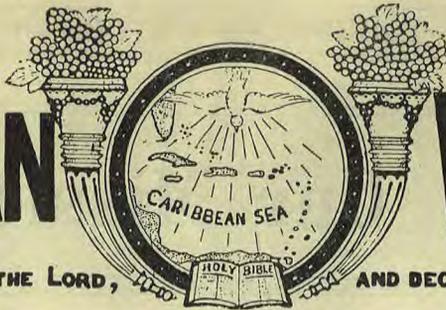


THE CARIBBEAN WATCHMAN

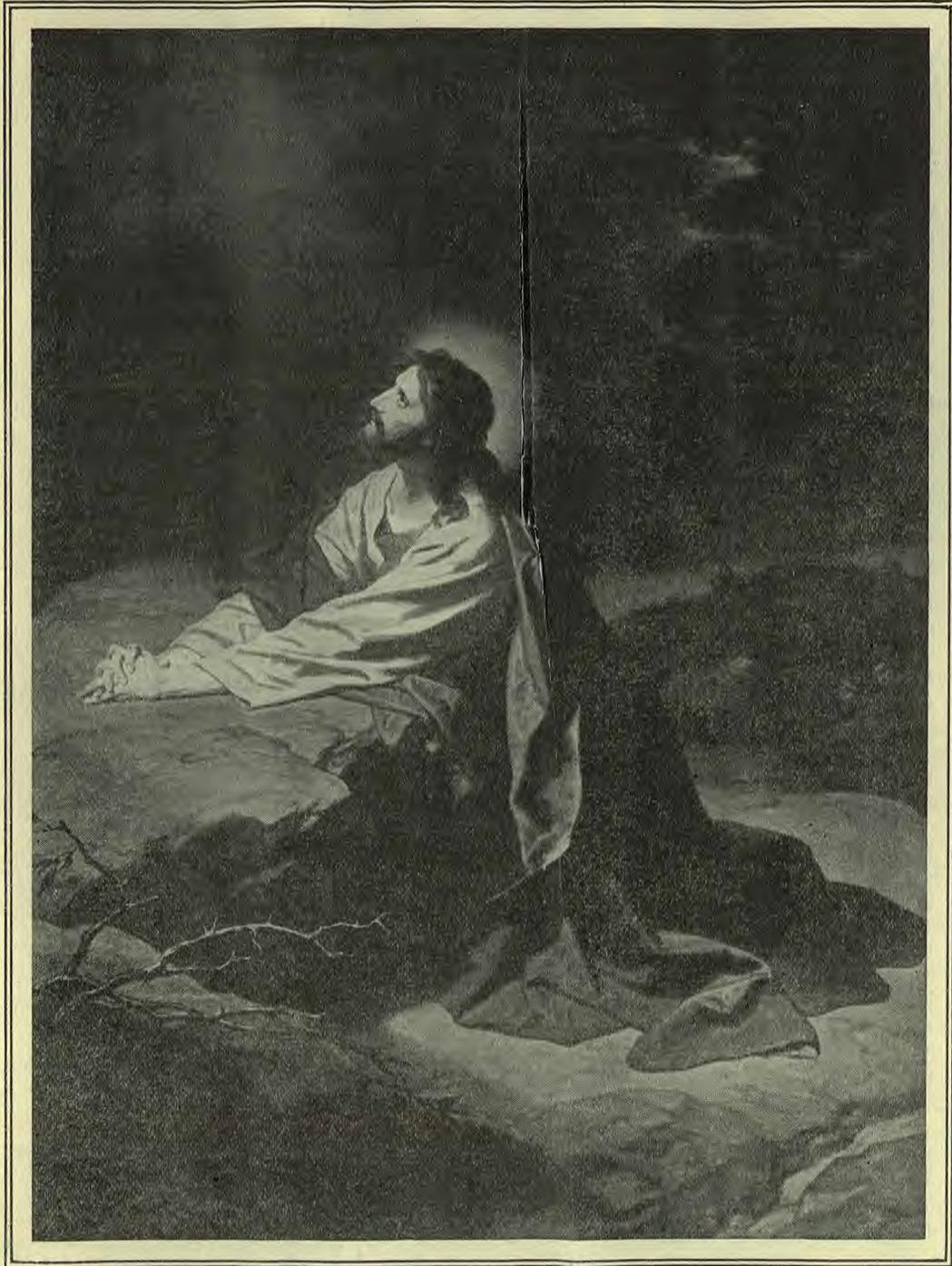
“LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS.”



VOL. 6

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

NO. II



HE MAKETH INTERCESSION FOR US

“But warm, sweet, tender, even yet a present Help is He;
And Faith has yet its Olivet, and Love its Galilee.”

— THE —
Caribbean Watchman

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As announced in our last issue, the December and January numbers of the CARIBBEAN WATCHMAN will be included in one special issue, which will reach the field early in December. Read the full notice on this page, and order at once.

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

THE new edition of "Christ in Song" is undoubtedly as fine a collection of songs, new and old, as has ever been published. The new book contains five hundred seventy-four pages and nine hundred fifty-two songs. The numbers of the hymns in the old edition are given in the new in small figures beside the new, so that the old edition of the book can be used in conjunction with the new. Nearly three hundred pages have been added to the old book, making the new edition a volume of sufficient scope to be used in either church, Sabbath-school, or Missionary Volunteer Society.

Our Mission Special

December—January Double Number

Our next issue, covering two months, will be a special issue of twenty-four pages, twenty pages of which will be devoted to illustrated articles on the *progress of the everlasting gospel in the missionary lands* of the world. The illustrations in this issue will be the finest views of mission lands that have ever appeared in any West Indian periodical, and in greater number. The twenty pages will contain several illustrations to the page, in many cases half a dozen or more. These will depict scenes in missionary lands, indicative of the conditions that surround their peoples, the gospel's progress, etc. Every second page will have a special heading engraved for this issue, and the December-January issue throughout will be a model of *beautiful printing and illustrating*.

But above all else will be the wonderful story of the progress of the last gospel message in all these lands. The record of the last twenty years is a record of progress which indicates the leading hand of the Almighty in every country. This number will tell the story. God is doing his work in the earth as his Word has foretold. He is "cutting it short in righteousness," according to his promise. Have you yet realized this? If not, you need to *read the Special WATCHMAN*. It will open your eyes to the fields of harvest and the marvelous workings of the Lord in the earth to-day.

We append a partial list of the contents and illustrations:—

Contents

General World Survey
 Japan and Korea
 India—How a Leper Was Healed
 The Near East and Catholic Europe
 In the Dark Continent
 The South Sea Islands
 South American Lands

Illustrations

Missionary Groups
 Typical Koreans and Their Homes
 A Healed Leper
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THE Caribbean Watchman



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

VOL. 6

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

No. 11

Why Carry Thine Own Burden?

WHY carry thine own burden
Day by day?
Why through the thickest shadows
Take thy way?
A Saviour is beside thee,
A loving friend would guide thee;
Therefore, pray.

Why art thou made so hopeless
By thy sin?
The Lamb of God has borne it,
Let him win;
Thy faith in his salvation,
Thy trust in his oblation,
Peace within.

Why are thy days so shadowed
By thy care?
Why do thy fears pursue thee
Everywhere?
The dread of each to-morrow,
The pressure of all sorrow,
Let Christ bear.

Why art thou so forgetful
Of his might?
Hast thou not learned love's lesson
Of delight?
Thy sin and care and sadness
Will vanish in the gladness
Of his light.

— *Marianne Farningham.*

considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers!

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to seek to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. If we have knowledge, we should instruct the ignorant. If God has blessed us with this world's goods, it is our duty to succor the poor. We must work for the good of others, and let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those about them.

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings, and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily communion with God, a life that will shed light upon the path of others, can not be maintained without earnest, persistent effort. But such effort will yield precious fruit, blessing both the receiver and the giver. The spirit of unselfish love for others gives depth, stability, and Christlike loveliness of character; and brings peace and happiness into the heart.

There is no room for sloth or selfishness; but those who exercise the Christian graces will grow. They will have spiritual muscle, and will be strong to work for God. They will have clear spiritual perception, growing faith, and increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation.

The erring can be restored in no other way than in the spirit of love and meekness. Then let us never become cold, unsympathetic, and censorious. And let us never lose an opportunity to say a word to encourage and inspire hope.

The Christian Life

Love for the Erring

MRS. E. G. WHITE

CHRIST came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption price for a lost world. His self-denial and self-sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners — sinners of every grade, of every tongue and nation. He paid the ransom price for all. None were passed by, no matter how erring and sinful; his labors were especially for those who most needed the salvation he came to bring. His great heart of love was stirred to its depths for those who were the most hopeless, and who most needed his transforming grace.

In the parable of the lost sheep is represented the wonderful love of Christ for the erring and the wandering. The true shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship, and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him, nor does he drive it back; but he tenderly gathers it in his arms, and placing it upon his shoulders, bears it to the fold. Then he calls upon

his neighbors to rejoice with him over the lost that is found. Thus is illustrated the wondrous love of Christ for the lost and perishing.

The parable of the prodigal son, and that of the lost piece of silver, teach the same lesson. Christ does not bestow all his blessings upon those who accept his salvation, content with their gratitude and love. Every soul that is especially imperiled by falling into temptation or sin pains his loving heart, and calls forth his tenderest sympathy and most earnest care. Over one sinner that repents he rejoices with exceeding joy.

These lessons are for our benefit. Christ has enjoined upon his disciples that they co-operate with him in his work; that they love one another as he has loved them. The agony he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. They are to work as he worked, and love as he loved, even those who are in ignorance and sin.

