

"The Nations were Angry." Special War Number.

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

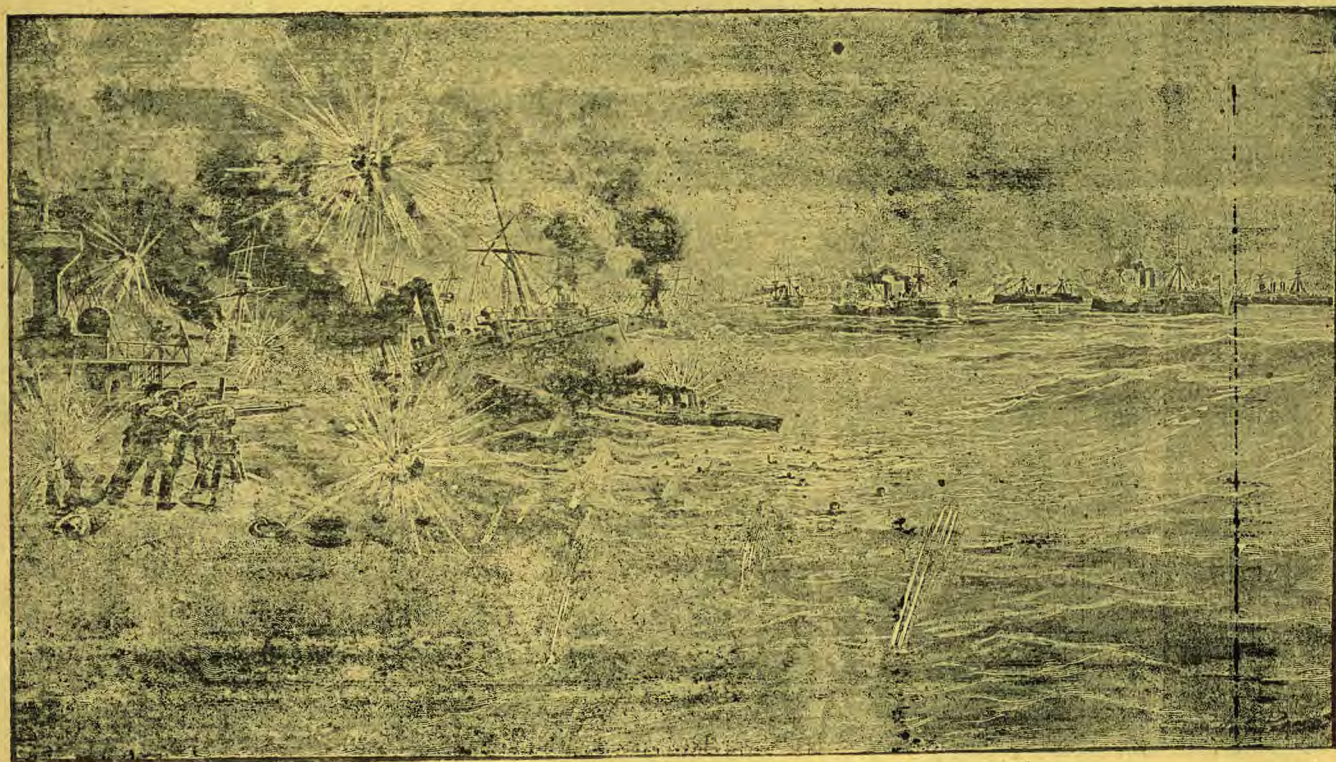
HOLY BIBLE

Vol. 2—No. 6.]

Port-of-Spain, June, 1904.

[Price 3 cents.

"Proclaim ye this among the nations,
PREPARE WAR, WAKE UP THE MIGHTY
men; let all the men of war draw near. Let them come up. Beat your plowshares
into swords, and your pruning hooks into spears."—Joel iii., 9-12.



A MODERN NAVAL BATTLE IN THE FAR EAST.

"AND THE NATIONS WERE ANGRY
and Thy wrath is come, and the time of the dead that they should be judged."
—Rev. xi., 17.

"Thou hast heard, O my soul
THE SOUND OF THE TRUMPET, THE ALARM OF WAR."
—Jer. iv., 19.

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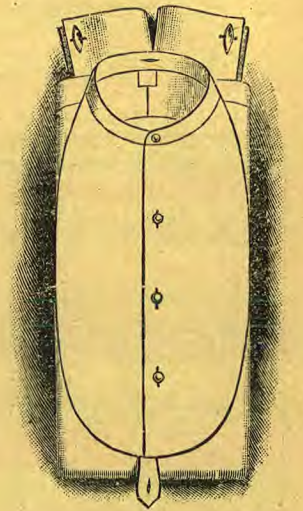
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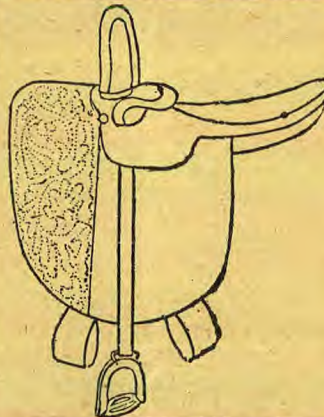
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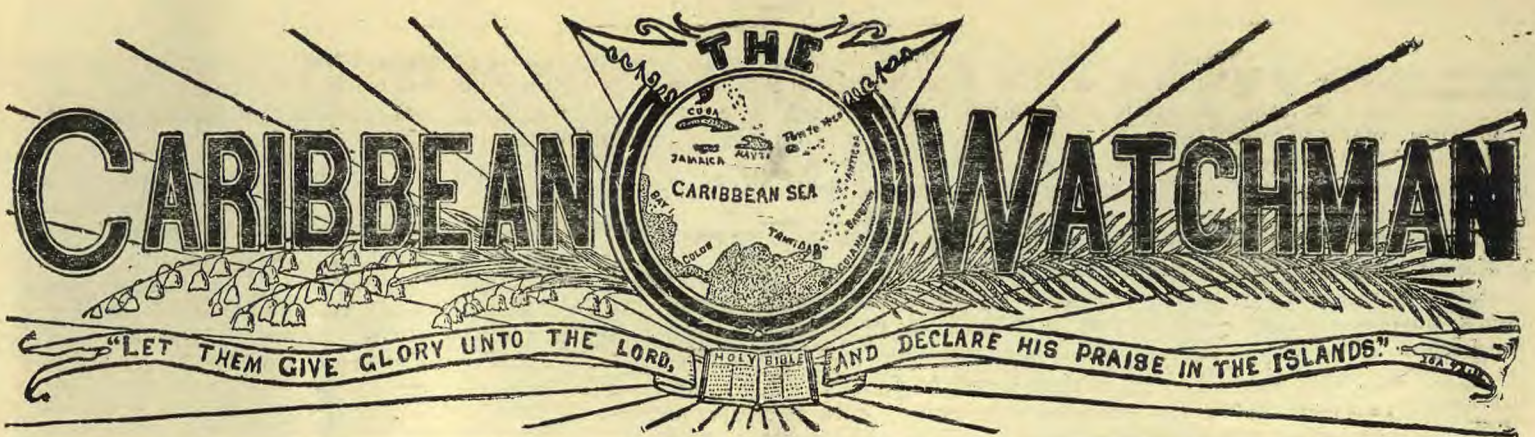
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[Price 3 Cents.

HOLD, ANGEL, HOLD.

At each four corners of the earth,
Where fierce siroccos have their birth,
A mighty angel, waiting, stands,
Holding the tempests in his hands.
The ravelled, tangled snarl of winds
In sheaves of power he deafly binds,
And garners them in stores of power,
Until shall strike time's fateful hour.

Hold, angel, hold! securely bind
Each tugging, fretting, restless wind;
For lo! another angel flies,
With throbbing heart and eager eyes,
Beneath the heavens on tireless wing,
Love's message of good-will to bring,
In answer to the longing prayer
Of souls that languish in despair.

"Prepare the way," he cries, "with peace!
Ye winds and waves, your threatenings cease!
Make silence! until all have heard
This one last message of my word."
And on the angel speeds apace,
Regardless of all time or space;
While at the seat of winds and storms,
Whence springs the scourge of strange alarms,

Each waiting angel, silent, stands,
Holding the tempests in his hands,
And hark! The Bride and Spirit cry
To all the earth: "Why will ye die?
Come, freely, whosoever will,
And drink of joyous life your fill!"

Blest invitation! have you heard?
And was your soul with gladness stirred
At the sweet angel's message? Then
Repeat it to your fellow-men.
O, piteous is the human need!
The wandering sheep for succour plead,—
Lost on the mountains bare and cold:
Haste! seek and lead them to the fold!

Hold, angel, hold! God, give us time
To compass every land and clime,
And tell to every tribe and race
The thrilling story of the grace!
But we must hasten; for full soon
Will fail the earth's late afternoon,
And to Love's messengers will come
The call, "The night draws on; come home;
While forth the stern command will go;
"Unbind the winds, and let them blow."

Mrs. S. M. I. HENRY.

The Philosophy of The Rise and Fall of Nations.

IN the annals of human history, the growth of nations, the rise and fall of empires, appear as on the will and prowess of men. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests, and power and passions, the agencies of the All-merciful One, silently, patiently, working out the counsels of His own will.

The Bible reveals the true philosophy of history. **Distribution of Races.** In those words of matchless beauty and tenderness spoken by the Apostle Paul to the Sages of Athens is set forth God's purpose in the creation and distribution of races and nations; He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him." Acts xvii., 26, 27. God declares that whosoever will, may come "into the bond of the covenant." Exe. xx., 37. In the creation it was His purpose that the earth be inhabited by beings whose existence should be a blessing to themselves and to one another, and an honor to their Creator. All who will, may identify themselves with this purpose. Of them it is spoken, "This people have I formed

for Myself; they shall show forth My praise." Isa. xliii., 21.

