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The Great Italian Earthquake

MARCH, 1909.

The CARIBBEAN
WATCHMAN



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Ruins of Palmi, Calabria.
First Photographs of the Terrible Italian Earthquake.

Price 5 Cents Gold.

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Editor S. A. Wellman,
Asso Editor. W. G. Kneeland.

Contributors:

P. Giddings, H. C. Goodrich and N. E. Bender.

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The Caribbean WATCHMAN

Vol. 7

Cristobal, Canal Zone, Panama, March, 1909.

No. 1.

An Eventful Year 1908

THE year nineteen hundred and eight is one whose history will be written on the pages of the future as the most disastrous in the world's record in so far as catastrophes in the natural world are concerned and in political history as among the most remarkable for its changes in governments over the entire world. We are living in a time when events pass in review before us with a rapidity never before known. We are nearing that auspicious hour when the moving cycle of time meets its culmination at the coming of our Lord and Saviour Jesus Christ. This the events of 1908 plainly indicate and in them, as we rehearse them in a short review, will be found many fulfilments of the prophecies of God's Word whose purpose is as above stated.

Men and women, as they have reviewed the awful cataclysms of the year, have remarked the increasing frequency of great disasters. They have recognized the importance of these things; their hearts have had misgivings for the future, and yet in a few weeks all the solemn lessons which should have been learned are forgotten and the mad whirl of a busy life goes unthinkingly on.

Yet there is much to learn. Much which we should remember. Progress which furthers the message of salvation, movements which show the increasing power of the forces of evil. The conflict of the ages is in progress and the armies of good and evil are nearing the day of final conflict. Let us all learn, as we see the changing panorama of life, in God's own way, the lessons given for our time, that we may know "the time of our visitation" and be sheltered beneath the shadow of the Almighty wings.

The Portuguese Assassinations

Early in the year, February 1st, the world was startled by the message flashed over the throbbing wires that King Carlos of Portugal and his eldest son, the Crown Prince had met a violent death at the hands of assassins in the streets of Lisbon. This event had been brought about by the autocratic ruling of the king in dismissing Parliament, placing supreme power in the hands of his Prime Minister, and ruling the nation by decree rather than by the usual parliament.

The second son was subsequently placed upon the throne and duly acclaimed king under the title of Manuel. None of the conspirators were punished as the ramifications of the plot extended to many of the leading men of all parties in the kingdom. Thus "uneasy lies the head that wears a crown," and as the wise man has truly said, "the king by judgment establisheth the land; but he that receiveth gifts overthroweth it." The investigation of the plot brought to light the fact that many leading men and the king himself had used largely of the public monies for private purposes and the entire government was a hotbed of corrupt practice. For a time it looked very much as tho the entire dynasty would be overthrown but calmer councils prevailed and the hour of struggle, which seems eventually inevitable, postponed.

Anarchist Plots and Assassinations

The year has had its usual record of anarchist plots and outrageous assassinations. In all parts of the world, including the United States, Russia, India, France and many other countries of less importance

attacks have been made upon public officials, many of them with entire success. This class of murder seems to be on the increase in all parts of the world and is apparently due to the fact that there is a growing dissatisfaction abroad in the earth with the existing forms of government and especially with regard to the application of law and the dispensing of justice. The days in which we live bring forcibly to mind the words of Isaiah the prophet who says of this time, "Judgment is turned away backward and justice standeth afar off, for truth is fallen in the street and equity cannot enter." It is such conditions which produce and which keep up anarchistic propaganda. There is only one thing which will keep any man securely under these distressing conditions and that is a simple and childlike trust in the Divine arm of justice and a patient waiting till He shall give equal and exact justice to all mankind. In the words of the apostle, "Be patient therefore, brethren, unto the coming of the Lord." "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Revolutions

It is a year full of such changes which we record for nineteen hundred and eight. Early in the year Hayti was convulsed with a premature revolution under General Firmin. Morocco has changed rulers after a successful revolution led by Mulai Hafid, and to-day Abd-el-Aziz is a fugitive from his native land. Mexico has had a little trouble on its northern border with revolutionary agitators. Persia has been in the throes of a revolution which is yet unsettled. The capital, under martial law, has passed through battle and massacre with varying success and only by the interposition of England and Russia was the Shah restrained from permanently dispensing with parliamentary government. In August, Turkey peacefully changed by a revolutionary movement, from an absolute monarchy to a constitutional government. This change is one of the most remarkable of modern history, involving as it does a direct face about on the part of one of the most intolerant governments in the world. To-day Turkey, a land which for centuries has refused liberty of religion, speech, the press, and a part in the government of the country except on the part of the favoured few, is to-day one of the freest countries in

the world. It is God's opportunity given to the Christian world, in which they may give the gospel freely to all that sin-blighted land. It is a remarkable fact that nearly every country in the world which fifty years ago was closed to the gospel message is to-day waiting with wide-open doors to the Kings's messengers. "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Matt. 24: 14.

Again in early December Hayti was brought into the throes of revolutionary trouble and President Nord Alexis after a futile effort to persuade his lieutenants to stand by him in an attempt to stem the tide of an apparently successful revolution on the part of his minister of war, General Antoine Simon, was compelled to take refuge on a French man-of-war. Late in the same month Venezuela, whose president, Cipriano Castro, had left for Germany for a surgical operation, was also in revolution and early in 1909 it was announced that Vice-president Gomez was securely installed and recognized as president throughout the country. With the change of government came a change of foreign policy, and again, after a number of months of severed relations, France, England and America are represented in the diplomatic circles at Caracas. Venezuela has withdrawn the embargo against transshipment at Curacao and Trinidad thus relieving the troubles which have existed with these islands. General Castro has located at Berlin and reports state that he left his native land with \$60,000,000, stolen or otherwise dishonestly earned during his tenure of office.

Paraguay, in South America, has also passed through a successful revolutionary struggle. Thus the record for 1908 has been remarkably full of the changes which the present-day conditions portend. Will 1909 see greater changes? In God's own way he is directing the affairs of men toward the end. We may expect to see the struggles increase in one way and another till Christ comes.

The Near East

In August of the year past there opened at Constantinople a series of movements which has meant much to the peoples of the Near East. We have previously spoken of the revolution in Turkey which opened the transforming process. When

Young Turkey overthrew the Ottoman absolutism in the Turkish Empire it became the signal for the dissatisfied portions of that empire and the neighbouring states to take advantage of the state of transition for the furtherance of their plans for their own welfare.

In early October Bulgaria and Roumelia, under the leadership of Prince Ferdinand of Bulgaria, declared their independence of Turkey, and Prince Ferdinand was duly proclaimed Czar of the Bulgars. Crete, which for years has been desirous of joining its fortunes with the little kingdom of Greece, also adopted the same course about this time and eventually united with the land of its choice. On the heels of these two changes Austro-Hungary annexed two Turkish provinces, Bosnia and Herzegovina, thus completing the year's record and complicating the already complex problem. Of the conditions which these revolutions and political movements have produced among the nations we are best told by one of the leading and most conservative editors of Europe, Ed. Tallichet, Esq., of

have opened one of the most formidable crises of which the world has been a witness." "The directors of the Turkish movement knew also that a war with Austria or Bulgaria would be almost certain to open a most fearful crisis which has long been foreseen and warded off by all kinds of expedients, a crisis involved in the overthrow of the Ottoman Empire, and which to all appearances, would unloose a general war and bring about the complete transformation of the Old World." Speaking of the imminence of a general transformation he says, "Whatever happens it will come." "A transformation of the world has become unavoidable." "Nothing can stop it now."