But there is a great lack of deep, earnest, soul-touching sympathy for the tempted and the erring. Many pass by on the other side, keeping as far as possible from those who most need help. Sometimes the newly converted or weak soul yields to some form of temptation, and is overtaken in a fault. In such cases the instructions of God's Word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness;

Turning From Sin

WILLIAM COVERT

The Will

GENUINE conviction begets a sincere desire for righteousness. Seeing sin in its exceeding sinfulness brings forth a loathing of one's self, and a desire for holiness of life. A light from heaven shows the pollution of self to the sinner, and also reveals to him God's love and the way of salvation. When Jesus came to earth as the Saviour of men, he said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. In Christ, and in him alone, is "the true light," and this "lighteth every man that cometh into the world." John 1:9.

This light often shines into darkness so dense that the darkness comprehends not that light came. John 1:4, 5. The purpose of God was that "all men through him might believe" (John 1:7); but the majority do not believe (John 1:10, 11); they do not know him, and will not love him. They choose their own ways, since they love darkness rather than light because their deeds are evil. "For every one that doeth evil [from evil choice] hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth [chooses to be right] cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

Surrender of the Will

Thus it will be seen that the will of man must be surrendered to God, and a choice made in favor of that which is right at the very beginning of a better life. Therefore it is written: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

No man on earth is so far away from God that the light of life can not reach him. But some men are so self-willed, so stubborn, that they utterly refuse to surrender their wills to the will of God. These self-willed ones are joined to their own ways. They are like the covetous Balaam, who loved the hire of Balak more than he loved God. But what a foolish choice is this! It yields misery here, and the blackness of darkness hereafter.

I will say to the reader, whether he be a Christian or a sinner, that every good thing which he has received so far in life, or that he will or can receive at any time in the future, is from God, and is a gift of God's love. For all good things are of God. And this great God pleadingly says to the sinner, "Why will ye die?" to the wanderer, "How shall I give thee up?" "I have no pleasure in the death of him that dieth." "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" Eze.

18:23, 31, 32; Hosea 11:8. The Lord's earnest entreaty is: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

Beginning of a New Life

In the forsaking of man's own way is found the real essence of his conversion. On the other hand, it is the following of his own way that keeps him in the straying path. It is turning around and moving in the opposite direction that changes his course. Not only so, but the faculties of the mind and the members of the body must be submitted to the operations and the will of God until it is actually true that God wills and works in the life.

The apostle, in writing to a church upon the subject of consecration and its results, advised them, saying, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. God never wills to do an evil thing, neither does he work that which is evil. His will, his thoughts, his works and words, are all righteousness.

Like a Little Child

Conversion makes the haughty man humble, the unkind man gentle, the boisterous man pleasant, the boastful man meek, the sour man sweet. It finally brings all men who follow on to know the Lord to the home of the saved. It brings a man to God to learn of God, even as a little child comes to its parents to learn from them all things that it should know. When speaking of the wholeness of surrendering the will to God, "Jesus called a little child unto him, and set him in the midst of them, and [pointing to the child] said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2-4. The little child in the hands of the Saviour, listening to his instruction and sweetly performing his bidding, was a most beautiful illustration of how submissive to God's will those men must be who are to become citizens in the kingdom of glory. A blessed kingdom that will be where the Lord of love who died to cleanse and save us will be the Ruler enthroned in every heart. The love that led to Calvary will be the love pervading that kingdom. And it is in this love that the child of grace is to go forward to the kingdom.

How to Learn to See

ONE who puts seeing before believing in his spiritual life will never see much that is worth believing. And what he does see will not affect his beliefs. His sight is already controlled, if not destroyed, by his unbelief. Only when he

realizes that he has got the cart before the horse, is there any hope of his seeing the invisible. There is no truth in the old assertion that "seeing is believing," when it comes to matters of eternal life and death. "Believing is the secret of seeing," writes Henry F. Cope. Jesus was ready to let Thomas see the demanded evidence of the resurrection, because Jesus knew that Thomas had long been a believer in him. Because of the belief which was already there, the sight for which Thomas asked was granted, and was convincing. But there is no record of Jesus' having gone, after his resurrection, to Annas, or Caiaphas, or Pilate, or any other who had refused to believe in him, in order to convince them of his resurrection and of his Messiahship. They must believe in Christ before they could see the truth that he was ready to show them. When a man has come as a little child, in trusting surrender to the Saviour, he will begin to see wonderful things. Until he believes, he has no right to expect the sight which can only follow belief.—*Sunday School Times.*

Hungry for Love

FRIENDSHIP is love. It is needed in this world because people are hungry for love. The papers talk about the children who go to school hungry for bread, but what tale could be more pitiful than that of the boy who snuggled up to a strange woman in the street-car, soiling her dress? The conductor said, "Madam, you will have to pay a fare for that boy of yours." The woman replied, in surprise, "He isn't my boy at all." Then the boy spoke up in a shamefaced way, "'Scuse me for dirtyin' your dress; I was just playin' I was your boy so that I would know how it feels to be cuddled close to some one."

Does the pathos of such hunger for love make a tear come? It isn't tears the world wants; it is love. The rich as well as the poor are hungry for it.

Many a man toiling early and late to do the best thing for his family, goes to bed at night with a heartache because those nearest him show no appreciation of his work, and he has to turn to strangers for crumbs of sympathy and friendship to keep his ambition alive.—*Christian Endeavor World.*

"SOME people are opposed to the Bible because the Bible is opposed to them."

"IT is a very interesting fact that it was as Jesus was praying that he was transfigured."

ONE of the grandest things in having rights is that, being your rights, you can give them up. The men that move the world are the men that do not let the world move them.

The Home of the Saved

The Saints' Inheritance

1. For what purpose did God originally form the earth?

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

NOTE.—When God first made the earth, he placed upon it a race of beings that had never sinned, in whom the purity of heaven existed, and to whom evil was unknown. It was the plan of God that sin should never be known to them, and that they should multiply and replenish the earth with a race of beings like themselves. This original plan was foiled by the success of the tempter in deceiving our first parents, and causing them to transgress the eternal laws. As the result, sin caused the world to be cursed with all its inhabitants.

2. What came into the world as the result of sin?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

3. What is the only possible escape from sin and its consequences?

"Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

NOTE.—When death passed upon all men as the result of sin ("the wages of sin is death"), it became necessary for some means to be provided that would rescue man from the consequences of his own wrong-doing. This was accomplished by the offering of Jesus, the Son of God, as a sinless sacrifice for mankind. Through coming to God by him, there is made possible the restoration of communication with God, which was destroyed by the first transgression.

4. As the result of receiving Christ, what is promised the believer?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

5. Because of Christ's death and resurrection, what awaits those who believe in him?

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

1 Cor. 15:21, 22.

6. What fate awaits this present evil world?

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of

to destroy the earth by fire. The reason given for the destruction is the fact that the earth is cursed with evil, the continued transgression of mankind. The only hope for any man to pass that day in safety is for his life to be hid with Christ in God.

7. What does God promise will follow the destruction of the earth by fire?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

8. What is the privilege of the overcomer?

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

9. What promises will be fulfilled in that day?

"And they shall see his face; and his name shall be in their foreheads." Rev. 22:4.

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

10. What city will be in the new earth?

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

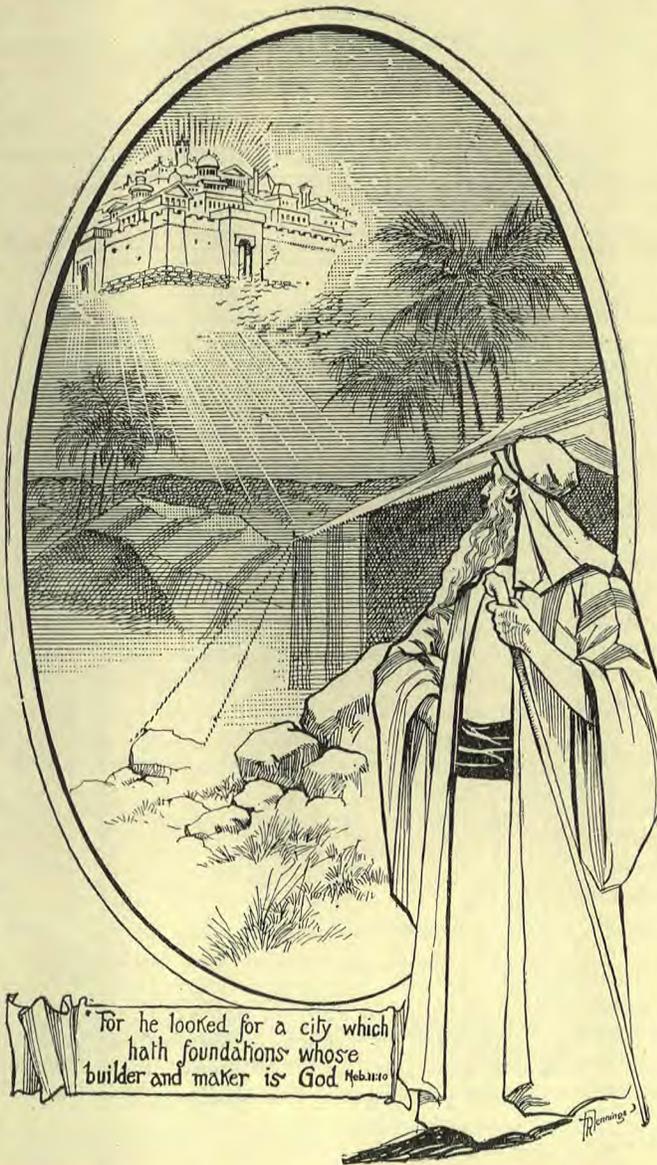
11. What description of this city is given us as a source of hope and faith?

In the twenty-first chapter of Revelation is given a beautiful description of the holy city, the New Jerusalem. The angel takes the apostle John away in vision, and with a measuring-rod measures the city, whose glorious beauty John describes in the language of inspiration. The city lieth foursquare; the walls are of

precious stones, the gates of pearl, the streets of pure gold; and the Lord himself is the light of it, so that there is no need of the sun or of the moon to give light unto the inhabitants thereof.

