

FEBRUARY, 1910

THE CARIBBEAN WATCHMAN



How Wonderful!

He answered all my prayer abundantly,
And crowned the work that to His feet I brought,
 With blessing more than I had asked or thought—
A blessing undisguised, and fair, and free.
I stood amazed, and whispered, "Can it be
 That He hath granted all the boon I sought?
 How wonderful that He for me hath wrought!
How wonderful that he hath answered me!"
O faithless heart! He said that He would hear
 And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!

F. R. Havergal.



The Working-time.

LUKE 14: 16.

C. P. WHITFORD.

F. S. STANTON, Mus. Bac.



1. A cer-tain man made a great sup per, The rich were in - vit - ed to come;
2. So, in - to the high ways and hed ges, And in - to the dan - ger - ous street,
3. So, sing - ing, and pray - ing, and work - ing, We'll res - cue and save all we can;
4. Re - ward is a thing of the fu - ture, Its glo - ry will soon be re - vealed;



Ex - cus - es were man - y among them, And to the King's feast there came none.
Wher - ev - er a broth - er has fall - en, Wher - ev - er a sis - ter's in need;
Un - self - ish - ly la - b'ring with Je - sus, In up - lift - ing poor fall - en man.
The roy - al gift has not passed by thee, Nor Je - sus His prom - ise re - pealed.



REFRAIN.



Then came the message, Then came the message, Bring in the poor and the blind;
There we will la - bor, There we will la - bor, There we will work and will pray;
Yes, we will la - bor, Yes, we will la - bor, Yes, we will work and will pray,
Cour - age, dear worker, Cour - age, dear worker, Let not thy heart sor - row more;



The Mas - ter will glad - ly receive them, Tell all to come free - ly and dine.
We'll lift up the fall - en, and point them To Je - sus, the Life and the Way.
We'll lift up the fall - en, and point them To Je - sus, the Truth and the Way.
Be faith - ful a lit - tle while lon - ger, The work - ing - time soon will be o'er.



THE
Caribbean Watchman

Vol. 7

Cristobal, Canal Zone, Panama, February, 1910

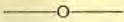
No. 12

THE OUTLOOK

Bombarding London

An Englishman to quiet the fears of his people has prepared an estimate of the cost of an aerial bombardment of London.

To destroy the great capital it would cost the attacking nation twenty billion dollars; as it would require two million bombs of fifty pounds each, and to carry these explosives would require a fleet of 200,000 "Zeppelins," or five million aeroplanes.



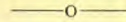
A Dishonest Explorer

Through the bravery and daring of untiring explorers it seems that all the secret places of old earth have long ago been discovered with the exception of the pole; and it is not at all strange that nations as well as men have vied with each other for the honor of discovering this, not hesitating to sacrifice millions of dollars and the lives of 756 explorers who counted no sacrifice too great that they might gain the coveted goal in the frozen north.

He who was successful in reaching that unknown point would have the unique experience of beholding the north star directly in the zenith, with every point of the compass directed south. He would be twenty miles nearer the center of the earth than he was on the equator, and he would see the sun rise and set only once a year. This experience as well as the honorable place in history which such an achievement would rightfully give has spurred explorers on to do their best for the past three hundred and fifty years.

The efforts of these men were by no means lost, each has gained a little and received due honor among those who have prepared the way for the final triumph. It seems sad that at the last when the victory was no near at hand that one should arise who should seek to obtain through fraud that honor which brave men could only obtain through heroism.

Had Dr. Cook been content with presenting only that which he had honestly acquired, he would have taken an honorable place among the other explorers who have sought honestly, though unsuccessfully a worthy achievement. As it is to-day, this dishonest conduct has robbed him of all honor either to himself or the American people, and he stands before the world a striking example of the truth of the old adage which the American patriots taught their sons, that "Honesty is the best policy."



The Hookworm

There is so much being written in all our magazines concerning the hookworm disease from which the southern portion of the United States is suffering, that it seems meet that we mention, though briefly, something of the character of this new old disease. While to us the hookworm disease sounds new, a writer in *McClure's Magazine* declares it is old. We quote:

"In the beginning the negroes brought it with them from Africa on the slave-ships, and it has remained with them ever since. It is an imported disease, and its

'import tax' has been literally paid in blood—pure Anglo-Saxon blood. . . . One thing seems certain; wherever the whites—not necessarily the 'poor whites,' either—have associated with the negro on the soil, or have followed him on the plantations he tilled in slave days, anæmia, with the symptoms of hookworm disease, has broken out among them, and from being rare in Dr. Pitt's time, it now numbers two million cases in the South. Outside the negro States it is almost unknown."

The press and public, at first, seemed inclined to laugh and joke about the "lazy germ," but recent statistics show that it is no laughing matter, and Mr. J. D. Rockefeller has come forward with a million and a quarter dollars with which to fight the dread disease. It is known to be curable, but only under the treatment of a physician, as the cure demands a course of treatment so radical that it is unsafe to undertake it alone.

Economic Argument Against the Saloon

There are arguments against the saloon on every side, but the *Review of Reviews* has come out with some statements which treat of another phase of the question than the moral one so often dealt with, and from this we quote:—

"More and more the economic argument is influencing voters to abolish the saloon. The man who frequents the saloon is not so strong in body nor intellectually so keen, nor professionally or industrially so efficient as the man who does not. A man who has no scruples on the subject, but has good common sense, soon discovers that he is handicapped in the heated competition of life when he becomes a patron of the saloon.

Business houses generally discriminate against the drinker in the employment of men. The United States Commissioner of Labor sent a note of enquiry to 7,000 concerns employing labor; 5,363 of them responded that they took the drink question

very much into account in hiring men, and that they had to be more careful in selecting responsible help because the law held them liable for injuries caused by accident. The young man of ambition and hope who wants to get into a good place and succeed in it knows full well that he must stay away from the saloon. This business argument sends hundreds of thousands of employees into the ranks of those who are fighting the traffic.

