

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS!

HOLY BIBLE

Vol. 2—No. 5.]

Port-of-Spain, May, 1904.

[Price 3 cents.

The Buried Footsteps.

Few are the paths in Palestine once by the Saviour trod
 His step Divine has left no sign on stone or dust or sod,
 An Alien law, a hostile faith, the field and city blight ;
 'Tis but the holy past's poor wraith that meets the pilgrim's sight.

And Olivet is convent-crowned ; the home a ruined heap ;
 The sea he loved bleak wastes surround, where he saw farmers reap.
 The pools no longer pour their
 tide

To bless the arid plain ;
 And rains lie the lake beside
 Where He southed human
 pain.

The pilgrims at Damascus Gate
 Treads on the arch below
 That spanned the way where
 scorn and hate
 Watched Him to Calvary go.
 On the false street dull tablets
 keep
 The station toward the grave,
 Which, rubbish-strewn lie,
 fathoms deep
 Beneath the modern pave.

The manger cradle is a shrine
 By bigots' candles shown ;
 The sepulchre fair marbles line
 And hide the uncouth stone.
 Each separate holy place is hid
 Neath dome or fretted roof,
 And fustian pomp belief forbid,
 And lies ask not for proof.

As Christ foretold on olives' brow,
 And wept her lost estate,
 Jerusalem's fair house is now
 Left to her desolate,
 Now Omar's dome looks down upon the ten times captured walls,
 And where the temple's porches shone, the crescent's shadow falls.

So in that loving land's embrace let the hid footsteps lie,
 And time and customs new efface the limits he passed by.
 Now for the soul no space nor line marks where with Him we stand
 Within a fairer Palestine, a holier Holy Land.

George E. Merrill, D.D.



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Behold the Bridegroom Cometh.

IN the parable of the ten virgins the two classes of watchers represent the two classes who profess to be waiting for their Lord, they are called virgins because they profess a pure faith. By the lamps is represented the word of God. The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path."

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the Church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect his appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.

The Foolish Virgins.

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon

the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's

they have not held communion with Him; therefore they don't know how to trust, how to look and live. Their service to God degenerates into a form, "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words,

but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.

The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come; for men shall be lovers of their own selves lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof." 2 Tim. iii., 1-6.

This is the class Peace and Safety.

that in time of peril are found crying, peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up

another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." But character is



The Marriage Feast.

Ascend, beloved, to the joy; the festal day has come;
To-night the Lamb doth feast His own,
To-night He with His bride sits down,
To-night puts on the spousal crown
In the great upper room.

Ascend, beloved, to the love;
This is the day of days;
To-night the bridal song is sung,
To-night ten thousand harps are strung,
In sympathy with heart and tongue,
Unto the Lamb's high praise.

The festal lamps are lighting now
In the great marriage hall;
By angel-hands the board is spread,
By angel-hands the sacred bread
Is on the golden table laid;
The King His own doth call.

Ascend, beloved, to the life, our days of death
are o'er;
Mortality has done its worst.
The fetters of the tomb are burst,
The last has now become the first,
For ever, ever more.

Long, long, deferred, now come at last,
The Lamb's glad wedding day;
The guests are gathering to the feast,
The seats in heavenly order placed,
The royal throne above the rest;
How bright the new array!

Without, within, is light, is light;
Around, above, is love;
We enter to go out no more,
We raise the song unsung before,
We doff the sackcloth that we wore;
For all is joy above.

—BONAR.

not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel and Job were in it (the land) as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall deliver their own souls by their righteousness." Eze. xiv., 20.

In the Crisis.

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were aroused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now a sudden and unlooked for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.

THE TIME OF THE PARABLE'S APPLICATION.

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall.

At the final day, many will claim admission to Christ's kingdom, saying, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Lord, Lord, have we not prophesied in Thy name? and in Thy name hast cast out devils, and in Thy name done many wonderful works?" But the answer is, "I tell you, I know you not whence ye are; depart from me." Luke xiii., 26, 27; Matt. vii., 22. In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. ii., 2.

The Saddest of Words.

Saddest of all words that ever fell on mortal ear are those words of doom, "I know you not." The fellowship of the spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are

shut out from heaven by your own unfitness for its companionship.

Too late. We cannot be ready to meet the Lord by waking when the cry is heard, "Behold, the Bridegroom!" and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven.

In the parable, the wise virgins had oil in their vessels with their lamps. Their light burned with undimmed flame through the night of watching. It helped to swell the illumination for the bridegroom's honor. Shining out in the darkness, it helped to illuminate the way to the home of the bridegroom, to the marriage feast.

The light of the World.

So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. Thus they are to glorify God, to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb.

The coming of the bridegroom was at midnight,—the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history. The days of Noah and Lot picture the condition of the world just before the coming of the Son of Man. The Scriptures pointing forward to this time declare that Satan will work with all power and "with all deceivableness of unrighteousness" His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed Churches of our Lord Jesus Christ. The great apostasy will develop into darkness, deep as midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness, God's light will shine.

He causes "the light to shine out of darkness." When "the earth was without form, and void, and darkness was upon the face of the deep," the Spirit of God moved upon the face of the waters. And God said, let there be light; and there was light." Gen. i., 2, 3. So in the night of spiritual darkness, God's word goes forth, "Let there be light." To His people, He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. lx., 1.

Mrs. E. G. WHITE.

A Prophecy Concerning the African People.

ISAIAH XVIII.

THE prophecy embodied in Isaiah 18, very evidently has reference to the people of Africa. Ethiopia, definitely considered, is a country containing about four thousand square miles, bounded on the east by the southern half of the Red Sea. See Smith's Bible Dictionary, Article Ethiopia. The principal rivers of Ethiopia are the Blue Nile, White Nile, and Atbara, here used in a literal sense because they serve as waymarks as viewed from Palestine where the prophecy was given. The land beyond is Middle and South Africa.

The word "river," when used in a symbolic sense, represents an invading army. (See Isa. viii., 7, 8; Jer. xlvi., 7-9); and the "wings" are a symbol of division or detachments, of armies. The nations of Europe have so overshadowed and spoiled (divided the spoil) all Africa. Great Britain has seized upon 2,587,755 square miles of African territory, with a population of 41,133,933; France 1,232,454 square miles, with a population of 18,073,890; Germany 920,920 square miles, with a population of 10,200,000; Italy 278,500 square miles, with a population of 850,000; Portugal 735,304 square miles, with a population of 4,431,970; Spain, 243,877 square miles, with a population of 136,000; Turkey, 798,738 square miles, with a population of 8,112,265; Belgium, 900,000 square miles, with a population of 30,000,000; and still the spoiling goes on. See "Century Book of Facts" page 111. The natives of Africa and their descendants have been "scattered" all over the world.

The African people were terrible from ancient times, being, with few exceptions sunken in the lowest heathenism. Their pitiable condition has silently appealed to the world "sea, (verse 2) in weakness and helplessness, represented by vessels of bulrushes. See Rev. vi., 10, and Gen. iv., 10; "saying," in the second verse, is a supplied word. The expression, "Go ye swift messengers," etc., is what God says to His people. The ensign which the Lord lifts upon the mountains (churches) is the threefold Advent Message, and the trumpet which He commands to be blown is the advent trumpet. See Joel xi., 1.

The word "consider" verse 4, covers the investigative judgment.

"Harvest," verse 5, is the end of the world, Matt. xiii., 39. "The sour grapes" are the wicked and the flower of such are children. The "pruning hooks" refer to the plagues of the last days. Compare verse 6 with Rev. xix., 17, 18. "In that time" (the day of Christ's appearing) "a present," (souls saved from among the African people) shall be brought to the Lord in Mount Zion. See Rev. xi., 10.

Who will go as swift messengers to perishing millions of African people, especially to their native land, and lift up the ensign of the message, and sound the trumpet of the Lord?

A. SMITH.

"He Careth for You."

"If I could only surely know
That all the things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The lesser pains of daily strife—
What peace it would afford!

"Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine;
The Love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine."

—Selected.

* The Eastern Question. *

Get Ready.

We are entering the final conflict,
We are nearing the close of time;
Life now is a priceless blessing,
Our living should be sublime.

We are nearing the closing struggle
'Tween Christ and the fallen foe;
Who'll stand by the Nazarine lowly,
And let this vain world go?

There is precious help for the sinner,
For the lukewarm professor too;
We all need heavenly wisdom
For the work we have to do.

Then enter the garden with Jesus,
And mourn for the sins unwept;
Let us watch, and pray, and conquer
Nor sleep as disciples slept.

M. E. MCRREE.

* The Turkish Problem.

WHAT IT'S SOLUTION MEANS TO
THE WORLD.

The Turks. More than one thousand years ago, a small, insignificant band of people, known as Turks, came from the slopes of the Altai mountains and settled on the Steppes, east of the Sea of Aral, whose descendants were destined to play a very important part in this world's history, even to the end. They early embraced the religion of Islam, which is a religion of conquest by force of arms. Gradually they have spread with varying success, until they now occupy the territory known as Turkey.

For many years, the attention of the statesmen of the civilized nations of the world has been drawn to Turkey. First, because of its geographical position. Each nation of Europe covets that portion of Turkey lying in Europe, and that highway for vessels between the Black Sea and the Mediterranean. Especially is this true of Russia; and for many years the Russians have been working to that end, carrying out the instructions of Peter the Great who, before his death, in 1725, said: "Take every possible means of gaining Constantinople and the Indies, for he who rules there, will be the true sovereign of the world." The nations have recognized the truthfulness of those words, and in order to maintain the equilibrium of Europe, have united in holding each other in check, and to protect the Turk in his possessions. But the Russian Bear has grown to such colossal proportions, that some begin to feel that they will not be able to hold him in check much longer. The following words from England: the nation, who has been foremost in support of the Turk, reveals

the situation. A writer, in the *Fortnightly Review*, London, says: "Let us abandon the disgraceful protectorate of Constantinople and say to France, take Syria. It is true. Russia would then go to Constantinople, but she must go sooner or later, and it is better she should go there our friend, than as our foe."

