."

There is a picture by a celebrated painter, representing the antediluvian world given up to riotous seeking of pleasure "on the eve of the deluge." Men know it not, because they believe not God's Word, but the world is again on the eve of a deluge,—a deluge not this time of water but of fire. Men may refuse to hear the truth, but their unbelief never prevents the fulfillment of what God has spoken. "The day of the Lord will come," says the prophecy of Peter, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; . . . and the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low: and the Lord alone shall be exalted in that day." Isa. 2: 12-17. So speaks the Book of truth. "He that hath an ear, let him hear."

Training Forces for the Conflict

By A. O. TAIT

THERE is no one thing that has done more to corrupt governments than the influence of money. There seems to be a fascination about accumulating vast fortunes that especially appeals to the selfish, carnal heart. And so the men who have the disease of making it their life-work and life-long ambition to do the one thing of amassing the greatest possible fortunes have always been ready to spend money to "influence legislation," and also to train judges and executive officers to do their bidding when it comes to putting the laws into effect.

Modern inventions have made it possible

for the whole world to exchange ideas daily, and to ship the various commodities of commerce from one side of the globe to the other in a very brief space of time. These conditions have made the present time the one period of all the world's history when men could embrace the whole earth with their arms of greed and selfish desires for accumulation of wealth. And consequently this is the age that has presented to men the greatest temptations to corrupt legislatures, courts, and executive officers in order that nothing stand in the way of their ambitious purposes to accumulate millions upon millions of wealth.

Many of the men of this generation who have had the opportunity have yielded to these temptations of avarice and have gone to insane lengths in building up vast corporations, trusts, and other combines to seize upon all the wealth of the world that they could possibly get hold of. The time was when a millionaire was considered a very wealthy man. But he is no longer a man of extraordinary wealth. We have the billionaire now, and in this rush to accumulate money and property there has been left a trail of corrupted legislators and jurists that has become an appalling menace to society.

The men of wealth have taught the lesson of the advantages of combining in order to secure their objects. They have taught a vast army of men how to unionize their interest in such a way that nothing could stand before them without being swallowed up.

The capitalist can not accomplish his desired purposes without the help of labor. And in order for him to make the most, the capitalist is always seeking to economize in labor as well as in everything else. And since his object, and his only object, is to make money, he is not at all careful to guard the interests of the laboring man. He is working for economy of production, and to him the laborer looks like any other material that he uses in his product.

The small dealer is just as ruthlessly trodden down by the great capitalist as is the laboring man. The records of the legislature and the courts are full of documentary evidence to show that one man after another has had to fall before the great octopus of concentrated wealth. A large force of high-salaried lawyers have been trained to so frame legislation that they can turn decisions of courts in any way they like by means of the technicalities they may raise. The cases of the men of big wealth are not tried on merit, but by the merest quibbles they are allowed acquittal. There is a strong reversal of sen-

timent just now against this sort of thing, and a big fight is going on to try to bring some of the big men of finance to the bar of justice. But they have themselves so strongly intrenched, and they have their forces so well drilled that it is next to impossible to do anything with them.

It is perfectly natural that the laboring men, as they have seen this course of things developing in the country, should also form combinations for the purpose of combatting these encroachments of capital. And the high-handed and unscrupulous methods employed by capital would naturally lead the labor combines to seek to meet these methods with whatever weapons could be made available. And so the strike and the boycott have been made strong allies. And the natural outgrowth of the strike and the boycott is rioting and violence.

Another one of the outgrowths of the struggle between capital and labor has been the effort that the labor-combine makes to force every laboring man to join the ranks of unionized labor. The labor leader makes an eloquent argument to the effect that if all the labor of the country is not united in the combine they will not be able to meet the forces of capital with any hope of victory. And so the "union man" is forbidden to work with any one of his fellow men who does not belong to the union. And here again the natural outgrowth of this principle is to engender hatred and exercise violence toward the man who does not choose to join in the union combine of labor.