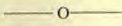
The people of the United States paid last year a billion dollars for intoxicating drink, \$108,000,090 more than for all the necessities of life, and it is a protest against this colossal material waste and a desire to divert some of the drink money to better uses that has prompted many to vote no-license in the campaigns. The billion dollars paid over the counter for drink for the year is only about a half of the material damage the traffic causes, requiring institutions to be maintained by the public."

Later estimates place the annual liquor bill paid by the American people at \$3,129,208,959.20, and the bread bill at \$1,605,709,515. Thus the people of the United States spend twice as much for that which poisons and debases as for that which nourishes their bodies.

Canal Employees Save Money

It is a lamentable fact that a great amount of money is wasted in gambling and drinking among the employees of the Canal Zone; but we are glad to be able to show that a large number among them are saving their wages, for in a recent issue of *Canal Record* we glean the following: "The amount of money paid to the Canal workers in the month of October was \$1,578,859.04. Of this amount \$755,034.85 was paid to *gold* employees, practically all of whom are citizens of the United States, and the remaining \$823,824.20 was paid to *silver* employees, principally West Indians. By money order the Americans sent to the United States in November

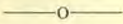
about \$528,542.70; and to Jamaica and other British West Indies there was sent \$86,180.90. Beside this to the little island of Barbados alone there was sent, and carried, during the year, \$425,000. Among the five thousand Italian and Spanish employees there was sent, in drafts, to their respective countries nearly \$100,000 a month.



King of Belgium Dead.

Leopold II King of Belgium who died December 17, 1909 was born in 1837 and was thus seventy-two years of age. At the death of his father Leopold I, he succeeded to the throne in 1865. He was the father of three daughters, but according to the laws of Belgium succession these were not eligible to the crown, and as there was no direct hereditary heir, the crown passed to Prince Albert, the only son of the King's brother. The new king is thirty-six years of age and is very popular among his people.

The late King was immensely wealthy, and was also particularly notorious for his cruelty to the negroes in the Congo.



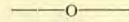
Armed Peace Expensive

Commenting upon the English and German scheme of building battle-ships for the promotion of the world's peace, the *World's Work* says:

"What we are witnessing is a new form of warfare—the strangest ever seen. Whether or not these ships ever fire a shot at one another, every one of them has already attacked and damaged the nation whose rivalry provoked its building. They have spilt no blood, but they have exacted tremendous indemnities; they have destroyed wealth, and despoiled the taxpayers of the enemy.

Many a battle has cost the loser economically less than the loss it incurs in having to build a battleship. Twenty such battles could have been fought during the latter half of the year 1909 with no

greater cost than that of the twenty monstrous ships begun within that period. And this strange and cruel contest has been waged in mere apprehension of a future cause! Furthermore, it has left the participants precisely where they were before, in the same relative positions of strength, although all the nations involved are really weaker than they were at the start. This surely is a very strange chapter in modern history."



Revival of Witchcraft

It is evident that the people of this generation are bent on establishing the ancient practice of witchcraft under the modern names of Spiritualism and Telepathy. It is to be regretted that so able a man as the well known Mr. Stead of London, should have devoted himself so hopelessly to this false cause. Mr. Stead has long been a leader among the English people who have done so much for the cause of truth and Bible religion, and being a great journalist his influence is wide spread.

On a recent occasion through the operation of Mr. Stead's "Spirit bureau" it was decided to call up the alleged spirit of the late W. E. Gladstone to discuss the attitude of the British House of Lords towards the Budget. Advice was given through this spirit concerning various political matters and as a man is supposed to know more after he is dead than he did in life, believers in the doctrine of post-mortem consciousness will be greatly influenced by the alleged communication from the great statesman.

If history revealed that the people of ancient times received great benefits from the practice of sorcery we might expect that the same practice to-day, bringing communications from dead men would be of great public service. As we have no historical example of any such benefits in ancient times we hope for none from this modern witchcraft.

Doctrine

There is in this time a strong tendency among many religious people to reject the set forms of doctrine which have always formed the distinctions among the various sects of the great Church of Christ, and keep hidden from view their real opinions or beliefs respecting controverted points. While this might at first appear an amiable way to avoid all discussion and controversy, it is not without danger to the spiritual life which has as a foundation and framework the doctrines. Note some of the exhortations of the scriptures in this respect:

Speak thou the things which become sound doctrine. Tit. 2: 1.

If any man consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: he is proud, knowing nothing. 1 Tim. 6: 3, 4.

In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Titus 2: 7.

Preach the word; be instant in season, out of season; reprove, rebuke with all longsuffering and doctrine. 2 Tim. 4: 2.

Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself and them that hear thee. 1 Tim 4: 16.

Till I come, give attendance to reading, to exhortation, to doctrine. 1 Tim. 4: 13.

That there are and always have been false doctrines is certain, and in the scriptures we are instructed to know and avoid these.

In the Revelation the True Witness in sending His message to the Church in Pergamos writes:—

"I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. . . . So hast thou them that hold the doctrine of the Nicolaitanes, which thing I hate."

Jesus often warned His disciples to beware of the doctrines of the Pharisees and Sadducees; but the strongest admonition of all the Bible with reference to false doctrines is spoken to the people who live in the last days.

"Now the Spirit speaketh expressly that in the last days some shall depart from the faith giving heed to seducing spirits and doctrines of devils." 1 Tim. 4: 1.

"For the time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth and be turned unto fables." 2 Tim. 4: 3, 4.