National Prosperity. The power exercised by every ruler on the earth is heaven imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, "I girded thee though thou hast not known me." Isa. xlv., 5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life, "Break off thy sins by righteousness and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Dan. iv., 27.

The Source of Power. To understand these things,—to understand that "righteousness exalteth a nation;" that "the throne is established by righteousness," and "upholden by mercy;" "to recognize the outworking of these principles in the manifestation of His power who "removeth kings and setteth up kings,"—this is to understand the philosophy of history. Prov. xiv., 34; xvi., 12; xx., 28; Dan., iv., 11, 12.

In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities, or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfil God's purpose.

Object of Government. An illustration of this truth is found in the history of ancient Babylon. To Nebuchadnezzar the king, the true object of national government was represented under the figure of a great tree, whose height "reacheth unto heaven, and in the sight thereof to the end of all the earth; the leaves thereof were fair, and the fruit thereof much, and in it was meat for all;" under its shadow the beasts of the field dwelt, and among its branches the birds of the air had their habitation. Dan. iv., 11, 12. This representation shows the character of a government that fulfils God's purpose,—a government that protects and upbuilds the nation.

Babylon the Great. God exalted Babylon that it might fulfil this purpose. Prosperity attended the nation, until it reached a height of wealth and power that has never since been equalled,—fitly represented in the Scriptures by the inspired symbol, a head of gold. Dan. ii., 38.

But the king failed of recognizing the power that exalted him. Nebuchadnezzar in the pride of his heart said; "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. iv., 30.

Its oppressive Power. Instead of being a protector of men, Babylon became a proud and cruel oppressor. The words of inspiration picturing the cruelty and greed of rulers in Israel, reveal the secret of Babylon's fall, and of the fall of many another kingdom since the world began; "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Eze. xxxiv., 3, 4.

Retribution. To the ruler of Babylon came the sentence of the divine Watcher; O king, "to thee it is spoken; The kingdom is departed from thee." Dan. v., 31. See also Isa. xlvi., 1-5, Jer. li., 13, Isa., xliii., 19; xiv., 23.

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it will fulfil the purpose of "the Watcher and the Holy One." Prophecy has traced the rise and fall of the world's great Empires,—Babylon, Medo-Persia, Greece and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

Vision of the Cherubim. While the nations rejected God's principles, and in this rejection wrought their own ruin, it was still manifest that the divine overruling purpose was working through all their movements.

This lesson is taught in the wonderful symbolic representation given to the prophet Ezekiel during his exile in the land of the Chaldean. Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels, intersecting one another, were moved by four living beings. High above all, there was the "likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "And there appeared in the cherubim the form of a man's hand under the wings." Eze. i., 4. The wheels were so complicated in arrangement that, at first sight, they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

As the wheel-like complications were under the guidance

of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.

A place in God's purpose. The history of nations that one after another have occupied their allotted time and place, unconsciously, witnessing to the truth of which they themselves know not the meaning, speaks to us. To every nation and to every individual of to-day, God has assigned a place in His great plan. To-day men and nations are being measured by the plummet in the hands of Him who makes no mistake. All are by their own choice deciding their own destiny, and God is overruling all for the accomplishment of His purposes.

Fulfilment of Prophecy. The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are to-day in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come, will be fulfilled in its order.

The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when the sentence from God was pronounced on the king of Israel is given the message,—

"Thus saith the Lord God; Remove the diadem and take off the crown; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. xxi., 26-27.

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece and Rome. God says, "It shall be no more until He comes whose right it is; and I will give it Him."

Signs of the Times. That time is at hand. To-day, the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His Coming; "Ye shall hear of wars and rumours of wars Nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places." Matt. xxiv., 6, 7.

The present is a time of overwhelming interests to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They are observing the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

The Final Scenes. The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that are already casting their shadow before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear.

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and pursuits of sense. Engrossed with the seen and transitory, they have lost sight of the unseen and eternal. They need to be aroused from the lethargy of worldly dreaming.



And the Nations Were Angry.

Put up thy Sword.

Put up thy sword ! the voice of Christ once more
Speaks in the pauses of the cannons roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes ; o'er trenches heaped
With nameless dead ; o'er cities starving slow
Under a rain of fire ; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons,
Of desolate women in their far-off homes,
Waiting to hear the step that never comes.
O men, and brothers, let that voice be heard !
War fails ; try peace ; put up the useless sword.

—J. G. Whittier.

The Angry Nations.

As the aged apostle stood on the lonely Isle of Patmos and looked with prophetic eye into the future, he saw that the spirit of jealousy, anger and deadly strife would control the nations in the closing scenes of earthly history.

The cause producing such conditions is not difficult to discover, since nations are simply organizations of men bound together by the varied ties of common interests, self-preservation, and selfish ambition for power and glory. Precisely the same things that induce individuals to quarrel, fight and kill each other, leads nations to bloody battle fields, where many of their noblest sons are sacrificed to the god of war.

It seems natural for the strong man to imagine that he is able to protect the rights of his weak neighbour better than he can do it for himself. Accepting this idea that "the end justified the means," often leads him to forget the demands of justice and equity in his self-appointed task of managing the affairs of another.

Such a course among individuals is quite generally condemned, while mighty nations are often applauded for their success in gaining control of weaker nations, and regulating their affairs for their own selfish interests or advantage. It is evident that the removal of such irritating circumstances would have prevented many of the cruel wars that have disgraced the page of history.

The Voice of God's Word .

I am the Lord thy God, who teacheth thee to profit.—Isa. xlviii., 17.

The First War of the Universe, and its moving spirit.

"And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels; and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And the angels which kept not their first estate, but left their own habitation, He has reserved in everlasting chains under darkness unto the judgment of that great day." Rev. xii., 7-9. Jude 6.

Woe !! Woe !!

The Spirit of War transferred to this Earth.

"Therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea, for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast to the earth, he persecuted the woman that brought forth the man child. . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii., 14-17.

The World's Final War, and the moving spirit thereof.

ARMAGEDDON.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. xvi., 13-16.

The Great Preparation for this Final War.

"Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.

Let the Heathen be Wakened

and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come get you down; for the press is full; the fats overflow; for their wickedness is great. Multitudes, multitudes

Although we are living in times of comparative peace, yet the desire for war is rapidly increasing. Lord Salisbury probably voiced the sentiments of other nations as well as those of England when he said, "For many years public opinion was in favour of a pacific policy, but now that state of opinion has passed away." The tide has turned . . . If the tide has turned, we shall have to go with it.

General Nelson A. Miles, for many years head of the military forces of the United States, in a recent speech used the following significant language on the tendency toward war: "In this enlightened age of progress, and intelligent, refined civilization, we would be glad to believe that the burdens and dangers of war have been lessened; yet, strange as it may seem, there never has been a time in the world's history when so much wealth was squandered in preparations for war, nor where as many millions of trained, skilled and disciplined men were taken from the avenue of peaceful industry, as the present time."

The vast sums of money required to equip and maintain the great armies and navies of the world are the chief items in burden of debt that oppresses so many nations. Russia's national debt is over \$3,300,000,000, with a yearly deficit in revenues. Japan's debt is \$279,000,000 at the beginning of the war. Many other nations are worse off financially, yet none of them are curtailing their expenditures for munitions of war, but instead are increasing them. This requires heavier taxes and licenses to be exacted from an over-taxed people.

Why is so much money "squandered" in preparing for the slaughter of human beings?

THE NATIONS ARE JEALOUS of the growing power of rival nations, and fear that some day this power will be used to their disadvantage or possible enslavement. Perhaps, revenge for some real or fancied insult inflames the national spirit of war. Others, like Ahab, are coveting a Naboth's vineyard, so must be ready to prove the common saying that "might makes right" with military power.

IN THE FAR EAST, Russia is fighting for a good dinner at the expense of China. Japan knows something of the enormous appetite of the "bear" and is

The Bear and the Jap.

fighting for her national existence, England considers it necessary to support the best navy in the world as a protection to her vast dominions, and prevent the stealthy march of Russia.

France, England. The ambition of France in Africa has been hindered by England's occupancy of the land of Egypt.

Germany. The German Emperor dreams of a vast colonial Empire, and his recent exploit in the West Indies has so stirred the United States that both governments are increasing their equipments for war.

United States. Already the United States has departed from their traditional policy of no intervention in foreign affairs; and boldly asserts its intention of taking a leading part in the War Councils of the world. The

Turkey. "Sick man of the East" is aroused by the rumours of war on every hand, and threatens to gather the 120,000,000 Moslems for a "holy war" against Christianity.

Capital and Labor. THE ANGER AND STRIFE foretold by the Man of God is not confined to difficulties between nations. The organization and arming of Labor Unions against the demands of Capital in the United States, the Socialist movement in Germany, and the violent methods of Anarchists and Nihilists to overturn governmental rule, reveal the fact that the time foretold by the Apostle John is near at hand. No wonder, then, that the leading statesmen of to-day fear that the fire of war already kindled in the Orient, will be fanned into the flames of universal war.

The word of God reveals the fact that the "SPIRITS OF DEVILS" are an important factor in all the preparations for war, as they "go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." (Rev. xvi., 14). It also gives assurance that the mighty angels will HOLD THE WINDS OF WAR AND STRIFE until all shall have had an opportunity to hear and accept of the Gospel of Jesus. Let us then, while the door of mercy is open, make our peace with God, that we may find shelter from the gathering storm of universal war and strife, under the shadow of the Almighty.

W. G. KNEELAND.

A View of the Conflict.

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou has heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard and hear the sound of the trumpet?

in the valley of decision; for the day of the Lord is near in the valley of decision. . . . The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of the people and the strength of the children of Israel." Joel iii., 9-15.