It should be perfectly clear to any one that the course that has been pursued by the capitalist is subversive of law and order, and that it will lead to revolutionary and disastrous results. And it should be equally clear to any one that the principles of the labor-combines are just as truly revolutionary and subversive of that which makes for the tranquility of society. When the sentiment is made popular that a man has a right to work if he belongs to the union, and that he has no right to work if he does not belong, it ought not to be difficult to see that a reign of tyranny has been reached.

The combines of wealth are growing

more and more powerful and grasping. And the combines of labor are extending with even greater strength and rapidity. Any one should be able to see with his ordinary intelligence that these maneuvering forces must soon meet in a rioting and revolutionary combat. But we are not left in this question to our ordinary intelligence alone. God has given us the revelations of His prophetic word. These prophecies have been frequently dwelt upon in the columns of this paper, and it is our purpose to continually keep them before the people.

It is not necessary for any one to be found in the camp of either of these warring factions. The Lord of heaven is calling every one to make the character preparation that will enable him to stand

without fault before His throne, and having this preparation we will be able to keep free from being swallowed up by the revolutions that are soon to rack the earth with violence.

The Lord Jesus is coming very soon. The prophecies make this clear. Have you heard about them? If so, you know that the revolutionary forces of earth are to have their career of fury abruptly broken off by the coming of the Just One. This bright and cheering hope of the soon coming of Christ is for every one of us to enjoy if we will. And if we have this hope, every forbidding outlook in the world serves only to deepen and intensify our joy at the knowledge of the return of our Lord.

The Man Who Toils

By LILLIAN S. CONNERLY

LABOR is the law of nature and the law of life. Action is man's salvation, both physical and mental, while inactivity means stagnation and death. Is it not strange then that so many men sigh for the time when they will not have to work?

Somebody has said "It is the man of voluntary or compelled leisure who mopes and pines, and thinks himself into the madhouse or the grave." The wise man sought in all ways to find what was the best state for man in this life, and after seeking out and proving all things he came to this conclusion, "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion." It is well known that the man who toils lives the longest, has the best health during his life, accomplishes the most and is the happiest.

The Saviour, who is our example in all things, spent at least twenty years on earth in the humble work of carpentry.

The first object of all labor is that a man may enjoy its results. He who desires to possess without being burdened with the trouble of acquiring shows an unmistakable sign of weakness, for no right-minded man can be satisfied with being fed, clad, and maintained by others without making suitable returns to the society that upholds him.

The great apostle Paul lays down this guiding principle, "If a man will not work, neither shall he eat." A Chinese emperor wisely said, "If there is a man who does not work or a woman who is idle somebody must suffer in the empire."

There is a vast difference, however, between him who earns his bread by the sweat of his brow, and him who, not content with the normal results of the labor of his hands, lies awake nights, laboring unduly with hand or brain that he may accumulate vastly beyond his need. To labor overmuch to accumulate overmuch results disastrously, and man loses thereby the pleasure and good results of a moderate, well-earned living. The wise man who prayed, "Give me neither poverty nor riches: feed me with food convenient for me," had the proper idea of the situation.

Dr. Chapin says: "I cannot honor too highly the faithful and industrious mechanic, the faithful man who fills up his chink in the great economy by patiently using his hammer or his wheel; for he does something. If he only sews a welt, or planes a knot, he helps to build up the solid pyramid of this world's welfare. There is no doubt of the essential nobility of that man who pours into life the honest vigor of his toil over those who compose the feathery foam of fashion."

The Rich and the Poor

As Viewed Through the Kaleidoscope of Heaven

In what financial condition do we find ideal domestic life?

Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me. Prov. 30: 8.

What is the proper attitude for men to assume toward riches?

Every man should eat and drink, and enjoy the good of all his labor, it is the gift of God. Eccl. 3: 13.

What Bible injunctions would save us from the fear of poverty and the burden of riches?

Be . . . not slothful in business; fervent in spirit; serving the Lord. Rom. 12: 11.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Prov. 22: 16.

What does Christ, humanity's greatest teacher, say of riches?

And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12: 15.

What does the apostle Paul say of the influence of money on the character?

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. I Tim. 6: 9.

To what extremes does the love of wealth drive men?

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. I Tim. 6: 10.