12. How many will be allowed to enter the gates of the New Jerusalem?

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." The chapter concludes by saying that those who enter are they whose names are written in the book of life. Rev. 21:24, 27.



For he looked for a city which hath foundations whose builder and maker is God Heb. 11:10

ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens will 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. . . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:7-12.

NOTE.—It is evident from the foregoing scripture that the Lord intends

13. What work is mentioned as being performed by the inhabitants of the new earth?

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65: 21.

14. What promise was made to Abraham and his heirs?

"For the promise, that he should be heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

15. What scriptures prove that Abraham looked for his inheritance in the new earth and not in this world?

"For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . But now they desire a country, that is, an heavenly." Heb. 11: 10, 13-16.

16. How many are included in Abraham's seed?

"Know ye therefore that they which are of faith, the same are the children of Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7, 29. Read also Rom. 9: 6-8.

17. Will the order of ancient Israel be observed in the new earth?

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28.

NOTE.—If the reader will please consider, with the foregoing text, the seventh chapter of Revelation and the first five verses of chapter fourteen, he will see that in the new earth the nations of the saved will be divided into tribes as in the days of Israel. In the twenty-first chapter of Revelation it is also said that there are twelve gates to the city, and that over the gates are the names of the twelve tribes of the children of Israel. May we all have the privilege of entering there, in the tribe to which we are assigned as the redeemed children of God, with Abraham, the heirs of the promise.

The Tone

"It is not so much what we say,
As the manner in which we say it;
It is not so much the language we use,
As the tone in which we convey it.
The words may be soft and mild,
The tone may pierce like a dart;
The words may be soft as summer air;
The tone may break the heart."

I HAVE a passion, and it is He, he only.—*Count Zinzendorf.*

The Great Day of the Lord

A Solemn Warning

GEO. F. ENOCH

Most Bible believers agree that the day of the Lord is rapidly approaching. But in certain quarters there is a grave misconception concerning its character, and the order of its events, that will cause bitter disappointment and loss of soul to all who, by cherishing such misconception, thus prepare themselves for the last great deception.

What, then, is the character of that day? Is it a time of peace and safety? Is it a period of second probation, when Satan will be bound in such a way that wicked men will the more easily turn from paths of sin to ways of righteousness? Is it a time of unprecedented peace and prosperity? What says the Bible? This holy Book alone reveals that such a day is coming. It alone can reveal the character and order of its events. We therefore turn to its pages, assured that, irrespective of our notions, its divine predictions shall be fulfilled.

A Day of Wrath and Destruction

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrow shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed at one another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13: 6-13.

These words can not be misunderstood. The prophet has been shown the destruction that should finally overtake Babylon. From this one nation, the Spirit carries the prophet's mind over the intervening ages to the destruction of all nations. Of this final destruction, the destruction of Babylon was a type.

This final destruction is here called the day of the Lord. In many other portions of Scripture this same expression is used to describe this same time; that we may get a comprehensive view of this day, it is necessary for us to take the various portions of Scripture describing it, and put them together, as we would the dissected portions of some map, or picture, that we may see the beautiful and harmonious whole. In our text its nature is clearly indicated. It is a day of wrath and destruction. Long has proud, vain man been left to choose the evil or the good. The vast majority have chosen evil. They have not worshiped the great Jehovah. Yet in their departure from God, they have tried to reconcile themselves to their path of rebellion by substituting other

worship. The only other worship possible is the worship of self. The day of the Lord brings destruction to all such worship and worshippers.

The temporary reprieve from the infliction of the full and final penalty for sin (granted at the fall) is now withdrawn, and all nations perish. All the idols of self-worship, whether they be idols of wood, stone, silver, or gold, or Mammon, or the ego of Theosophy, "shall he utterly abolish." The great God arises in the glory of his majesty to vindicate his name. The haughty ones vainly seek a hiding-place. Their day is finished. To them the darkness of the night of eternal despair has come. See Isa. 2: 10-22.

No Refuge From It

The hopelessness of escape for the wicked in that day is graphically described by the prophet Zephaniah:—

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and the alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18.

Some may say that they do not like this dreadful picture. "Tell us rather that it will be a day of peace, prosperity, and of the conversion of the wicked." Our only reply is that we must take the unerring Word of God as it reads. He knows better than we. Any beautiful theory that we may patch up from the desires of our mind, is of no value when opposed to the voice of prophecy.

A Solemn Warning

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5: 18-20.

This scripture completely destroys all theories of universal peace. Stern, dark scenes are before us. Let us face

them bravely, and in Jesus' name fortify our souls to meet them successfully, rather than find ourselves overwhelmed by their terrors and wholly unprepared. But will all be destroyed in that great day of destruction?—Ah, no! in that day there will be—

Two Classes

The quotation from Amos gives us a suggestion. The day is represented as a great cloud of blackness, in which there is no brightness whatever. Our mind passes back to an incident in Israel's history: "And the angel of God, which went before the camp of Israel, removed and went behind them; . . . and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these." Ex. 14:19, 20.

To the hosts of Egypt, the cloud was blackness, with no brightness. To Israel it was a light by night, with no darkness, and a covering from the burning sun by day. Ps. 105:49. So while the scriptures quoted thus far preclude the idea of a day of universal salvation, they do not imply that no one will be saved. In these scriptures the prophets are speaking of only one class that will be unprepared in that day. Other portions of the picture found in other scriptures give us a view of the other class who will be prepared when that day comes.

The Unprepared

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4.

This prophecy vividly pictures the unprepared state of those who have rejected the light concerning the day of the Lord. It comes to them "as a thief in the night." Not in the sense of the thief who comes and goes without our knowledge, but rather of him who comes suddenly upon us, though we may have been warned of him, finding us unarmed and wholly unprepared for him.

Even so shall the day of the Lord come upon those who either have not believed or have failed to heed the warning sent them. The terror that seizes these unprepared ones in that day, is described by John in the Revelation: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and

rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

The fatal outcome to them is recorded by Jeremiah: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

The Prepared Ones

In 1 Thessalonians 5 we are told of others besides the unprepared ones: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, or of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5:4-9.

The same writer, speaking of the same day, tells us of two classes. That day finds one class wholly unprepared, and they are appointed to wrath. It finds the other, because of having walked in the light, prepared and ready. To them it is a day of salvation.

Even so Paul in another place speaks of the second coming of Christ. "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:28. The triumph-song of the prepared ones on that blessed day of victory is recorded in Isaiah: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

Note carefully that they have waited for him. They knew that he was coming. They *prepared* to meet him. We can not say that we are *waiting* for the train at the railway station until we have completed all preparations. We must have bought our ticket and checked our luggage. Then we *wait* for the train. Even so those have heard, and sounded faithfully the message of his coming. They have cut loose from all things earthly. They can say, "We have waited for him, and he will save us."

Thus the Bible teaches plainly concerning the "day of the Lord," that both saint and sinner shall meet it together. To the one it will be a day of salvation, to the other a day of destruction. There is no place found in the Word of God for the theory of a so-called "secret rapture."

Reader, this day draws on apace. Are you ready for it? In which place would you be found if it were to come to-day? "Prepare to meet thy God."

The Word of God

MARY VALLIANT NOWLIN

THE Word of God brings holy cheer,
When sorrow broods with black wing
down;

When overhead, and far and near,
We seem to feel Jehovah's frown.
When in the darkness we would give
A world to feel a friendly hand;
When life itself seems vain to live—
The why we can not understand.

Defeated and undone, we bow,
Crushed by the tempter, and alone,
With none to soothe the aching brow,
When night is come, and day has gone.
Ah! then it is Gethsemane
Has meaning all unknown before—
The bitter cry of agony,
The drops of blood His temples bore.

In such an hour God's Word reveals
A hope more dear, a joy more free,
And o'er our broken spirit steals
A balm from far-off Galilee.
It binds the trembling chords that break
From heart throbs full of weariness;
And then we hear, while hopes awake,
The rustle of His seamless dress.

O precious Word! fain would I know
More of thy meaning pure and deep,
That in Christ's likeness I may grow,
And all my ways from sinning keep.
O may that Word forever be
My lamp, my guide on life's dark way,
Until upon the crystal sea
I stand in God's eternal day.
Takoma Park, D. C.

God's Pitying Love

T. E. BOWEN

GOD loves his people. He is not watching to pick some flaw in their lives, on account of which to condemn them. This is Satan's work. Satan accuses the servants of Christ, and then tries to make us believe it is God who condemns.

"It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their Heavenly Father, or to excite his pity. The Lord understands all this. Jesus assures his disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart."

"God is bending from his throne to hear the cry of the oppressed. To every sincere prayer he answers, 'Here am I.'"

As my eye caught these words in "Desire of Ages," somehow they touched my heart with a new sense of God's wonderful love and tender interest in every one of us. Truly he loves his children. He desires us to *know* it, and to act as if we *believed* it. And what greater work do we have, after all, than manifesting to those about us the tender love which God has for souls that have been beguiled away from his love by the deceiver?

EDITORIAL

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Living With Christ

"It is a faithful saying: For if we be dead with him, we shall also live with him." In this statement we have revealed to us in simple words the secret of successful Christian living. It is the same story that Christ revealed to Nicodemus, as recorded in the third chapter of John, and which Paul so simply states in Gal. 2:20. To live with Christ we must first die with him.

Right here is where a great many professed Christians make a fatal mistake. Like Nicodemus they are attracted to the Master, who has shown such love, mercy, and compassion to mankind; they feel and express the thought that this Man is not like other men, and they desire his companionship. But, like Nicodemus, they go away acquaintances, not friends; believing in, and yet not dwelling with, him whom they respect and adore.

Where is the difficulty? Why is it that many Christians are only distant friends to their Master? The Word says plainly, "If we be dead with him, we shall also live with him." To know Christ as we should, to come heart to heart and soul to soul with our Saviour, we must die with him,—die as he died,—die for the same reason and from the same cause,—die because we are broken-hearted over the world's sin and misery, over our own transgression, which demanded his sacrifice.