In view of these startling statements the student of prophecy may well turn to the Sacred Word for guidance. It gives the sequel of these transformations and tells the end as God has long foreseen it. The closing scenes of the world's history in the strife of the Kings of the earth in the final conflict are fast approaching in the panorama of life. Rev. 16. The Turkish Empire will soon come to an end with none to help. At that time shall come the King of Glory, God's people will be delivered, the *general transformation* will take place, and the kingdom of peace will be the habitation of the faithful.

The Great Italian Earthquake

December 28th will be long remembered as the date of the most disastrous earthquake ever witnessed in the annals of the earth's history. At 5 o'clock in the morning of December 28th eastern Sicily and Southern Italy including the great part of the province of Calabria, Italy, were overwhelmed by a terrible calamity which put all Italy in mourning and awakened the sympathies of the civilized world. The earthquake was followed by a tidal wave and fire. It is said that the entire coast line is changed. Authentic reports first placed the list of dead at about 100,000 but as telegraphic communication was restored these figures were augmented till the most recent estimates run to from between two hundred and two hundred and fifty thousand.

In the days succeeding the earthquake and fire, plague and starvation are said to have been rife and the survivors murdered each other for a crust of bread. Others went mad with fear and hunger.

Among the cities practically blotted out by the quake are Messina, the largest city of Sicily, Reggio in Calabria, Italy, Reggosto, Bagnara, Palmi and a score of smaller towns on the coasts of both Sicily



Prince Ferdinand, Czar of the Bulgars

the Bibliothetique Universelle of Lausanne, Switzerland. He says among other things:

"The present crisis contains the winding-up of all that has transpired since the beginning of the Christian Era. Constantinople has become again what it was for a long time, the centre and pivot of the world." "If the new government at Constantinople had lost its balance, it would probably

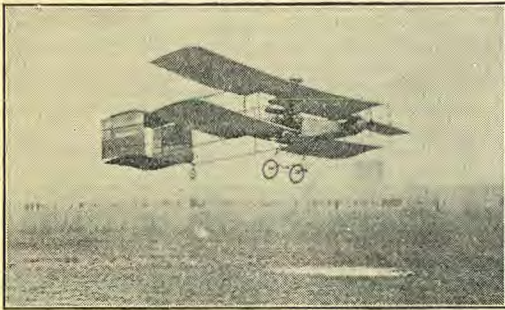
and Italy bordering on the Straits of Messina.

The whole world joined in the work of relief, several million dollars being given by governments and individuals toward the work of succor for the distressed and injured. Battleships of all nations were rushed to the scene and their crews did all that lay in their power in the work of rescue.

Slight shocks have been frequent since the first great damage was done and a number of portions of Southern Europe have been terrified with similar slight visitations. The Italian Parliament voices the desire of the nation in the decision to restore the destroyed cities of this beautiful land.

Progress in Aeronautics

Perhaps no year of the past has seen greater progress in aerial flight than the year just closed. It has witnessed the successful flight of Count Zeppelin in Germany in a dirigible balloon; Captain Bald-



Farnham Aeroplane

win in America in a similar airship, Henry Farnham in France in an aeroplane and the Wright Brothers, of Dayton, Ohio, U. S. A., in an aeroplane in both America and France. Greater apparent progress has been made along these lines in the one year than in all the past.

Church Federation

The Federal Council of the Churches of Christ in America held its first session at Philadelphia, Pa., U. S. A., December 2-8, 1908. As remarked in the council, it "marked an epoch in church history" and as another has remarked, in "national history as well."

The purposes of the organization, as set forth in the plan of the federation, are:—

1. To express the fellowship and catholic unity of the Christian church.
2. To bring the Christian bodies of America into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a large combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Great hopes are held out for the effective working of the federation, both in its relationship to the church at home and abroad. In the plans for organization there is to the observer, at first sight, a perfect working plan for the upbuilding of the Kingdom of Christ in the earth. The appeal for unity which the federation involves reaches close in to the heart strings of believers in the Divine Master. Yet there is much which must be considered in such unity, such federation, tending toward the sacrifice of beliefs and principles which must necessarily lower the standard of true living in the one who sacrifices them for union with those who are opposed. Union at the sacrifice of principle, and power in this world at the loss of power from above are dearly bought. In the unity of the churches all must cease to make prominent their differences of belief. If they believe they are right it means sacrifice of principle to unite with those who oppose those principles. If they are wrong, why have they stood out from union all these years on a mere quibble? It is far better to stand alone with a clear conscience than with the world and a troubled mind.

Again, the federation calls for a closer union with the State, by the which means they hope to force those who oppose them to worship as they dictate. This is strictly opposed to the words of our Divine Lord, who says, "My kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." A seeking of power by the church in the state indicates on the face of it a loss of that power of which our Saviour speaks when he states, "All power is given unto Me in heaven and in earth," and to us he sends the assurance "Lo, I am with you always, even unto the end of the world."

Church federation limits the working of Christ's servants. It says to those who join it, we will divide our interests in this world so that none will overlap, none clash. It says to those who oppose or are not in

sympathy with its working, you have no rights which we are bound to respect. The "Go ye into all the world" of the Master must be subordinated to the ruling of men; and this in the face of the fact that beliefs which we know are Bible truths are withheld from those whom we believe would perish without them. In the mission fields the same division of work and fields is adopted and all who are not in harmony are to be opposed by the federation with any power at their disposal. Thus the federated council is made the dictator to all Protestant bodies in their working, and on those who do not join with them the power of concerted action in church and state is brought to bear as soon as time and opportunity will allow.



King of Italy and Family

Altho many of these plans are in the embryo, they lead to identical conditions with those formed in the early church and its councils. The same union is demanded, the same sacrifices made and the same results must necessarily follow. It is only a question of time till the Ecclesiastical Councils of to-day will bring into existence the state of things produced by the Councils of the church of the third and fourth centuries. Sad to say those councils produced the Dark Ages. Are those days to be repeated?

Deaths

The world has lost a number of men and women prominent in its affairs during 1908. Among these are Grover Cleveland, formerly president of the United States, Sir Henry Campbell-Bannerman, late Prime Minister of Great Britain, the King and Crown Prince of Portugal and the Emperor and Dowager Empress of China. These latter were succeeded in the rulership of

the Chinese nation by Prince Li, an infant son of Prince Chun, of the Manchu dynasty.

The Outlook—1909

Were we to look forward as we do backward, the prospect for 1909 would not be bright in so far as this world is concerned. Nearly every leading magazine in reviewing the year 1908 has expressed itself as looking forward to the year upon which we are now entering with foreboding. The prospects are discouraging indeed. There is anticipated trouble, perhaps war, in the Balkans and Turkey, China is unsettled and uncertain with the new emperor and his adviser, England looks with fear and dread upon the developing sedition in India, Russia is filled with conflict, and the natural world with a record for several years back of terrible disasters bids fair to lend its terrors to the struggles of mankind.