Our hope in this time of danger is not that we are wise enough in ourselves to discern between the false and the true; but we can place our will on the side of truth, we may will to know the true doctrines of Christ and the promise to us is the same as to the disciples of old "If any man *will* to do his will, he shall know of the doctrine." The scriptures are "profitable for doctrine," and to those who in humbleness of heart and a true spirit seek a knowledge of God, His "Doctrine shall drop as the rain," and will "abundantly satisfy."

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Patience

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They may lack purity of purpose or tenacity of affection, as well as yourself. Patience is your refuge. Endure and in the enduring conquer them, if not them, at least yourself. Above all be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience will kill it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But, dear ones, we must be patient. Trials and troubles are killed by enduring them, but made stronger and stronger by frets and fears. There is no pain or care that can last long. None of these shall enter the City of God.

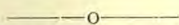
There is a comforting saying when a disappointment comes, "This will never be remembered a hundred years from now," and we might modify the statement considerably by saying, it will hardly be re-

membered a year from now, and it is not worthy of impatience and fretting now.

Life is too short and time too precious to be wasted in worrying and grieving over that which we cannot help.

Patience is to be the crowning virtue of the people of God before they enter the eternal Kingdom, but God cannot make us patient unless we co-operate with Him by desiring earnestly and striving for this crowning virtue.

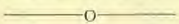
Be patient when things go wrong, and see how all life will become sweet and lovely.



The Test of Religion

Everywhere we find men and women who reject Christ and the Gospel because they claim to have found those who profess to be Christians, whose living is inconsistent. But to compare and estimate those who make profession of, or even those who teach religion is not a test of religion; to attend its rites and services with absolute punctuality is not to test Christianity. To have all doctrines and rites so explained that they will appeal to your sense of reason and judgment is not the test of Christianity.

There is an element in religion that is better and higher than man's reason, and that is called faith. It is faith that brings the experience which will be the test of Christianity. To believe God, to have the things of earth annihilated, to let hope banish the complications and troubles of this strange mysterious life, while that which we cannot understand or reason out is solved in a reposing trust that is better than reason, to sense the presence of the Omnipotent while we behold our own insignificance,—this is to test Religion.



Palestine for the Jews

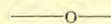
The restoration of Palestine to the Jews and the re-establishment of the ancient kingdom of Zion with its primitive glory

has been, during the last decade, the hope of the Zionist Party, and the dream of a multitude of Christians. The idea of the Jews was purely political, their object being to form an autonomus Hebrew state; while the vision of the Christians was the return of the Jews to Palestine, their conversion to Christianity, followed by the conversion of the whole world which would bring universal peace, the long-looked for millennium and the return of Christ.

But both projects have seemingly failed. The call to congregate in Palestine was unheeded by the money-making Jews. A life of poverty in Palestine offered little inducement to them to leave the prosperous business world where they were accumulating wealth, and hence it is that the Zionist movement is dead.

The population of Palestine is not more than seven hundred thousand, and a scarce ten per cent of these are Jews; while the country might support twenty millions of inhabitants as it evidently did in the time of the great King David.

The Bible gives no evidence that the Jews will ever return to Palestine, neither does it prophesy that they will be converted to Christianity. There is no hope held out in the Scriptures that all the world will ever be converted; in fact the teaching is plain to the contrary. Jesus said the wheat and tares would grow together until the harvest which is the end of the world. Read Matt. 13: 24-31, 36-43.



The Bible in New Languages

The British and Foreign Bible Society has recently made its 105th report. Since the previous report the Society has added six new languages to the number into which the Bible has been translated, making a total of four hundred and eighteen. The Society has issued 215,000,000 Bibles since its founding. In spite of the efforts of men to discredit the Bible, its influence goes on, and year by year new languages and tongues read for themselves the way of salvation. God does not intend that the world shall be in ignorance of His divine will.

GENERAL ARTICLES

Studies on God's Closing Message

[INTRODUCTORY]

GEO. I. BUTLER

CHRIST'S Second Coming to this world will be the greatest event that has ever taken place, or will occur, since the creation of the world. The Deluge, the destruction of Sodom and Gomorrah, the exodus from Egypt, the first advent, were all very important events, but all of these were warnings of, and preparatory to His second coming; all of these occurred during the reign of sin and death in our world.

The Second Advent closes the reign of sin forevermore. It brings the final judgment, the translation of the living saints, the resurrection of the righteous dead, the salvation of all the faithful in the City of God above, and closes up the great controversy between the Supreme Creator and all the rebel host of hell and of Satan forevermore. All rebellion in the universe will then be put down for all eternity.

In view of these facts a great question at once presents itself to every believing reflecting mind. Will there be any message of warning go forth to the world, announcing the coming of this great event? Or will it come upon the world like a flash of lightning from a cloudless sky? Every soul living has his eternal well being at stake when this great event occurs. Each person will either be saved eternally or find his portion in the lake of fire. Probation closes just before Christ appears. If no warning of the approach of that day is given, then multitudes will be wholly unprepared for its dread realities. Not knowing of its coming or having any opportunity to know of it, how could they prepare for it? Such a supposition would be a terrible

reflection upon the goodness, justice and mercy of God. But our God of love and tenderness will not pursue such a course. How do we know that? Because in all His past dealings with man He never has done so. Noah was commissioned of God as a "preacher of righteousness" to warn the antediluvian world of their coming doom. God's spirit continued to strive with man for one hundred and twenty years. The building of the great ark as a capacious vessel in which to save all who would heed Noah's message was the strongest possible sermon which could be provided to warn them of the deluge. The antediluvians were faithfully warned, but the great mass would not believe the warning. Lot warned Sodom, or at least all for whom there was hope. Jonah warned the people of Nineveh, and, astonishing as it may seem, that idolatrous people respected the warning and were saved from the threatened wrath. What faithful warnings the prophets gave the Jews! repeating over and over again the prophecies of the destruction of their city and nation; but they would not hear, and hence went into captivity.