At what time does the apostle James declare this passion for accumulating inordinate wealth shall possess men?

Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh like fire. Ye have heaped treasure together for the last days. James 5: 3.

How are the immense fortunes of the last days to be accumulated?

Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. James 5: 4.

What attitude does the apostle warn the brethren against?

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. James 5: 9.

Does the love of money increase or diminish one's chances of obtaining heaven?

Then Jesus said unto His disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. 19: 23, 24.

What is implied that a man may lose if he seeks earthly treasures?

For what is a man profited, if he should gain the whole world and lose his own soul? Matt. 16: 26.

What example of choice is given in the Bible?

Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this he was very sorrowful; for he was very rich. Luke 18: 22, 23.

What will a man give in exchange for his soul

? ? ? ? ?

Damascus, the capital of Syria, is one of the oldest cities in the world. It is mentioned in the Bible in connection with Abraham (Gen. 15: 2), and in the books of Kings as having been conquered by David. It is noted for its confectionary, silk and cotton fabrics, gold, silver, and steel work, saddlery, perfumes, carpets, etc. Damascus has a population of about 200,000 people.

The Kingston Conference

Seventh-day Adventist Laborers Give Reports of Work and the Progress of the Message. Lay Plans to More Effectually Extend the Work of the Gospel.

The largest, most representative conference of Seventh-day Adventists yet held in the West Indies, assembled in Kingston, Jamaica, January 8 to 16. Delegates and visiting friends were present from the island fields of the Caribbean Sea and the adjacent Spanish Main.

The perplexing problem of extending the missionary work into these varied fields, many of which are so difficult of access and so expensive of operation, where the people differ so extremely in habits of life and religious sentiments, demands an occasional conference of the workers for prayer and consultation. The great call of the hour to hasten the work in the wicked and populous cities, and to push into the unentered fields impresses us with the need of seeking a deeper consecration, of a pressing closer together, of a more thorough organization, and of securing a more systematic method of operation.

We had not met in such a conference since 1907, and hence the reports of the workers covered a period of four years. These reports were most gratifying, and as we listened to the delegates from nine Spanish, eight English, three French and two Danish fields representing some 16,000,000 people in all, we forgot our fatigue and the expense incurred as a result of our long journeys and praised God together.

Cuba was represented by Elders Snyder and Dillon. This new and progressive republic,—the pearl of the Antilles—has now a population of more than two million. The industries of sugar, coffee, tobacco, lumber, stock-raising and mining give employment to the people and demand a steady foreign immigration. Havana, the capital has a population of 300,000, and there are in the republic a dozen other cities of more than 10,000 population each. Our work is

onward, new recruits going to the island this year to help forward the interest in evangelical, educational and canvassing work in these populous cities. Elder Tanner and Prof. Isaac gave a glowing report of progress in Hayti,—the "Black Republic." In no other field was there more marked evidence of the cooperation of heavenly agencies with the feeble efforts of man. The workers there are of excellent courage and are making remarkable progress in carrying the Advent message to the 1,500,000 French-speaking people of that little republic.

Bro. C. N. Moulton brought good reports from Santo Domingo, where the first settlement by Europeans in the western hemisphere was made. The workers have sold large numbers of books in both English and Spanish among its 600,000 inhabitants and are using a large club of *El Centinela* and the CARIBBEAN WATCHMAN

Elder Wm. Steele was listened to with intense interest as he told of the many openings for our work in Porto Rico, once the "pet of Spain." When the Life-giver comes to deliver His church from a fallen world, the faithful Porto Rican believers will testify that though an anti-Bible religion has kept the people in spiritual darkness for centuries, it has not been able to successfully oppose the mighty message now going to all the world.

Elder Walleker represented St. Thomas, the home of the original Blue Beard, and Elder Giddings, the Leeward Islands. Their plea was for more workers to fill the ever-increasing interest to hear the message.

Elders Beckner and Widgery reported steady progress in Trinidad, Barbados and Grenada. The workers are taking a large club of the Caribbean Watchman.