Could any human heart, not divinely comforted, look otherwise upon such prospects? Yet the Christian has a comfort in these times of storm and stress which will sustain him in the crisis. In the words of the hymn:

"Whate'er events betide
Thy will they all perform.
Secure in thee my head I hide,
Nor fear the coming storm."

ON the occasion of the opening of the railroad from Damascus to Medina, a telegraphic report was sent to the London *Times*. This, the *Youth's Companion* says, is the first telegram sent from the burial-place of Mohammed to a newspaper printed in a Christian country, and it is supposed to be the first telegram sent to any newspaper from that city. But for the revolution and the new constitution in Turkey, it is hardly probable that any newspaper correspondent from a Christian country would have been allowed to accompany the train to the sacred city of Arabia.

GREAT BRITAIN'S newest battleship, the *Inflexible*, made a speed of $27\frac{1}{4}$ knots at her officials trials, breaking all records. The *Inflexible* is the latest vessel of the improved *Dreadnaught* type in the British navy, and represents the highest development of naval construction.

EDITORIAL

EDITOR S. A. WELLMAN
 ASSO. EDITOR W. G. KNEELAND
 EDITORIAL CONTRIBUTORS
 P. GIDDINGS H. C. GOODRICH
 MRS. N. E. BENDER

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The Christian's Country

WHILE the great majority of the world look to the earth for a fatherland and glory in the thought that they are citizens of this or that country, it is or should be far different with the Christian. To be a Christian involves the position of a pilgrim and a stranger so far as this world is concerned. It is said of Abraham, the father of the faithful, the Christian's spiritual progenitor, that he "sojourned in the land of promise, as in a strange country," and of his descendants that they "confessed that they were pilgrims and strangers on the earth." Heb. 11: 9, 13. "And if ye be Christ's then are ye Abraham's seed." Gal. 3: 29.

While the vast multitude of the earth are seeking the wealth of the world, building for the future years upon this earth, the part of the Christian should be to seek first the Kingdom of God, to declare plainly that he seeks a country, (Heb, 11: 14) and to show forth by life and example that this world, its pleasures and its desires do not entice him.

The country of Abraham is Christ's country, his kingdom, and of it he says, "My kingdom is not of this world." Abraham looked forward to "a city which hath foundations whose builder and maker is God." Beyond the shadow of the dark future which lay between his time and the ushering in of the kingdom of Our Lord Abraham saw the beauty and glory of a country and a city far more glorious than any about him of this world's cities. Hope kept bright the prospect as he wandered a pilgrim in this world, nor could the inducements of the cities of the plain, or the glories of Nineveh or Babylon draw him from that ardent hope which embraced the promise of a better land.

Such to-day is still the Christian's country, the goal of all his hopes. He looks eagerly forward to the day when, that hope fulfilled, he can dwell with Abraham, Isaac and Jacob in that glorious land. Nor can he be found doing anything which will

separate him from his promised land. He will the rather bend every energy, put forth every effort, use every known means in his power, to hasten the time when his hope can be fulfilled.

We are nearing that time. Not long will we have to wait. The country of Abraham is in sight for "when this Gospel of the Kingdom is preached unto all the world for a witness, then shall the end come." Let the true hearted Christian but to-day turn every energy to making known the knowledge of our Saviour in the earth and it cannot be long until He comes to take his watching followers to that Heavenly country.

The Christian's country is a land of righteousness; but the earth is full of misery, sin, deceit and death. The Christian's country is a land of prosperity and plenty; the earth one of want, of misery and crime. Which would you choose for a dwelling-place? Surely not this earthly place of weary pilgrimage so full of woe! Let the answer of our lives be with the words of the Apostle Peter, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

"What Must I Do To Be Saved?"

Among the many questions demanding our careful attention, none deserve our serious consideration more than this important subject. The answer to this important question has much to do with our joy and peace in this life, and it will decide our eternal destiny. Those who carelessly neglect or stubbornly refuse, to improve the present opportunities for salvation from their sins, are in great danger of finding themselves at last among those who in bitter anguish of soul exclaim "the summer is ended, the harvest is past and we are not saved" (Jer. 8. 20.)

Our Idea of a Saviour

God, who knows all about our lives and our chances for success against the strong forces of evil, says that "all we like sheep have gone astray: we have turned aside every one to his own way" and that "there is none righteous, no, not one, for *all have sinned and come short of the glory of God.*" "Sin is the transgression of the law" of God and the "wages of sin is death." Since all of us are guilty of breaking the ten commandments, we are therefore justly under the sentence of death. (Rom. 5: 10.)

We have not only broken the law of God in the past but our nature has become so corrupted by constant association with sin, that unless we are converted, it will be impossible for us to ever keep God's holy law perfectly. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. 8. 7.) It is only as the transforming power of the Holy Spirit changes our sinful hearts that we can ever do the will of our heavenly Father. We can never save ourselves from the terrible penalty of disobedience. "The law is spiritual but I am carnal sold under sin." "For I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but *how to perform that which is good I find not.*" Rom. 7. 14.)

A Saviour Revealed

Conviction of sin is the necessary preparation for, and the *first essential step* in obtaining deliverance—from the bondage of sin. God has promised that this experience shall come to all mankind. "Christ is the true Light that lighteth *every man* that cometh into the world." "He left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons filling our heart with food and gladness." (1 Jno. 1. 9. Acts 17. 14.) The love and mercy of our God toward fallen humanity has been so fully revealed that we are all "without excuse" for our ignorance and rebellion against him.

Help has been laid on ONE mighty to "save unto the uttermost all who come unto God by him." "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." "*Repentance* toward God and *faith* toward our Lord Jesus Christ" is the *second step* in the way of salvation. (Prov. 28. 13, Acts 20 21.)

Are you, dear reader, trembling under the heavy load of sin, not knowing how to "repent" and receive pardon? "It is the virtue that goes forth from Christ which leads to genuine repentance." "Him hath God exalted with his own right hand to be a Prince and a Saviour, for to *give repentance* to Israel and forgiveness of sins. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ." "You who in heart yearn for something better than this world can give, recognize this longing as the voice of God to your soul.

Ask him to give you repentance, to reveal Christ to you in his infinite love, in his perfect purity." "Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that his Spirit is moving in our hearts." (*Steps to Christ, Chapter on Repentance.*)

To all who sincerely confess and forsake their sins, Christ says, "Go, and sin no more."

A Life of Obedience

is the divinely appointed way to show our love to God and our appreciation of the sacrifice of Jesus Christ in our behalf. "*Repent and be baptized*" is the inspired answer to the question before us. By the ordinance of baptism, we signify our desire to be cleansed from all sin, and to henceforth walk in obedience to all of God's commandments. The disciples were divinely commissioned to "go into all the world and preach the gospel to every creature" "teaching them to observe all things whatsoever I have commanded you." Those who brought forth "fruits answerable to an amendment of life" were to be baptized "Into the name of the Father, and of the Son and of the Holy Ghost" (Matt. 3. 8, 28. 19, 20.) Consecration of ourselves to the service of Christ by *baptism* is the *third step* in christian experience.