The editor of the *Keystone*, the organ of the Jewellers, London, speaks in the same strain. "The time is coming, when Russia will secure her longed for open port on the South. Turkey cannot forever bar her way, though backed by the protection of all the powers; for Russia has the logic of the situation on her side, and the march of empire makes this destiny inevitable."

To the above, might be added, a multitude of testimonies showing the changed attitude of the nations toward Turkey and the undoubted intentions of Russia; but the almost daily reports from the Far East in which Russia is the central figure, is abundant proof that, although the seat of operations is at present some distance away, the objective point for Russia is the driving of the Turks out of Europe. The Statesman sees in this, only a transfer of territory from one political power to another, and the benefits that accrue to the victor therefrom, but to the student of prophecy, it has altogether a deeper significance; nearly twenty-five hundred years ago, the Lord, through His prophets, foretold that these very conditions would be the forerunner of startling events, soon to follow, that would effect the eternal welfare of every individual upon the earth at this time; so we believe dear reader, you will join us with deep interest in the investigation of some of these prophecies.

The eleventh chapter of the book of Daniel is a prophecy, and beginning B.C. 538, gives in plain literal language, many of the signal events of the world's history, from Daniel's time to the end of the world, and deals especially with this question we have under consideration. Verse 1. "Also I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him. 2. And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia."

The angel, after stating that he stood to confirm and strengthen Darius, turned his attention to the future. Three kings shall yet stand up in Persia. To stand up, means to reign; three kings were to reign in Persia, referring, doubtless, to the immediate successors of Cyrus.

These were, (1) Cambyses, son of Cyrus; (2) Smerdis, an imposter; (3) and Darius Hystaspes.

The fourth shall be far richer than they all. The fourth king from Cyrus was Xerxes, who was truly famous for his great wealth. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, reached the almost fabulous number of over five million and a half; but he utterly failed in that enterprise.

Verse 3: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4. And when he shall stand up, his kingdom shall be broken and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those."

Xerxes was the last Persian king to invade Grecia: from that time, the power of the Persians began to wane, and the power of the Greeks to rise, until they, in turn, became the aggressors, and with Alexander the Great at their head, overran the Persian empire, and Alexander became monarch of the world. His kingdom was to be divided, but not for his posterity; it was to be plucked up for others besides those. At the early age of thirty-two years, Alexander died in a drunken debauch, and within fifteen years every one of his posterity was murdered, and the kingdom was divided between his four leading generals. Reckoning from the standpoint of Palestine, the native land of the prophet, the kingdom was divided toward the four winds of heaven. Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace which lay to the north of Palestine, Seleucus had Syria and Babylon on the east, and Ptolemy had Egypt on the south.

Verse 5. And the king of the south shall be strong, and one of his (Alexander's) princes shall be strong above him, and have dominion, his dominion shall be a great dominion.

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter; but the kings of the east and of the west are not mentioned again; and the reason for the omission is, that very soon Lysimachus conquered Cassander and annexed Macedon and Greece to Thrace, and Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria. How appropriate are the words of the prophet. The king of

the south (Ptolemy) shall be strong but one of Alexander's princes (Seleucus) shall be strong above him, because Seleucus had become possessed of three parts of Alexander's kingdom. Consequently, that territory over which Seleucus reigned became the kingdom of the north, and whatever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy;

Verse 40. "And at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over."

At least, two thousand years have passed since the fulfilment of the events predicted in verse five. Many changes have taken place; empires have risen and fallen, as foretold in the intervening verses; the Ptolemys, Cæsars and Anthonys have each in turn come upon the stage of action, and passed away, and we are brought down, in verse 40, to the beginning of the time of the end and find the king of the south and the king of the north are still upon the stage of action, and engaged in war with some other power.

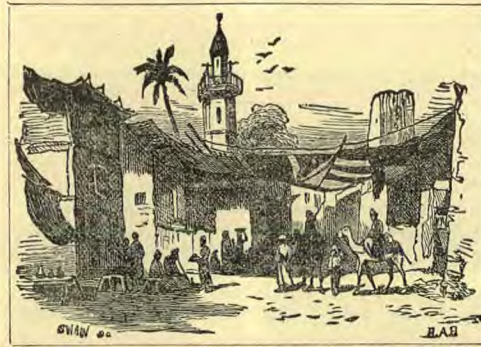
The Time of the End.

To find the period called the time of end, we go back to verses 31-35, and find that a power called the abomination that maketh desolate (verse 31, last clause) persecutes and destroys the people of God, "even to the time of the end." V. 35. This same power is described in Dan. vii., 25, as "wearing out the saints of the most High." The papacy is the power that was guilty of that awful work, as more than fifty million poor victims will testify at the great day of accounts. The papacy was to have this power for a time, times and the dividing of times. V. 25, last clause. Revelation xii., 14, 6, says that that time is 1,260 days. The Pope entered upon this career of power by the decree of Justinian, Emperor of the Roman Empire, in A.D., 538; as he was to have that power for 1,260 years, we add 1260 to A.D., 538, which would bring us to 1,798, which would be the beginning of the time of the end. On the 10th day of February of that year, the Pope lost his temporal power, by being taken prisoner by Berthier at the head of the French Army, and was taken to France, where he died the following year. Then as 1798 is the beginning of the time of the end, according to verse 40 of Daniel ii., the king of the south and the king of the north must engage in war with some other nation in that year. To find what power it is we refer to verses 36-39, and find that it is an infidel nation, for verse 37 says, Neither shall he regard the God of his fathers, . . . nor regard any God: for he shall magnify himself above all,

Scott's Napoleon, vol. i, p. 172, 173, makes it plain what nation it was, but, for the sake of brevity, we quote from an article in Blackwood's Magazine, written some years ago:—

"France is the only nation in the world concerning which the authentic record survives, that as a nation, she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and continue to be, in England, Germany, Spain and elsewhere, but France stands apart in the world's history, as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.

We learn from history, that "Push at him." in 1798, France did declare war against Egypt, and Napoleon, at the head of an army of fifty thousand, invaded that country. The



Egyptians were able to make but a feeble resistance, ("push at him.")

The Turks, claiming Egypt as a semi-dependency, on learning of the invasion of the French, raised an army, fitted out their navy, and, aided by English and Russian ships, marched against them by sea and land. The French fleet was destroyed, their army conquered and driven from the country, and Egypt fell back again into the hands of the Turks, to whom they had to pay annually a heavy tribute. All of the above events happened in such quick succession, that it could appropriately be said that the king of the north came against him like a whirlwind. The above facts show, indisputably, that at that time, the people occupying the territory of the king of the north, were the Turks; so they would be the king of the north, and as they still occupy that territory, they are still the king of the north.

Verse 45. And he (the king of the north) shall plant the tabernacles of his palace (movable dwellings) between the seas (dead sea and the Mediterranean) in the glorious holy mountain (Jerusalem).

In other words, the prophet says, the

Turks will be driven from Constantinople, and will make their headquarters or capital at Jerusalem. As we noticed, in the beginning of the article, all eyes are turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is soon to be driven from Europe.

The next words of the prophet are of the most solemn and weighty import to the world to-day; for when the Turk goes, he says; "At that time shall Michael (Christ) stand up (reign) the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time, thy people shall be delivered, every one found written in the book."

Ever since Christ ascended to heaven He has occupied the position of High Priest, and will continue to do so until the judgment is finished; then, there will no longer be any necessity for a high priest, for the decision will have been made, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. xxii: 11.

His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven, in flaming fire, to take vengeance on them that know not God, and obey not the gospel." "And at that time thy people shall be delivered, every one found written in the book."

F. I. RICHARDSON.

THE story is told of a woman who freely used her tongue to the scandal of others, and confessed to the priest what she had done. He gave her a ripe thistle-top, and told her to go out into various directions and scatter the seeds, one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her to go back and pick up the seeds she had scattered; she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle-seed before the wind in a moment; but the strongest and wisest man cannot gather them again.

The Bible Class.

Looking Unto Jesus.

THE 2,300 DAYS.

“UNTO 2,300 days then shall the Sanctuary be cleansed”

There are three great symbolic prophecies in the book of Daniel; the dream of Dan. ii., the vision of chapter vii., and the vision of chapter viii. Each prophecy traces the future history of this world, yet each one was given for a specific purpose, and emphasizes its own particular phase of truth.

The dream of Dan., ii., gives the complete history of nations as nations, closing with the complete overthrow of all earthly governments by the fifth or eternal kingdom, which the saints shall inherit; the vision of the seventh chapter treats fully of the fourth kingdom emphasizing especially the Papacy and its work, closing with the final victory of the saints, and the vindication of the law of Jehovah; the vision of the eighth chapter has for its central theme the work of Jesus as our Sacrifice and High Priest, foretelling so vividly the crucifixion, and the events connected with it, that Daniel fainted and was sick certain days. That portion of the vision that we study this month takes up specially the work of

JESUS AS OUR HIGH PRIEST,

and brings to view some blessed truths concerning His mediatorial work that are generally ignored by the Christian world.

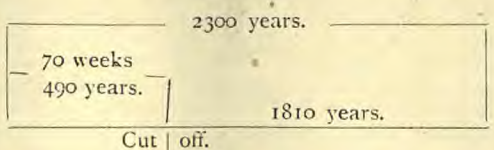
The only portion of the vision of Daniel viii, left unexplained last month was the verse that stands at the head of this lesson. Daniel is sorely perplexed over the matter, and a few months later we find him pleading with God for a revelation of this portion also, as recorded in chapter ix. “Cause thy face to shine upon thy sanctuary that is desolate,” is the burden of his prayer. Verse 17.