Perplexity and Heart Failure, result.

"And there shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations, with perplexity; the sea and the waves roaring; men's heart failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. Luke xxi., 25-28.

A View of the Conflict.

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Blood to the Horses Bridles.

"And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses bridles, by the space of a thousand and six hundred furlongs." Rev. xiv., 19, 20.

The Conflict Closed by Christ's Coming.

THE OUTCOME QUITE DIFFERENT FROM THE CALCULATIONS OF PROUD AND AMBITIOUS MEN.

"And I saw heaven opened, and behold a white horse; and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And was clothed with a vesture dipped in blood; and His name is called the word of God. And the armies which were in Heaven followed Him on white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix., 11-16.

The Supper of the Great God.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together, unto the great supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. xix., 17, 18.

The Saints Possess the Kingdom.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. vii., 26, 27.

For my people is foolish, they have not known me: they are sottish children, and they have no understanding! they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light." Jer. iv., 19-23.

How deep, and how stirred must have been the feelings of the Prophet to cause him to breathe forth such expressions of intense emotion, "I cannot hold my peace" he cried, because thou has heard, O my soul, the sound of the trumpet, the alarm of war." This is simply a portrayal of the heart throbs that will fill to overflowing the souls of the remnant people of God as they pass through the various stages in the struggle of nations and people that leads to the final battle, Armageddon after which the earth is left in desolation, waste and without inhabitant.

As has been aptly said by another, "Intensity is taking possession of every earthly element." "A new life is being defused and is springing up from beneath and taking hold of all satan's agencies preparatory to the last great conflict and struggle." How perfectly do these words, as well as scripture, picture the real scenes that are present with us to-day, and are growing with the passing hours.

One has but to keep in touch with the current record of passing events to be ever painfully aware that the world is rapidly approaching a great crisis. All the nations are wrestling with internal and external problems that are rapidly carrying them beyond the bonds of control, especially in the bond of foreign policy which must end, as all sober-minded men clearly see, in a momentous struggle, the sharpest conflict of the ages. The spirit manifested by the strongest to control, to dominate, to subjugate members, families, peoples and weaker nations that make up the millions of this world's populations, has in recent years grown so rapidly, yet so silently that few realize what stupendous forces are but slumbering in the vitals of national life, requiring but a miss-step on the part of some diplomat to plunge all into the chaos of war, so strained has international policy become.

Think how intensely the spirit of war has taken hold of every nation, great and small, as is illustrated in the millions of armed men in Europe under government pay, with an ever increasing demand for more. From some height view the vast navies of the world, bristling from stem to stern with the latest of approved weapons of destruction. Ships that cost from a few hundred thousand, to several million dollars each, and of no earthly use but to be used in a great killing. Gaze upon every headland, promontory or rocky cliff that marks the entrance to the harbors of the world, and what do you see? Mighty fortresses with zigzag lines of defense filled with

The Alarm of War.

vast engines of destruction, that like a volcano, can vomit forth destruction for miles in every direction. Many of these beautiful harbors have deeply buried in their bosom vast mines for the annihilation of the Armadas of the world.

Look again and you will behold thousands in every nation working with an intensity, worthy of a noble pursuit, to turn out the latest improved death dealing munitions of war. Hundreds devoting all their genius to so improve these weapons that they may have a material advantage over all others.

Note how, that in every Legislative Assembly, vast sums of money amounting to many millions of pounds sterling, with an ever increasing demand, annually voted without stint to maintain this vast national appendage. And although this ever growing expenditure brings distress upon the people of the earth, in heavy oppressive taxation, and deprives or robs the industries of the world of millions of otherwise the most vigorous of its people, it meets the approval of nearly all in Legislative Halls, the public press, from the platforms, the pulpit and educational circles.

Plowshares Into Swords. The world has gone war mad. Many of the higher educational institutions have their cadets receiving military training, and many public schools are following the same course. Among the above are many religious schools. To this may be added many of the world's secret orders and organized labor. The great masses of all nations pride themselves in the vastness of their equipment and receive with demonstrations of satisfaction every development in the matter of improvement or increase of the their weapons of death.

These conditions, taken together with the decided spirit of unrest and dissatisfaction, clearly manifest everywhere, together with the unscrupulous, far-reaching policy of encroachment on the part of certain nations in the East which threaten the interests and life of other world powers, will certainly bring all these pent up forces into a mighty conflict, and that right early. These conditions to-day are the scenes upon which the Prophet looked.

All too soon for this world, will the dogs of war be let loose that will involve all, and ruin all involved in it. The saddest thought in this picture is that millions of God's professed followers, who largely make up these, are as deeply

involved in the madness as any. Surely, this does not savor of the "Prince of Peace," who said, "Blessed are the peacemakers," "Love your enemies," "Whatsoever ye would men should do to you, do ye even so to them," "For all they that take the sword shall perish with the sword," and Paul says, "The weapons of our warfare are not carnal." Dear reader, with which class are you allied? What thou doest, do quickly.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. xvi., 13, 14.

Daniel speaking of the same time said, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never

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Russia stands the largest Empire of the world, next to the British. A few generations ago it was nothing; now it reaches from the Atlantic (the Baltic) clear across the Pacific, covering some eight and one-half million square miles.

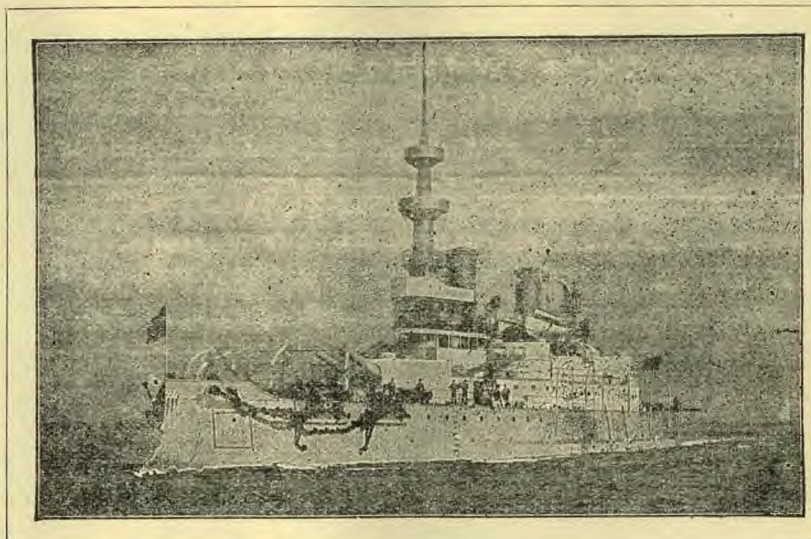
To the student of prophecy this phenomenal growth of Russia has a deep significance. Many centuries before there was any Russia in existence the Bible foretold that this colossal power would come up and play an important part in the closing work of this world's history. It is revealed in the xxxviii., and xxxix., chapters of Ezekiel. Verse 1. "And the word of the Lord came unto me, saying, 2. Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Mesheck, and Tubal, and prophecy against him, 3. And say, Thus saith the Lord God: Behold, I am against thee, O Gog, the prince of Rosh, Mesheck, and Tubal." (R.V.) Used in this connection, Gog is a word meaning ruler or Czar. So this prophecy refers to the ruler of the land of

Magog, who is also the prince of Rosh, Mesheck and Tubal. Turning to the tenth chapter of Genesis, we notice that Magog, Tubal, and Mesheck are sons of Japheth, grandsons of Noah. We learn from history that after the dispersion these settled in the territory that to-day is occupied by the Russians. From Magog descended the Scythians, Tartars, and Avars (Josephus).

Thus the land of Magog is the Russian land of these tribes, or Russia, Tartary and Siberia. From Rosh came the Roshans, or Russians; from Mesheck

came the Moschi, or Muscovites; who founded Moscow; and the Russians are known as Muscovites to the present day; the descendants of Tubal built Tobolsk, east of the Ural Mountains. (Rawlinson).

These developed into tribes, and for nearly, if not quite three thousand five hundred years, they occupied the territory of Russia as roving bands of barbarians, each having its own leader, with no settled form of government, making occasional raids upon their neighbors for the purpose of plunder, making no advancement in civilization or morals, and with apparently no desire to change their condition, until the fourteenth century when Ivan 1st came upon the stage of action, and succeeded in uniting the several tribes and was virtually the founder of modern Russia. He was the first who assumed the title of *Grand Prince of all Russia*: Here then is Gog, the chief prince of Mesheck and Tubal; in other words, the Czar of Russia.



A MODERN BATTLESHIP.

was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book." Dan. xii., 1 Shall we escape? Are our names written there?

D. E. WELLMAN.

Russia's Part in the Closing Work.

The rise and growth of the Russian Empire is a wonder of modern times. Like America, it has come up for the last days. In many respects its growth is more remarkable than that of the United States; for that country was made by civilized and enterprising men, with everything before them: but Russia was peopled by barbarians without education, laws, or resources, yet to-day

"The whole Land Spoiled." God's professed followers, who largely make up these, are as deeply

Under the leadership of Peter the Great, Ivan 1st and his successors some advancement was made, "but as a factor in civilization, Russia did not exist until the reign of Peter the Great. It was in 1689 that this man, her material Moses, became her ruler. With his accession to the throne, began her real importance.

"His character transcended his opportunities. His mind was universal, notwithstanding he was by birth, physique and temperament, a Russian. He was truly a child of Nature, above his family, beyond his people and ahead of his age.

"He was without education, as that term is popularly understood. Of schools, colleges, and universities he knew little; of the world about him, he saw and knew much. Through childhood and youth neglected, and in early manhood ignored, his mates were the roistering officers of the Imperial Militia. His boon companions were a Scotchman and an Italian, characteristic soldiers of fortune and social adventures. Reading little, they had observed much. These adventurers were not only the companions of Peter in his coarse and dissolute sports, but unwittingly became his teachers.