When the fulness of time had come for the long promised Messiah to appear on earth, God raised up a great prophet, long foretold, to go forth in the spirit and power of Elijah of old, to proclaim the advent of the Messiah who was already born and grown up, yet not publicly announced because the time foretold by Daniel the prophet near five hundred years beforehand had not fully arrived. Just previous to his announcement, John

went forth in mighty power from his desert solitude, clothed with his raiment of camel's hair with a leathern girdle about his loins, proclaiming "Repent ye for the Kingdom of Heaven is at hand." He gave his credentials, as given by the prophet Isaiah some seven hundred years beforehand. "The voice of *One* crying in the wilderness. *Prepare ye the way of the Lord* make his paths straight." Isa. 40:28. John commenced his work in the wilderness of Judea and with such power did he speak that it is said of him that all Jerusalem and Judea came out to hear him. In the very height of his preparatory work Jesus himself appeared upon the stage of action, presenting himself to John to be baptized of him in Jordan. (Matt. chap. 3)

At the very appointed time, four hundred and eighty-three years after the going forth of the decree of king Artaxerxes in the autumn of 457 B. C. to restore and build Jerusalem, Jesus appeared to be baptized of John in Jordan in the fall of the year A. D. 27. The great clock of the ages struck the hour and the Christ of God appeared on the stage to enter upon his work. He went forth after His baptism, proclaiming in His first preaching "The time is fulfilled." "The spirit of the Lord God is upon me because he hath anointed me to preach the gospel to the poor"—"To preach the acceptable year of the Lord." Mark 1:1;5 Luke 4:16-21.

These little incidents given of the announcement of Christ's first advent by His forerunner John the Baptist are designed to show how carefully God not only fulfils His own word but to show also that God does not leave His children in darkness, when the great events of His plan and providence are about to be consummated.

In view of the instances here cited what shall we conclude God will do when Christ's Second Advent is about to take place? Will He leave the world in complete ignorance of it? In utter darkness as to what will take place? Will the fifteen

hundred millions of earth's inhabitants be left without a single ray of light as to what God is about to do? In all His grand and glorious word which is able to make us wise unto salvation, has God nowhere left us a single ray of light as to when His coming is near? Or as to any knowledge of its approach? Who for a moment can believe such a thing? Is it not wicked to attribute to the God of love and mercy such indifference to the welfare of His people?

The true facts will demonstrate that God has given the most abundant evidences to show when His coming is near. Some thirteen lines of prophecy are given in His Word, all clearly pointing out the events that will take place just previous to His coming. He has even gone so far as to declare that when certain events will take place we may *know* that His coming is near even at the door. Later some of these evidences will be noticed. And succeeding articles will plainly present the exact messages of warning that will go to the world to prepare a people for the coming of Christ.

My Father's World

This is my Father's world,
And to my listening ears
All nature sings, and around me rings
The music of the spheres.

This is my Father's world.
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world.
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world.
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world.
Oh, let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet!

This is my Father's world.
The battle is not done.
Jesus, Who died, shall be satisfied,
And earth and heaven be one.

—*Mattbie Davenport Babcock.*

Is the End Near?—Prophetic Evidences

DANIEL EIGHT AND NINE

BY S. A. WELLMAN

THE eighth chapter of Daniel is another statement of the history of earth's great nations commencing with the Persian kingdom. We have first brought to our attention in verse three a ram with two horns, one higher than the other, representing Medo-Persia. (see verse 20) In the verses which follow we have presented a goat with a notable horn (Grecia and Alexander, its first king under its universal dominion) and the breaking of the horn at the height of its power. (verse 8) In verse 21 the identity of this second power is made clear. The four horns which came up afterward are the four kingdoms which resulted from the division of the Grecian Kingdom on the death of Alexander at the height of his power, viz., Egypt, with Ptolemy as its king; Persia with Selucus as its king; Macedonia with Cassander as its king and Thrace with Lysimachus as king. (see verse 22)

As these kingdoms came out of Greece and were a part of the Grecian kingdom, from one of them was to spring up a little horn which should be exceeding great and succeed the Grecian kingdom in the supreme sway of the world. As the characteristics of this third kingdom are identical with those of the fourth kingdom of the second and seventh chapters, which characteristics have been brought out in previous articles, (which see and compare with verses 9, 10, 23-25) we will not enter into more than a statement of the fact that the little horn here mentioned as a king of fierce countenance and understanding dark sentences, is Rome.

Under this third nation was to take place the work mentioned in verses thirteen and fourteen and upon these verses this month must our study chiefly hinge. Daniel heard one saint speaking to another and saying,

“How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days, then shall the sanctuary be cleansed.” Under Rome the sanctuary and its service was trodden under foot and the temple profaned. Under her rule, her universal sway, the transgression of desolation, the papacy was developed and brought in the iniquities which have through all the years profaned the divine ordinances. The prophet looking down the course of time hears the voice of the angelic messengers asking the question as to how long this work of transgression should continue until God should cleanse His sanctuary and by His just laws judge mankind and cleanse His courts of their names.

In the typical sanctuary service of the old dispensation, at the close of each year, on the 10th day of the seventh month was a day of atonement. On this day the cleansing of the sanctuary took place. That cleansing of the earthly sanctuary was to Israel as a work of Judgement. The soul who at the appointed time had not confessed his sins and obtained forgiveness for them before God was cut off from the congregation of Israel. See Lev. 23:30. So in God's final sanctuary work, as the tabernacle of God in heaven is cleansed, it is a work of judgement. In our present study this is the work of which the question is asked and to which the answer is given.