Elder O. E. Davis arrived a little late with recruits from far-away British Guiana for our school at Riversdale, Jamaica. He gave a most interesting report of the work in that field, and of his trips into the interior among the Indians where no missionary had ever gone before.

During the session a letter came from Elder F. G. Lane located in Caracas, Venezuela. He regretted, as did we, that he could not leave his busy work of proclaim-

ing the message to hungry souls, to attend the conference.

The rapidly developing work in Panama, Costa Rica and Nicaragua was reported by Elders H. C. Goodrich, J. B. Stuyvesant and J. A. Reid. The prospects are good for progressive work in these fields during 1911. Elders Willis and Hancock will push forward the work in Guatemala and Salvador. Our oldest and most advanced field in this Union Conference is Jamaica, where Elder D. E. Wellman and his colaborers are advancing the work in steady and even lines.

The educational and publishing work received their share of attention and will be pushed forward not only the coming year and in this field, but until our faithful laborers have carried the great Advent message to earth's remotest bounds, and until every creature bearing the image of God has heard and decided for or against it.

The Dignity of Labor

Labor is life!—'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.

Labor is glory!—the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens:
Play the sweet keys, would'st thou keep them
in tune!

Labor is rest from the sorrows that greet us,
Rest from the petty vexations that meet us,
Rest from sin promptings that ever entreat us,
Rest from world-sirens that lure us to ill.

Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over care's coming billow;
Lie not down wearied 'neath woe's weeping willow;
Work with a stout heart and resolute will.

Labor is health!—Lo the husbandman reaping,
How through his veins goes the life-current
leaping!
How his strong arm in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides.

Labor is wealth—in the sea the pearl groweth;
Rich the queen's robe from the frail cocoon
floweth;
From the fine acorn the strong forest bloweth;
Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are
round thee;
Bravely fling off the cold chain that hath bound
thee!
Look to yon pure heaven smiling beyond thee:
Rest not content in thy darkness—a clod!

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor!—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God.

FRANCES S. OSGOOD.

Speak the Truth

MRS. E. G. WHITE

THE Saviour lays down a principle that would make oath-taking needless. He teaches that the exact truth should be the law of speech: "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one."

These words condemn all those meaningless phrases and expletives that border on profanity. They condemn the deceptive compliments, the evasion of truth, the flattering phrases, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. They teach that no one who tries to appear what he is not, or whose words do not convey the real sentiment of his heart, can be called truthful.

If these words of Christ were heeded, they would check the utterance of evil surmising and unkind criticism. For in commenting upon the actions and motives of another, who can be certain of speaking the exact truth? How often pride, passion, personal resentment, color the impression given! A glance, a word, even an intonation of the voice, may be vital with falsehood. Even facts may be so stated as to convey a false impression. And, "whatsoever is more" than truth, "is of the evil one."

Everything that Christians do should be transparent as the sunlight. Truth is of God; deception in every one of its myriad forms, is of Satan: and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. Yet it is not a light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do? We cannot speak the truth unless our minds are continually guided by Him who is truth.

Through the apostle Paul, Christ bids us, "Let your speech be always with grace." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."



Have pity on them, for their life
Is full of grief and care;
You do not know one half the woes
The very poor must bear;
You do not see the silent tears
By many a mother shed,
As childhood offers up the prayer—
"Give us our daily bread."

Mrs. Jane F. Worthington.



Home and Health



The Sitz Bath—How Given

MRS. A. F. HAINES

A WASH-TUB may be used or a special sitz tub may be made from a barrel. One side of the tub should be elevated by placing a block of wood under it. When the patient is taking the sitz bath, his feet should be outside in a foot-tub or pail of water. In the case of the neutral bath, however, the feet do not need to be placed in water. The edge of the sitz tub where the patient's legs rest should be covered with a folded towel in order to prevent the compression of the blood-vessels in them. A towel may be placed on the edge of the tub behind for the back to rest against. The tub should be filled with water sufficient to cover the hips.