Some years ago one was brought low in sorrow by the loss of him who through life's companionship had been truly loved. Friends and neighbors came in with expressions of love and sympathy, but these failed to console and comfort. Sadness seemed to weigh down the one bereft, who sat dry-eyed, bemoaning her loss. But there came to her one in silence, with no outward expressions of sorrow,—one who had passed through a similar experience. Silently she embraced the grief-stricken mourner, and the gate which had barred the flood of tears was opened, and comfort and strength came to her heart. The secret of the change lay in the fact that both had had the same experience in sorrow,—and that experience alone could bridge the gulf.

It is much the same with the Christian. He must die with his Master. He must suffer as Christ suffered. He must see the exceeding sinfulness of sin, its misery and curse. He must also see its results upon the race, and the sacrifice that has been made in his behalf, before he will be able to come close enough to make possible a living with Christ.

This living with Christ can not be accomplished without sorrow and affliction of soul, the utter despair on the part of one's self to save. When these conditions are met, and we desire to die,—when the last desire to be like the world is lost forever,—then Christ will come to us, and having himself passed through the experience, will comfort our hearts with his presence, and will dwell in us, and work his own good pleasure in us.

The difficulty with those who find it impossible to live like the Master is that they have never experienced the dying with him. The pangs of the world's sorrow, the world's transgression, have never entered their souls. The dire consequences of sin have never broken their hearts. Only a surface knowledge of the Master has been theirs. Could they but see that their sin had caused the sacrifice of the Lord, they would sorrow unto death, and would be comforted with his life.

Is worldliness seen cropping up in our lives? Is sin present with us? There is need that we die,—die daily, if need be, but die. Christ can then be with us, and make himself manifest in our lives. We can live with him by a constant view of his death, and a constant dying with him. "If we be dead with him, we shall also live with him." "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Not of ourselves, for we are dead; but of Christ, for he lives with us and in us.

If there be a lack of the living Christ in our lives, it is because there is too much of the living world, or self. The only way for the living Christ to be manifest is by our death. Then, dear Christian friend, shall we not die so that Christ may be manifest? The world will look on and see the new life, will appreciate the change, and will be led to seek the cause, and to see Jesus. Then will the word be fulfilled which says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Near Eastern Question and Its Meaning

RECENT events in the near East have brought the world once more face to face with one of its most serious political problems,—a problem which, for the past half century and more, has accomplished more in stirring up the alarm of war in the camps of Europe than any other single vexed question. This situation centers in those small states and dependent principalities known as the Balkan States, embracing the states of Rumania, Serbia, and Montenegro, and the semi-independent principalities and provinces of Bulgaria, Rumelia, Bosnia, Herzegovina, and Sandjak of Novipazar.

Late in September these states began to show signs of restlessness, and rumors were rife of action looking toward the

independence of Bulgaria. Early in October these rumors took definite form in a declaration of the independence of the Bulgarian people by Prince Ferdinand, who took the title of "Czar of the Bulgars." For several days there were fears that there might be war as the immediate result, but this has for the moment happily passed off.

On the heels of this declaration came the announcement to the powers by Austria-Hungary that she had definitely decided upon the permanent annexation of the provinces of Bosnia and Herzegovina to her empire. Thus in a week's time, by a coup which startled the whole of Europe, the Turk was robbed of several of his European possessions, with the consent, if not with the actual connivance, of some of the signatories of the famous treaty of Berlin.

That this action is liable to bring about serious complications in European politics is certainly possible, if not probable. Nor do the actual appearances of the present indicate the strong undercurrent that will develop in the future. The outward manifestations of anger are but mere pittances to the fires that smolder in the secret chambers of every continental chancellery. War may not, and doubtless will not, come at the present moment, but there is certainly added one more faggot to the flames which have smoldered in the hearts of the Turkish people for the past half century. It is only a question of time and opportunity till it will break forth into open hostility.

The reason that the Turk is so quiet, and apparently so willing to put up with the robbery of his territories by others, is that at the present time he is engaged in trying to reform his own internal affairs, and bring about a better order of things. Nevertheless, as expressed in a recent number of one of the Constantinople dailies, although the nation will not take action now to obtain revenge, it will employ the next fifty years in preparation for the time when this will be possible. Taken advantage of in a period of transition and general unpreparedness, the Turk does not feel that he can undertake a conflict; but the insult will not be forgotten, nor as he says, will it go forever unpunished.

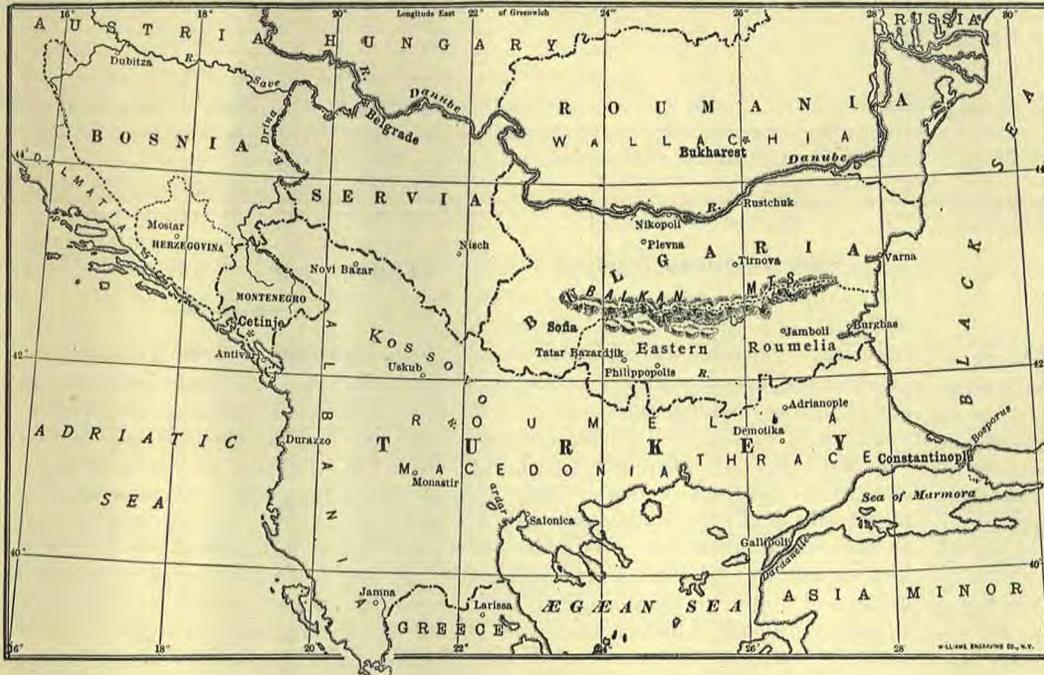
That the chancelleries of Europe are gravely concerned over the matter is manifest by the fact that they are making earnest efforts to preserve peace, not only between Turkey and Bulgaria, but between Austria and Serbia; the latter country feeling that the provinces of Bosnia and Herzegovina rightfully belong to her, owing to their common nationality. A call is now made for a new congress of the European nations to arrange for a readjustment of the affairs in the Balkans, in view of recent developments, and to give some sort of compensation to Turkey which will temporarily win the Turk to the cause of peace. The *Paris Matin* speaks as follows of the situation: "It will require the close, united action of Europe to

circumscribe the smoldering fires. Unfortunately, when one sees the European concert undermined and enfeebled by several powers in Morocco, is it reasonable to hope that the concert will be stronger and more effective in the Balkans?" The *Figaro*, speaking of the same conditions, frankly confesses that an upheaval in the Balkans will react upon the peace of Europe. Already it is apparent that the concert of the powers does not go much below the surface. It is thus that the leading papers of the Continent are expressing themselves, and a general feeling of unrest prevails. Each of the European nations is jealous of any advance move on the part of any other nation toward that key of the Eastern situation, Constantinople. There

what do they forewarn us? To the careful student of the prophecies of God's Word there can be but one answer. These storms that disturb the restless slumber of the nations as they sweep over the Balkan Hills, are but the fore-tokens of that time not far distant, when, in the midst of a bloody war for the preservation of her nationality, the Turk will be driven from Europe, from the seat of empire in which he has held almost undisputed sway for over six hundred years, and will plant his palace "between the seas in the glorious holy mountain." Dan. 11:45. Nor is that day so far distant. It is fast approaching, and the omens of its nearness are thickening about us. Many, even of the Turks themselves, are aware of the

same time: and at that time thy people shall be delivered, every one that is found written in the book." Dan. 12:1. The end of the Turk ushers in the last days of the earth's history, and its final conflicts, as brought to view in Revelation 16 and Joel 3. A time of trouble will be experienced which only those who have their lives hid in Christ will be able to endure. The final crisis will have been reached, and the coming Saviour will appear. See Rev. 6:14-17; 16:18-21.

The situation in the East to-day is a warning to us to prepare for the future. The more frequent the encroachments of other powers upon the rights of the Ottoman empire, and the more determined and clear the situation becomes, the more certain should the Christian be of the near approach of his Lord, and the more careful preparation should he make for that event. These conditions in the near East have a peculiarly striking significance to the people of God to-day. As trouble smolders among the nations, let us remember the words of the Master: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.



A MAP OF TURKEY AND ITS EUROPEAN NEIGHBORS

A study of this map shows that Turkey has already lost more than half of its original European territory.

may be, through a fear of unpreparedness for a conflict now, a temporary agreement of the nations, but the flame smolders on, and the outcome will eventually be war.

It is the fear of involving themselves that has made Europe so careful about the preservation of Turkey. During recent years there has, however, been a marked tendency to encroach as far as possible upon the domains of the Turk. This latest move of Austria and Bulgaria is a strong indication of the general trend. Meanwhile the bitterness which has eaten into the heart of the Turks, owing to this constant aggression, is growing into a determined effort to prepare themselves for the preservation of their territories. This is the meaning of the recent successful revolution in that country, which aims for the improvement of the government, which was fast going to decay. The nation will undoubtedly prepare for that time in its history when it must come out into a life-and-death struggle with the powers of Europe.