"From them he learned of the institutions, laws, customs and manners of



Japanese Sailors using Quick Fire Gun.

Western Europe. Judging his native land by the information thus obtained, this great man was made to realize her deficiencies. Then it was that he found her people were barbarians, her army a mob, and her navy inconsequential. He began to think, this uncouth and intemperate youth. Thought ended in resolution. He determined that all should be changed on his coming to the throne, if example and prospect could work that change. On ascending the throne, without delay he set about his reforms. Departing his realm, he travelled extensively in Western Europe, studying her arts, sciences and manufactures.

"In Holland and England he worked as a ship carpenter, and studied architecture, medicine, law, physiology and anatomy. Returning to Russia in 1699, he brought with him generals, military officers of all grades, engineers, shipwrights, architects, gunsmiths, cutlers, medical men, artificers, and mechanics of all kinds, naval officers and experienced seamen. . . . Great Britain and Ireland,

Holland and the Netherlands furnished the greater part, but artists were allured from France and Italy by the tempting offer of the Czar, to undertake a residence in the cold climate of the north. The western world has been wont to date the beginning of the material progress of Russia from the reign of Peter, and not incorrectly." (Panorama of the world.)

Isn't it rather strange that a coarse, dissolute, uneducated youth of sixteen years, should be suddenly transformed into a man with a mind grasping the possibilities of establishing a leading Empire of the world, but that was just what was done in this man, for after a prosperous reign of thirty-seven years in which he succeeded in welding the Empire together, and in making some additions to his territory, he left a *last will and testament* in which he enjoins the following policy. "Take every possible means of gaining Constantinople and the Indies, for he who rules there, will be the sovereign of the world."

The time has come for "The Time is Fulfilled," to get ready to act its part in the great drama of this world's history, and the Lord raised up this man for that purpose. "He removeth kings and setteth up kings."

True to the instructions of Peter the Great, the Russians have succeeded in extending their territory nine hundred miles toward Constantinople and fifteen hundred miles towards India and in 1877, in a war with Turkey, pushed her conquests to the very gates of Constantinople, and would certainly have accomplished Peter's great scheme, if other powers had not interfered and turned them back; and just there, was fulfilled the prophecy of Ezek. xxxviii., 4, and xxxix., 2. "And I will draw thee back with an hook of six teeth." (margin) At

the council that was called at Berlin to settle the difficulty, there were just six powers that were present and drew up the treaty whereby Russia was compelled to draw back for that time. The powers present were England, France, Germany, Austria, Italy, and Turkey.

But we see from the remainder of those two verses and from the eighth verse of the thirty-eighth chapter, that Russia shall enter again, in the latter days, into this country from which she was drawn back, or the country "that is brought back from the sword."

Of the settlement of that war of 1877, the *Detroit Evening News (U.S.A.)* of February 20th, 1878, said:—

"According to the latest version of the peace conditions, Turkey—besides her territorial losses, the surrender of a few ironclads, the repairs of the mouth of the Danube, the reimbursement of Russian capital invested in Turkish securities, the indemnity of Russian subjects

Two C

The Russian.

THE Russian characteristics are varied. Their pose seems plainly evident to some, but is disguised by others; their chances of success involve the future history of the world.

First among the characteristics may fairly be a dogged perseverance, which laughs at obstacles, nothing of terrible hardships and privations, and pursues with never failing effort and without discussion object once clearly defined. In the private soldier perseverance takes the form of fording rivers filled with floating ice,—of carrying on a winter campaign through mountains and through deep snow, without blankets, of crossing the deserts of Central Asia under a scorching sun, without water—and all cheerfully, without grumbling or discontent.

Another conspicuous quality of the Russians is a friendly critics would call their religious faith, and their critics their ignorant superstition. The Russians observe the Ten Commandments more closely than other Christian or Jewish races, but they do observe religious ceremonies of the church more closely any other race except the Jews. They do not accept out question or doubt the teachings of the Bible as explained to them, their sense of reverence is undiminished, and they believe that God is personally directing the affairs of this world. Further than this they are that the Czar is directly commissioned by God to carry out his purpose. A religious faith like this may have result in morals, but it is a factor to be reckoned with in public affairs, for it leads those who possess it to a love of heroism, perhaps fanaticism, which otherwise would not be anticipated.

Finally, the Russian is light-hearted. He has much of this world's goods, and does not expect to have more. But such as he has, he is content and he has little or nothing of the great world beyond Russia. He is not morose, does not brood, and goes to work morning, cheerful, free from care. Docile, obedient, cheerful, persevering, reckless of privation or danger, with a deep religious awe,—or superstition if you will, this is the average Russian.—*Gen. Francis V. Greene's World's Work.*

Stories of Russia

Of the Russian.

THE passion for self-sacrifice is the key-note of the Russian character, and is cultivated in the army by every possible means. The recruit is invariably told the story of that heroic company of infantrymen, the Lomakin expedition into Turkestan, who, at a critical moment, threw themselves into a deep ditch in front of the guns which were sorely needed at that moment, might be galloped over their bodies. It is doubtful whether this could have happened in any other army but the Russian.

If there is one thing in which the Russian army excels in, it is marching. Lord Robert's famous march on Kandahar has been equalled over and over again by the Czar's troops in their Central Asian campaigns. General Kouropatkin marched a force to Turkestan to join Skobelev in an attack on the Turkomans, his men were swallowed up in an unknown track in the desert for twenty-six days, yet they covered over thirty miles a day and marched in at the end of the time in perfect military order without a single man sick or out.

Peter the Great, once visited one of his war camps and found that the food supplied to the troops was very bad, so he promptly hanged three pursers and issued the strictest instructions that in the future the appearance of his soldiers and sailors must be thoroughly satisfactory. He left these instructions as a solemn charge to his descendants, and the spirit of them is still obeyed. Peter the Great is a living force in Russia to-day.

Sketches.

The Jap.

No people living are more fearless than the Japanese. Death has no terrors for them. Some say that their endurance of pain, and Spartan indifference to death, are purely physical characteristics, while others think these things to be the effect of opinion and belief. Nobody questions the fact.

Patriotism, too, is a passion with the Japanese. The tie which binds every Japanese to his Emperor is stronger than that between father and son. To die for his Emperor has always been the highest ambition of a samurai.

No sacrifice is too great for the Japanese to make for such a cause at such a time as this. No man, woman, or child, in the empire, will hold back money or life in the time of the country's need.

The Japanese are deft. They do not bungle. Theirs is almost infinite aptitude for detail and capacity to set things in order, and marshal and carry through complicated functions without hitch or confusion. Nothing about this war has been left to be improvised under the spur of the occasion, and what has been planned will go through according to schedule, smoothly as if it has been rehearsed a hundred times.

Moreover, it has been for ages the business, no less than the pleasure, of the Japanese to fight. They are warriors by tradition and inheritance, with all that this implies.

Given a people bold, brave, and patriotic, with serious and lofty aspirations for their national life; let them be self-confident, and self-respecting, and ready to do all that they have on their country's altar; suppose them intelligent, vigorous, efficient, resourceful, and consistent, disciplined in the arts and furnished with all the instruments of war; set before them something worth fighting for, and what may be expected?

What is at stake for Japan now? Nothing less than national life. Russia may deny this, but you cannot get a Japanese to believe that it is not so. There is no trade and the "open door," but Japan reckons little of these things at such a time. She fights for her life, and Russia must reckon with this fact.

Alexander Tison, in World's Works.

Japanese Soldiers.

Of the Japanese.

The energy and initiative of the Japanese soldier are strikingly displayed by a private name Kato, in the Chinese war. His regiment when about to engage his enemy, was stopped by a broad and deep river. He was in the leading company. His captain sent back to the colonel for instructions, and the colonel replied that somebody must find a ford.

Before the order could be received Juraro had led out into the river in half a dozen places, until he found a shallow place. The river was covered by a thin coating of ice, and the enemy on the opposite bank kept up a hot fire at him all the time. When he emerged he was wounded, and his clothes were frozen to him like a sheet of iron armour, but he had found the ford and was content.

One of the stories held up to the admiration of the Brits tells of the exploit of a sergeant named Kodama, with five men in the Manchurian campaign against the Chinese. They were sent to reconnoitre the Chinese position in the night. While they were doing so, the sergeant noted the extreme confusion and unpreparedness of the enemy, and he conceived the daring idea of attacking the entire army with his five men. They charged their rifles as quickly as they could, and moved rapidly from point to point, uttering blood-curdling yells. The Chinese thought they were attacked and fled in confusion.

The result of a careful study of the Russian and Japanese soldiers is to leave one in doubt as to which is the better.—*William Thorp, in World's Work.*

in Constantinople for war losses, and the maintenance of about 100,000 prisoners of war—will have to pay Russia, in round figures, a sum equivalent to . . . six hundred million dollars.

With her taxable territory, reduced almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract.

"The proposition amounts to giving the Czar a permanent mortgage on the whole Empire, and contains an implied threat that he may foreclose at any time by the seizure of the remainder of European Turkey." The Czar is now demanding payment.

Furthermore, Russia claims **Russia's Claim.** Constantinople and the territory of the Sultan as hers by right, by virtue of the Princess Sophia. This Princess fled from Constantinople before the invading Turks, and was the sole surviving heir to the Byzantine throne. In 1472, she married the Russian Prince, Ivan. From the first Czar born of this union, down to the present time, every ruler of Russia has looked upon the former possessions of the Princess Sophia as his own.