“While I was still speaking in prayer even the man Gabriel, whom I had seen in the vision of the beginning informed me, and talked with me, and said, O Daniel at the beginning of thy supplication, the commandment came forth, and I am come to show thee for thou art greatly beloved; therefore understand the matter, and consider the vision.” Thus the angel Gabriel has now come to finish the explanation of the vision, and begins at once to explain the 2,300 days which we have learned was the only portion unexplained.

The Year-day Principle. In the interpretation of symbolic time, Bible students use what is known as the “year-day” principle. The rule is clearly laid down in the Bible itself. As the Lord in the symbols, has taken shortlived beasts to represent long lived kingdoms, to be consistent. He takes one day of symbolic prophecy to represent one year of literal time. “I have appointed thee each day for a year.”

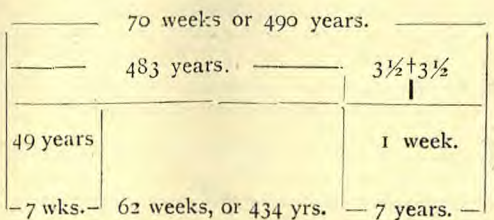
Seventy Weeks cut off. Verse 25. So in explaining the 2,300 days the angel at once begins with time. “Seventy weeks are determined upon thy people, and upon the Holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the Most Holy.”

70 weeks = 490 days. The word translated “determined” as used in this verse, is defined by Gesenius to mean “cut off.” As there are seven days in one week, in seventy weeks there will be 490 days, or years.



The seventy weeks are cut off from the 2,300 days, and all allotted to Daniel's people, the Jews. All the events mentioned in verse 24, were to transpire during these seventy weeks or 490 years.

The seventy weeks subdivided. In verses 25-27, the seventy weeks are subdivided into three parts, viz: seven weeks, three score and two weeks and one week.



The first period of seven weeks, or 49 years was to reach to the completion of the walls of Jerusalem; the second period, or the sixty two weeks, to the Messiah the Prince; and the third division or the remaining week of the seventy, was to reach to the final rejection of the Jews as a nation.

The exact time when we are to begin to count these days is clearly pointed

out. “Know therefore and understand that on the going forth of the commandment to restore and rebuild Jerusalem.”

The commandment to restore and build. Ezra vi., 14 Ezra vii., 11-25.

We turn at once to Ezra vi., and read in verse 14 as follows: “and they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, Darius, and Artaxerxes, king of Persia.”

In examining these decrees we find that the decrees of Cyrus and Darius, the first two mentioned, referred only to the building of the temple. But the decree which forms the starting point of the 2,300 days, must both restore and rebuild Jerusalem.

To restore means to place Jerusalem as it was formerly, giving to it again its ecclesiastical and civil rights. We turn to the third decree as recorded in Ezra vii., 11-28, and find that this decree fulfills every specification. The ecclesiastical were fully restored. See verses 17-24. The civil rights were also restored, including the setting of magistrates and judges, giving them power even unto death, or to banishment, or to confiscation of goods, or to imprisonment. Verses 25, 26.

Turning to the margin of the Bible we find that this decree went forth in the fall of 457 B.C. This then, is the starting point of the 2,300 days. It is but a simple mathematical problem to find their close. But the Lord has given us the cardinal points connected with His life and ministry to seal up the vision.

Seven weeks and threescore and two weeks were to read to the Messiah. Messiah, being interpreted, means the Christ, or the Anointed. John i., 41.

Peter told Cornelius “how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all who were oppressed of the devil for God was with Him.” Jesus of Nazareth became the Anointed One, the Messiah, when He was anointed with the Holy Spirit by the Father at His baptism. The Bible states this to have been in the fifteenth year of Tiberius Cæsar, which was the year A.D. See marginal date opposite v. 21., had gone forth the decree to restore and build Jerusalem.

Jesus Anointed. Acts x. Luke iii., 21-23.

(Concluded next month.)

“Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak of him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.
Dear one, be busy, for time flieth fast;
Soon it will all be gone,
Soon will our season of service be past,
Soon will our day be done.”



Our London Letter.

THERE are times when the public mind may seem engrossed with the discussion of a question in politics which the newspapers are helping to the front, and yet really be occupying itself with another question entirely. Great Britain has ostensibly been devoting herself to the considering the pros and cons of a protective tariff, so ably advocated by the late Colonial Secretary, Mr. Chamberlain, and opposed by the Duke of Devonshire and by the whole Liberal party.

But this question is, after all, a **The Important Public Questions.** minor one. The country is really awakening to the importance of social reforms, while the war spirit, for a little time, at least, seems to be losing its hold. Physical deterioration, the Drink Problem, the Housing Problem (meaning the providing of suitable dwellings to take the place of the slum dwellings), the Education Question, and other such matters of vital importance are guardedly coming to the front, and the present Conservative party, now in power, having persistently ignored the need of radical legislation in these lines is losing the confidence of the people. It may remain in power for another year; but most likely dissolution will occur in the course of the coming summer.

Much will depend upon the action of Mr. Chamberlain when he returns from his vocation. He is generally recognised to be the strong man of the party, and only his skill as an organiser and power as a demagogue could have given the tariff reform movement the measure of success that it has enjoyed. But it is one man against many, and that in the advocacy of a reform which the common people as a rule do not take kindly to.

I have said that the country is **Social Legislation.** waking up to the need of social legislation, and this is on the whole an encouraging omen, for England does need to make radical reforms if she is to stay the tide of physical degeneracy which threatens to work havoc with the nation. The drink evil is in itself accountable for very much. It has been found by careful computation that the working man with an average weekly income of something like **The Drink Evil.** twenty-five shillings, actually spend six shillings, or about one-fourth of it in drink. Can we wonder, under these circumstances, that the children are weak and sickly, stunted in growth, and unable to do good work in school.

A chief reason for the distressing poverty is, no doubt, the drinking habits of the parents. The following paragraph, taken from the *East London Advertiser*, will give the reader some idea of the extent of the drink evil **Its Extent.** in this country. "A Saturday Night down East," is the heading of the paragraph, which tells what happened in the short space of an hour and a half in one of the more than 14,000 public houses in Greater London:—

"A public-house, used principally by dockers (dock labourers), was watched one Saturday night for an hour and a half. The watchers saw during that time 790 persons enter its doors. Of these 209 were men, 380 women, 83 youths and girls, and 123 very young children and babies in arms, seven perambulators were taken in, some of which had in them two children. Outside, there was scarcely an

uneventful moment. Three women were turned out, and five men. There were one very bad fight, and six disturbances. Three girls about seventeen came out quite drunk. Twenty-four men, including a postman in livery, and nineteen women left the house helplessly drunk. Two of the women had babies in their arms. At 10.50 the house had to be closed, with the exception of one small door, on account of a frightful row. A policeman had to stay outside after that until closing time."

The effect of such things upon **Its Effect upon the Nation.** the nation is better imagined than described. One of the saddest sights the writer has even seen, is that of drunken mothers staggering about with helpless babes in their arms, and yet such things occur frequently in London. In fact, at the present time, more women are arrested for drunkenness on the streets of London than men. But it must not be supposed that men or women are arrested simply because they are drunk. They must create a serious disturbance before they are interfered with at all, as drinking is so general.

Physical deterioration is due to **Physical Deterioration.** other reason than drinking. The people are leaving the country, and crowding into the towns. Then hard times come along, the man is thrown out of work, and the family soon join the great multitude of sufferers in the dark, unwholesome slums. City life is always unfavourable to the best physical development, but in the over-crowded areas, where whole families of four to six or seven members live in a single room, health and decency are impossible. The writer recently visited scores of these single-room tenements in Glasgow, and saw things to make one's heart bleed.

We have been accustomed to think that in this age, the poor are well provided for, and the condition of the workingman is far better than it was a hundred years ago; but when we look into the matter carefully, we find things worse than we imagine them to be. **Temperance Legislation.** Physical deterioration is such a live question in this country that it has been thoroughly discussed in the House of Lords, and by the newspaper and magazine press generally. Recently, the Council of the British Medical Association passed a resolution urging that instruction be given in the public schools in reference to hygiene and the harmfulness of alcoholic drinks, with a view of arresting the deterioration in the national physique. Further temperance legislation is generally admitted to be necessary, and a bill making it a penal offence to supply cigarettes to boys under sixteen is also contemplated.

Reforms in this line, Mr. Chamberlain brushes aside as of no great importance, while he urges the need of protective tariff; but the indications are that the people are looking the other way. At least, the more thoughtful men and women are getting thoroughly stirred up, and this is encouraging.

Next month I shall take up the religious situation, and shall deal with the Education Problem which has caused such a sensation throughout the country.

It is hardly necessary to say **The War and the English People.** that England is watching the war with deep interest, and is greatly relieved to see Japan apparently getting the best of the conflict. Outside of newspaper offices, the war spirit is not rife in England to-day. The country is still suffering industrial depression, as a result of the £250,000,000 spent in the Boer war, and the people are not anxious to embark upon another struggle. The King, as is well known, is a strong force in favour of peace.

M. ELLSWORTH OLSEN,
London 4th March, 1904.

Korea, Japan and Russia.

IN contending against Russia for what she regards as her just interests in Korea, Japan is opening no new issue and advancing no fresh claims. Centuries before the Russian nation came into existence, Japan and Korea were in intimate relationship, and the Island Empire regarded the neighbouring peninsula as her proper field of influence. Early in the third century, the Queen of Japan invaded the southern kingdom of Korea, subdued them and wrote on the king's gate, "The King of Shinar is the dog of Japan."

KOREA THE BONE OF CONTENTION.