The Hot Sitz.—The temperature of the bath ranges from 106 to 120 degrees and lasts from five to fifteen minutes. It is well to begin the bath at a temperature of only 100 deg., adding hot water until the desired degree of temperature is reached. This bath is of great value in relieving pelvic pains due to inflammation of the pelvic organs and the lower abdomen. It is also of great service in cases of hemorrhoids and inflammation of the bladder. The hot foot bath should accompany this sitz bath, the water having a temperature of from 105 to 110 degrees. The cold compress is kept on the head and neck. The hot sitz bath

should be followed by a dash of cold water.

When the hot sitz bath is given at a temperature of from 115 to 120 deg., it will check hemorrhages. An excellent revulsive effect is produced by a dip into cold water for a few seconds following a very hot sitz of from three to eight minutes' duration. In cases of painful affections of the pelvic viscera this bath is a most powerful sedative. There is no better treatment than this for the various neuralgias and hyperesthesias of the pelvic organs.

The Neutral Sitz Bath.—The temperature is from 92 to 98 deg. It may be given from fifteen minutes to an hour or two. This bath is useful in relieving nervous irritability and congestion of the pelvic viscera. The neutral bath relaxes the blood vessels in the skin and by this means draws off the excess of blood from the interior organs. It soothes the nerves and increases the activity of the kidneys. It is an excellent treatment for sleeplessness due to nervousness. After having taken the bath the patient should be dried off without excitement and put to bed. The neutral full bath, is good for any one if taken just before retiring.

The Tepid Sitz.—Temperature from 70 to 90 deg. The cool or tepid sitz bath may be given for a longer time than the cold one—about 10 or 15 minutes—the body being rubbed afterwards for a half hour. This bath is given when a person has been debil-

itated for a long time due to congestion of the pelvic organs.

The Cold Sitz Bath.—Temperature: 55 to 65 deg. A lower temperature is seldom required. The duration of the bath is from one to 15 minutes. During the cold sitz bath the patient should always be rubbed sufficiently to prevent chilling. The feet should be kept warm by placing them in a pail of hot water. The bath may sometimes be given two times a day advantageously.

A cold sitz bath of from 30 seconds to two minutes' duration produces an active dilatation of the vessels of the lower abdomen, thus increasing the movement of the blood through these parts, exciting the contraction of the muscular structures of the viscera, and influencing the bladder and pelvic organs. The short bath increases the activity of the heart and a temporary rise of the blood pressure.

The cool sitz bath, when continued from 15 to 20 minutes, or long enough to cause a very decided dilation of the surface vessels, which attracts a large quantity of blood to the skin and produces a contraction of the internal organs, is an excellent treatment for patients who are suffering from congestion of the brain or spleen, malarial poisoning, chronic congestion of the pelvic organs, constipation and atony of the bladder.

The cold sitz must not be given in cases of acute inflammation of the pelvic or abdominal viscera. It is useful in cases of hemorrhage of the bladder or the intestines and when one is suffering from hemorrhoids. At the same time that the cold sitz bath is given the hot foot bath should be administered.

Rainbows

S. H. CARNAHAN

When a child, the writer's mother taught him the couplet:—

“A rainbow at night is the shepherd's delight;
A rainbow in the morning the sailor's warning.”

How often we all have seen the beautiful bow near sunset or just after sunrise! I always recognized the former as “a rain-

bow at night.” But after thirty-five years my family beheld truly “a rainbow at night”—a strange phenomenon to us. We saw it here in Cuba about nine o'clock P.M., the 27 of Sept., 1909. It was produced by the bright moonlight on the showering clouds.

After the deluge the Lord gave as a token to mankind the rainbow that whenever they saw it they could recollect His covenant to never destroy the earth again by a flood. And it was His purpose that, as the children in after generations should ask the meaning of the glorious arch, instead of their parents telling them if they would go to its end they could get a pot of gold, He desires that they should repeat the story of the flood and of God's promise shown in the bow, which would have a tendency to testify of His love to man, and strengthen their confidence in Him.

Before the flood there was exhibited no rainbow as there was no rain, for a mist went up from the earth and watered the surface of the ground. Gen. 2: 6.