A correspondent of the Christian Union, writing from Constantinople, under date of October 8th, 1878, said:—

"When we consider the difficulties which now beset **Turkey is helped.**

this feeble, tottering government, the only wonder is that it can stand for a day." It is only the attitude of other nations that prevents Russia proceeding at once to recover her dominions. But the time has already come, when England talks of withdrawing her support from Turkey; and when she does the Turk must go. And then will that

most solemn and momentous event of this world's history take place—the standing up of Michael as recorded in Daniel xi., 44, 45, and xii., 1, which, as we have shown in a former article, means the closing of probation; THE FINAL DECREE, from which there is no reprieve, will have been passed, he that is wicked will have to remain so, there will be no more chance to repent and be saved; the door of mercy will have been closed forever: he will wait the execution of that terrible decree,—**"Depart from me ye cursed into everlasting fire prepared for the devil and his angels."**

On the other hand, those who are righteous will remain so, there will be no more backsliding, they have been faithful in overcoming, they are sealed to God and await with listening ears, and expectant hearts, the first sound of that glorious invitation, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of

the world."

"Come into the Ark of safety,
Come in and be saved to-day;
The tempest may break to-morrow,
Come into the Ark to-day."

F. I. RICHARDSON.

Perils and Possibilities.

It is most important that one fact in connection with this war should be clearly recognized. *It is a fight for the control of China.* Korea and Manchuria are subordinate or indirect issues. The real object is predominant influence in Peking, bringing with it the ultimate domination of the Far East and in the future the headship of all the Asiatic races. This is the colossal attack that is being played for; in comparison with this, nothing else counts, and nobody who wishes to appreciate the significance of events must lose sight of it for a moment. Russia and Japan are the two stags in deadly combat; China is the hind awaiting the victor. To find a parallel in importance as regards the future relationship of the nations, we should have to go back to the fourth or the thirteenth century. Even the ambitions of Napoleon, if they had been realized would have affected the destinies of mankind in a less degree. The situation at the end of the war will be this; can other nations afford to allow the victor to realize his ambition?

One more observation. The present situation is full of peril to England. To begin with, it is probable that a war in the Far East will bring war in the Near East. So far the powers have accomplished virtually nothing in Macedonia. The Sultan's position is as desperate as that of the Macedonians themselves. All students of Balkan politics will be surprised if the next few months pass without war—and its incalculable consequences. Again, the situation places extraordinary power in the hands of Germany, and she would use it with sole regard to her own interest and her desire to see a diminution of British influence in the world. Further, Russia will take any cause, however desperate to avoid the admission of defeat. The position of France will be one of the extremest difficulty, demanding the utmost delicacy and sympathy on the part of her friends.

Henry Norman in World's Work.

About a year ago, I attended a dinner one evening in St. Petersburg. The dinner was a secret typical meeting of the Revolutionists, and I attended as a friend of one of them. There were others present, one like myself, was an American press correspondent. Next to him sat a man whom I will call simply Z. He was from Stockholm, and his presence in St. Petersburg was naturally not known to the secret police who offered \$5,000 to whoever would lure him into Russia.

This evening, the talk turned upon the possibilities of Russia having to fight Japan. The mighty Z from Stockholm surprised us by diverting our attention from the Far East to the Nearer West. "A war in the Pacific," said he, "will be but a skirmish compared to the struggle that will follow Russia's attempt to secure an ice-free port on the Atlantic in one of the Scandinavian countries. In Sweden, Norway, and Denmark the Russian policy of expansion is viewed with profoundest distrust; and preparations are being made in those countries for an inevitable life-and-death struggle. Russia, this very year, sent a number of army engineers into Sweden, disguised as scissors grinders and peddlers, to secure plans of fortifications and to make maps of harbors and roads. Russia now has more accurate maps of all Scandinavia than the Scandinavians themselves.

Gilson Willets in World's Work.

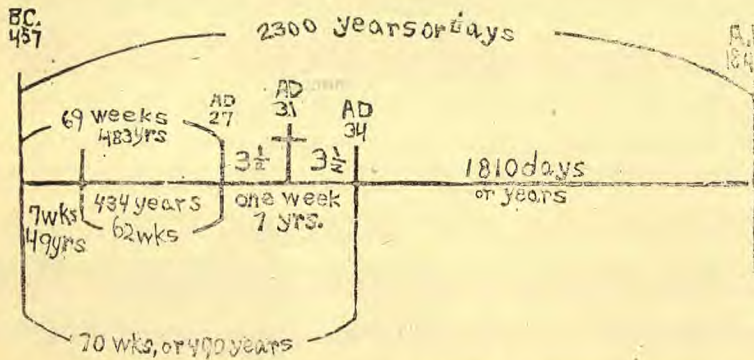
The Bible Class.

Looking Unto Jesus.

THE 2,300 DAYS.

(Concluded from last month.)

If the decree had gone forth the very first day of the year, 457 B.C., it would have been 457 full years before the year of our Lord, *i.e.*, before the year from which we reckon time. But as it went forth in the fall of that year, when three-fourths of the year 457 B.C. had passed,



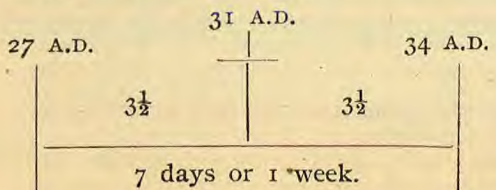
it was, in exact time, 456 1/4 years B.C. The sixty nine weeks or 483 years, were to reach to the anointing of Christ. This would be just 26 3/4 *this* side of the year of our Lord, or in the year 27 A.D. This, our Bible shows us, was the very year in which Jesus was baptized. After

His baptism, Jesus came into Galilee preaching the Gospel of the kingdom of God and saying, *The time is fulfilled, and the kingdom of God is at hand.*

And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice to cease." Dan. ix., 27.

Jesus caused the sacrifice and oblation to cease by His death on Calvary's cross. When the Great Sacrifice died, the veil of that temple was rent from top to bottom, thus signifying, that so far as being accepted by God, was concerned those sacrifices and oblations had forever ceased.

During His ministry, Jesus attended four Passovers, and was crucified at the fourth. He had been baptized about



six months before the first. From His

baptism to His crucifixion was thus 3 1/2 years, or in the midst of the week.

Since the last week of the seventy began in 27 A.D., at the anointing of Christ, it would end just 7 years later or in the year 34 A.D. This would thus be the end of the seventy weeks or 490 years. In that year the Jews were to close their probation as a nation. The Jewish nation sealed their doom at the stoning

of Stephen. That was the crowning act of their rebellion against God. Until the year 34 A.D., or for three and one half years after the resurrection the apostles and church confined their labors wholly to the Jews. On the day

of Pentecost the Holy Spirit was poured out on Jews only. After the three and one years were accomplished, Peter

was led to the house of Cornelius, a Gentile, and was astonished that on the Gentiles also was poured out the Holy Ghost. This was an unheard of thing, that Peter was brought to trial for it before the church at Jerusalem. He testified at that time that, "as I began to speak, the Holy Ghost fell on them (The Gentiles) as on us (the Jews) at the beginning."

After the stoning of Stephen, a great persecution was raised up against the church, "and they were scattered abroad, and they went everywhere preaching the word."

2300
490
1810

Since then, the gospel has been sounding to the Gentiles 490 of the 2300 years having passed in the year 34 A.D., 1810 years remained. This

brings us to the year 1844 A.D. "Unto 2300 years then shall the sanctuary be cleansed." The cleansing of the sanctuary therefore began in 1844 A.D. The accuracy of this day cannot be questioned by the believer in Jesus. If there be any mistake in this computation, then Jesus of Nazareth is not the Messiah. God has intentionally given the leading events in the life of our Saviour to "seal up" the vision or make it sure.

This cleansing of the sanctuary embraces the closing work of our great High Priest in the heavenly sanctuary, and is of the most intense interest to every one at the present time. We will study more in future issues.



Our London Letter.

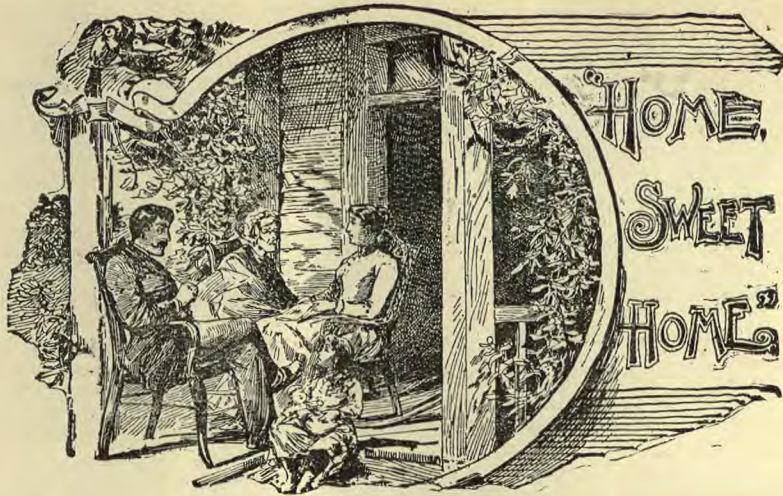
The Political outlook. PARLIAMENT has just broken up for the Easter holidays. Stormy scenes took place in the House last week, the occasion being the split in the Conservative party over the question of tariff reform. A number of the members of that party, which is the one in power at present, have either desisted from voting or have voted against the Government in divisions involving this question. One of these recalcitrant members, arising to address the House the other day, was howled down repeatedly by his own party, till compelled to give up speaking. A little later, Mr. Balfour, the Prime Minister, arose to speak, and was treated in a similar manner by the Opposition, especially the Irish Nationalists, evidently by way of returning the compliment. Such scenes are the more striking because they occur so seldom at Westminster; but they show something of the deep feeling of resentment which men are beginning to feel towards one another.