In the middle of the fourteenth century, Korea came under Chinese vassalage and the present dynasty was established on the throne. This ended the old relationship between southern Korea and Japan, and thenceforth Korea became the middle ground between Japan and China, their common place of meeting and conflict. When the Tong Hak insurrection threw Korea into disorder in 1894, both countries sent troops—China notifying Japan, as she did so, that Korea was her tributary state, and Japan in her reply challenging her claim. This was the real issue at stake in

THE CHINO-JAPANESE WAR

which ensued. Japan had never abandoned the idea of controlling Korea, either as a vassal state, or as a state independant of China and under the tutelage of Japan. The war issued in the final demolition of all China's claims to the peninsula, and Korea slipped out forever from her old moorings into the wake and under tow of Japan.

Japan kept Korea for just one year, and it cannot be denied that she set a pace of progress and reform that took the breath out of her ward. All that Japan had learned from civilization she was eager to teach Korea; but the temptations of the situation were too great, and the impatience of the teacher could not be restrained. She forgot that great changes need time, and that civilization is a growth from within and not a garment thrown on from without; and forgetting this, and intoxicated with the joy of reform, she began to vaccinate the people and to cut their hair, to prescribe the width of their sleeves and the cut of their trousers. The Koreans did not like to be hustled along in this fashion. The Japs committed their greatest blunder when they deliberately arranged the murder of the Queen in 1895.

JAPAN'S INFLUENCE LOST.

But the blunder was committed, and within twenty-four hours Japan's influence in Korea was dead. The King fled to the Russian Legation, and the country passed, without an effort on his part or the expenditure of one dollar or one life, into the hands of the Czar. And so the Eastern Question, the most disturbing and harrassing question of the century, rose up grimly in the land of Morning Calm. Japan had fought China to deliver Korea and recover her control of Korea's future. The issue of it all had been simply the substitution of Russia for China. On June 9th, 1896, a convention was signed in Moscow which formally recognized this.

REASONS FOR THE PRESENT WAR.

The Japanese have seen that the situation was impossible, and the mass of the people have chafed at the conditions which eliminated China from their Korean problem only to replace her by a vastly more terrible competitor. It has been the Manchurian question which has brought matters to a head. And it is to the credit of the Japanese that they have been able to view that question with soberness and self-restraint. The treaty of Shimonseki which terminated the Chino-Japanese war, not only settled the destiny of Korea, but also transferred to Japan the Liao Tung peninsula, embracing a great portion of Manchuria and including the ports of Port Arthur and Talien-wan. It also opened Manchurian ports to all foreign trade,

(Continued on page 11.)

Our * Young * Folk.

"That our sons may be as plants grown up in their youth : that our daughters may be as corner stones, polished after the similitude of a palace." Ps. xiv., 4, 12.

Be True, Be Kind.

Be true, little laddie, be true,
From your cap to the sole of your shoe.
O, we love the lad with an honest eye,
Who scorns deceit and who hates a lie ;
Whose spirit is brave and whose heart is pure,
Whose smile is open, whose promise sure ;
Who makes his mother a friend so near
He'll listen to nothing she may not hear ;
Who's his father's pride, and his sister's joy,
A hearty, thorough, and manly boy ;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call ;
Who's as pleasant at work as he is at play,
And takes a step upward with each new day.
Then be true little laddie, be true.

Be kind, little maiden, be kind,
In life's busy way you will find
There is always room for a girl who smiles,
And with loving service the hour beguiles ;
A lass who is thoughtful as she is fair,
And for others' wishes has a care ;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad ;
Who loves her mother, and lightens her cares,
And many a household duty shares ;
Who is kind to the aged, and kind to the young,
And laughing and merry and full of fun ;
There is always love for the girl who is sweet,
Always a smile her smile to greet.
Then be kind little maiden, be kind.

ADELAIDE BEE COOPER.

William Ewart Gladstone.

WILLIAM EWART GLADSTONE was born in Liverpool in 1809. His parents were members of the Church of England. His mother was descended from the Plantagenets and Robert Bruce ; his father traced his lineage back to the reign of Edward I. The family could therefore claim "blue blood," and the early tendencies of the boy William promised a life devoted to the interests of the upper classes. Public life, however, began to broaden his mind, and as he studied more earnestly the needs of the people, he found himself gradually separating from his old party. In 1865 he left the Conservatives, and became the Liberal leader in the House of Commons.

In 1868 Gladstone was called to the highest position which England can bestow—the Prime Ministry. Altogether he held the Premiership three times, the last call coming in 1892, when he was eighty-three years of age.

But the world will best remember Gladstone by his efforts to obtain Home Rule for Ireland. Many of his plans to better the condition of the Irish were successful ; but the great ambition of his life—an Irish Parliament for Ireland—was never gained. Whether this would have proved best for that people is still a matter of opinion, but it is certain to-day that every claim made for his bills that did pass, has been justified by the results. He was an old man when the fate of his Home Rule Bill was decided in 1893 ; but having learned to bear defeat as well as victory, he retired to private life without a word of complaint.

At last, after a long life, full of lofty purposes and noble deeds, he died May 19, 1898.

If, as has been said, genius is a capacity for

hard work, we have the secret of Gladstone's success. While Chancellor he was at the Treasury office from ten to fifteen hours each day. In spite of this load of care, however, he found time to teach Latin to one of his children.

Another prominent characteristic was his strength of purpose. Walking was his favorite exercise, and it is said that if he planned to go a certain distance, no weather, however stormy, could turn him from the idea.

We have traced his political life. This as great, because he was above all else a Christian. At College he was known as the most religious of students ; in political life he was the most devout of statesmen ; and he died true to his faith. The quiet retreat of his home, Hawarden Castle, situated in a wooded estate in North Wales, favoured deep, spiritual growth ; and in his home parish he was known as a diligent church worker, always ready to relieve the needy, and speak a kind word to the discouraged. It has been said of Gladstone that he was essentially a man of prayer. Each morning he walked to the parish church, a mile distant, where he loved to commune with God.

How far the history of England has been influenced by such a life of faith and prayer, only He who hears and answers prayer can tell. We do know, however, that among those names which remain an inspiration to a noble, consecrated life, that of William Ewart Gladstone will occupy a foremost place.

T. C. O'DONNELL.

Be Prompt.

DOCTOR CHALMERS used to say that in the dynamics of human affairs two qualities are essential to greatness,—power and promptitude. The former is often the fruit of the latter.

It is a rare thing to find a really successful man who has not strongly developed a habit of promptness. A man who is constantly missing his train, who is almost invariably late in keeping appointments, and who is habitually behind time in meeting his bills, or his paper at the bank, creates a distrust in the minds of those who have dealings with him. He may be honest and his intentions may be all right, but we all know that a certain unmentionable place is paved with good intentions. The whole structure of the business world rests on the cardinal principle of promptness, and a man who is not prompt in meeting his engagements can not be relied upon, no matter how well he means. Honesty of purpose alone will not compensate for tardiness.

Many young men have failed of promotion or lost good positions because of this fault. With the late Cornelius Vanderbilt want of punctuality was an unardonable sin. He once made an appointment with a young man who had solicited his aid in securing a position, telling him to call at his office on a certain day at ten o'clock in the morning, and that he would go with him to the president of a railroad who had a vacancy on his clerical staff. The young man called on the day appointed, but twenty minutes after the hour named. Mr. Vanderbilt was not in his office. He had gone to attend a meeting. A few days later the young man succeeded in again seeing him, and, on being asked why he did not keep his appointment, replied, "Why, Mr. Vanderbilt, I was here at twenty minutes past ten !" "But the appointment was at ten o'clock," he was reminded.

"Oh, I know that," was the flippant reply, "but I did not think fifteen or twenty minutes would make any difference." "Indeed," said Mr. Vanderbilt, sternly, "you will find that punctuality in keeping appointments does make a great deal of difference. In this instance your lack of promptness has deprived you of the place you desired, for the appointment was made on the very day upon which you were to meet me. Furthermore, let me tell you, young man, that you have no right to consider twenty minutes of my time of so little value that I can afford to wait for you. Why, sir, I managed to keep two other appointments of importance within that time."

We may ruin ourselves by dilatoriness in keeping appointments, but we have no right to waste the time of others who, perhaps at great inconvenience, have kept to the letter their engagements to meet us at certain times. "If a man has no regard for the time of other men," said Horace Greeley, "why should he have for their money? What is the difference between taking a man's hour and taking his five dollars?"

A person who is punctual to the minute with everything he does practically doubles his time. Napoleon said that he beat the Austrians because they did not know the value of five minutes. "Every moment lost," he used to say, "gives an opportunity for misfortune."

Promptness begets confidence. The reputation of being always on time is a very enviable one, and the youth who has attained it possesses, as a rule, the qualities that mark forceful men.—*Success.*

Some More First Things.

CAN YOU SEND IN SCRIPTURE ANSWERS?

1. What was the first command of God?
2. What was the first recorded prophecy?
3. Who was the first person to die a natural death?
4. Who built the first ship?
5. When was the use of flesh as food first allowed to man?
6. Where were mules first found and by whom?
7. Where are physicians first mentioned?
8. What is the first Navy mentioned?
9. Who was first raised from the dead?
10. Who from among men was first to enter heaven?
11. Where is the first mention of printing in the Bible?

Scripture Enigma.

In the brook, in the air, then in the busy brain,
Busy once, but never more to hate or love again ;
One of five all like itself, in deadly deed united,
And yet delivering those in whom the Lord of Hosts delighted.