In heaven a rainbow encircles the throne of God and overarches the head of Christ; and as man's advocate and intercessor with the Father, the Saviour points to the bow in the clouds, to the one around the throne and that above His own head, as a token of the mercy God shows toward the *repentant* sinner.

All who would be on the safe side must abide in God's Word, for His promises are as sure as are *day and night*.

You Must Give an Account

Don't waste your sympathies. Love should be an achievement, not an accident. A child needs your affection more than a dog. If you have no child, get one.

Don't waste force on distance and academic theories. The world is full of great things to do. You don't have to seek them—they are seeking you, have been seeking you since you were born; aye, they have been coming down to you through uncounted ages. Our greatest inheritance is boundless opportunity for sacrifice.

Be yourself; thus you must be judged in the end. Before the supreme bar of Heaven your own sins and virtues, and not another's, will be taken into account. If God had intended you to be somebody else, He would have made you so.—*James Creelman*.

Here and There

The rebels in Peru recently held up a train and robbed it of \$5,000,000.

There are 280 manufacturing concerns in the United States which have since 1910 turned out a total of 185,000 automobiles valued at \$240,000,000.

The first standing army of modern times was established by Charles VII., of France in 1445. The first standing army in England was organized in 1638.

The world's largest aeroplane was recently built in France. It will carry eight passengers. Its width is 65 feet; length, 47; weight, 750 pounds.

The University of Chicago is the best endowed in the whole world. It has received in all more than \$41,000,000. Of this amount Mr. Rockefeller gave \$34,226,045.

Cotton was in use in India more than 3,000 years ago and in Egypt more than 2,000. It was known in Peru centuries ago, mummies having been found wrapped in cotton cloth.

It is estimated that there are 25,000,000 English-speaking Catholics in the world to-day. 13,000,000 of these are in the United States; 4,000,000 in Ireland and 3,000,000 in Great Britain.

According to a New Zealand paper there are no millionaires in that country. Wealth is divided out there more liberally than in any other place on the globe. No people die from hunger; the country has no trusts or monopolies. The Government controls all national activities.

Very few of the discoverers and conquerors of the New World died in peace. Columbus died of a broken heart; Cortez was dishonored; Balboa was beheaded; Pizarro was murdered and Sir Walter Raleigh beheaded; mutinous sailors cast Henry Hudson adrift in a small boat to perish amid the ice of the bay which he had discovered and which still bears his name.

The United States recently launched the "Arkansas" the most powerful fighting vessel in the world. Its displacement is 26,000 tons. The warships next in size are the Conqueror, Monarch, Orion and Thunderer of the British navy which have each a displacement of 22,500 tons. The crew of the Arkansas will include 1,030 men and 86 officers. The cost is represented at \$10,000,000.

Twenty years is regarded as the maximum useful life of a Dreadnought.

The Amazon River is 3,500 miles long and 200 wide at its mouth. Its fall from the Andes to the sea is about 1 foot in 8 miles. The current flows about 1½ miles an hour. The fresh water of the river is perceptible 180 miles out in the Atlantic Ocean.

Alligators grow very slowly, sometimes requiring a century to reach their maximum growth of 15 to 17 feet. The female lays from 100 to 200 eggs in grass and mud on the bank of some stream or lake. After the eggs are hatched the mother guards the young until they are able to care for themselves. Alligators differ from crocodiles in that they have a short, broad head, hind limbs with no fringing membrane and toes that are in-completely webbed.

"Not infrequently the color of an animal harmonizes with that of its surroundings. Thus, the camel and lion have much the sandy color of the open deserts in which they live; the Arctic fox, polar bear, Alpine hare and ermine are, temporarily or permanently, the color of the surrounding snow; the stripes of the tiger and zebra conceal their bodies in the checkered light and shade of the jungle of forest; the speckled flat fish, such as flounder and plaice, glide almost invisibly along the sandy bottom."

According to a French review the two worst enemies that confront the aeronaut are wind and storm. The former drives him from his path while the latter by concealing the earth from his view causes him to lose his way. When clear weather returns it is often impossible for him to get his bearings again. To obviate this difficulty, the president of the National Aerial League has proposed the plan of inscribing certain characteristic figures in huge characters on the roofs of public buildings. An aeronaut, if lost, by consulting his directory, would be enabled to determine his position and thus regain his path.