Of this prophecy, at the end of its presentation to Daniel, he was given no interpretation, (verses 26, 27) so that he prayed God (Daniel 9:1-19) for an understanding of this portion of the vision. Please note

verse seventeen especially: "And cause thy face to shine upon thy sanctuary that is desolate." The sanctuary seems to have been uppermost in Daniel's mind.

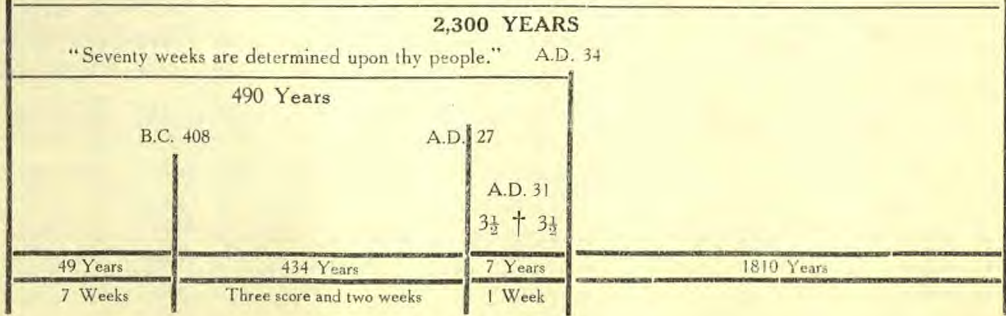
In verses twenty-three to twenty-seven the understanding of the vision is given to Daniel. We note first of all that seventy weeks are determined upon the people, Israel (verse 24); next that seven weeks and three score and two weeks, (69 weeks) would extend to the Messiah the prince. Christ became Messiah the prince at his anointing. Again we note (verse 25) that all this time was to commence at the going forth of the command to restore and rebuild Jerusalem. This decree of Artaxerxes, king of Persia, the only effective decree issued in this behalf, went forth in the first month of 457 B. C. and into effect in Palestine in the fall of that year. The Jewish year began in the spring. See Ezra 7:1, 6-10. Also marginal date. Hence we date the commencement of this period at this point.

Sixty nine weeks or 483 years extended to the fall of A. D. 27, the date of the baptism and anointing of Christ, and the one week which succeeded, to A. D. 34, the fall of the year. We now come to the final data in the time period of the cleansing of the sanctuary, the work of the judgment which in anti-type is to take place in heaven and which is described in Daniel 7:9-12. Four hundred and ninety years of the two

thousand and three hundred years of the sanctuary period have now been accounted for and also the date of commencement. Subtracting the 490 years from the 2300 years we have 1810 years remaining. This 1810 years added to the date of the ending of the 490 years brings us to the year 1844, the fall of the year. At this time the work of judging mankind and of cleansing God's sanctuary was to take place and the cases of men to be decided. From 1844 onward the work of the investigative judgement would continue until the fiat should go forth, "He that is unjust, let him be unjust still: and he that be righteous, let him be righteous still: and he that is holy, let him be holy still." Coupled with the decree is the promise, "Behold I come quickly."

We are here again brought face to face with Christ's second appearing. The judgment work began in 1844; it is to be finished before Christ comes as the cases of the righteous and the wicked will be decided. It is sixty-three years, therefore, this side of the beginning of the work of judgment. Soon the work must be finished; then Christ will appear to claim his people. The end of all things is near and as the day draws on men's destinies lie in the balance. Are you ready to have the decision made in your case and to meet the Saviour? for he says, "Behold I come quickly."

B.C. 457 "Unto two thousand three hundred days; then shall the sanctuary be cleansed." A.D. 1844



Gain That Is Loss

BY B. E. CONNERLY

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. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

THERE is a great deal said in the Bible about rich men, and as the Saviour knows all men, and loves all men He is capable of giving instruction to all, to the rich as well as others, teaching this class of people how to use their riches that these may be a blessing. First of all, the Saviour says in his instruction to the rich, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." How wisely and truly and gently he admonishes us in this respect, and the more we consider and meditate upon it the more beautiful and reasonable it appears.

Knowing the power of the love of wealth, Christ strikingly warns against it by this forceful question: "What will it profit a man if he gain the whole world and lose his own soul?" and the Apostle Paul tells us plainly, "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." And he explains why: "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."

O if men would but consider what the Bible says and heed its warnings and admonitions, how much trouble they would

save themselves! Listen to the counsel which follows the warning: "But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness."

The subject of the parable at the beginning of this article was the personification of selfishness. His aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man. He may have been honest, in that he would pay all debts he owed, but he did not think of the poor, he did not remember that mother earth only supplies enough food for her great family, and if some selfishly hoard these common products, others must suffer.

He did not remember that it is God who provides the sunshine and the rain to cause the fertile soil to yield its treasure. Forgetting all this, he says; "This will I do, I will tear down my barns and will build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." God said of this man; "Thou fool, this night thy soul shall be required of thee."

Wealth may be a blessing, if we but remember that "It is the Lord that giveth thee power to get wealth," and "If riches increase, set not your heart upon them." The rich man was not a "fool" because he was rich, but because, forgetting the One from whom he had received the blessing of wealth, he became selfish and covetous and set his heart upon his riches.

A striking definition of money was recently given as follows; "An article which may be used as a universal passport to everywhere, except heaven: and a universal provider of everything, except happiness."

It is surely a strange and unexplainable infatuation which causes men to sacrifice so much that they may hoard an article which by "laying by" as did the man in our parable, can not bring happiness in this world and promises nothing for the world to come. Great wealth selfishly appropriated has caused the destruction of thousands of homes, and the downfall of many nations. The Saviour speaks of the "deceitfulness of riches," indicating that the real evil of money is its power to deceive, developing in man a covetous spirit which will lead him by fair means or foul, to desire to collect from society more than his service is worth.