What do these things portend? Of

prophecy, and have a belief, a tradition handed down from Mohammed, that this prophecy is to be fulfilled in the near future. And when the move is made that plants the tabernacles of his palace in the glorious holy mountain, it will be but a short time till the rest of the prophecy is fulfilled,— "He shall come to his end, and none shall help him."

Gradually the nations of the world are encroaching upon the dominions of the Turk. War must eventually come. When it does, and the palace of the Turk is removed to the south country, his end will be but a matter of weeks or months. Deserted and without help among the nations, his final end comes in the midst of the country which his hatred has cursed. Nevertheless, this does not end the events of the prophecy. There is a grander, more thrilling portion still to follow. As the destruction of the Turkish empire is accomplished, we are told that "Michael shall stand up, that great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that

effort of John Kensit and his followers to prevent the host from being carried in the parade in connection with the Eucharistic congress in London, and Kensit's threat that if the host had been carried, he would have dashed it to the ground. Note this statement:—

Possibly it was well for Kensit that the host was not carried in the great procession. Surely, amid the millions of Catholics that day in London, there were some who would have avenged such frightful indignity to Christ.

Thus does a paper professing to represent the religion of Christ, countenance mob violence as a proper answer to any interference with a religious ceremonial. How contrary to the example of Christ himself!

IF religion has done nothing for your temper, it has done nothing for your soul.—*Clayton*.

THE highest ambition of love is to be a servant. It is the nature of love not to be waited on, but to serve.—*Chimes*.

Our Young Folks

"All the Days"

M. C. WILCOX

"Go ye, . . . and, lo, I am with you all the days." Matt. 28: 18-20.

"Lo, I am with thee all the days."
Thine is the promise, Master mine;
In rest of soul of fiercest frays,
Thine is the way, the guidance thine.

O lead me ever, lest I stray!
Take thou my hand, lest faltering feet
Shall miss the rugged, narrow way,
And find for victory defeat.

The way is dark; I can not see;
Be thou my light, the path illumine;
Speak thou, and though dark clouds
there be,
Thy light shall penetrate the gloom.

Be thou my Guide, my Strength, my
Light,
My Shield, my Counselor divine;
And though my days shall close with
night,
I "in the morning" shall be thine.

Undone in a Moment

AN English peer called upon the famous Josiah Wedgwood, who was an earnest, religious man, and desired to see his great pottery factories. With one of his employees, a lad of about fifteen years of age, Mr. Wedgwood accompanied the nobleman through his works.

The visitor was a man of somewhat reckless life, and rather vain of his religious unbelief. Possessing great natural wit, he was quite entertaining in conversation, and after a while forgot himself in expressions of "polite" profanity, and in occasional jests with sacred names and subjects. This seriously disturbed Mr. Wedgwood.

The boy at first was shocked by the nobleman's irreverence, but soon became fascinated by his flow of skeptical drollery, and laughed heartily at the witty points made.

When the round of the factories had been made, the boy was dismissed, and Mr. Wedgwood selected a beautiful vase of unique pattern, and recalled the long and careful process of its making, as they had just seen it at the vats and ovens.

The visitor was charmed with its exquisite shape, its rare coloring, its pictured designs, and reached out his hand to take it.

Mr. Wedgwood let it fall on the floor, and broke it to atoms. The nobleman uttered an angry oath.

"I wanted that for my collection," he said. "No art can restore what you have ruined by your carelessness."

"My lord," replied Mr. Wedgwood, "there are other ruined things, more precious than this, which can never be

restored. You can never give back to the soul of that boy who has just left us the reverent feeling and simple faith which you have destroyed by making light of the religion which has been his most sacred memory and inheritance. For years his parents have endeavored to teach him reverence for all sacred things, and so to influence his mind that his life and conduct should be governed by religious principles. You have undone their labor in less than half an hour."

The nobleman, though greatly astonished at such plainness of speech from a "mechanic," respected a brave and honest man; and he did not go away without expressing his regrets, and admitting the justice of the reproof.—*Youth's Companion*.

An American Student

A YOUNG man who had been graduated at one of the first colleges in America, and who was celebrated for his literary attainments, especially his knowledge of mathematics, settled in a village where a faithful gospel minister was stationed. It was not long till the clergyman met him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: "I have heard you are celebrated for your mathematical skill; I have a problem which I wish you to solve."

"What is it?" eagerly inquired the young man.

The clergyman answered with a solemn voice, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The youth returned home, and endeavored to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It finally resulted in his conversion, and he became an able advocate and preacher of that gospel which he had once rejected.

A Foreman

A YOUNG man, who was employed in a large factory, was frequently made the butt of ridicule by his companions because he would not join in their drinking parties and Sabbath frolics. Among these persons the foreman was the most prominent. One day, as the youthful Christian was at prayer, he was overheard by this foreman, who found that he was himself the subject of his sup-

plications. He was presenting to God the hardness and infidelity of his heart, and earnestly imploring for him the blessings of repentance and faith. The foreman, who had never known anything of the true nature of prayer before, was deeply impressed with what he heard, and wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. "I never," he said to himself, "thus prayed to God for myself." The next day he entreated the instruction of the young man, and earnestly begged his prayers for him. They knelt down together, cried to the God of all grace, and found acceptance with him. From that day they were friends, and frequently united in their prayers and thanksgiving. Their conversation adorned their profession, and the mocker became a professor of the grace that he had so often abused and turned into ridicule.

An Example Worth Emulating

"I ONCE knew a little colored boy," said Frederick Douglass, "whose mother and father died when he was but six years old. He was a slave, and had no one to care for him. He slept on a dirt floor in a hovel, and in cold weather would crawl into a meal-bag head foremost, and leave his feet in the ashes to keep them warm. Often he would roast an ear of corn, and eat it to satisfy his hunger; and many times has he crawled under the barn or stable and secured eggs, which he would roast in the fire and eat. That boy did not wear trousers, as you do, but a tow-linen shirt. Schools were unknown to him, and he learned to spell from an old 'Webster's Spelling Book,' and to read and write from posters on cellar and barn doors, while boys and men would help him. He would then preach and speak, and soon became well-known. He became a presidential elector, United States marshal, United States recorder, United States diplomat, and accumulated some wealth. He wore broadcloth, and didn't have to divide crumbs with the dogs under the table. That boy was Frederick Douglass. What was possible for me is possible for you. Don't think because you are colored, you can't accomplish anything. Strive earnestly to add to your knowledge. So long as you remain in ignorance, so long will you fail to command the respect of your fellow men."

"NONE can know what may be God's purpose in his discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities."

THE HOME

Home Love

TRUE love begins at home, and, reaching thence,

Twines sympathetic arms round all our race,
And fills our interval of time and sense
With airs from heaven, its native dwelling-place.

Love's royal banner floats above our heads;

Beneath its folds majestic do we rest;
Home's window-star its radiance outward sheds,—

Come in, lone heart! be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,

And let me see the architecture fine
Of those transparent palaces that rise
Where crystal streets in wondrous brilliance shine.

But little like them can I hope to build,
And yet in meek resemblance I would raise

A home with their transmitted luster filled,

Whose walls shall echo to Immanuel's praise.

My home shall be a type of that above,
Like Israel's desert temple long ago,
Built of the same grand masonry of love

As that bright dwelling-place to which we go.

—T. R. Williamson.

The Happiest Man in London

A LATE number of an English magazine contained a story which I should like to have distributed as a tract. It is entitled, "The Happiest Man in London," and tells of a man and his wife living in a single room, with nothing but the most necessary furniture. For twenty-five years the wife had been paralyzed, and her husband had been her nurse, her protector, her support, and, most of all, her lover all the time. She could scarcely speak, and her only strength of expression lay in her eyes, looking "straight out, clear and shining." In response to a new doctor's question this hero of a man told in the simplest and most sincere way how he lived:—

"I get up early of a morning, you see, sir," said Temple, "and make our breakfast and attend to her. Then, before I start for work,—I'm in an engineer's employ,—I just boards her up in bed so as she can't fall out. I'm back at dinner hour, and we have it together. Then, when I leave work, my evenin' soon passes. There's usually a bit of cooking to be done, and washing up, and the room to be seen to. An invalid must have things clean about her: it isn't agreeable to just lie and look at anything

dirty. I like Lucy to keep bright—but there! she always is; and if occasionally she gets down, I soon cheer her up, don't I, Lucy? Me and Sunny together. Sunny—that's our bullfinch. He's asleep now, covered up, you see, and I won't disturb him. But by day he's that lively! He chirps and talks away to Lucy; he's company for her, Sunny is, bless his little heart!"

How the tired man coming home from his work went cheerily about the cares of his little household; how he eats the tasteless meat from which "Lucy's" beef-tea had been made; how he did some of the washing to save pennies for "luxuries" for his dear invalid,—all this the story tells. It describes how "the old man got ready for the night. He was obliged to retire early whenever possible. He brought warm water to the bedside, and washed the hands and face of his wife, and tied on her cap. In the morning he would perform her toilet again, and do her hair for her. And he took pride in doing it, as he said, 'as stylishly as a hair-dresser.' Then he arranged on the chair, so as to be within reach, a candle in a tin candlestick, a glass of water, and a biscuit. After that he fetched a large prayer-book and the Bible, and read the psalms and the second lesson for the evening, and afterward prayed. He thanked God for the many mercies vouchsafed to them that day, for food and the power to work, and for a home. He remembered those without these blessings, and begged that they might receive them. He commended himself and his wife to God's keeping throughout the night."

There came a day when the friendly young doctor announced that he was going away for a month, and would bring "another friend" back with him, and this is the response he had from these two who had not found in marriage an easy life:—

"God bless you, sir! You couldn't tell me anything that would make me more rejoiced. The dear young lady! We seem to know her now, already; but we shall really see her, and love her, I am sure."