To those who have thus put on Christ the promise is "ye shall receive the gift of the Holy Ghost." "Ye shall *receive power* after the Holy Ghost is come upon you.' Here is the cause of so many failures to continue in the way of salvation. We do not seek for and obtain that gift of the Spirit that provides power to keep from sinning. "Now unto him that is able to *keep you from falling*, and to present you faultless before the presence of his glory with exceeding joy" to him be the honor and dominion both now and forever

W. G. K.

EUROPE, India, China, and the United States could all be laid down on the map of Africa, and still there would remain quite a fringe about the borders. According to statistics, within this vast region there are 4,789 places of worship, where 221,156 church-members meet, with others not enrolled upon the church book, bringing the number of professed Christians up to 527,790.

General Articles

The Great Day of the Lord.

Signs of Christ's Coming.

Christ's second coming is the theme of all Bible writers. To it the righteous in all Bible times have looked forward as the fruition of all their hopes. Modern theology with its heathen dogma of the natural immortality of the soul, has robbed this doctrine of its beauty and power. Yet those who desire to stand on the same foundation as the Apostles and Prophets, will restore it to its rightful place in their affections, as the "blessed hope." Titus 2: 13.

In this article, we can only give in a condensed form, a few of the many scriptures referring to it, earnestly requesting that it be read with an open Bible and a prayerful heart.

I Will Come Again.

Jesus himself has left us the promise of his return. "I will come again." John 14: 1-3. This "coming" cannot refer to death. See Matt. 24: 14; 2 Thess. 2: 1-3, etc. It was renewed in a wonderful manner at his going. Acts 1: 9-11. Here the Saviour recalls his former promise, and indelibly impresses it on the minds of the disciples, by sending two of the angel throng back to those who were in vain straining their eyes to catch one more glimpse of their departing Lord.

"This same Jesus shall so come in like manner as ye have seen him go into heaven." Therefore this coming will be literal, personal, visible. He disappeared on a cloud, he will return on a cloud. Rev. 14: 14. His coming will be visible, seen by both righteous and wicked at the same time. Matt. 24: 30, 31. Rev. 1: 7.

Our Saviour himself assures by signs that will be given, that the last generation shall know when he is near, "even at the door." Matt. 24: 33. No man will know the day or the hour, but only "that it is near." Paul tells us "Ye brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5: 4.

So we turn to the Word assured that

there we shall find light on the subject. Our loving Father has hung out those signs everywhere.

Signs in the Prophetic Periods

It is a common saying in England, that all roads lead to London. As we turn to the prophetic pages of the inspired word, we find many great highways of prophecy, leading down through the ages each emphasizing its own particular phase of truth, but all converging towards one common goal—the second coming of Christ.

Daniel Two.

1. In the second chapter of Daniel we have in outline, a brief history of all the nations of this world from Daniel's day until "the kingdoms of this world become the kingdoms of our Lord and his Christ." Babylon, Medo-Persia, Greece, Rome, were



"WILL SO COME . . . IN LIKE MANNER."

the four kingdoms succeeding each other as universal monarchies. Rome was divided into the many kings or kingdoms of the present day. "In the days of these kings shall the king of heaven set up a kingdom, which shall never pass away." This eternal kingdom is to be set up in the days of the present world-powers, by the coming of the Lord, here represented as the stone cut out of the mountain without hands. It grinds all the nations to powder, and they are swept away as the chaff of the summer threshing floor. We are now therefore,—

"Down in the feet of iron and of clay,
Weak and divided soon to pass away.

What shall the next great, glorious drama be,
Christ, and his coming, then eternity."

Daniel Seven

2. In the seventh chapter the Lord gives us a view of the same nations emphasizing the fourth beast, particularly in its work of persecuting the saints, and changing the truth of God. This power was to "think to change the times and laws" of the Most High. This is witnessed by the fact that the Roman Catholics have "thought" to change the Sabbath from the seventh to the first day of the week, and the "thinking" that this change has been made on the part of many others. But from God's viewpoint no change has really been made. He requires us now to keep holy the same day that, at creation, was blessed and sanctified by God for eternity. Eccl. 3: 14, 15. This same day was kept by Jesus and his Apostles, and his people in all Bible times. Daniel tells us that at the "time of the judgment" the work of restoring this which the Papacy has changed, will begin. After the restoration of the Sabbath, and its kindred truths, to their rightful place in the hearts of all true believers, then the "kingdom shall be given to the saints of the Most High." Daniel eight and nine give us the longest time prophecy in the Bible, telling us when Jesus should come the first time, and when the time of the judgment should come. We will have to refer interested reader to larger works dealing with this subject.

Daniel Eleven

3. In the eleventh chapter of Daniel, the inspired prophet lays aside all symbolic language and tells us in literal language the brief story of the rise and fall of nations until the coming of the Lord. The culminating scenes of this earth's history are here clustered around that which we to-day call The Eastern Question. When the time comes that the Turk will leave Europe, then the coming of the Lord will not be long delayed.

Prophecies of the Revelation

In the book of Revelation we find three distinct lines of prophecy leading to the Second coming of Christ. We are now in the closing scenes or last stage of each of these. They are,—

(a) The Seven Churches, outliving the history of the true church—the church in the wilderness—in its seven stages covering the entire Christian dispensation,

(b) The Seven Seals, dealing more par-

ticularly with the apostasy, the history of the Apostate Church,—the church on the throne.

(c) The Seven Trumpets, giving an exposition of the historical events among the nations of the world for the same period as it relates to the two previous lines of prophecy.

All these great prophetic periods show that we are now in the "time of the end."

[To be Concluded.]

Boast Not Thyself

TO BOAST or to glory seems to be a characteristic to which all flesh is heir; from the humblest specimen of man whose feeble vaunt evokes our smile of pity or sympathy, to the boastful giant of physical strength who offers to match his muscular powers against any two of his friends and foes, and on to the king on his throne who like the great Nebuchadnezzar boasted of this great Babylon which I have builded.

When not carried to a disagreeable extreme boasting is allowed and accepted by the people of the world, but to the followers of the meek and lowly One, "Boasting is excluded," and Paul said, "If I must needs glory, I will glory of the things which concern my infirmities," for whatever there is of glory or beauty it is all hidden in "earthly vessels that the excellency of the power may be of God and not of us."

The Scriptures are full of admonitions to seek wisdom, and of promises to the wise. Solomon calls wisdom the "principal thing," but even in the possession of so precious a gift we are not permitted to boast, for the prophet admonishes even the wise man thus, "Let not the wise man glory in his wisdom." Might, whether it be of body or mind, so useful here to us in this little nick of eternity, called time, and so needful in our associations with humanity, is placed alongside of wisdom thus, "neither let the mighty man glory in his might." Equal in power, if not superior, in this world, is the power of wealth for the rich man takes a seat of honor with the wise and mighty, but neither here may man boast for God says, "Let not the rich man glory in his riches."

Then has the christian nothing of which he may glory? O yes, an infinity of glory.