In the course of a recent address, Mr. Andrew Carnegie said some interesting things about millionaires which should serve to content a poor man with his happier lot. "So far as my knowledge of millionaires extends, few of them are happy in old age. While they have more than enough money to retire upon, they have neglected to provide themselves with something to retire to. Millionaires who laugh are rare."

The warnings and admonitions of the scriptures to the rich are particularly applicable at this time because the great accumulations of wealth which we see on every hand are a sign of the last days, and the Lord speaking of this time says (Jas. 5: 1-7): "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." The world has grown mad in the race for gold, and it now behooves all who desire to follow Christ to "Take heed and beware," and remember daily that our safety lies in obeying the Word which says, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

"To batter down the walls of opposition, persecution, and peril, prayer is as essential as it is sufficient."

Our Bible Reading

Baptism

What commission did Christ give his disciples?

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost. Matt. 20: 19.

Who may be a candidate for baptism?

He that believeth and is baptized shall be saved. Mark 16: 16.

What preparation is necessary for baptism?

Repent, and be baptized in the name of Jesus Christ for the remission of sins. Acts. 2: 38.

What is the purpose of this rite?

To fulfil all righteousness. Matt. 3: 13.

May a child receive baptism?

No, a child has not the faculty to believe, neither has it sins to repent of.

Of what is baptism a symbol?

Of the death, burial and resurrection of our Lord. Rom. 6: 4, 5.

In what manner was the Saviour baptized?

And Jesus, when he was baptized, went up straightway out of the water. Matt. 3: 16.

How did Philip baptize?

And they went down both into the water both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip. Acts. 8: 38, 39.

How many steps in conversion?

Belief, repentance and baptism.

What confession does the candidate make?

That he is a sinner, worthy of death, with hope only in Christ. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead

by the glory of the Father, even so we also should walk in newness of life. Rom 6:43.

What did Jesus say of baptism?

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. John.3:5.

At the baptism of Christ, what witness did the Father bear?

This is my beloved Son, in whom I am well pleased. Matt. 3: 17.

Question Corner

Christ and Satan?

As Jesus has said "I and My Father are one," John 10: 30, has not this One made Satan bite the dust in every encounter between them since Satan entered the Garden of Eden? A. SUBSCRIBER.

Yes, in reality, though it has not always so seemed. Christ has always conquered, even when He seemed not to have conquered. In His death upon the cross He seemed to be utterly defeated, but by that very death He destroyed him that hath the power over death, that is the devil. Heb. 2: 14.

The Seventh Day?

How can you prove that Saturday is the seventh day? R. U. G.

We have no desire to prove that *Saturday* is the seventh day. The days of the week are not identical with the Bible days, only in the most general sense. The Bible seventh day is not identical with our Saturday. It begins at sunset Friday evening and ends at sunset Saturday night; this is, the Biblical seventh day. The identity of the seventh day is shown in the fall of the manna; for forty years God pointed it out so that man could not possibly make a mistake. Exodus 16. When our Lord Jesus Christ came, He and His followers observed the seventh day "according to the commandment." Luke 23: 56. That again fixed the identical seventh day. There has been no question, and is no question, on the part of scholars as to the identity of the New Testament days with our days. The New Testament first day has come down to us in our Sunday. We can understand how one person or one family might lose track of

the day of the week, but no one ever hears of a township or a city or a country losing such record. Certainly the world has not, and all history bears this out. See tract "The Identical Seventh Day," Bible Students' Library No. 114, one cent. Also "The Sabbath the Test of the Ages," a pamphlet which covers the whole Sabbath question, No. 134, price, ten cents.

Brothers and Sisters of Jesus?

Did Jesus have brothers and sisters? I note references in various religious publications which imply that Jesus when here on earth as a child had older brothers. Does ancient history or the Bible show that Mary was the second wife of Joseph, and that these elder brothers were the stepsons of Mary? B. R. N.

Sometimes the term brother is used to mean a more distant relative than what we use the expression for, so that a cousin might be termed a brother; and yet such expressions as found in Mark 6: 3 would certainly seem to indicate that Jesus had brothers and sisters. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not His sisters here with us?" So also we read of "James the Lord's brother." The tradition is quite strong, and seems to be fairly well founded, that no other children were born to Mary. If that be the case, these were evidently children of Joseph by a former wife. There is nothing, however, in the Scriptures to prove that other children were not born to Mary.

Came to Fulfil?

In Matt. 5: 7, we are told that Christ came to fulfil the law and the prophets, and in Matt. 7: 12 we are told that the Golden Rule is the law and the prophets. How did Jesus fulfil this? C. K.

Jesus fulfilled the law by living it. He was the Law of God personified, the law in living character. He was the Golden Rule in just the same way. What is meant, however, by the expression in Matt. 7: 12 is this, that all that is taught in the law and in the prophets concerning man's duty to man is summed up in the Golden Rule. Jesus fulfilled the prophecies that were spoken of Him in meeting in His own life and mission just what was predicted.

"There is nothing which can make it right for us by undeserved praise to strengthen a man's wrong opinion of his own merits or darken before his eyes the mist of vanity which hides from himself his true character."

HOME AND HEALTH

Little Things

A good-bye kiss is a little thing
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care
And the lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say: "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart I find:
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.—*Selected*

Making Sunshine

Long ago, we remember having had in our school-reader a little story entitled "The Sunshine Factor," the import of which being that it lies within the power of all of us so make sunshine wherever we are. And how can we serve our fellow-men better than by bringing sunshine into our lives through cheery, encouraging, inspiring words?

There are those whose very presence carries sunshine with them wherever they go; a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and kindness towards all.

Everybody loves a sunny soul, it has been said, and why may each one of us not be of that number with such a hearty sunny influence that it will make men and women stronger, braver and happier, just to meet with us? And if we carry sunshine, we are sure to carry happiness.