"O, yes," said Murray, "you'll love her, Mr. Temple. Everybody does."

"Lucy, did you hear? The doctor is going to fetch the dear young lady."

"The woman unclosed her eyes. She looked at the doctor, and the drawn face seemed flooded with sweetness. Her lips moved.

"She says, "God bless you," sir. Lucy says, "God bless you." And when she says it, she means it. Ah, we know what a blessed thing married life can be, don't we, Lucy? It's a solemn fact, sir, to take a woman to be your wife. It's a solemn fact. But when the blessing of

God rests upon a union, marriage is a sacrament that brings you added grace. It is, sir. Your faith grows, and your nature deepens. You learn many things. I'm old, and I've lived, but the part of my life that has helped me to the best knowledge is—just that. I took Lucy. I said I'd "love her, comfort her, honor and keep her in sickness and health." I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes, you'll love her all the more.'

"From the bed there came a strange sound. It was something between a laugh and a sob. And the doctor, turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in her upturned eyes.

"Temple laid his hands on hers—hers which could give no answering pressure. 'Sir,' he said, 'I can't wish you better happiness than I've had. I wish you as much. And I take it I'm about the happiest man in London.'"

If I could only put a little of this devotion into the hearts of some of my unhappy correspondents,—if I could only persuade them to seek to serve, not to be served; to try to conquer by love, not by complaining,—it would be the best work of my life. To those who send me repining, querulous, fault-finding letters I commend London's "happiest man."—*Mrs. Lyman Abbott, in Ladies' Home Journal.*

Keep Love's Channel Clear

No barrier of coldness or reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts.

Parents, let your children see that you love them, and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of my Father which is in heaven." If you desire the angels to do for your children the work given them of God, co-operate with them by doing your part.

Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter, and take their place in the world.—*Selected.*

THE bolts which hold back the windows of heaven are always on the human, never on the divine, side.

MOSCOW

RUSSIA and SIBERIA

VLADIVOSTOK



The Russian Empire

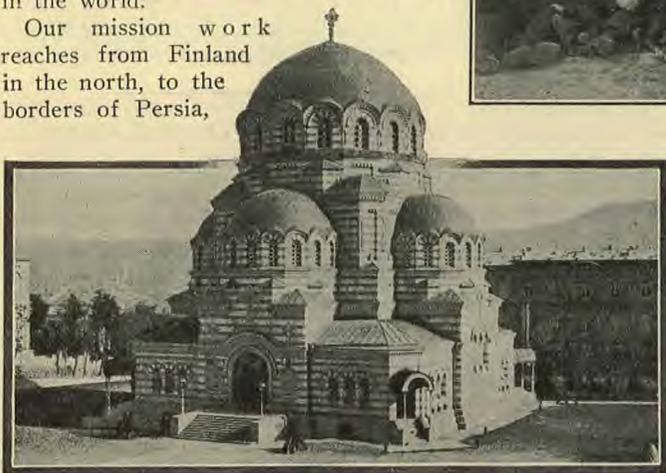
HUTCHINSON'S "History of the World" says:—

"One of the most remarkable developments in the history of the nineteenth century is the sudden advance of Russia in European and Asiatic influence."

Its area stretches out over more than one seventh of the total land surface of the globe. About fifty distinct nationalities are gathered within its borders, and work for all of its one hundred thirty millions requires the use of about forty leading languages, besides many dialects.

In educational and industrial development, Russia has made marvelous strides, while the progress toward constitutional forms of government has awakened new hopes in the hearts of the people. Many thousands from European Russia are emigrating to Siberia. The railways projected into Siberia have opened up some of the finest agricultural country in the world.

Our mission work reaches from Finland in the north, to the borders of Persia,



A RUSSIAN CHURCH

and from the Baltic provinces in the west into Siberia on the east. Riga, on the Baltic, is the headquarters of our Russian Union Conference.

Progress Amid Trial

"You need not pray; your God will not hear you." These were the scoffing words oft repeated by the keeper of a Crimean jail to our first missionaries sent to Russia in 1886. Almost immediately they had landed in jail, accused of preaching heresy. In the old Russia this was a charge equivalent to a sentence to Siberia, and the jailer assured them that this was the road they would soon be marching over. But when, after forty days, by intervention of the United States

minister, orders for the release of our two brethren were wired from St. Petersburg, the jailer, who himself delivered

mer days, "often escaped death only through the use of the rustic costume of the Russians. Under such circumstances," he says, "the Lord has blessed the work, and spread the truth through the whole of European Russia, and now the message has advanced even into Siberia, and on to the Chinese frontier."



A GROUP OF RUSSIAN BELIEVERS

the message, said, "Your God has heard you."

In the years that followed, the message spread far and wide in Russia. Often the workers were imprisoned; the believers were exiled. Others took joyfully the spoiling of their goods to pay fines levied for attending sectarian meetings. "Brother John Perk and others," says Elder H. J. Loesack, writing of the for-

Then in 1905 came the new policy in Russia; and a modified degree of religious liberty, amounting to a wholesale deliverance, was proclaimed throughout the empire. In the next year, soon after an address signed by the officers of our conferences and mission fields in Russia had been presented to the czar, the Russian minister of the interior, M. Stolypin, issued a decree specifically granting religious liberty to the Seventh-day Adventists.

Last year, just twenty-one years from the time when our work began in Russia, delegates assembled in union conference at Riga sent the following greeting to America:—

"Psalm 133, Greeting. We rejoice that during the last twenty-one years, Almighty God has so blessed the humble efforts of his children in this vast empire, with its one hundred forty millions of people, speaking one hundred languages, that it is now possible to organize a union conference, the union composed of three conferences and three mission fields, with a membership of twenty-five hundred.

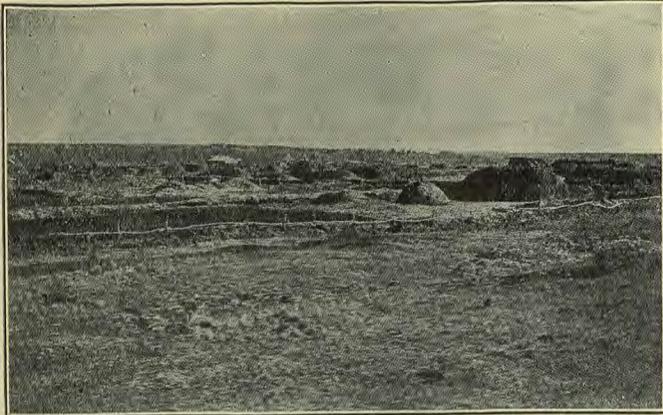
"We heartily thank the brethren in America and throughout the world for their generous aid and sympathy in former years, when we suffered persecution and imprisonment and banishment."



A DROSKY

Tribes of the Caucasus

It is probable that nowhere else in all the world are there so many different races, speaking such a variety of languages, as we find within the territory of our Caucasian Conference. Indeed, the Persians have dubbed this "the Mountain of Tongues." Such peoples they are, too—these hardy mountaineers,



A RUSSIAN VILLAGE

who resisted the Russian arms for nearly a century. Some say that there are no fewer than one hundred fifty peoples scattered among the 11,759,600 inhabitants of these regions, and that as many as seventy languages are represented by them.

These are the Georgians and the Circassians, famed for their personal beauty; the isolated, half-savage Svans, or Svanithians, who, although they number only fourteen thousand, yet, aided by the almost inaccessible glacier-crowned ridges that surround the Upper Inghur Valley, have successfully withstood every attempt Russia has made to collect taxes from them; the hardy Lesghians, "one of the finest races in Caucasus;" the Armenians; the Kurds; the Mingrelians. These and many other nationalities are to be found here.

Then, too, we are not to forget the Russians and the Germans, whose influence will help us to gain access to these various peoples; nor should we omit the Kalmucks, through whose steppes we passed on our way down from Saratof. The Kalmucks have strong Mongolian features. Many of them are large landowners, and wealthy stock-raisers. One of our brethren has been holding Bible readings with an educated Kalmuck, who hears the message gladly, and spreads it among his fellow countrymen wherever he has opportunity. G. DAIL.

Alexandrodar, Transcaucasus.

How Liberty Was Proclaimed

ELDER H. J. LOEBSACK, of South Russia, tells how the glad news of the granting of religious liberty was carried through that empire:—

"It caused universal rejoicing. For three days the telegraphic message assuring religious liberty to one hundred twenty-five million people in Russia was duplicated and communicated to the people. Pastors of all churches, without reference to their nationality or their creed, read the message to their congregations,

and civil officers proclaimed the glad news from the rostrum and from the stump. This act was hailed as a greater boon than the granting of freedom to the serfs by Alexander II, in the year 1861.

"The news went before us into the colonies on the Volga, so that, where we formerly had to baptize by night, and hold our meetings behind barred doors and closed windows, we now assemble freely in the open air, as many as five hundred witnessing our baptismal scenes—and that without any disturbance.

"We have had similar experiences among the Cossacks. The proclamation of freedom of conscience was read in the various Cossack villages. Where, in former times, our workers had to enter the Cossack villages in the national costume, that they might not be detected and put in prison; and where they had to sleep by day, and work by night, with the room so protected that no glare of light might escape to the outside,—where all this was necessary a few years ago, we were able to hold our meetings in broad daylight, with open doors and windows; and no one disturbed us. There were various beliefs represented in the gathering,—Orthodox Greek Catholics, Old Believers, Baptists, and six or seven Gypsies, who had never heard a sermon in their lives,—and neither priest nor



MISSIONARIES AND COSSACKS

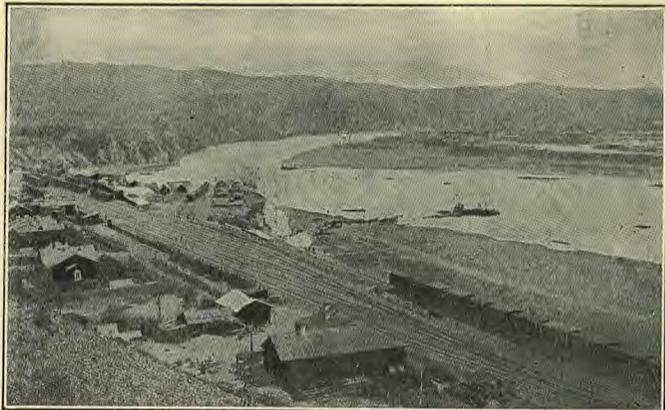
policeman attempted to disturb us. This has been so among the Cossacks since the promulgation of the czar's manifesto granting to all his subjects full liberty of conscience. We thank God for the freedom he has given us. Let all remember Russia in their prayers."