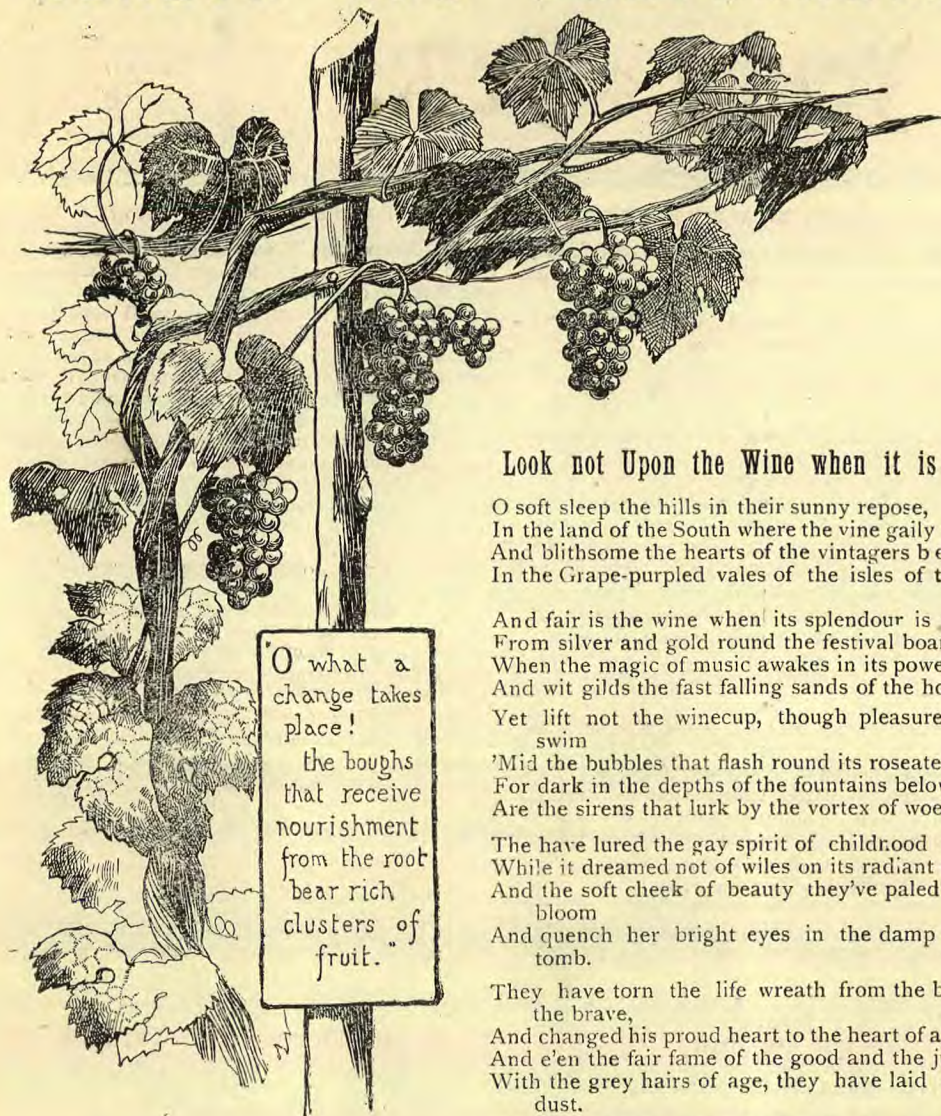
Answers.

BIBLE ANAGRAM.

The six letters—(1)M (2)A (3)N (4)O (5)A (6)H—the man of strength.

- | | | |
|--------------------|-------|-------------------|
| (1) 6, 5, 1, 2, 3, | Haman | Esther vii., 10. |
| (2) 3, 4, 5, 6, | Noah | Gen. x., 1. |
| (3) 6, 2, 1, | Ham | Gen. x., 6. |
| (4) 1, 2, 3, | Man | Gen. iii., 24. |
| (5) 1, 2, 4, 3, | Maon | Josh. xv., 55. |
| (6) 3, 2, 5, 1, | Naam | 1 Chron. iv., 15. |
| (7) 3, 4, | No | Jer. lvi., 25. |
| (8) 4, 3, | On | Gen. xli., 45. |

HEALTH AND TEMPERANCE.



Look not Upon the Wine when it is Red.

O soft sleep the hills in their sunny repose,
In the land of the South where the vine gaily grows,
And blithsome the hearts of the vintagers be
In the Grape-purpled vales of the isles of the sea.

And fair is the wine when its splendour is poured
From silver and gold round the festival board,
When the magic of music awakes in its power
And wit gilds the fast falling sands of the hour.

Yet lift not the winecup, though pleasures may swim
'Mid the bubbles that flash round its roseate brim ;
For dark in the depths of the fountains below
Are the sirens that lurk by the vortex of woe.

The have lured the gay spirit of childhood astray,
While it dreamed not of wiles on its radiant way,
And the soft cheek of beauty they've paled in its bloom
And quench her bright eyes in the damp of the tomb.

They have torn the life wreath from the brow of the brave,
And changed his proud heart to the heart of a slave ;
And e'en the fair fame of the good and the just
With the grey hairs of age, they have laid in the dust.

Then lift not the winecup though pleasures may swim
Like an angel of light 'round its roseate brim ;
For dark in the depths of the fountains below
Are the sirens that lurk in the vortex of woe !

The Demon's Council.

AND it came to pass that in the process of time Satan called a great council of all his evil angels, and said, "Who will take the world captive for me, and ensnare the souls and bodies of men? Whosoever will do this shall sit next to me in my throne of disgrace, and I alone will be more vile than he.

And it came to pass that there was rivalry for the throne of iniquity.

Then came a host of evil spirits,—their very countenances made hideous by the diabolical thoughts within,—each one anxious to present his plan.

The first spoke and said: "I will plant envy and jealousy in the hearts of men; and I will turn the milk of human kindness into gall. They shall be envious of each other. Discord will enter the home and church. Hatred will set their brains on fire, turn their hearts to stone, make them deaf to the cries of mercy, and nerve their hands for deeds of violence and blood. Surely, Lucifer, my place is near you."

Another son of Belial said: "I will arouse the basest lusts and passions of the human family, and will corrupt and cancer every soul who

may be touched by my degrading principles. I will have my servants invent vile pictures and obscene reading matter, under the name of 'art' and 'literature,' which will engender impurity of thought and action, and I will spread moral corruption, licentiousness, and secret vice among boys and girls like a plague. I will cause them to throw the reins of self-control upon the neck of lust, and they shall do abominably, and all the hosts of evil shall rejoice at their downfall. Prince of evil, am I not entitled to reward?"

Then up came one who hath his name in the Greek, Apollyon, which is, by interpretation, Destroyer, but his name in the modern tongue is Intemperance. He was attended by a troop of cooks and bacchanals. With a wave of his hand he said:—

Intemperance. "Give way, all ye weak band of pretenders. Am not I the parent of all these evils—disease, hate, lust, cruelty, greed, vice, and everything bad? Am I not rightly named Destroyer, or Intemperance? Do you not derive your power to harass and shorten life almost wholly from me? Who then so fit for this seat of infamy near Beelzebub as I?"

The Wine Cup.

"I will enslave women also in the accursed drink habit. I will bring in as a novelty and adventure the opium, morphine, and cigarette habits among girls and women until they are hopelessly ensnared in my toils, and ruined.

"But my chiefest triumph, O profane and wicked prince, shall be from the winecup and the intoxicating glass. Ministers, statesmen, physicians, and men from all ranks of life shall fall beneath their awful influence. Even within the sacred precincts of the house of God I will cause the deadly serpent to rear his venomous head above the communion cup, wherever fermented wine is used.

"Behold my hellish glee as I cunningly trap and ensnare my victims with the accursed bowl! Behold the wrecked homes, the blighted and ruined lives, and awful misery that I leave behind!

The Serpent in Eden.

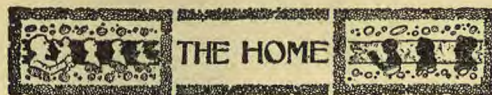
"See that beautiful young couple as they approached the sacred altar, and take the vows uniting them as husband and wife. How noble and manly his bearing!

How open and frank his countenance! A fit companion for the beautiful girl at his side, just blooming into womanhood. She seems almost angelic in her purity. But not for long such a happy scene. I will cause his friends to entice him with the social glass, and in a few months he will be a regular visitant of the club and the saloon. Ere long the roses shall be plucked from her cheeks, and pale-faced Misery will plant her own pallid hue instead. Her happiness shall be eclipsed by sorrow. She is the drunkard's victim. See my power over him. He steals her jewels, trinkets, and keepsakes to buy rum. Little he cares that she is clothed in rags and that his children cry for bread. I make him beat and curse her. Her tears and prayers are of no avail. Her husband is bound as a slave to the wheel of my Juggernaut chariot—Drink.

"What is it to me that she sells her virtue to buy food for her starving children? I am Intemperance. I will wreck the world. What matters it to me if the bloated, besotted wreck of a husband dashes his children's brains out, and then murders the wife of his youth in a drunken frenzy? It is naught to me that, when dragged to prison, his remorse is heart-rending, or that delirium seizes him, and he writhes in agony, with blasphemy and execrations upon his lips, until death comes as a welcome visitant. I am Apollyon the destroyer! I am Intemperance! I, above all others, will fill the world with woe. I will bring want, penury, rags, squalor, disgrace, cold, tears, vice, starvation, and death. I can change the noble father into a drunken, revolting cruel wretch. I can change the pure, loving mother into a dredged, loathsome thing, with scarcely the semblance of humanity.

"I, Intemperance, will wreck more homes, kindle more midnight fires, fill more jails, cause more suffering, make more widows, cut down more youth, bring more sickness and disease, fill more asylums, people more penitentiaries, blast more lives, wring out more agonies, ruin more young women, break more hearts, bring more gray heads in sorrow to the grave, drive more suicide, commit more murders, cause more deaths, and damn more souls than all others. In fact, I will do more against God, and more for our chief, the devil, than any or all the enemies of God."

Then all the imps of Satan arose, and gave a great howl, and cried, "Destroyer is the vilest of all." And Lucifer said, "Intemperance, be thou exalted. I alone are more vile and degraded than thou. Sit by me in my throne of iniquity, for thy plan is basest and most abominable of all." Then all the host of hell shrieked in fiendish delight over man's promised ruin.



Sometime.

Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept
And watched a space there by,
And then I stooped and kissed your brow,
For O, I love you so!
You are too young to know it now,
But sometime you shall know.