"I am so full of happiness," said a little child "that I could not be happier unless I could grow!" And she bade "Good morning"

to her sweet singing bird, and "Good morning" to the sun; then she asked her mother's permission, and softly and reverently bade "Good morning" to God, and why should she not?

Was it not Goethe who represented the joy of a journey that followed the sunshine round the world, forever bathed in light? And Longfellow sang:

"The darkness past we mount the radiant skies,
And changeless day is ours; we hear the songs
Of higher spheres, the light divine our eyes
Behold, and sunlight robes of countless throngs
Who dwell in light; we seek with joyous quest
God's service sweet to wipe all tears away,
And list we every hour, with eager zest,
For high command to toils that God has blest;
So fill we full our endless sunshine day."

MRS. W. M. CROTHERS.

Folly

The wise man has told us that "Wisdom is better than rubies; and all things that may be desired are not to be compared unto it." He is a happy man who is guided by wisdom in all his conduct of life. In opposition to wisdom's dictates stands folly with her vanities, and there are those among us' frail earth-born children who cannot discern between the two. Somebody has said that the worst folly of the people of the West Indies is pride and the love of dress, and that many a one for the sake of finery on the back will go with a hungry stomach.

Surely wisdom would never dictate such a course, for showy dress is not reckoned among the necessities of life, and it can scarcely be called a convenience; and yet just because fancy clothing looks pretty people are willing to indulge in it, when they really have not the means to pay for it, and the providing of such forces them to borrow money. Surely this can be reckoned nothing less than mad folly.

"Fond pride of dress is sure a curse; ere fancy you consult, consult your purse." "Pride is as loud a beggar as want, and a great deal more saucy," for it is never satisfied. One piece of finery demands ten more to harmonize with it, and the end never comes.

If you are poor, it is certainly folly to desire to appear rich, and it is a folly that is soon punished; says the proverb; "Pride that dines on vanity, sups on contempt."

And, after all, of what use is vanity of appearance; it cannot provide health, nor ease pain; it makes no increase of merit in the person; it creates only envy and hastens misfortune.

God says: "A woman that feareth the Lord, she shall be praised;" but "Favor is deceitful and beauty is vain." L. S. C.

Well Done

"A kiss from my mother made me a painter," said a veteran artist, Benjamin West, after he had won fame and hung his pictures in royal academies. When she looked at his first boyish sketch she praised it. If she had been a silly or a sulky parent she might have said, "Foolish child, don't waste your time on such daubs," and so have quenched the first spark of his ambition. Commendation is a prodigious power in training children. One sentence of honest praise bestowed at the right time is worth a whole volley of scolding. Everybody likes to be praised.

When the tough of the struggle comes, a hearty word of encouragement puts new mettle into the blood, and carries us over the crisis. All of my readers may recall the incident of the gallant fireman who ascended the ladder to rescue the child who was in an upper window of the burning building. When the flames burst into his face he faltered. "Give him a *cheer!*" shouted a sagacious person in the crowd. A tremendous huzza arose from the whole multitude, and through the flame and smoke

he went on until the child was reached and rescued. There is many a boy who has been stunted or soured or spoiled by harsh discouragements. There is many a grown man also to whom a hearty "Well Done!" would have carried him through the pinch and saved him from failure. The sun understands how to raise plants and open flowers at this season of the year; he just smiles on them and kisses them with his warm rays, and they begin to grow and unfold. That master of human nature, Napoleon, knew the value of an approving word, a promotion, or a medal of honor.

One of his dying veterans on the battle-field, as he received the grand cross of the "Legion of Honor" from the Emperor's own hand, said, "Now I die satisfied."

—Selected.

Spiritual Rheumatism

One cause for rheumatism is eating too much and exercising too little. The body does not get a chance to burn up its nourishment, so it accumulates as waste matter, and the system becomes filled with clinkers.

That is what is the matter with some Christians. They go to meetings, they read good books, they eat plenty of spiritual food, but they never do anything for anybody. They become spiritually surfeited, and they soon get so full of spiritual rheumatism that it is actually painful for them to do anything for God, even if it is so small a thing as take part in a prayer-meeting, much less speak to some needy person of how to get his soul saved, or to cause the widow's heart to sing for joy. Are you afflicted with spiritual rheumatism?—*Life-Boat.*

—o—

Respect to age and kindness to children are among the tests of an amiable disposition. Undeviating civility to those of inferior station and courtesy to all are the emanations of a well educated mind and finely balanced feelings.—*Lydia Sigourney.*

Missions

The Word of God in Spain

At the time of the Reformation the Spanish government was at the height of its glory, and it is said of Spain at that time that the sun never set on her possessions. But her cause was an unjust one, and she could not longer prosper. Thousands of the very flower of the Spanish people embraced the teachings heralded to the world by the Reformers of the sixteenth century.

At one time it seemed that Spain would become a Protestant nation, but such was not to be her lot. The tide of affairs was turned; and under the direction of "her invincible Inquisition," those who acknowledged the truths of God's Word, were hunted down as though they were wild animals, and were tortured with inexpressible cruelties in dark Romish dungeons, founded for that express purpose. Some of these identical dungeons are still to be seen in the Alcazar of Seville, and also in Barcelona.

The work of getting God's Word into the hands of the Spanish people, has at all times met with great opposition and almost innumerable hindrances. One of the first to bring any considerable quantity of the Spanish Bible across the Pyrenees into Spain, was Julian Hernandez, a Spanish proof-reader of Geneva. Those Bibles were published in Germany.