The African Chinese Labor Act. The introduction on the Rand of Chinese working men under contract for a definite period of time, has marked strong opposition in the country. Londoners showed their hostility to the plan by assembling *en masse* at Hyde Park, last Saturday, and then, after listening to stirring addresses from a number of leaders and sympathisers of the movement, paraded through some of the principal streets of the city. The crowd, which consisted mostly of men, was estimated at from 75,000 to 100,000, the speakers including such men as John Burns, Wm. Crookes, Labour members of Parliament, and Rev. L. B. Meyer and other prominent Nonconformist clergymen.

Such demonstrations are not by any means without their influence. Many things conspire to show that the present Government has not very long to live. But whether things will go materially better under a Liberal regime, remains to be seen. Everything in politics is extremely uncertain. Nobody knows what a year, or even six months may bring forth.

THE RELIGIOUS OUTLOOK. Uncertainty also reigns in religious matters. Perhaps the most important event of the past month has been the

(Continued on page 11.)



The Bravest Battle.

THE bravest battle that ever was fought—
 Shall I tell you where and when?
 On the maps of the world you will find it not;
 It was fought by the mothers of men.

Nay, not with cannon or battle shot,
 With sword or nobler pen;
 Nay, not with eloquent word or thought
 From mouths of wonderful men,
 But deep in a walled-up woman's heart—
 Of woman that would not yield,
 But patiently, silently bore her part—
 Lo! there is that battle-field.

No marshaling troop; no bivouac song;
 No banner to gleam and wave.
 And oh, these battles they last so long—
 From babyhood to the grave!

Yet, faithful still as a bridge of stars,
 She fights in her walled-up town—
 Fights on and on in the endless wars,
 Then silent, unseen, goes down.

—Joaquin Miller.

A Great Victory, and how it was Won.

A True Story.

Away up in a commanding position on a hillside a company are resting and viewing the beautiful scenery surrounding them. Let us endeavour to press our way unobserved near this company, and ascertain something about them. Ah! it is a party of Indians. There are some among them, however, who are not Indians. Those tents on the plain below must be their encampment. But what can be their object here?

Hush! we have just come in time. They are preparing to hold a religious service. What a grand place in which to worship the Creator!

Let us listen. As we watch the speaker, it is evident to us that he is a man from a land far distant. We observe, too, that he is accompanied by a son, and both have probably left comfortable homes in the East, to dwell and labour among the red men of the prairies, of the Canadian Northwest. It is also noticeable that between this solitary company and the missionary, a strong bond of affection exists.

The service has advanced to the discourse. The plan of salvation as revealed in God's word, is being unfolded to those thirsty souls, and point after point is touched upon in connection with God's dealing with the race from the creation onwards. The speaker explains the purpose of God in man's creation, and refers to the test imposed upon the first happy pair to prove their loyalty to their Creator, and their fitness for a higher state of existence, that was to know no end.

He then relates the circumstances attending their inexcusable fall, bringing upon themselves and their posterity the penalty of death, which, they had been faithfully forewarned, would be the result of their disobedience. He then takes up Christ's life work on earth in behalf of man, His death, resurrection, and ascension to the throne of God in heaven, to become our great High Priest and Intercessor.

As our eyes wander over the attentive congregation, we observe an individual who is visably affected by the story of the cross.

The missionary begins to dwell on the love of God in giving His Only Begotten Son to die for the guilty race, and the joy with which Christ came to do His Father's will. He referred to His humble birth, His life of hardship, His being hunted by enemies, whose wicked lives were condemned by His spotless character, His arrest, mock trial, condemnation, brutal treatment, and awful death at the hands of those whom He had come to bless, and His prayer upon the cross while experiencing the agonies of death, that God would forgive His murderers. Lost in the grandeur of the theme, the speaker exclaimed:—

"O, that the world might taste and see
 The riches of his grace!
 The arms of love that compass me
 Would all mankind embrace."

As this point of the discourse is reached, the Indian is deeply agitated. All present understand the peculiar circumstances of his case, and are moved with sympathy toward him. A short time previously his son had been brutally murdered, and the dark deed had been traced to its source.

Presently the speaker pauses, remembering that silence is golden, for the Indian is overwhelmed with grief. He is passing through a mental struggle, too great to be relieved by speech. By and by a decision is reached, and the Indian exclaims, "I can never forgive the man who murdered my son!" and breaks down completely under the heavy burden.

With aching heart the missionary, "weeping with those who weep," draws nearer, with words of comfort and council, and reminds the Indian of the dying Saviour's prayer for His enemies. The struggle continues; but the missionary is not left to labor alone. There is also present in that company, unseen, near the Indian, a shining messenger from the courts of heaven, to actuate to a noble deed of forgiveness the one who has been so grievously wronged. While the Indian is urged by an unseen agency from beneath to demand "an eye for an eye and a tooth for a tooth," another and gentler influence is moving him not to resist the evil but to overcome evil with good, to forgive and to do good to those who persecute.

Soon the service is over, and the migratory congregation retire to their temporary encamp-

ment on the plains below, and by and by strike their tents and pursue their journey.

It is well understood that before long they will meet a company of Indians, amongst whom is the red-handed man already alluded to. The missionary therefore feels deeply the gravity of the situation, but later on observes that the Indian shows signs of relenting, and eventually promises to follow his Lord's example and forgive his enemy.

As they travel along, they see approaching in the distance the party whom they had expected to meet, and, drawing nearer and yet nearer, the guilty man is seen among them. Now the critical time has arrived, and the missionary fears what the consequences may possibly be when the two men shall meet, for, as he watches closely he observes in the countenance of the bereaved father intense anxiety, and notices with alarm his impatience to urge his pony forward more rapidly. At this the missionary hastens his pony also to keep alongside. And secretly beckons his son to take up a similar position on the opposite side.

As the distance lessens, their speed is still increased. Presently there is a sudden halt. The Indian dismounts. Running hastily towards his enemy, he grasps him by the hand, and with a broken heart, exclaimed, "You have murdered my son! you have murdered my son! but my Saviour has taught a poor Indian how to forgive you!"

Great surprise was shown on all sides, at such an unexpected termination to this tragic event, and none felt more grateful to God for so rich a blessing than did the missionary.

As soon as a fitting opportunity was presented, the missionary inquired of the Indian why it was he moved forward so hurriedly as he did on reaching the other company. "Ah," said he, "poor Indian was afraid he might alter his purpose to follow his Saviour's example and forgive his enemy, if he delayed in the least, and so he urged his pony to meet him as soon as possible, while prepared to pardon him."

Both missionary and Indian weep together for joy, for they realize that they were blessed this day with one of the richest spiritual experiences of their lives.

And now the unseen but intensely interested observer of all that has transpired in connection with this solemn incident wings his rapid flight homeward to the celestial city with the tidings. As he enters the beautiful and hastens through the city to the throne of God, companion angels, bent earthward on similar errands of mercy to the heirs of salvation, learn the thrilling news in passing, or read its import in his beaming countenance. And a sweet pealing voice from the throne, filling all the city with its rich music, and gladdening every heart, is heard to say, "To him that overcometh will I grant to sit with Me in My throne even as I also overcame, and am set down with My Father in His throne."

And now there is joy to overflowing, far and wide, among the heavenly intelligences, that a subject of the Great King had that day, by the grace of God, won a glorious victory over the powers of darkness.

A. STUTAFORD.

An Object Lesson.

A father told his son to set up some bricks on their ends in a line a short distance apart. "Now," said the father, "knock down the first brick." The boy obeyed. The fall of that brick made all the others fall too. The father then said, "Raise the last brick, and see if the others will rise with it." They would not. Once down they must be raised singularly. The father now said, "I have given you this object lesson to teach you how easy it is for one to lead others astray, but how difficult for him to restore them, however sincere his repentance may be."



Tidings from the Battle.

Words of cheer from the battle field of life,
Welcome tidings from the war ;
Glorious news from the grand and holy strife,—
Soon the conflict will be o'er.

Fierce and long has the struggle been with sin,
Still the church moves on below ;
War without and temptation from within,
Vainly seek her overthrow.

Stand like men ! there's a battle to be fought ;
All the hosts of hell will rage ;
Trust in God ! His deliverance has wrought
For his saints in every age.

F. E. Belden.

The Progress of the Third Angel's Message in Russia.

The great three-fold message that is to go to every nation, kindred, tongue and people, to prepare the way for the coming of the Lord, is hastening on through every land. Not that it shall find a multitude of adherents in each country, but every land shall hear its voice, for the record says, "this gospel of the kingdom shall be preached in *all* the world for a witness to *all* nations ; and then shall the end come." Matt. xxiv., 14. It is not to convert the world, but to be preached as a witness to all nations. The same rain that ripens the grain for the heavenly gardner, ripens the tares which shall be cast in the lake of fire. The majority will be tares. Yet the Lord shall say of some, in every land where the message is sounded, "*Here is* the patience of the saints, *here* are they that keep the commandments of God and the faith of Jesus." Rev. xiv., 12.

This message must then be heard through the length and breadth of the Russian Empire, with its 135,000,000 souls. And it is even so. In Russia, it is a crime to propagate any but the established religion, which is Greek-Catholic. The Greek-Catholic Church is similar in many ways to the Roman Catholic. They are, however, opposed to the use of images and image worship. But the close union of Church and State, makes Russia one of the hardest countries in the world for the preaching of the Gospel message. All evangelical denominations are hindered in every way possible. Every obstacle and device in the power of a beurocratic government is placed in the way of the workers. Specially strict is the censorship of all printed matter.

Yet in that unpromising soil the seeds of Present Truth have found lodgement, and are springing up, and bearing fruit unto eternal life. It is now about 16 years since this field was first entered by the Third Angel's Message. It first entered south-eastern Russia, in the rural portion, but has now permeated to almost every part of the Empire, from Roumania in the west to Siberia in the far east, and even to

Finland in the far north. Many of those who have accepted the message have emigrated to other and freer lands, especially the United States and Canada.