Though you are the wisest among wise men, though you are mighty or rich, there is that of which you may glory and not in

vain, for the God of *all* wisdom, the mightiest of the mighty, and he who commands the riches of the universe invites you to become acquainted with Him and says "He that glorieth, let him glory in this that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth: for in these things do I delight saith the Lord."

Glory then, O boastful man, but glory in the Lord, for he is ours, our Father by means of the cross of Christ.

MRS. L. S. CONNERLY.

The Bible

S. N. Haskell.

THE Bible is the greatest educational book in the world. Every religious reformer testifies to this fact.

Truth is taught in two ways in the Bible, by precept and by character illustrations. The lives of individuals are recorded, who have obeyed the instructions given, and the results are seen. Record is made, also, of some who have disobeyed God's precepts and the results

are shown. For this reason, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

There are also mathematical problems in the Word of God, such as determining all the dates connected with the event of the twenty-three hundred days of Dan. 8: 16.

God teaches us how to read the Bible so

as to get the most out of it. Neh. 8: 8. The Bible also gives the reader instruction in regard to studying it, so as to obtain the truth. 1 Cor. 2: 13; John 5: 39. It lays down principles by which the deep things of God may be discovered. Tim. 2: 15. These particular instructions are also taught by precept and example.

By applying the mind to the study of the Scriptures, men may become intellectual giants. The Bible will instruct in doctrine, in reproof, in correction, in righteousness, for we read that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

The words of God are a complete representation of the character, power, and in-



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RUINS OF BAGNARA, CALABRIA

First Photographs of the terrible Italian Earthquake. See page 5.

telligence of God, Christ, and the Holy Spirit. "The Word was with God, and the Word was God." "The Word was made flesh and dwelt among us; (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Also, "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all

(Concluded on page 4 cover.)

HOME AND HEALTH

Be Tender to the Old

Let us ever be tender to those who are past
The glory and joy of their prime ;
Whose strength and whose vision are weakening
fast
'Neath the shadowing touches of time.

Let us ever be tender to those who are old,
For once they were happy and young ;
And when the bright future before them unrolled,
They merrily frolicked and sung.

With strength and with hopefulness life was en-
joyed,

And gaily they went on their ways,
Undreaming of hopes to be baffled—destroyed :
Undreaming of sorrowful days.

The years are fast speeding: they soon will be
gone

The aged ones with us to-day ;
Their feet are approaching eternity's dawn,
Make haste to be kind while we may !

—*Selected.*

A Mother's Inspiration

By Grace L. Thomas.

Mrs Newton walked slowly into the library, glancing now and then at an open letter in her hand. "So Richard wishes some illustrious example to look up to, a biography of some great and good man," she mused. "Ah me, it is no longer my little boy, for he is now a man, how quickly the years pass by!" and she sank into an arm-chair, that she might better get the purport of the hastily scanned sheets.

After she had re-read the letter, her eyes scanned the rows of books that filled the many shelves. Lincoln's Biography, Volumes One and Two of the Life of Washington, and a multitude of other books seemed to beckon to Mrs. Newton, and she pondered, "It is so important that I send the right one, for I know Richard so well; he will read over and over the book that he has left to my judgment, and try to make his life correspond in every little detail to this one that he will pattern after."

It took even a longer time to look over the numerous volumes than the "mother" had expected. After a complete survey, however, she settled herself once more in her chair to make a final decision. "I would not make a mistake for the lack of a few moments," she said aloud.

The clock ticked the minutes . . . and still she sat pondering, all unmindful of the fruit to can and the dishes to wash; for the "boy," as she fondly called him, had asked a favor far more important than the day's work.

A sunbeam stole in at the western window, and it seemed to impart some inspiration; for no sooner had it danced through the room, than Mrs Newton smilingly arose, all unheeding the letter that dropped to her feet, and hastening to the adjoining room, she opened a drawer in a quaint mahogany table. Tenderly she took out a small book showing much wear, and turning the leaves, she murmured, "How strange I did not think of you at first, and the many, many times I have read you and been helped by the deeds of heroism, love, and charity which you record! Was there ever a nobler biography of any man? Yes, my hair is tinged with gray, and some, no doubt, would call me old-fashioned if I send this to Richard—this same book I loved even at his age—but, thank God, there are many souls in this world who are not too old-fashioned or too busy to read this old, old story."

Very tenderly, too, Mrs. Newton wrapped the much-worn volume and addressed it to her son. The next few days seemed longer than usual to the busy mother at home, but at last the letter for which she had waited so anxiously was handed to her. She could scarcely open it for excitement; and as she eagerly perused the sheets, tears of joy filled her eyes, and rocking to and fro, she read softly to herself:

"DEAREST MOTHER:—I opened the package with a great deal of curiosity, I'll admit, and when I saw what it was, I cannot describe to you my many emotions and the various scenes it brought to me of the past and, too, of the times when I was a little chap and you would read those wonderful tales of heroism to me. All my life I will prize this gift above all others, and may I be worthy at last to see this grand character face to face, is my daily prayer. And mother, I am so thankful I left it to you to send the only biography for any man,

woman or child to follow; the only Life that was without faults, and the One above all others that we may safely pattern after—that of Jesus our Saviour.”

Mrs. Newton laid the carefully folded letter upon the table and went about her tasks. She was a trifle later than usual with her morning's duties, just as she had been so often in the bygone days when she would leave her work and read to “the boy” of the little Baby born in a manger; yet after all, she had been well repaid, for Richard had not forgotten the little, old, New Testament.

Absinth.

By H. F. Rand, M.D., Medical Supt. St. Helena (Cal.) Sanitarium.

“A cordial—absinth—is extensively used in France as a supposed stomachic tonic and as an intoxicating agent. It surpasses in perniciousness any beverage known, and contributes markedly to the deterioration of that country's population. Absinth is not only a poison, but also a stupefying principle which adds its action to that of alcohol. It was once used as a medicine, but now has been generally discarded for this purpose, and is used almost exclusively as an intoxicant.”

Thus it is described by Dr. Sajous a beverage—“a poison” and an “intoxicating agent”—which is being more and more generally used, not only in France, but in our own country. Its terrible effects on the human body can hardly be described. But one may get an idea of its character when such an eminent authority as Dr. Sajous declares that absinth “surpasses in perniciousness any beverage known.” And of course he but expresses the consensus of opinion of the leading physicians of the world.

All intelligent people are more or less familiar with the awful havoc the drinking of whisky, brandy, and other alcoholic beverages has caused. No community is wholly free from the devastating effects of this curse. And we are prone to wonder, at times, if conditions could possibly be worse. The answer comes to us in this astonishing declaration regarding absinth, and with this the knowledge that statistics which may not be disputed show a decided and continuous increase in the manufacture and sale of the drug. And the saddest

part of it all is that the use of this beverage is not confined to the habitual drunkards, but is proving a very “popular” beverage with the young men in our schools and colleges, social clubs, fraternities, and similar organizations. It is so powerful that it is taken usually only in very small amounts—about one half an ounce producing effects which completely demoralize the central nervous system and the brain, producing a physiological condition closely resembling epilepsy. The death-rate in France is in excess of the birth-rate. This is one of the results to the French nation of the use of intoxicants and drugs.