Sometime, when, in a darkened place,
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep,
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But sometime you may know.

Look backward, then into the years
And see me here to-night—
See, O my darling, how my tears
Are falling as I write!
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But sometime you shall know.

Eugene Field.

Mother's Vacation.

THE Osborne's were in the sitting-room when Jill—whose name was Therese—came dancing in. She flung a strapful of text-books in one corner, threw her hat in another, and cast herself on her own pet rocker in the sunset window.

"I'm free!" she announced. "Free! F-r-e-e! Two glorious, golden months to let myself go—never once to have to remember that I am a prim teacher with an inconvenient dignity to keep up. I mean to have the very loveliest vacation of my life this year!"

"Two months! Lucky you!" groaned Larry, enviously, from his nest of pillows. "Two weeks are all I'll get—and that in the broiling-hot days of August. But I'm going to cram as much fun into them as you'll spread over your eight, Jill."

"It seems to me, that we're all looking forward to a very festive time this summer," said Fred. "Here's reckless Jill going to the seaside with half a dozen old high-school chums, and sober, sedate Sis is betaking herself to the mountains, while Larry and I, if we're lucky enough to get our vacation together, are going camping up river. It makes me young again to think of it."

In the laugh that followed, the doorbell rang. Cecil went out, and brought Miss Woodruff in. It could not be said that the Osbornes were frantically glad to see her. Miss Woodruff had a habit of saying caustic things without any apparent provocation, that put you out of conceit with yourself. This might be wholesome, but it did not make for popularity. A special antipathy existed between Miss Woodruff and Jill.

"She is always trying to reform me," the latter young person was wont to declare. "Now, I may need reforming, but I don't like it. Nobody does. When Miss Woodruff puts a whole sermon, text, comment, and all, into six words, and hurls it at me, I want to go out at once and do something desperately wicked—throw stones at the family cat, or whistle on the street." A general wave of straightening up passed over the room as Miss Woodruff entered. The Osborne family pulled itself together. Jill sat up stiffly and olded her long brown hands. Larry deserted his lounging posture on the sofa for a chair, and Fred took his hands out of his pockets. Cecil, as she sat

carefully down, smothered a smile at the change which had come over them.

"Is your mother home?" asked Miss Woodruff.

"No, Miss Woodruff. She went down to the Baker road this evening to take some jelly to old Mrs. Trent. She is very ill, you know."

"Yes, I know. Your mother'll be ill herself if she goes walking down there on these hot nights. She's not looking well. Why didn't some of you take it?"

Cecil flushed scarlet.

"There was nobody home at the time except myself, and I was busy cooking."

"As meek as Moses," said Jill, fiercely, afterwards. "And poor Cecil had agonized all the morning in the heat, making that jelly! Cecil is too good for this earth. I have to say it of her, if she is my sister."

"Well, I merely called to see her about her contribution to the flannel fund," said Miss Woodruff. "I can drop in again. Very warm weather, isn't it? I suppose your school is closed, Therese. Are you going anywhere for your vacation?"

"Oh, yes," said Jill. "We're all planning a nice time. I am going to spend the summer with friends at a little seashore place, and Cecil has been invited to go to the mountains with Cousin Fedora. The boys are going camping with a number of their chums."

"There," added Jill, under her breath, "I don't believe there's anything in that she can find fault with. I'll defy her to find a grammatical error or a slang phrase in it."

"Humph" said Miss Woodruff. "And where's your mother going for her vacation?"

A dead silence followed this pointed question. Everybody waited for somebody else to answer it. In the end, Jill stepped lamely in the breach. "Why—why—mother isn't going anywhere, I suppose. She can't be spared from home very well. Somebody has to keep house, you see."

"I see," Miss Woodruff rose to go, with an acrid smile. "Of course, mothers never need vacations. They're warranted not to wear out. I don't think I'll wait any longer. Good evening."

"She gets on my nerves," sighed Jill, as the door closed behind her.

Nobody answered. Fred had his hands back in his pockets and was whistling moodily. Larry had flung himself face downwards on his beloved cushions, and was beating a tattoo on the floor with the toes of his boots. Cecil was standing at the window, looking down the street, after Miss Woodruff. Nothing more was said about vacation that evening.

The Osbornes were not afflicted with a surplus of worldly wealth. Their father had died five years before this, and for a time they had a hard enough struggle. It was easier now, for Jill was teaching school, and the boys had obtained good situations. Larry in the bank and Fred in an insurance office. Still, there was not a large margin for luxuries. They economized through the year for the sake of their vacations, and generally managed to "get the worth of their money," as Larry said.

At the breakfast table next morning, Cecil had a private, uncomfortable suspicion that her mother had been crying in the night. Her eyes looked like it. To be sure, she seemed as bright and cheerful as ever, entering wholeheartedly into the vacation plans the boys were making, and discussing Jill's new dresses with her. But Cecil felt sure that her suspicion was correct.

Later on in the forenoon, as she was passing through her mother's room, she picked up an open letter from the floor, and laid it on the table. As she did so, her eyes fell on a paragraph, and she could not avoid taking in the sense of it.

"Could you come home for a visit this summer, Emily?" it ran, in Aunt Alice's large handwriting. "We have not seen you for fif-

teen years. Now that the children have grown up—"

Cecil went out with flushed cheeks. This accounted for the look on her mother's face that morning. She was very thoughtful and abstracted all day. Jill, who she was helping to sew, declared her fingers were all thumbs.

"Our usual positions were reversed to-day in a fashion positively uncanny," Jill said, when the time came for their accustomed sunset conclave. "I had to watch Sis all the time to keep her from making mistakes. Look at her now! In a dark-brown study! She doesn't hear a word I say. Well, b'ys dear, as Mrs. O'Flynn says, let's build some more vacation castles in the air."

"Before you do," said Cecil, coming out of her reverie with a suddenness that made everybody jump, "I have a proposition to make to you all—to you, Therese Osborne, better known as Jill; to you, Lawrence Osborne, alias Larry; and to you, Frederick Osborne, commonly called Fred. It's this—let us give up our vacations, at least as far as going away is concerned, and send mother down East for the summer."

An eloquent silence followed, broken only by a whistle from Larry.

"You see," went on Cecil, after a pause, "what Miss Woodruff said yesterday set me to thinking. Mother doesn't look well. She's pale and tired, although she never complains. Last night she had a letter from Aunt Alice, wanting her to go home this summer. Mother hasn't been home for fifteen years. She cried over it—I know she did—and I know she'd love to go. Jill, for pity sake, shut your eyes for just a minute. You haven't winked once since I began."

"I was thinking," said Jill. "It's a hard process for me, you know. If you back out of the mountains now, Sis, Cousin Fedora will be offended. She'll never give you the chance again."

"It will not matter," said Cecil, bravely. None of them really knew how her heart had been set on that mountain trip. "If mother will go, I'll stay home and keep house, and the money that was to have gone into my clothes will go into hers. You will have to give up the seashore, Jill, and, boys, no camping out in company for you."

"I'll do it," said Larry, sturdily. "Sorry I didn't think of it first. I've fifty dollars, I'd saved up for my share in the campaign. It'll buy mother's ticket home."

"And my fifty will buy it back," said Fred. "We're with you, Sis."

They all looked at Jill. Jill glared back at them. Then she rose and walked three times round the room. She did not believe she could give up the seaside and her jolly plans. It was all very well for Cecil to talk. Cecil was free all the time, more or less. If she were cooped up in a dusty schoolroom the whole year round, she wouldn't be so unselfish. At the end of her third perambulation, Jill came back and sat down.

"It's wrenched every bone and sinew, but it's over," she announced, cheerfully. "My little hoard is in the forget-me-not jug in my room. It is at your disposal, Sis. As for my vacation, I'll take it at home. I'll help you keep house if I'm not more bother than I'm worth." Jill's housekeeping was not her strong point.

"The trouble will be to coax mother round," said Larry. "She's so strongly in the habit of effacing herself and giving everything to us that she'll not want to go."

"She'll go if we're only in earnest enough," said Cecil. "And not one of us must let her suspect by look or word that we're regretting our own plans."

"Do you hear that, boys?" said Jill, "Smile every one of you. Let's go straight to mother, and tell her this minute."—*L. M. Montgomery, in the Wellspring.*



The Scorn of Job.

"If I have eaten my morsel alone!"

The patriarch spoke in scorn;
What would he think of the church were he shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the church's ailment is "fulness of bread,"

Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the crucified.
Centuries, centuries, since have sped;
Millions are famishing; we have bread—
But we eat our morsel alone.

Ever of them who have largest dower
Shall heaven require the more,
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us, your living Bread."
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, who hath given us all,
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body broken to give them Bread,
If we eat our morsel alone?

—Church Missionary Intelligencer.

Korea, an Unentered Field.

F. W. FIELD.

KOREA is Japan's nearest neighbour; so we who have brought the closing message to the "flowery kingdom" are brought close to the needs of the "hermit nation." For centuries Korea was shut away from the rest of the world, like a hermit in his hut. But this exclusiveness has vanished; there is a friendly feeling towards foreigners, and the laws are liberal.

Korea is situated directly west of the main island of Japan. It has an area of eighty-five thousand square miles, rather less than Great Britain, and a population estimated at between six and ten millions. The government is weak, but under the influence of Japan various enterprises and reforms have been introduced.

Many curious and interesting customs prevail among the people. Travelers paint fantastic pen pictures of cities built of low mud houses, along narrow streets trod by people in long white garments and towering hats. But these odd externals soon lose their novelty; of deeper interest are the spiritual conditions and needs of the people. Buddhism and other forms of heathenism prevail. Yet the door of Korea is wide open to the entrance of the gospel, and already several denominations of Christians have well-established missions. The Bible is printed in the native language, and other

Christian literature is being brought out. In Chemulpho, the port of Seoul the capital, the Methodists have a congregation of about three hundred believers. The Korean Christians are often spoken of for their devotion, and their liberality in supporting gospel work.