It was in the month of November, 1556, that Julian Hernandez and a companion, each having a good pack-mule and two burros, crossed the wilds of the Spanish frontier and proceeded down to Seville. They traveled as dry goods merchants, always manifesting a willingness to expose their goods when confronted by civil guards. Because of this willingness they were permitted to go their way unmolested. Within their packs were concealed those

precious treasures, goodly quantities of God's Holy Word, which was strictly prohibited by the Spanish government at that time.

Referring to about the same time, the historian says, "There existed, in Medina del Campo and in Seville, a permanent depository for the sale of prohibited books." Unpublished documents give the following information: "From the publishing houses of Germany, they (Bibles, etc.) were sent out to Flanders and from there to Spain, at first by way of seaports, and later, when there was greater vigilance on the part of the government, they were sent to Lyons, France, from whence they were introduced into the peninsula by way of Navarre and Aragon. One Vilman by name, a book-dealer of Amberes, conducted a store in Medina del Campo, and in Seville, where he sold Protestant works published in Spanish and Latin. These books from Frankfort were sold at a low figure, so that they might circulate with greater facility."

As we read the history of those Reformers, it is very evident to us that God exercised a special care over them and the work they carried forward. But under the despotic reigns of Charles V, Philip II, and their successors, Protestantism was almost stamped out of existence, as far as Spain was concerned. In this fair land, in most parts all that remains to remind one of its former greatness in material things, is an occasional fallen watch-tower, or the ruins of once great cities.

Much less remains to remind one of the influence exerted by God's Word upon the Spanish people during the Reformation of the sixteenth century.

About 1870 Protestant missionaries began once more to enter this land, whose inhabitants have for so many centuries been denied the light of the Word of life. The darkness here is almost impenetrable; but some headway has been made, the darkness of some hearts has been dispelled by the glowing rays of the eternal truths of God's Word.

The British and Foreign Bible Society has had a goodly number of colporters in the field for years, and thousands of copies of the Bible have been scattered throughout the land. Thus God has prepared the way for the heralding of His closing message to this benighted people. A greater reformation than that of the sixteenth century is in progress throughout the nations of earth to-day.

The Spanish government has been unsettled of late. In local uprisings, hundreds of citizens have lost their lives. During the latter part of July and the first of August, the streets of Barcelona were converted into a veritable battle-field. The immediate cause of the Barcelona revolution was the war with Morocco. The citizens protested against sending so many soldiers to take part in what appeared to be a needless and unjust war.

We are thankful to announce that witnesses are arising in different parts of Spain to testify to the saving power of God's truth when received in its fulness into the life.

FRANK S. BOND.

Paterna (Valencia), Spain.

Among the Inland Natives of New Guinea

After spending a week at Bisiatabu with Bennie, we decided to visit a district two days' journey farther inland where we had not been. Three lads sufficed to carry blankets, food, medical supplies, and clothing. The second day brought us to a small rubber-plantation, the farthest inland, kept by a Dane. He made us welcome and called some of the neighboring natives to meet us.

In our first audience was a man who had spent five years in jail for murder. It was explained why we had come to visit them and how we hoped that this would be the first of many such visits: how we had come to help them physically and spiritually, and how we hoped shortly to establish a school at Bisiatabu

where the younger members could attend and learn to read God's Word, where each student also would have his own garden, and plant so much that food would never be scarce. The story of Creation, of Christ's first advent, and the promises of His second coming were told; and an earnest plea for them to attend to the truths which they were now hearing for the first time, followed by prayer, closed the meeting.

For several days we visited among the different villages, which consists of from one to seven houses and are from four to six miles apart. At each place we were well received, and gave a small quantity of salt to each native in every village. This "covenant of salt" will, we trust, bind us in friendship to these ignorant, primitive, yet kindly people.

Many times the track led across a good-sized stream, and for miles it followed the bed of a creek, so that one gave no thought to keeping dry, the only provision being a change at the end of a day's journey. The weather among the hills was delightful and the scenery all that could be desired, and one night we camped at a village three thousand feet above sea-level. A service was held at each village, or wherever a few were met on the track or in their gardens. Sometimes a thoughtful gift of a few yams we received with pleasure, but generally salt was used to purchase food. An interpreter was sometimes used to explain in the local language what I said in Motuan, and a second murderer was used in this way to instruct his companions in the way of life eternal. The message was made as simple and practical as possible, and the hearers were asked to give up their cruel customs, one of which is for a child which is in any way deformed at birth to be left by the mother in the bush to die and be devoured by wild pigs. Also in this same district only a few weeks before, upon the death of a child about six years of age, the parents boiled the body in order to more easily clean the skull and bones before polishing them.

(Continued on Third Page of Cover)

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Among the Inland Natives of New Guinea

(Continued from page 192)

On returning to the Dane's plantation three more meetings were held, Bennie taking two of them, while I was engaged with the planter who, as a result, is now reading "Great Controversy." He has since spent a few days with us in Port Moresby, and says the natives have been pleased with the interest taken in them. He said that we would be welcome at any time at his place, and promised assistance in our work whenever possible. We are glad that the inland natives, so long neglected, are at last hearing of a God who pardons sin and who is "mighty to save."

The decisions of the Union Conference Committee awaited our arrival in Port Moresby, and we praised God as we saw the way our prayers had been heard for help, five (two Europeans and three Polynesians) having been selected for this field.

Bennie is remaining for a time at Bisiatapu to continue planting, and conduct meetings in the neighboring villages.

"This book which you sent is very dear to me," was how one Malay expressed his appreciation on receiving "Christ Our Saviour" in his own language.

S. W. CARR.

Daniel and the Revelation

The Response of History to the Voice
of Prophecy



ANY have considered the symbolical prophecies of Daniel and the Revelation difficult, if not impossible to understand; but the statements of the prophets themselves, assure the reader that these portions of Scripture were written for our instruction. This book gives the simple and correct rule for the interpretation of all symbolical prophecy.

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