In 1895, a minister was sent from South Russia into the North, and soon churches were organized in several of the large cities along the Baltic. As the membership grew, the needs of the cause were such that in 1901 it was necessary to divide the field. As the work was strongest in the south, the South Russian Conference was organized with Eld. H. J. Loesback as President, and the North Russian Mission Field with Eld. D. P. Gaede as Director, and the Middle Russian Field with Eld. J. Berk as Director, and the Finland Mission, John Hoffman, Director.

It was in the South Russian field that Elder Conradi was imprisoned years ago, and it seemed that he was to be surely sent to Siberia. The keeper of the prison said, as he led Elder Conradi behind the prison bars, "If you are delivered from here, I will henceforth believe in the efficacy of prayer." The matter was made a subject of special prayer, and the order for release came in due time, but not until the first Adventist had lain in a Russian prison.

At the first, the Russian government tried to break up the work by banishing some of the leading members to Siberia. The only result was, that those who were banished remained faithful, and we soon had churches raised up in Siberia. The Russian government had given our people free transportation to that far off land, and the message found adherents in fields where it would have taken years for us to have reached. "The wrath of man shall praise Thee, the remainder of wrath shalt thou restrain."

In Southern Russia our people have enjoyed much greater freedom than in other parts. Very great favors have been granted us by a princely landowner, who is glad to have our brethren work his land. A church of 150 members is gathered near his place. Wherever the people whom the Lord is leading live, they should be known for their faithfulness, thoroughness, honesty and fidelity. Their employment would then be secure. The world expects much of such a people, but it is often disappointed.

The churches of the Transcaucasus, in extreme south-eastern Russia, just across the Caucasus Mountains, between the Black and the Caspian Seas, have had most interesting experiences. Here, also, the government tried to break up the work by banishing members from place to place. It always resulted in raising up more believers wherever they went. The inhabitants of this country are Armenians, not Russians. Doctor V. Pampaian, a native Armenian, a graduate of our Medical Missionary College in Chicago, has recently gone to this far away spot, and is now pleasantly located in Tiflis, the metropolis of Transcaucasus, healing the sick and preaching the gospel of the kingdom.

In recent years our work has made the most rapid progress in North Russia. The largest church in that field is in the city of Volyhnia, not far from the German line. We also have good working churches in St. Petersburg, Riga, Reval and Kief, the Holy City of Russia. In this Mission field we have labourers in the German, Russian, Esthonian and Lettish languages.

In Middle Russia, we have our purely native Russian field, with a rapidly increasing membership. In fact, the work is growing so rapidly that there are companies of Sabbath-keepers here whom our labourers have not yet been able to more fully instruct in the way of righteousness.

These three fields are organized parts of the German Union Conference with headquarters in Germany. The establishment of our College in Friedensau, Germany, has been of

great assistance to the work in Russia. Many of our promising Russian young people, are attending this College, and will soon be enabled to return home and to swell the ranks of the soul-winners in that vast Empire.

Thus we have already hundreds of believers, rejoicing in full and free salvation, paying hundreds of dollars annually for the promulgation of the Third Angel's Message, and a band of loyal workers, scattered from one end to the other of the Czar's dominions, proclaiming this message in the several tongues of the country.

The work for the future promises well, and we would ask the prayers of God's people in behalf of the work and workers. It is a great field, an important field, a promising field, and a hard field. Yet God is greater than the obstacles, and He will hear the prayers of His children in this mighty Empire.

All that the believers have suffered for their faith in this field will not be known until all hidden things come to light in the judgment.

May the Lord bless the work and workers in Russia, and overrule even the war spirit to His name's honor and glory.

ED.

Our Work and Workers.

Two persons have accepted the faith as a result of the tent meetings in Old Road's Antigua.

Pastor W. G. Kneeland writes that four East Indians are keeping the Sabbath in Grenada in the country parts. The Tent work is onward and many are interested.

We would be very pleased to have our laborers write us, giving us as far as possible items with regard to the progress of the cause in their part in the West Indian Field.

Pastor A. J. Haysmer is in St. Thomas at this writing. He is expected in Trinidad shortly to spend the two weeks preceding Conference which will be held in Barbados, June 5th to 19th.

Our Porto Rico paper, *El Centinela de la Verdad* is soon to be issued from its own press. We trust our readers are thinking over the proposition in our last *Watchman Supplement* and preparing to help to put the *Watchman* in a place to do likewise.

Pastor J. A. Morrow reports the baptism of several believers in Hamilton, Bermuda. He states that a part of the ex-Boer prisoners who accepted the truth, have returned to South Africa, with a view of carrying the new found hope to their friends and relations.

We are encouraged to note in the *Central Advance* organ of the Central Union Conference in the United States of America, that the Iowa Conference has sent out twelve of its workers to foreign fields during the last two years. Kansas has also sent out five.

Pastor W. H. Anderson, wife and child, of the mission farm at Buluwayo, Rhodesia, South Africa, are returning to America after nine years faithful service in South Central Africa. Our readers will remember the article by Brother Anderson concerning his experiences on a trip in Central Africa in one of our previous issues.

A native preacher of our faith in Japan, was recently called upon to enter the service with his corps in Korea. After explaining his views on the question, he was sent before the military tribunal, which on considering his reasons for being averse to war, exempted him from further military service. As the penalty for such refusal to serve in war time is death, God's hand is apparent.

The March of Events.

Summary of War News.

Our readers will remember that just as we went to press last month news came of the sinking of the Russian battleship *Petrovlovsk*, in the bay outside Port Arthur, carrying down to death with her Admiral Makaroff, commander of the Russian fleets in the East, her captain and six hundred of her crew. Although reported at the time to be the result of the explosion of a Russian mine, it has been ascertained that it was rather a Japanese mine, a series of which had, on a previous day, been placed across the Bay. During the month, numerous small battles and skirmishes have been reported. One battle, which was fought along the Yalu river, and on the heights beyond to the north, between divisions of both

April 23.—Japanese army crosses Yalu. Rumors of battle along this river.

April 25.—Japanese merchantman *Goyo Maru* sunk by Vladivostock squadron.

April 28.—Reported engagement on the Yalu river, Japanese attacking Russian position.

May 2.—A general engagement which has been in progress during the last five days, ended to-day, when the Japanese forces along the Yalu river charged the Russian position on the hills to the north, driving the Russian forces before them to Fengwangcheng. Reported 800 Russians and 700 Japanese killed and wounded.

May 3.—News of battle confirmed. Japanese completely victorious.

May 4.—Japanese block entrance to Port Arthur by sinking one after another nine fire ships in the channel. General Kuropatkin reports that 3,000 were killed on each side in Yalu battle.

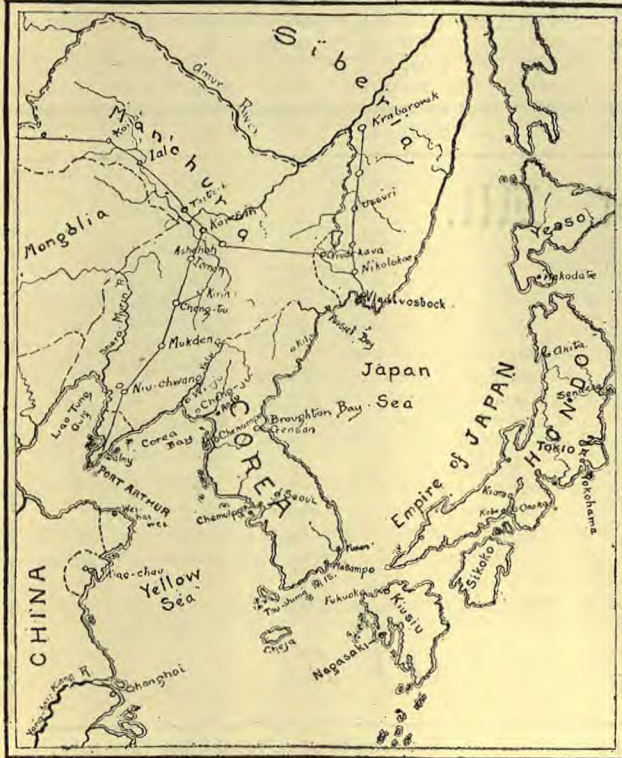
May 5.—Nieu Chwang reported captured by Japanese.

May 6.—Japanese land in Liao Tung peninsula.

May 8.—Port Arthur reported doomed, as Japanese command land communication.

May 9.—Reported engagement at Fengwangcheng. Japanese again victorious. Train from Port Arthur going north fired upon by Japanese.

May 10.—General Kuropatkin orders general retreat of Russian forces on Mukden and Karbin. Reported Russian cruiser *Rurik* of Vladivostock squadron destroyed.



armies, is reported to be one of the most fiercely fought of recent years. The thousands of dead and wounded testify to the awful struggle which took place, the Russian loss being placed at 3,000 and the Japanese at 1,500. The Japanese were eminently victorious and are, at this writing, following up the advantage by pressing the Russian column which is falling slowly back upon its base at Karbin. This means, not that Russia is defeated in the struggle, but that she will play the game of waiting and harassing the enemy until she is prepared to take the offensive against a foe worn with the continued struggle and not capable of resisting her overwhelming weight of numbers. Below we give the principal events connected with the war this month:—

April 15.—Russian Destroyer *Begstrassni* sunk off Port Arthur by Japanese Admiral Skenybluff appointed in Admiral Makaroff's room.

April 16.—Japanese bombard Port Arthur. Palace of Seoul, Korea, destroyed by fire.

April 16-21.—Events during these few days of no importance, giving details of past engagements only.