The women of Korea are compelled by custom to live in seclusion, much as do the women of India. So there is need of women missionaries, as well as men. A Korean church building has one side of the room partitioned off for the women, with just a narrow aperture about a foot wide in front, through which to see and hear the minister.

The language resembles the Japanese in grammatical structure, but in vocabulary the two bear little resemblance. The Koreans, like the Japanese, use the Chinese characters in their books; but they, too, have evolved something very like an alphabet, consisting of simple characters, each with a fixed phonetic value.

Some of their books are printed wholly in these native characters, while others contain Chinese ideographs. Europeans require two or three years of study before they can begin to use the language in giving religious instruction.

Of late we have felt much interested in this needy field, and are praying that God will lay the burden upon some hearts to bring the closing gospel message to this people. We shall be more than willing to furnish further information to any whose hearts may be so impressed. Strong, energetic, consecrated young people are required for such a field. These Oriental countries may not offer all the comfort and luxuries to be found in our American homes; but they do offer glorious opportunities for winning souls for the Master. The Lord calls for volunteers. Who will go? and who will send them?—*Tokyo, Japan.*

The Missionary Prospect in China.

It is said that China is being somewhat enthused by the successes so far achieved in Japan's war with Russia. It would seem that the Chinese are impressed that, after all, the Orientals are a power of themselves, hence a revival of the anti-foreign sentiment. It is also stated by an English missionary that the reform, upon which the government started after the late Boxer troubles, had received a decided check, even before this latter reverse. He says:—

New educational ventures are few, but the closing of the doors, the discouragement of Western ideas, and, above all, the exclusion of Christianity, are subjects of almost daily experience. Whether the Chinese Government will ever attempt another fight, on the same lines as before, it is hard to say; but the trend of affairs would lead to the conclusion that Christian teaching, even of the most diluted description, will never be allowed a place in Chinese institutions under the present régime. The opportunity which now presents itself to the Christian church is, therefore, more than ever important. Education on Western lines

is indispensable. The people demand it. The government schools are discredited for a great variety of reasons. A Christian education, which is the one thing above all others that China needs, can only be supplied by private institutions carried on by Christian educators for the sake of the Gospel, tho' not necessarily dependent upon funds supplied entirely by the promoters themselves. Now is the time, while things are in abeyance.

Work and Workers.

A force of workers will shortly enter Cuba to carry this last message amongst its priest ridden people.

Pastor I. G. Knight reports the organization of a church at Port Limon, Costa Rica of thirty members. Also a company at another station. The Costa Rica brethren, though young in the faith are doing nobly with the *Watchman*, selling one hundred and fifty copies monthly.

The work in Northern Central America and the Bay Islands has been recently reinforced by two missionary physicians, one for Spanish Honduras at Tegucigualpa, the capital, and another at the Bay Island station. Pastor H. C. Goodrich writes, that the work is very heavy and that he finds more openings than workers to fill them.

Both the Jamaica and East Caribbean Conferences are sending out their laborers into the unentered fields. Jamaica releases a missionary canvasser for Puerto Rico and the East Caribbean Conference, Bro. L. E. Wellman for Colon, Panama. We are sorry to lose these brethren, but for those places where the need is greatest, we are glad to sacrifice. May God bless them in their new fields of labour.

We note that the Pacific Press Publishing Company of Oakland, California, our publishing house in the pacific coast is moving its plant to the rural district of Mountain View, California. This is in accord with the testimonies, and we are sure will be best for all concerned. Away from city life, there is greater opportunity of communion with our God. He will surely bless in such moves.

Reports from the field tell of good attendance, great interest and excellent courage in connection with the tent efforts throughout the West Indies. In Demerara also, the interest at Plaisance, E. C., is reported good, and the prospects bright. We are sure our people everywhere are praying for the success of these efforts. Let us continue to do so, till their work meets victory in Christ.

India is calling for two more evangelists to enter the openings in that densely populated country. The work in India is growing more and more pressing in its demands upon us. Surely, it is time to do the work there, ere the clouds of war break from its northern borders.

The March of Events.

The Force under General McDonald, and Colonel Younghusband, which marched from India into Tibet, has at last met with serious resistance. A surprise attack, led by one of the leading Thibetan Generals, was repulsed with great loss to the Thibetans. The English loss was very slight. The poor Thibetans showed most reckless bravery, throwing themselves against the modern machine guns, while they were literally mowed down by thousands. Much opposition to Lord Curzon's policy is developing in Parliament. There are doubtless events behind the scenes, of which those of us so far away know but little. The Kings of the East are struggling for the supremacy, and every move on the chessboard of the nations has its significance. It has been the open boast of Russia for years that she would some day crowd England out of India. One thing is certain and that is that England will not allow Russia to get a foothold in the mountain fastnesses of Thibet, without a struggle. It is to be hoped that the present demonstration will result in establishing the neutrality of that almost impenetrable country.

Almost all the barriers in the way of building the Panama canal have been removed. The President of the United States has appointed the commission to which will be entrusted the great work of building the canal. The commission is made up as follows:—

Rear-Admiral John G. Walker, retired, chairman of the former Isthmian Commission.
Maj. Gen. George W. Davis, former military Governor of Porto Rico.

Col. Frank J. Hecker, of Detroit, director of transportation during the war with Spain.

William B. Parsons, engineer of the New York subway.

Pro. Wm. H. Burr, professor of engineering at Columbia University.

C. Ewald Grunsky, of San Francisco, an eminent hydraulic engineer.

Maj. B. M. Harrod, of New Orleans, for the past 25 years a member of the Mississippi River Commission, and builder of the New Orleans drainage system.

Each of these men are eminently successful in their line of work. It is generally conceded that Roosevelt has made a good selection. Some useless litigation is still being carried on by Colombia in the French courts, but everything points to the fact that all this will soon be cleared out of the way, and that work will soon begin. Jamaica has already passed emigration laws requiring the deposit, leaving for Panama by every Jamaican of a sufficient sum to repatriate them, in case they become stranded there. There is talk of introducing large numbers of coolies from the Far East, to work on the canal.

Two West Indian Governors have recently bade farewell to our shores, Sir A. W. Hemming of Jamaica, and Sir Alfred Moloney of Trinidad. The former has departed with flying colors. He came to Jamaica at a trying time, and had to face some very difficult problems, and was, for a time, much misrepresented, yet he retires with the respect of all classes. His last year was a particularly trying one on account of the hurricane. On the other hand, the experience of Sir Alfred Moloney has proven that the way of a West Indian Governor can be made very unpleasant. Undoubtedly, mistakes were made on both sides.

The President of France is contemplating making a visit to the king of Italy. The head of

no Roman Catholic state has dared to make such a visit since the Pope lost his temporal power. It will be interesting to see if the President of France has the courage to be the first.

The Eyes of all West Indians, who are interested in the movements of other nations concerning our islands, have been turned anxiously towards San Domingo. That poor island has been rent asunder time and again by revolution and counter revolution. There has been at least two, and part of the time three contending factions for several months in the past. Some damage has been done to America property and one American has been shot. It is feared that America may interfere and thus add another to her West Indian possession.

Mr. Arthur Barclay was last month inaugurated as the 28th President of the Republic of Liberia. Mr. Barclay is a Barbadian.

Summary of War News.

MARCH 16TH TO APRIL 15TH.

During the past month, the obtaining of definite news from the seat of war has been very difficult. Not much of importance has been reported until within the last few days. It seems, as near as can be ascertained, that the Japanese are making simultaneous attacks on the Yalu river, and Port Arthur. They are also operating in the vicinity of Song Ching, north-east Korea, and Nieu Chwang, Manchuria, while their fleets guard closely the Liaotung Gulf, Yellow Sea, Korea Straits and the Japan Sea. The Russian Fleet at Port Arthur, badly damaged and partially destroyed is useless, and from the Vladivostock Squadron, nothing is heard. On land, the Russian forces appear to be retiring northward with but little resistance to the Japanese army, which is opposing them. Thus far, the fortunes of war are all with the smaller nation.

March 16.—Russian despatches deny the evacuation of Port Arthur.

March 17.—Reported Russian cruiser *Diana* damaged.

March 18.—Russian torpedo boat *Skorra* reported sunk with all on board by a mine in the harbour of Port Arthur. Report Vladivostock squadron called for battle.

March 19.—Japanese said to be building military road from Seoul to Wiju on Yalu River.

March 23.—Attack made by torpedo boats and fleet of Japanese warships on Port Arthur. No great damage done.

March 24.—Japanese commence march towards Yalu river in Korea.

March 25.—Japanese attempt blockade of Port Arthur a second time by sinking vessels, but are unsuccessful.

March 28.—Admiral Makaroff makes a sally from Port Arthur to locate Japanese fleet.

March 29.—General Kuropatkin arrives at front. Small land engagements near Anju, Korea.

March 30.—Further minor engagements in Korea.

April 1-5.—Russian Gunboat *Mandjui* dismantled at Shanghai. 145,000 Japanese said to be in Korea at this date. Russians said to be retiring at all points northward.

April 6-9.—Reports during the past few days of no importance, being of a minor nature and very unreliable.

April 11.—Japan order two new battleships, the largest afloat, from England.

April 12.—Russia protests to China against her using Japanese instructors in her army.

April 13.—Some fighting along the Yalu, but not serious.

Special despatch announces that the Russian battleship *Petrovsk*, at the head of Russian squadron, while leaving Port Arthur to engage

the Japanese fleet, was destroyed by torpedoes and sunk with all on board.

April 14.—Later advices report the death of Admiral Makaroff on board the *Petrovsk*. A few were saved, including the Grand Duke Cyril, the captain and 35 men, all of whom are injured. A heavy naval battle has been fought. What the results were, other than the above, is not definitely known, but serious losses are conjectured.

The Outlook.