At the Foot of Mt. Ararat

ONE of our missionaries, Dr. V. Pampaian, recently had a stirring experience in a village near Erivan, at the foot of Ararat, the mountain on which Noah's ark rested after the flood. While calling at a house, a mob gathered outside. He writes:—

"After committing ourselves to the Lord's care by prayer, I left. The young man who had accompanied me said he would not go out on the street with me. He thought they would not dare to touch me, as I am an American citizen.

"Alone, I stepped out in the street into the midst of the mob. But I had no fear, knowing that they that were with me were more than these. I walked along through their abuses and blasphemies. Soon their angry words began to be accompanied with stones and mud. Hundreds of stones came down like hail,



A TOWN IN SIBERIA

while the bystanders were encouraging them, crying, 'Kill him! Kill the dog!' Though many stones hit me, yet they felt as rubber balls. In this manner they continued till I reached the house. When I went in, they stoned the door, calling me out. We wanted to send for the *gandar*, but there was no man in the house who dared to go out. Although the uproar had spread all over the town, yet no one came to our help. Finally, seeing no other way to get rid of the mob, my landlord, an old man, went out with a revolver in his hand, to frighten them. Thus he succeeded in getting them away."

After a renewal of the fierce opposition next day, Dr. Pampaian was constrained to leave the place, the chief magistrate saying he could not repress the prejudices of his "wild people." Some believers were left behind, however, to let their light shine until further evangelistic work can be done there.

"SYDNEY SMITH said that for purposes of impression, *repetition* is the only figure of speech worth a farthing."

Health and Temperance

Happiness, Faith, Health

TALK happiness. The world is sad enough

Without your woes; no path is wholly rough.

Look for the places that are smooth and clear,

And talk of them to rest the weary ear
Of earth, so hurt by one continuous strain

Of human grief and discontent and pain.

Talk faith. The world is better off without

Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self,

Say so; if not, push back upon the shelf
Of silence all your thoughts, till faith shall come.

No one will grieve because your lips are dumb.

Talk health. The dreary, never-ending tale

Of mortal maladies is worn and stale.

You can not charm, or interest, or please,

By harping on that minor chord, disease.
Say you are well, or all is well with you,

And God will hear your words, and make them true.

—Ella Wheeler Wilcox.

The Battle Against a Great Plague

THERE are thousands of consumptives in every land, and their number is increasing with alarming rapidity. In Illinois, one of the United States, more than one fourth of those who reach maturity die of consumption. If the bubonic plague should carry off the same number of victims, we would lift our hands in horror. Fully three fourths of those who die of tuberculosis, if they had had the right treatment soon enough, might have recovered and enjoyed years of life.

What is the right treatment? Not swallowing drugs; for, in this case, they benefit only the druggist and the manufacturers. There is no known drug that has any beneficial influence on tuberculosis. The right thing, as usual, is a very simple thing.

The tubercular germs prey on those whose health and vitality have become depressed. Whatever tends to build up the general health is good for the consumptive.

At the head of the list is fresh air. The consumptive should live as nearly as possible out-of-doors. He should arrange if possible to sleep out on the veranda; or an outdoor bedroom can be built from the second-floor window.

Dr. Evans, Chicago's health commissioner, said recently: "Until four years ago the average life of the monkeys at

Lincoln Park was fourteen months. They all died of consumption. We had to buy fifty monkeys every year to keep the cage full. Four years ago in the autumn it was decided to leave four of the poorest and most desperately sick monkeys out-of-doors. All of those monkeys are living to-day.

"As a result of this experiment the animal house was ventilated, and the temperature kept at fifty degrees day and night. This has entirely abolished consumption from the animal house. What we hope to do is to accomplish for ourselves in ten years what has been done for the monkeys in four."

In the modern tubercular hospitals the patients do not live in ill-ventilated wards, but they spend their entire days out on the veranda. By this method tuberculosis is practically as curable as scarlet fever, measles, or a broken bone.

The important thing to bear in mind is the fact that it is not the fresh air in the lungs that heals, but it is the fresh air that improves the *blood*, and this blood heals the diseased lungs. That same blood is just as ready to heal a diseased stomach or diseased nerves.

Several years ago the management of one of the New York insane asylums moved a group of their tubercular insane patients out-of-doors. A goodly number of them not only recovered from their tuberculosis, but also from their insanity.

In the Presbyterian Hospital in New York recently they have been placing their pneumonia patients up on the roof, with remarkable results. Fifty-six consecutive patients recovered without taking any medicine, merely being kept warm and having a chance to breathe heaven's pure air.

The consumptive needs not only fresh air, but good, nutritious food, especially an abundance of fat. He should have as much good dairy butter as his stomach can readily tolerate. Toast, eggs, cream, vegetable soups, baked potatoes, well-cooked cereals, especially those that are thoroughly done, such as toasted wheat and corn flakes, well-cooked rice, and plenty of fruit, all thoroughly masticated, experience has demonstrated to be the very best food for the consumptive.

The outdoor life gives him a good, healthy appetite and improves his digestion. If you are consumptive, and are unable to move outdoors, arrange to move as much outdoors indoors as possible. Even if you are healthy and robust, do the same thing.

For several years Mrs. Paulson and myself have slept in what is practically an outdoor bedroom. We have developed such a relish for fresh air, or air hunger, that when we are compelled to sleep in an ordinary stuffy bedroom,

it is as obnoxious to us as being compelled to drink filthy water.

The general facts concerning the prevention of consumption and the promotion of health in general should be taught in all our educational institutions.

DAVID PAULSON, M. D.

Here and There

How Violins Are Made

IN the German town of Markneukirchen, almost all the inhabitants are employed in the manufacture of violins. This industry engages hardly less than fifteen thousand workmen, including those in the town and several neighboring villages.

The violin, the body of which is generally formed of pine or maple, contains nearly sixty different parts, inside and out. Besides the belly and back, there are the neck, the scroll, the nut, the sides, the bridge, the post, the button, the brackets, the bar, the pegs, etc. In commercial violin-making, like that practised at Markneukirchen, all the pieces are measured, cut, and polished, so as to resemble exactly a model from which no variation can be made. The old men, whose eyesight is more or less feeble, work chiefly on the ebony nuts and pegs. Those who are more skilful make the scroll and the bridges. Young men with keen eyesight and firm, strong hands have the special task of putting the pieces together,—a difficult operation, requiring absolute precision.

It is said that women are remarkably clever at varnishing the instruments; that, further, in all matters dealing with the composition of the varnish, each family has a secret process, transmitted from mother to daughter, some using a deep-red varnish, others one bordering on orange.—*Selected.*

A Tree That Gives Milk

IN South America is a remarkable tree growing in the valley of the Amazon. Its sap is a milk singularly like the finest cow's milk. It is highly nutritious, and will mix with either hot or cold water, and never curdles in hot mixtures. It keeps good for a week, even in the hottest weather, and has much the taste of cow's milk in which cinnamon has been steeped. It is a little thicker than ordinary milk, and has the feeling in the mouth of rich juice. If left standing for a few hours, a thick, oily cream arises. When dry, it has the consistency of soft wax. A recent traveler in South America says he has drunk large quantities of this juice, both as it came from the tree and also mixed with tea or coffee, with which it combines better than animal milk. He declares that it is extremely nourishing, and that when he could get this sap, he preferred it to cow's milk.—*Harper's Weekly.*

MARCH of EVENTS

Suffragette Demonstration

THE English suffragettes have again made themselves conspicuous by a noisy and determined demonstration around the Houses of Parliament in London. An enormous mob gathered, and although good-natured on the whole, made the neighborhood anything but comfortable for the masculine legislators. As usual, a number of the disturbers were carried off to the police station, and locked up overnight. The reports state that the entire police force was kept busy for forty-eight hours.

The Tuberculosis Congress

THE tuberculosis congress which convened in Washington, D. C., U. S. A., on September 28, has concluded its sessions at this writing. It is thought that much has been accomplished for the unification of the struggle against this dread disease by the congress. Experiments were conducted, and exhibits made, which were very helpful to those present. The next congress will be held in Rome, Italy, in 1911, at the celebrations in connection with the fiftieth anniversary of the establishment of Rome as the capital of modern Italy.

The American Presidential Campaign

THE presidential campaign in the United States of America is turning out to be something more than the tame affair which it was at first supposed that it would be. About the middle of September, Mr. Hearst, of New York, made sensational charges through his newspapers against several of the leading lights in the Republican and Democratic parties. These brought on a conflict of oratory and newspaper discussion, which bids fair to make the present election one of the hottest contested and most memorable of recent years. As a consequence of his charges, Senator Foraker and Mr. DuPont (Republicans) resigned their places in the organization, and Governor Haskell, of Oklahoma (Democrat), did likewise. All were accused of being parties to, or defenders of, the trusts. Neither party desires to be arrayed with these foes of the people before a national election.