April 22.—Japanese forces said to be within five miles of Russian entrenchments at Yalu river.

nection with the crowning event, the most important and representative being that held in the Royal Albert Hall, Monday evening, March 7th. The Marquis of Northampton, who is President of the Society, occupied the chair. He was supported by the Archbishop of Canterbury, Dr. John Watson, (better known as Ian Maclaren), the Bishop of St. Albans, the Dean of Peterborough, and many other distinguished men. In his opening address, he briefly sketched the history of the movement, showing how the divine blessing had attended it from the start, and then pleaded eloquently for the 450,000,000 souls who are still deprived of the privilege of reading in the only tongue they can understand. The Society still had a great work to do; it must look forward, not backward. He trusted that the present century would see the work fully accomplished.

The Archbishop dwelt on the "Higher Criticism," formative influence which the Bible had exerted upon the life and literature of the country. Ian Maclaren gave a most eloquent address, saying much that was good and beautiful, but on the other hand, showing a strong sympathy with the views of the higher critics. This phase of the subject was also touched upon by the Archbishop

in his sermon in St. Paul's the day before, when he spoke of "the imperative need of a reverent and humble-minded caution in our attitude towards every controversy of the kind."

It has likewise been pointed out by the Press, which has given quite generally full and favourable reports of the centenary celebrations, that belief in the inspiration of the Bible, such as was commonly held by Christian people fifty years ago, is now seldom met with. We fear the comment is only just. The Bible to-day is "a good book," but is no longer THE BOOK. It is a good thing to die by, but men have forgotten that it is a far better thing to live by. However, the Society will go on with its work, and we trust that the large enthusiastic meetings held in connection with this celebration may assist in bringing it prominently before the attention of Christian people everywhere, and increasing its funds.

The Free Church Congress.

Another important religious event of the past month was the holding of the Free Church Congress at Newcastle. Rev. F. B. Meyer presided, and delivered a stirring address on the responsibilities of Nonconformists at the present time. The Education Bill came in for considerable attention, and the hope was expressed that it would soon be repealed or at least

so modified as to remove the chief objection urged at present, which is that the Priests are allowed by it to control the religious instruction in practically all the state-supported schools in the country. If may be said, in passing, that the Liberal Party is pledged, if it gets into power, to repeal this law, which is generally very unpopular. The list of Passive Resisters (persons who refuse to pay the portion of their taxes which is collected for the purpose of supporting the schools) is growing daily, and shows no sign of abatement. Justices of the peace have resigned their offices rather than give judgment against Resisters, and not a few of them have become Resisters themselves. Auctioneers have refused to sell the goods taken by distraint in payment of fines, and have gained great popularity thereby. Even the officials of the State Church, for whose benefit and under whose influence the Act was framed, are by no means unanimously in its favour. What Resisters ask for is direct public control of the schools, and the abolition of religious tests for teachers. They have the right on their side, and if they do not get all they demand, there is every prospect that the Act will at least be amended.

The Resisters.

Ritualism, the name given to the Romanising element in the State Church, is steadily growing. The Prime Minister has promised a Royal Commission to enquire into the "abuses" of this character which are becoming so frequent; but those who are really concerned over the evil, have no hopes of accomplishing anything in this way. Ritualists, on the other hand, are exultant, although it would be the object of such Commission to enquire into their conduct, and suppress their illegal innovations. Incense, altar lights, Roman vestments and other similar paraphernalia in direct imitation of the Roman Catholic ritual are in use in a great many churches, while auricular confession is being adopted in some. In fact, Ritualists claim half the clergy as either definitely on their side or in sympathy with them. Hence they think, and probably rightly so, that they are quite safe from any serious interference.

Rome is making headway everywhere. Her influence, direct or Catholicism, indirect is paramount to-day in Great Britain, and this is the real cause of a great deal of the reactionary legislation of the last few years.

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M. E. OLSEN,
London, March 31st, 1904.

The Outlook.

(Continued from page 7.)

centennial celebration of the British and Foreign Bible Society. Several meetings were held in connection



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“War a good warfare,” St. Paul.

“Abstain from fleshly lusts, which war against the soul.” 1 Peter ii., 2.

“Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he

hail, which I have reserved against the time of trouble, against the day of battle and war?”

Of all the Wars written down in the annals of history, none are of much importance, or of such thrilling interest, as the war over the human soul. Bunyan's Holy War for the recovery of Man's soul is doubtless familiar to most readers. It is no overdrawn picture. The destinies of the millions of earth are being decided in this war. Yet it occupies a comparatively small place in the minds of men. Many think that it is worthy to be considered only by women, children, and weak-minded men. What blindness! The holy war that brought the Son of God from heaven, that has enlisted the supreme interests of the universe, into which the angels of God desire to look, in which is bound up the destiny of the lost race, is surely of sufficient importance to demand the most serious study possible to man. We accordingly glory in the fact that we are engaged in *this* war. We have enlisted under the blood-stained banner of Prince Immanuel, and have resolved to follow Him until victory shall forever rest on His banners. Blood flows freely in this war, but it is not the blood of our enemies, but the blood of Jesus shed for His enemies, “the Just for the unjust, that He might bring them unto God.” In this blood, no life is prematurely snuffed out in rage, but sin-stained weary souls are washed and cleansed, rescued from death and given the blessed hope of eternal life.

Me, and find Me, when ye shall search for Me with all your heart.” Jer. xxix., 13.

The Cost of War.—There is nothing in this world more expensive than war. The Boer war cost the British nation, £250,000,000 in money, to say nothing of the lives sacrificed on the altar of Mars. This present war will cost both Russia and Japan immense amounts of money and men. Money has been rightly called the “sinews of war,” without which no army can go out to the battlefield. Until the war is over, the cry in both contending countries will be,

Money, Money, Money,
Men, Men, Men,

and both nations will, without regret, ungrudgingly pour them out in an endless stream. Now, the same conditions obtain in the greater war against Satan, sin, and superstition. It takes money, money, money, and men, men, men. The children of light should be as wise in their generation as the children of this world. They should give both as ungrudgingly, and willingly, to provide the “sinews” for the gospel war. Yet some Christians give grudgingly, and others think it out of place that so many calls should be made for men and means to carry on the war.

The Greatest of All.

1 Corinthians 13, A. R. Ver.

*If I speak with the tongues of men and of angels,
But have not love, I am become sounding brass or a clanging cymbal,
And if I have the gift of Prophecy, and know all Mysteries and all Knowledge;
And if I have all faith, so as to remove Mountains,
But have not Love, I am nothing.
And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
But have not love, it profiteth me nothing.
Love suffereth long and is kind:
Love envieth not; Love vaunteth not itself,
Is not puffed up, doth not behave itself unseemly,
Seeketh not its own, is not provoked,
Taketh not account of evil; rejoiceth not in unrighteousness,
But rejoiceth with the truth; beareth all things, believeth all things.*

LOVE NEVER FAILETH:

*But whether there be prophecies, they shall be done away;
Whether there be tongues they shall cease:
Whether there be knowledge, it shall be done away.
For we know in part, and we prophecy in part;
But when that which is perfect is come, that which is in part shall be done away.
When I was a child I spake as a child:
I felt as a child, I thought as a child:
Now that I am become a man, I have put away childish things.
For now we see in a mirror darkly; but then face to face:
Now I know in part; but then shall I know fully even as also I was fully known.
But now abideth faith, hope, love, these three,
And the greatest of these is*

LOVE.

may please Him who enrolled Him as a soldier.” 2 Tim. ii., 3, 4. A. R. V.

“In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.”

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.” Psalm xlvi.

The Greatest Battle of to-day. is the one you hear the least about. It is the battle with *self*. The yielding of self, the surrendering *all* to the will of God, requires a struggle. Many are the souls who are losing in this battle to-day. For those who seek aright, God has provided an arsenal abundantly equipped with the most approved weapons, assuring victory to all who come. Yet, while His resources are so unlimited, He forces no one. He appeals to the intellect and the conscience. He who yields to this still small voice places himself in the channel of blessing, and gives his mind and character opportunity for unlimited development. Through grace there opens up to his view such vistas of blessing and glory, that the soul is lost in rapture. And yet the majority of mankind turn away from these pure and holy joys, to the pleasures of sin which are but for a moment, to the easier path of *self-indulgence*. Dear reader, may God help you to turn to the stronghold of Zion where there is abundance of help in Jesus' name. The promise is, “Ye shall seek

The Caribbean Watchman for July.

There is a subject that is to-day agitating the minds of men as never before, that is being discussed pro and con in every land, viz.,

The soul of man, its nature, its destiny.

The inspired record tells us that in the last days, Satan shall work with all signs, and power, and lying wonders. Spiritism, or spiritualism is one of the most successful ways in which this work shall be done. Satan's deceptions are all built on his first great lie,—

Ye shall not surely die.—Gen. iii., 4.

This falsehood has been the foundation for many a sermon, and it has been perpetuated under the protecting wing of Christianity. In July, we shall have a leading article on this subject as revealed in the Word of God. It will be well worth your time to investigate the scriptural position. The July number will also contain the famous poem:—

O, why should the spirit of mortal be proud,

a favourite of Abraham Lincoln's. There will be other valuable features.

Some of the usual departments are crowded out of this issue. They will appear as usual next month.

Manoah was the father of the man of strength, and not the man of strength as stated in our last issue.

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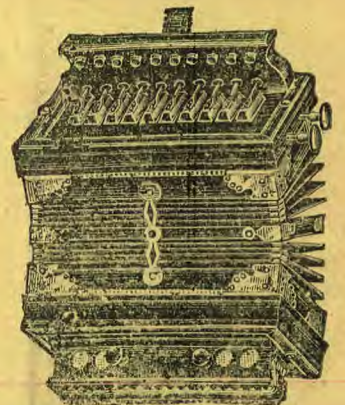
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