The Spirit of Adverse Criticism

THE spirit of adverse criticism may be cultivated to such an extent as to crush out every tender feeling of the heart. Especially should those who have the care of children avoid this spirit. The little ones begin life with implicit confidence in the world, and as they grow older they must see, sooner or later, that human nature is deceptive and sinful, and that high position, wealth, and honor are no guarantee of honesty.

While these things must be learned by experience, yet “nothing chills the heart like universal distrust. Nothing freezes the genial current of the soul so much as doubts of human nature.” Surrounded by those who are constantly calling attention to the faults of others we soon learn to watch for flaws in moral character, and, detecting them, denounce the individuals and the truths they profess. Let us beware how we speak disparagingly of others. Christ himself “brought not a railing accusation” against the devil, and if we follow his example we will be careful of our words. Jealousy causes much evil speaking, and envy more. These feelings should not control the life or dwell in the heart of the Christian. We should remember that we lower ourselves when we try to lower others. Self-control gives moral strength. “Death and life are in the power of the tongue.”

ELIZA H. MORTON.

BETTER blunder than do nothing, if only you know you are blundering, and are really trying to do well, and are properly ashamed of yourself for not doing better.—*Scottish Reformer.*

Our Young Folk

Barbara

S. C. A. Meeting in the Schoolroom Tomorrow Afternoon at 4 P.M. Important Business, Election of Officers, etc. Wanted—every member present.

SECRETARY.

Thus read the notice on the blackboard in the post-office, where every student could see it.

Barbara was a member; but as she read the notice, she said, scornfully, to a friend: "Students' Christian Association, indeed! Not a very good set of Christians are we! The last time I attended, there were only four students and one of the teachers present. Not a very good showing for seventy-four pupils, thirty of whom are members! I've tried to go every time, but with all my studies, and that essay to write, besides practising for the lyceum, I just couldn't go to the last meeting, and I don't believe I'll go to-morrow either."

It will be all I can do to get my chemistry and German before tea-time, without any meeting thrown in," said her friend.

Thus the girls chatted as they stood in the post-office waiting for the mail to be distributed.

Barbara was feeling rather cross just now, and did not wish to think that she herself might have a little responsibility concerning the matter. Things had been going wrong all day. First, she had failed to get up this morning when her mother called, and then did not waken until the first bell for school was ringing, thereby causing for herself the first tardy mark she had had this year. Then she had made a failure of her recitation in German, and Miss Delemarter had said, "Why, Barbara, I'm surprised at you!" That was all, but to studious, conscientious Barbara it seemed a disgrace to be thus rebuked.

She did not join the other girls as usual, as they thronged out of the post-office, but walked slowly homeward alone. She was a stately girl of seventeen, with brown hair, gray eyes, and a bright, frank, independent look that made you feel as if you were all her friend or none. The girls laughingly called her "Queen Bab," and loved her in spite of her somewhat imperious ways.

Barbara was thinking very serious thoughts just now, and strange to say, she had forgotten all about her small troubles at school. She was thinking of Ben, her only brother, who was just one year older than herself. Their mother had often laughingly spoken of them as her "twins." They had been everything to each other, played together, studied together, and shared each other's confidences. They were in the same classes at school. If Ben went out in the evening, he had always taken Barbara with him.

But now it was all rapidly changing. At first only a boy's party! No girls were invited. Ben called it a "stag party." Then he was "just going over to Ned's to play games with two other fellows this evening. Too bad you can't go, Barbara, but, you see, you'd feel a little out of place with three or four boys," he said. After that he went quite often to one place or another to spend the evening with "the boys," soon forgetting to make his excuses to Barbara as he had done at first.

During the last two weeks he had not spent a single evening at home, and Barbara knew, although she said nothing about it, that the boys were playing cards, and she feared that at times they had something stronger than water to drink. Tonight Ben was going to that "stag party" at Joe Halton's, and Barbara wished she could keep him home, for Joe was one of the wildest boys in the school. She had told Ben before that she wished he would not go with Joe; but he had replied with a touch of impatience, "O, you're a crank, Bab! Just because his father keeps a saloon does not make Joe bad. No, indeed, he's not half a bad fellow."

Upon reaching home, Barbara found her mother suffering with a severe headache, and as Barbara hastened to prepare supper for her father and Ben, her thoughts kept reverting to that troublesome meeting.

While they were eating, Ben asked, abruptly, "Well, Barbara, are you going to vote to disband the S. C. A.? I heard Florence Irwin say she was." Barbara replied that she thought she would. "Their slow, poky meetings are not doing any good and only taking up time which might

be spent for other things." Whereupon Ben said, with a touch of sarcasm, "Well, I think you churchy people don't have much stick-to-it-iveness. I guess you dont take too much stock in it—'Where two or three are gathered,' or something of that sort. I'm not much up on Scripture." This from Ben somehow made Barbara wonder if, after all, it was the wisest to give up the society.

After the tea things were cleared away, Ben called Barbara to come and put the finishing touches to his toilet. She always saw that his necktie was tied properly, and that his clothes were neatly brushed, and she liked to do these things for him.

To-night, as she followed him to the door, she breathed a prayer that he might come home from this party just the same Ben as ever. She could not like Joe Halton, and she knew something of the temptations her brother would meet there.

After Ben had gone, her mother called Barbara to her, and asked what they were saying about the S. C. A. Barbara told it all, while her mother listened gravely, finally saying, "O Barbara, I do hope it will not go down! I had thought it might do Ben some good." She was not a mother given to talking over her children's faults, and it was the first time she had let Barbara know she was troubled about Ben.

Barbara went back to the sitting-room, promising that she would not retire before her brother returned, so her mother could have the much-needed rest, which was to drive away that dreadful headache. Barbara tried to study, but somehow she could not get her mind off that meeting to-morrow night.

Finally Ben came, and as she opened the door and greeted him, she thought his eyes were brighter than usual, and she fancied she smelled something strange about his breath.

Barbara went to school as usual the next day, but she found it hard to keep her mind on her books, for over and over again the words, "Well, I think you churchy people dont have much stick-to-it-iveness," kept coming into her mind.

She went to the meeting, resolved to vote against disbanding. That meeting was indeed discouraging. Only five students present, and election of officers, too! But the superintendent was there, and her pastor, Elder Mayers, had come.

They had just about decided to disband

when Elder Mayers arose and in his own kind, sympathetic way, tried to show them what the S. C. A. might be. He urged them to make one more effort. "There is nothing like persistence," he said, and then, "Why can't we have as much stick-to-it-iveness in religion as in worldly things?" Then he begged them to elect their officers, and try for just one more month before giving up. He asked to be allowed to make a nomination for president. This granted, Barbara's breath was nearly taken away when he suggested her name. She had an inborn aversion to speaking in public, and had never held an office in her life; therefore she started to rise and say that she could not accept the position, when her mother's words about the S. C. A. and Ben came back to her. She sank back into her seat, with cheeks which were very red.

[To be Concluded.]