The Hurricane Season

THE hurricane season of 1908 in the West Indies bids fair to be one of the most disastrous on record. Although it has done little damage in the southern and eastern portions of the Caribbean, where it usually is most severe, it has done immense mischief to shipping in the northern part of the islands, and has laid level the cultivated districts of the Bahamas and portions of eastern Cuba. The island of Grand Turk was

completely swept by the storm, and hundreds of persons were rendered homeless. At least a dozen ships of some size have been lost, as well as smaller vessels, and many others have felt the fury of the inclement weather. The fruit fleet of the United Fruit Company was severely damaged, and the Atlantic Fruit Company lost one ship in the first storm, September 13.

Advice on Drinking

THE following from the *Lancet*, London, on the time and the beverage to drink, is to the point: "Whenever a person drinks any beverage because it is palatable, not because he is thirsty, he is probably exceeding the physiological limit, and the normal course of digestion may be interfered with by the superfluous fluid absorbed. Plain water has become a rare beverage, and this is a great pity; as for the purposes of satisfying thirst, pure water is all that is needed, and is much safer than when mixed with alcohol, or drugs like the caffeine of tea and coffee, the carbonic-acid gas of soda-water, and the citric acid in lemonade."

The Balkan Situation

THE latter part of September was distinguished in this portion of Europe by a marked unrest on the part of the entire population. Wild rumors were afloat of an intention on the part of the dependent kingdom of Bulgaria to declare its independence from the Turks, by whom it has been controlled for the last six hundred years. There was also talk that Austria-Hungary was about to definitely annex the sem-independent provinces of Bosnia and Herzegovina. These she has had under her wing for the last thirty years, but they were considered under the treaty of Berlin as still the property of the Turkish empire, while being administered in government by the Austrians. On Monday, October 12, the announcement was flashed over the wires that Bulgaria had finished the work started, and declared her independence, together with the Bulgarian people of Rumelia. This was followed almost immediately by the announcement on the part of Austria to the several signatories of the treaty of Berlin, that she had annexed, definitely and irrevocably, the provinces of Bosnia and Herzegovina. It is thought that there was an understanding between the two countries, and that they chose this time, when the new Turkish government was busy in getting the new constitution in working order, as the opportune moment. The Turks seem to be content to abide the conditions for the present, but Turkish papers say that the next fifty years will be spent in making ready to

retrieve what has been lost. They look to the signatories of the Berlin treaty to see that their rights are now preserved.

Yellow Fever, St. Vincent

STILL further outbreaks of yellow fever are reported from the island of St. Vincent. Within the last year three of the British West Indies have been invaded by this disease,—Trinidad, Barbados, and St. Vincent.

Weather Phenomena

PECULIAR weather conditions are prevailing in St. Thomas and Guadeloupe, in the West Indies. It is reported that for several days, commencing Friday, October 9, a haze has hung over these islands, and that it is not unlike the clouds produced by the volcanic eruption of Mt. Pelee in Martinique some years ago. It is said, however, that no eruption has taken place this year, and no reason for the strange haze has been discovered.

Aeroplane Experiments

THE aeroplane experiments of the Wright brothers have been continued by Wilbur Wright at Le Mans, France, during the past month, with the most gratifying results. He remained in the air for one hour and thirty-one minutes at one time, also he remained in the air fifty-five minutes with a second person as a passenger. The prize of the French Aeronautical Society has been awarded to Mr. Wright, he having made the longest flight with a heavier-than-air machine. An English firm is said to have offered a prize of two hundred fifty pounds to the first heavier-than-air machine that flies across the English Channel.

Recognizing Danger

THE rapid increase in the number of adherents to Socialism is causing comment in various quarters. That the advocates of Socialism are winning converts even from the Roman Catholic Church, is acknowledged in the following paragraph, taken from a Roman Catholic paper:—

"There is danger ahead, and it must be prepared for in time. The age in which we live is pre-eminently one of isms, and every ism has its journal of propaganda. Socialism is becoming singularly effective in its appeal to Catholics. Its American advocates are strikingly adroit in concealing its darker phases from the public at large, and many of our people quaff its insidious poison until they become the severest critics of the church who was once their mother, and finally are found preferring the ism to the truth."

The luxury of the rich and the poverty and distress of the poor are forcing many to seek for a remedy in some new political philosophy. The disease is too deep-seated, however, to be cured by any human remedy. Human hearts must be changed before the oppression of the weak and the poor will cease.

.... THE
Caribbean Watchman

NOVEMBER, 1908

THE articles on the "Great Day of the Lord" begin in this issue. We are sure that our readers will appreciate them, and will read them carefully.

WE call your attention to the announcement of the Mission special of the CARIBBEAN WATCHMAN printed on page 2 of this issue. We shall be glad to receive your order for a liberal supply of this most excellent number for circulation in your neighborhood. Cash should accompany all orders.

"THE trying of your faith worketh patience." Patience is never produced in a person who has no troubles. The troubles and trials of life, rightly met, are what produce patience. Let us, then, meet the trials and the hardships of this life bravely and gladly, knowing that they have a more exceeding weight of glory.

IN this and the October numbers pages 12, 13, contain just a little foretaste of the good things that are to be presented in the December issue. We feel sure that our readers will be so appreciative of these little portions as not only to desire the special for themselves, but for their friends and neighbors. Send in a list of the friends to whom you desire the paper sent, accompanying it with the cash, four cents a copy, and we will see that the papers are mailed direct.

THE new home of the Watchman Publishing Company, and incidentally of the CARIBBEAN WATCHMAN, at Cristobal, R. de Panama, is being pushed rapidly forward, and will be in shape for occupation some time in January. We shall then be in a position to attend to the needs of our many friends as never before, and hope to make up in excellent service for the little inconveniences that are occasioned by our present unsettled condition. Meanwhile, we crave your kind consideration for any errors that may creep into the service that we are rendering.

WE would ask all the correspondents of this office and of the editor to have patience, and we shall try to answer the communications that have been coming to us. You have doubtless wondered why we have not replied to your letters in August. Probably a good reason is that we have never received your letters. We left Trinidad on the twenty-seventh

of August for Jamaica, and many of the letters that were addressed to us there have not been received by us up to the present, October 16. The reason is that Trinidad is quarantined, and the mails have to come to us by a roundabout process that makes them very late. We hope to have them in the course of the next few days, and shall give them immediate attention when they reach us.

REMEMBER to direct all correspondence for the Watchman Publishing Company, to S. A. Wellman, 2B Sarah St., Allman Town, Kingston, Jamaica, W. I., until after Jan. 1, 1909. After that date address the company direct at Cristobal, R. de Panama, S. A. All manuscripts and communications for the editor may be addressed in the same manner as above.

THE second and third *Signs of the Times* monthly magazines have recently come to our desk. These specials are full of good, wholesome, solid reading, up-to-date and interesting. The October number deals particularly with the subject of "Concentrated and Concentrating Wealth." This subject is also treated in the Notes on Current Topics, and in an article on "The Signs of Christ's Coming in the Industrial World." It is a particularly fine number, fully equal, if not superior, to its predecessors.

STORMY winds are fulfilling the word of the Lord to-day, as he predicted centuries ago. In our own Caribbean section, in the far East, on the broad highways of commerce in all parts of the world, the storms of the present season have been very frequent and very severe. As the editor passed through one of the recent hurricanes on the journey from Baltimore, U. S. A., to Port Antonio, Jamaica, and saw the mountainous waves, wind driven, cause the ship on which he rode to be tossed about like a cockle shell, he could not but thank God for the knowledge that he controls the elements, and that these storms are but omens of that day which hastens apace, — the day of the Lord's appearing. When that day arrives, the storms of the earth will be over, and with the ushering in of the earth made new there will come a time when wind-driven seas will have ceased their battle and their strife for all eternity.

WIRELESS telegraphy has become such an assured success that it is no longer a subject for special comment in the daily or monthly periodicals. Already messages are being sent, not only across the seas of the world, but from ocean to ocean across the American continent. Wireless telephony is also making rapid progress. Communications have been made at a distance of three hundred ten miles, and it is only a question of a few months, we are told, till double this distance will be covered by this means.

Thus God is providing, through the inventive genius of mankind, for the rapid progress of the gospel of the kingdom, and for the completion of its proclamation in this generation.

IT is a sorry commentary on the civilization of a great modern nation like the United States, that the home of the man who led in the movement for the emancipation of the slaves in that country, recently became the scene of one of the worst race riots in the history of America. Were Lincoln to awake to-day, and see the present conditions in his own home city, he would be overwhelmed with the calamity that has befallen it. No matter how great may have been the provocation, there is never sufficient excuse in the offenses committed by a few of any race for rioting and lawless depredation on the whole community of that race by those who proclaim themselves the superiors of the ones attacked. It is to be hoped that swift justice will be meted out to the rioters, and a wholesome lesson taught concerning the rights of others, no matter what their race or color, creed or persuasion.

FINANCIALLY the present year has been a hard one in the West Indies. Many parts have been affected by the financial depression. This is, perhaps, a chronic condition in many places, but in others it has been due to quarantine, drought, and slack trade, or to the storms that have swept through this part of the world. Among the places afflicted are portions of the Bahamas, by storm, Barbados by long drought, Trinidad by quarantine, and Jamaica still feels the oppression of the earthquake losses of two years ago. All of these increasing conditions of hardship are but signs of the worn-out condition of the world. As the Word expresses it, "The earth shall wax old like a garment." The days hasten when it will be no longer able to bear its burden of woe and distress. Then will come the final upheaval; and from the desolation of the old earth which now is, will eventually come forth the new earth, glorious in its re-creation. May God help us so to live that we may have a home in that glorious land, free from all the disturbances that have come as the result of sin.

As we go to press, the situation in the Balkans, while still strained, seems less warlike. Bulgaria has consented to a cash remuneration to Turkey. It is reported that Turkey has amassed a considerable portion of her army. Servia has called out her reserves, and notified Turkey of a new treaty between herself and Montenegro. A new danger appears now in strained relations between Russia and Austria, and fresh irritation between England and Germany has arisen over statements by the emperor. The world is a powder-magazine, and many are playing with matches. The great day of Armageddon is hastening.