Sixty thousand Bibles have been placed in the bed-rooms of hotels in the United States and Canada by the "Gideons," the Christian Commercial Travelers' Association of America. It is the aim of this organization to scatter the Word of Life broadcast for the spiritual enlightenment of those who, like themselves, have to spend so many of their hours in the "unhomelike atmosphere of hotel bed-rooms." As a result of this act of the "Gideons," "a United States Senator's thoughts and memories were so stirred from the reading of one of these Bibles in a hotel, as to move him to send a check for \$50 to aid in the distribution of Bibles under this plan, confessing in an accompanying note that the reading of that Bible in the hotel had led his 'thoughts back into channels where they had not been for many years.'"

THE
Caribbean Watchman

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Do not forget that the next number of the WATCHMAN will have some splendid articles on the subject of the Resurrection which at this season of the year will be especially interesting.

"Labor, wide as the earth, has its summit in heaven. To sit as a passive bucket and be pumped into, can be exhilarating to no creature, how eloquent soever be the flood of utterance that is descending."

"Thou hast too much to say about thy rights, and thinkest too little about thy duties. Thou hast but one inalienable right, and that is the sublime one of doing thy duty at all times and in all places."

"Forenoon and afternoon and night;
Forenoon and afternoon and night,
Forenoon and afternoon and—what?
The empty song repeats itself.
No more? Ah, life is more:
Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered
And thy crown is won."

As we go to press the daily papers bring startling news of the horrors of the plague in Manchuria; the enlarging of the famine district in China; the spreading of the cholera in Russia; war in Honduras and Mexico; the terrible eruption of a volcano in the Philippines; an earthquake in Russia, and a terrific explosion of dynamite in New York City. We shall give the facts more in detail in our next issue.

With this number we begin a new volume of the CARIBBEAN WATCHMAN, and again we renew our determination to make it a more faithful messenger of truth. We shall, if possible, this year be more diligent in our watching that our readers may know where we are in the stream of time and whither we are tending.

A Subject of Prophecy

The industrial warfare that is being waged between capital and labor is a subject of prophecy. In James 5: 1-9 the apostle told us nearly two thousand years ago that in the last days men would heap together large fortunes by keeping a share of the wages that justly belonged to the laborers, thus causing enmity and strife between them. In these prosperous times the rich have grown richer and lived in pleasure and luxury till the laborers have become incensed. The strife has grown more bitter till in all the great cities there are continuous strikes, riots, lockouts and boycotts in which millions of dollars' worth of property is destroyed, commerce paralyzed and the traveling public greatly inconvenienced.

The fifth chapter of James is the very best comment on the proper solution of the labor problem. The apostle positively teaches that we need not look for industrial peace in this world; in fact he uses this very condition of affairs between the rich and the poor as a sign of the second coming of our Lord. He warns the rich that God will punish them for the oppression of the laborers and admonishes the toilers not to envy the rich for their wealth, but be patient till the coming of the Lord, for when such conditions should exist he tells us that the time of the end is so near that the Judge is then said to be "even at the door." Reader, study this prophecy well for today it is meeting with marked and rapid fulfillment.

Inordinate Affections

The moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

He that is not perfectly dead to himself, is soon tempted and easily subdued, even in the most ordinary occurrences of life. The weak in spirit who is yet carnal, and inclined to the pleasures of sense, finds great difficulty in withdrawing himself from earthly desires; he feels regret and sorrow, as often as this abstraction is attempted; and every opposition to the indulgence of his ruling passion kindles his indignation and resentment. If he succeeds in the gratification of inordinate desire, he is immediately stung with remorse; for he has not only contracted the guilt of sin, but is wholly disappointed of the peace which he sought. It is, therefore, not by indulging, but by resisting our passions, that true peace of heart is to be found. It cannot be the portion of him that is carnal, nor of him that is devoted to a worldly life; it dwells only with the humble and the spiritual.

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READ THIS LETTER

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.

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Superintendent

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