Feeling Responsibility

A Christian society of young people is likely to prosper in proportion to the number of persons who feel a responsibility for its success. They must feel—

Responsible for every prayer-meeting, quite as much as the leader.

Responsible for every hymn, to the full extent of their voices.

Responsible for the strangers, so that they take pains to make them feel at home.

Responsible for their collection, so that they give all they can afford.

Responsible for the spiritual tone of the society, praying often and earnestly for all the members.

Responsible to the limit of their powers, for all that they can do.—*Our Young Folks.*

A Quaker's Advice

A QUAKER was one day resting in a tavern when a man came in and asked for a glass of brandy. While waiting, he took off his spectacles, and began wiping them with his handkerchief, at the same time remarking to the Friend, "My eyesight is failing greatly of late, and I fear of losing it altogether." The Quaker looked at him for a moment, and noticing that his appearance indicated a too frequent application to the brandy bottle, quietly remarked, "If thee would wear the glasses over thy mouth, thine eyes would benefit by the change."

Missions

While He Tarrys.

O, foolish is the heart, if it doth say,
"Come, let us eat and drink and merry be,
And spend the passing hours in revelry,
Now that our Lord doth tarry and delay."
O, why speak thus, and tender mercy spurn?
Far better change thy evil ways and live.
When thou dost least expect the trump will
give
The signal for thy Lord's delayed return.

Like as the thief, that comes at midnight's hour,
When lamps are out, and all the house is still,
The waiting Lord will come to claim his own,
With splendor, glory and surpassing power.
Then will He part the grinders at the mill:
One will He take; the other leave alone.

S. U. BUCKNER

Fidelia Fiske

Near the top of Ball Mountain, in Shellburne, Massachusetts, in May, 1816, Fidelia Fiske was born. She could look back for generations over an unbroken line of godly ancestors. She entered the mountain district school at the age of four, and spent the next ten years there, holding the place of honour in all her classes. As a girl, she was thorough, self-reliant, and possessed of a strong will. She was exceedingly fond of books, reading through Mather's "Magnolia" when only four years old, and Dwight's "Theology" twice before she was eight. In her home the Bible was the book of books, and through her life it was her constant companion. She began to teach in the district schools of her town at the age of seventeen, and taught till she entered Mount Holyoke Seminary in 1839. The spiritual life of her pupils superceded all other interests, and many became christians.

When Fidelia Fiske entered Mount Holyoke, the college was but ten years old, with Mary Lyon at its head, and it was she who gave Miss Fiske her missionary enthusiasm. After graduation from Mount Holyoke, she became one of its teachers, and taught till she sailed for Persia, in 1843. She was one of the first missionary offerings of the college. Her field of labor was Oroomiah among the Nestorians, and she was the first unmarried woman to enter that mission. The first Syriac words she learned were "daughter" and "give," so she could say to the mothers, "Give me

your daughters." When she reached Oroomiah, there was but one woman who could read. In 1848 she opened a school exclusively for girls, with four pupils. This was the beginning of a seminary which did a wonderful work. During its first nineteen years twelve revivals swept through the seminary. The scholars often spent all night praying for their relatives.

Miss Fiske's missionary labors were not confined to the Nestorian children. She loved and worked among the mothers as well, often going to mountainous districts where no woman had been before. At one time a native woman, seating herself beside Miss Fiske, asked her to lean upon her. When Miss Fiske leaned but lightly, the woman said, "If you love me, lean hard." Almost all who came under the influence of Miss Fiske became Christians. A Kurdish chief who brought his daughter to the mission school was converted before he left the place.

Miss Fiske remained in Persia for fifteen years, ill health forcing her to return to America. She never recovered sufficiently to go back to her loved work, but was enabled during the last years of her life to act as chaplain to Mount Holyoke, and inspire its students with missionary zeal. During her last months she suffered greatly, and for weeks was not able to leave her room; but that room became a hallowed spot to both teachers and scholars, and a revival of great power filled the seminary. One young lady, not given to serious thought, said of Miss Fiske at that time, "If Miss Fiske should ask me to become a Christian I should have to do it." One who knew Miss Fiske intimately said, "It was as natural for her to speak of Christ as it was to breathe, and her pious discourse never seemed out of place."

The conditions in Persia to-day are both encouraging and discouraging. Hope and hopelessness about its future are so mixed that one dare not prophesy. In all Mohammedan lands the word is "slowly! slowly!" The late shah was progressive, and removed many restrictions; but the son is a very different character. The new struggle in this land is connected with spiritual movements. The entanglement

of the civil and religious elements renders the outlook serious. "I believe," says Dr. Cohen, "that the great battle between Christianity and Islam will be fought in Persia, because the Persians are more liberal and simple than the Turks." "Yet it is remarkable," says another missionary, "how open the door to Persia is if one will only take it for granted that it is open. For even now in Persia, as in no other Moslem land, it is possible to go daily to the bazaars, and preach Christ openly and unhindered." God's Spirit is working in Persia. Naught but that can overthrow Islam. In the last words of Miss Fiske, "Will you pray" that that Spirit may descend upon the needy field of Persia?—*Record of Christian Work.*

Our Work and Workers

The West Indian Training School at Riversdale, Jamaica, is having a new boy's dormitory erected, to be ready early in March. Accommodation is being made for thirty-two young men and the preceptor in this building.

Elder U. Bender has visited Hayti, Porto Rico, St. Thomas, the Leeward and Windward Islands, and British Guiana, in behalf of the work of the Seventh-day Day Adventist people since September, and at this writing is attending the Conference meetings among the Eastern Caribbean churches.

The "Review and Herald" of January 7, 1909, reports that during the year 1908 one hundred and thirty-four new workers left the home fields for work in more needy lands. We note that India, the East Indies, Africa, South America and the West Indies are largely benefitted by this distribution of workers. May the dear Lord hasten the day when the fields will be fully manned for the great harvest time.

Elder A. N. Allen, who was for a number of years a canvasser and labourer in Central America, passed through Jamaica and Panama in December for Peru, South America. Having spent a year in the Foreign Missionary Seminary at Washington, D. C., he was called to the work of the ministry by the laying on of hands, and immediately sailed for his difficult field of labour. Our heartiest wishes go with him in this new place of service.

Elder S. A. Wellman spent the months from October to December in Kingston, Jamaica. Excellent days they were, full of labour and blessings. It was a special privilege to know again the faces of old friends among the brethren and sisters and to see their abiding love for God and the message. Ten precious souls gave their hearts to the Master during those months and a number of needed changes were brought in to assist toward better organization for the great work before this large church of nearly four hundred members.

A school in English is being conducted by our workers at Guatemala City, Guatemala, Central America. An excellent attendance is reported and the hope of having the privilege of presenting the truth of God's Word to the pupils in the school as opportunity offers.

Our Spanish contemporary, "El Centinela de la Verdad," formerly published at Mayaguez, Porto Rico, will from March be published at this office, and we are glad to welcome as co-labourers in the giving of the messages of God through the printed page, the editor and workers connected with this excellent little journal.

Here and There

The Training that is Worth While

They met by chance at one of the tables of the lunch club, two girls who had evidently worked together at the same office, but who apparently had not seen each other for some time.