(Continued from page 6.)

assigned to the Japanese exclusive commercial advantages in the interior. These fruits of the war were all

TORN FROM JAPAN BY RUSSIA.

Germany and France, by a treaty which they coerced Japan into signing and in which she relinquished the rights she had acquired in Manchuria. The confederates who had intervened to save China from Japan at once rewarded themselves by an immensely greater raid upon the helpless empire. Germany got a foothold at Tientsing and Hankow, and a little later took Shantung. France obtained additional territory and privileges in the south and Russia by several moves, slipped into Manchuria, and absorbed the very rights of which she had induced Germany and France to aid her in depriving Japan. Meanwhile, she has pushed steadily forward in an aggressive policy in Korea. The wonderful thing has been, not that Japan has looked upon all this with amazement and anger, but that she has dealt with it with patience and self-control.

JAPAN'S PROPOSITION.

She has proposed to Russia that they agree in recognizing the integrity of both China and Korea, each power to be acknowledged to have peculiar interests, Russia in Manchuria and Japan in Korea. From the point of view of Japan and the light of history this is a fair and honourable proposition. It is a proposition on which Japan is entitled to the moral sympathy and support of the world. Russia, indeed, cannot take Korean territory without a breach of faith. In 1887, to secure the evacuation of Port Hamilton by Great Britain, the Tsung Li Yamen gave England assurance that the Russian Government had given "most explicit guarantee, distinctly declaring that in the future Russia would not take Korean territory."

KOREA HAS BECOME A NECESSITY TO RUSSIA.

But Korea now separates the Russian holdings on the Liao Tang peninsula and at Vladivostock. Between these ports, the Korea strait is the channel of intercourse. Korea, accordingly, commands both the land and water connections, and its inland boundary on the Yalu and the Tumen rivers backs upon Manchuria and the Siberian railway interests.

But Japan cannot afford to surrender Korea. It is historically and of necessity the main artery of her vital connection with Asia. It is only 125 miles across the Korean Strait. And Fusan is but ten hours away from Shimonoseki, the gate of the inland sea. To yield Korea to a hostile power, is to expose herself to peril along the whole western side of her territory. She needs Korea as a commercial outlet. She had both Korea and Manchuria, as a result of the war with China, and has now surrendered one, and by far, the most profitable of these. She has struggled to lead China and Korea out into civilization. She now sees the Russian glacier slowly moving across both of them, walling her out from her natural destiny and barring before her any entrance to the continent of which she has dreamed she was to be the saviour.

Robert F. Spear,—In the *World's Work*.

Remember "Our Special Illustrated War Number" for June. It will be the finest number for illustrations, etc., we have yet printed. 10,000 copies will be issued.



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Issued the first of each month.

You are reading the *Watchman*. If you are interested in it, would not your neighbour be? Take him a copy and bring to him the good things that have been brought to you.

Dowis has had a most unpleasant reception in Australia. He has been mobbed in several places. It seems that his career, in posing as a religious teacher, has almost run its course.

“And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.”

It has been said that in the present war, Russia as a Christian nation, is fighting an idolatrous nation. But we read that the other day the sacred Icon, has been sent to the front to accompany the Russians in battle, and bring victory to the Russian arm. What is this but idolatry?

The *Symposium* in our last issue on the Great Controversy between Christ and Satan, was all from the pen of Mrs. E. G. White. We are glad to announce for the benefit of those of our readers who wish to follow the thrilling narrative of that Controversy from its inception to the final vindication of the character and law of Jehovah, that this same author has a full and complete account of the conflict, as revealed in the Bible in three large volumes:—Patriarch and Prophets, Desire of Ages, and The Great Controversy. Further information can be obtained by addressing this office.

“The Eastern Question is one of the most important questions of to-day. When the Turk leaves Europe, “and comes to his end and none shall help him,” then shall Michael “stand up.” There follows such a time of trouble upon the nations, as has never been known before. Bulgaria, Serbia, Roumania, and Montenegro, have all been carved out of the Turk’s dominions, by the Powers of Europe. Thus the territory of the Turk in Europe has been gradually shrinking, until there is but little left. Macedonia is doing all she can to get carved off also, and it is hard to tell just what the Powers will do. One thing is sure, and that is, that the evil day is not far off, and every one should be preparing themselves for the consequences wrapped up in that event.

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the winds should not blow upon the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Rev. vii., 1-3. We are now living in this sealing time. The wind of universal war have been held in check by the angels, many times during the last hundred years, and the angel’s hand is

SPECIAL ILLUSTRATED WAR NUMBER.

THE events that are transpiring at the present time in the Far East, are but symptoms of the conditions that are now general over all the world. These conditions are clearly pointed out in the prophetic word. There is scarcely a magazine of any standing, in England or America, but has something to say concerning the gravity of the present situation.

Thoughtful men and women everywhere are thinking seriously over the matter. There is now “distress of nations with perplexity, and the hearts of men are failing them for fear, looking after the things that are coming upon the earth.” Many at this time overlook the fact that the Bible has plainly foretold these things, and are seeking comfort from almost every source but the right one.

The *Caribbean Watchman* for June, will be a special one, the outlook from the standpoint of prophecy. God has given us “the more sure word of prophecy,” to be a lamp unto our feet and a light unto our path. Why walk in the Darkness, when you might walk in the Light?

Some of the special subjects that will be studied in the light of the prophecies are the following:—

**And the Nations are Angry,
Prepare War,
Let the Heathen be Wakened,
The Philosophy of the Rise and
Fall of Nations,
Russia’s Destiny in the Light of
Prophecy,
The Progress of the Present
War.**

These and other subjects will be treated in the usual clear and simple style of the *Watchman* contributors. The price will only be three cents. Be sure to secure a copy.

still restraining them. The sealing work is now going on. Are you being sealed? It is now high time to heed the words of the inspired apostle, “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. iv., 30. We will study further on this subject in future issues.

The Conference to be held in Barbados will be one of the most important meetings we have held in this field. Plans are being laid to secure a commodious hall in a central locality. Earnest Gospel workers, from all over the Conference, will be present. Public services will be held each night during the Conference, to which all are cordially invited. The speakers will be those who have made the present situation in the light of God’s word a prayerful study. Among the

subjects to be presented from the Bible, and the Bible only, are the following: Christ’s Second Coming, The Signs of the Times, Among the Nations, War Preparations, In the Heavens, Money Problems, Troublous Times, and Capital and Labour. The Eastern Question, The Prophecies of Daniel and the Revelation, The Judgment, Spiritualism, etc. Jesus Christ and Him Crucified, will be the central thought of every discourse. In these days, when bodily exercise in religious services, and a shallow sentimentalism are being substituted for reverence, and the feasting on the solid practical truths of the word of God, those who appreciate the study of His word, will be glad for the privilege offered them in these meetings. The great preparatory message of warning, that is to go forth at this time in the Spirit and power of Elias, is now sounding throughout the world. From the northern regions of perpetual ice and snow, to the torrid tropics, the messengers are now sounding the message. Come and hear it for yourselves, and be prepared for the trying times just before us. The Conference will be held in Bridgetown from June 5-19. The place for the holding of the meetings will be announced through the local papers later.

What the masses read.—The Booklovers’ Library is a library of books issued within the year. It aims to furnish only what is wanted. It declares that nowhere can a better list be found. It lists in the *Booklovers’ Magazine* 3 books on Science and Nature Study; 5 on Religion; 6 on Economics and Sociology; 10 on Politics and History; 31 on Biography and Memoirs, many of them indifferent; 6 on Domestic Economy and Recreation; 16 on Criticism, Anecdote, and Essays; 2 on Poetry and Drama; 9 on Travel and Description; and on Fiction, 156. It goes without saying, and the titles and books bear out the fact, that fully one-half of the above, outside of the fiction, are light, ephemeral, designed merely for entertainment; and yet there are nearly twice as many books on fiction as in all other classes—good, bad, indifferent—put together. The effect of such mental fodder on the minds of a people is certainly weakening, cheapening, deteriorating.

Two Points of View.

“JAPAN has not entered this war without due preparation,” said an American long resident in Tokio, to the writer, lately. “Foreseeing that a struggle with Russia must be the outcome of that nation’s steady encroachments in Manchuria and on the borders of Korea, Japan has been preparing, these four years past, for the emergency that has now arrived. Her army is as efficient as her navy, and her commissariat and medical departments are perfect. Moreover, the Japanese themselves are confident that they will succeed. They are an unconquered nation, of indomitable courage and intensely patriotic. They hold their own country to be impregnable. The opinion of unbiased foreigners in Japan is that they will win.”

As a contrast to this view, is the opinion of an American who has travelled much in European and Asiatic Russia, from the White Sea Coasts to Vladivostock. “Russia,” he says, “is unquestionably the greatest power on earth to-day. The rest of mankind does not understand or appreciate the true character of Russia, and its people. They are loyal and energetic. Russia has expended over \$300,000,000 in Manchuria, and wherever she goes she civilizes and improves the country. Japan may score the initial triumphs of the present war, but can not stand a protracted campaign; whereas Russia with her ample resources, her vast population, and her gigantic military establishment, could carry on half a dozen campaigns simultaneously.”—*Christian Herald*.

The Carpenter's Son.

If you are interested in reading and knowing more about Jesus, among men, on his earthly mission known as the Carpenter's Son, you should read the following books.

To Know the Reason of His coming to Earth, read :

LOOKING UNTO JESUS.

By U. SMITH.

An unfolding of the plan of salvation in Christ, in its types, shadows and reality and an exposition of the marvelous prophecies found in the eighth and ninth chapters of Daniel. Illustrated. Cloth, plain edges—\$1.00.

To understand His Teaching, read :—

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"An attractive grouping of the parable teaching of Christ. The linking of divine truth with common things and incidents, is a prominent characteristic of Him who "taught as never man taught;" and illustrated in a beautiful way these teachings, making a volume full of gems of truth, and which will give to many readers a new meaning to the surroundings of every day life."

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