"How's everything at the office?" one of them asked. "Are the same people there? Are there any new girls since I left?"

"One question at a time, please, Ruth," the other answered, laughingly. "I think everything is about the same as when you left. The same people are there, and the only new girl is the one who took your place."

"I suppose Mr. Cameron has charge of the correspondence?"

"Yes, and he's just as particular as ever. Everything must be just exactly so. I get rather tired of it sometimes, because there's never any let up."

"I know how it is," the other girl said, sympathetically, "I've felt the same way many a time. But I tell you, Blanche, the training that Mr. Cameron gave me has been worth a great deal to me. At this place where I am now, the people are as particular as Mr. Cameron, and the work is harder than I had before. If I had gone there from one of these easy-going offices where a few mistakes don't count, I never could have succeeded. Mr. Marsh, who gives dictation, did me the honor to say, the other day, that I was an exceedingly accurate and careful worker. And I have to thank Mr. Cameron for that compliment; so you see that I don't regret my training under 'fussy' Mr. Cameron."—*Young People's Weekly.*

Siberian Ivory

SIBERIA furnishes a large quantity of ivory to the markets of the world, but the production of it belongs to another age and to a species of animal that does not now exist. The ivory is cut from the tusks of mastodons, whose skeletons are found frozen in masses of ice or buried in the mud of Siberian rivers and swamps. The northern portion of the country abounds in extensive bogs which are called *urmans*. In these are found the tusks of the mastodon, from which it is inferred that these animals lost their lives by venturing upon a surface that would not bear their weight. Of this region and its products Dr. Charles Wenyon writes in his book, "Across Siberia on the Great Post Road":—

"Even to wild animals these urmans are forbidden ground. The nimble-stepping, broad-hoofed reindeer can sometimes cross them in the summer-time, but most other large animals attempting to do so would quickly be engulfed, and this may be a partial explanation of the remains of mammoth and rhinoceros, which are so abundant and so widely defused through these northern marshlands of Siberia.

"In the museum at Tobolsk are numerous specimens of mammoth, and throughout this region they are by no means rare. When an ice-pack breaks down a river-bank, or floods tear up a frozen marsh, or the summer thaw penetrates a little more deeply than usual into the ground, some of these antediluvian monsters are very likely to be exposed.

"In many cases the remains are so fresh and well preserved, with their dark, shaggy hair and underwool of reddish brown, their tufted ears and long, curved tusks, that all the aborigines, and even some of the Russ settlers, persist in the belief that they are specimens of animals which still live, burrowing under ground like moles, and which die the instant they are admitted to light.

"The farther one goes northward, the more abundant do these remains become. They are washed up by the tides upon the Arctic shores, and some extensive islands off the coast contain great quantities of fossil ivory and bones.

"Tusks which have been long or repeatedly exposed to the air are brittle and un-serviceable, but those which have remained

buried in the ice retain the qualities of recent ivory, and are a valuable article of merchandise. There is a great market for these mammoth tusks at Yakutsk, on the Lena, and from which they find their way to the workshops of European Russia, and even to the ivory-carvers of Canton."

GENERAL CONFERENCE BULLETIN

THE next session of the General Conference, (to be held in Washington, D. C., U. S. A., May 13-June 6, 1909) destined to be the largest, and in every respect the most important, council ever held by this denomination, the General Conference Committee, anticipating the desire of our people for a fuller and more perfect report of the proceedings than can be given in the regular issues of the *Review*, have decided to issue a daily bulletin during the session. The *General Conference Daily Bulletin* will, therefore, be entered as a second-class publication, to run only for the time of the Conference,—25 days, and then cease.

It will be the same size of page as former Conference *Bulletins*, and contain from 16 to 32 pages, as may be required to give full reports of each day's proceedings. The price has been set at *50 cents straight, foreign and domestic*, with no club rates.

Remember that the price is only 50 cents for the entire issue, in all parts of the world. No English-reading family of our people can afford to be without the *Bulletin*. It will be worth many times its price. It is desired to have as large an advance paid subscription list as possible before application is made for the entry of the *Bulletin* as second-class matter. We will, therefore, greatly appreciate anything that you may do to advertise the *Bulletin* in your territories, and solicit early subscriptions to same.

All orders should be sent direct to the General Conference, Takoma Park Station Washington, D. C., U. S. A.

The CARIBBEAN WATCHMAN

March, 1909.

LET all remember, God holds every man responsible for the influence of his life. What he does speaks louder than what he says. That which the workman produces is his best recommendation.

In this issue we include an article on and illustrations of that most terrible known earthquake which took place December 28th in Sicily and southern Italy. This appalling catastrophe, which has awakened the sympathy of the entire world for the suffering Italians, is one of the evils which betoken a soon-coming Saviour and will be interesting matter for the serious consideration of all.

PASTOR B. E. Connerly, wife and two adopted children arrived in Colon about the middle of February. *El Centinela de la Verdad*, of which Pastor Connerly is editor, is to be issued by the Watchman Publishing Association, commencing with the April issue. Two languages will thus be the means of communication from our presses, with a wide territory to cover with the messages of salvation. We ask the prayers of our readers that our work may rightly represent the cause of truth in both tongues.

It would be a pleasure to conduct our subscribers through our new office which is nearing completion in Cristobal. We are in excellent condition to do our work. In fact never better. We have two thousand four hundred square feet of floor space on which we have placed a large Cottrell two-revolution printing machine, a Colt's Armory Job Press, and Wire Stitching Machine, all of which are run by an International Oil Engine. These, together with perforator, and binding tools, type equipment, mailing machine, etc., make it possible for us to rapidly do the work which has been committed to us and we are sure our readers will be pleased with the future issues of our little paper, even with its change of size and form.

OUR subscribers were no doubt disappointed in not receiving the February issue of THE CARIBBEAN WATCHMAN. The publishers were equally disappointed that unnecessary delays in the arrival of our machinery at our office made this omission necessary. The present issue has been dated March that we may be able to put it out on time and from henceforth, nothing unpreventable hindering, we will place the paper in the hands of our readers on time at the beginning of each month. To our subscribers we would say, your subscriptions will be extended for two months instead of one to make up for the combining of the December and January issues and the omission of the February number.

The Bible

(Continued from page 10.)

principality and power." Again, "The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

There is a mysterious, unspeakable, oneness between the Father, the Son, and the Holy Ghost, that the written Word of God represents. "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." 1 John 5: 6-8.

Such are a few of the testimonies that God has used concerning His own word. It is described as being quick, or living; "sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

Biennial Meeting of the West Indian Union Conference.

The third biennial session of the West Indian Union Conference of Seventh-day Adventists will convene at Takoma Park, Washington, D. C., May 13, 1909. All regular business of the Conference will be transacted at this session.

U. BENDER, President.
H. H. COBBAN, Secretary.

Instructive Stories for the Home

THIS little book which has been so long delayed, is now ready for delivery. In addition to the text, which consists of twenty-one beautiful stories from every day life, it has a number of excellent illustrations picturing home scenes. There are two bindings, board at 36 cts. each, post-paid; and cloth at 50 cts. post-paid. Orders can be placed with any WATCHMAN agent or direct with the publishers of this paper.