

CARIBBEAN WATCHMAN

THE CARIBBEAN SEA

COCA, JAMAICA, CUBA, HAITI, DOMINICAN REPUBLIC, PUERTO RICO, VENEZUELA, GUYANA, SURINAM, GUAYANA FRANCESA, VENEZUELA

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

HOLY BIBLE

Vol. 2.—No. 8.]

Port-of-Spain, August, 1904.

[Price 3 Cents.



Nature's Worship.



There is a solemn hymn goes up  
 From Nature to the Lord above,  
 And offerings from her incense-cup  
 Are poured in gratitude and love ;  
 And from each flower that lifts its eye  
 In modest silence in the shade  
 To the strong woods that kiss the sky  
 A thankful song of praise is made.

There is no solitude on earth—  
 "In every leaf there is a tongue"—  
 In every glen a voice of mirth—  
 From every hill a hymn is sung ;  
 And every wild and hidden dell,  
 Where human footsteps never trod,  
 Is wafting songs of joy, which tell  
 The praises of their Maker—God.

Each mountain gives an  
 altar birth,  
 And has a shrine to  
 worship given ;  
 Each breeze which rises  
 from the earth  
 Is loaded with a song  
 of Heaven ;  
 Each wave that leaps  
 along the main  
 Sends solemn music  
 on the air,  
 And winds which sweep  
 o'er ocean's plain  
 Bear off their voice of  
 grateful prayer.

Thus Earth's a temple vast and fair,  
 Filled with the glorious works of love,  
 When earth and sky and sea and air  
 Join in the praise of God above ;  
 And still through countless coming years  
 Unwearied songs of praise shall roll  
 On plumes of love to Him who hears  
 The softest strain of Music's soul.

—Whittier.

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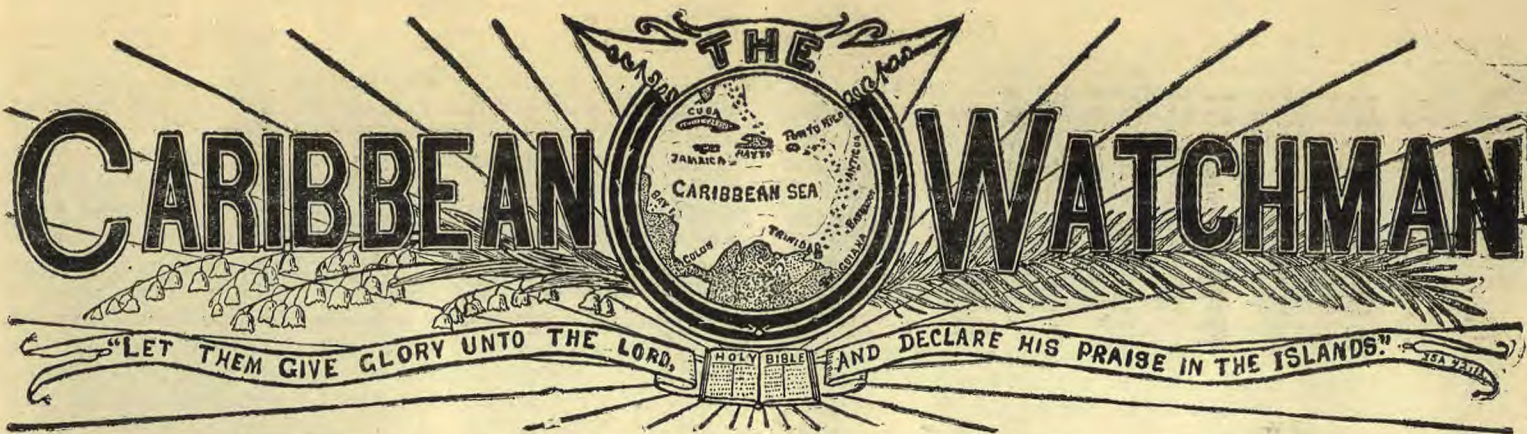
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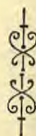
Port-of-Spain, August, 1904.

[Price 3 cents.

### God Liveth Still.

MOORAH

God liveth still,  
Trust my soul and fear no ill.  
God is good ; from his compassion  
Earthly help and comfort flow ;  
Strong is His right hand to fashion  
All things well for men below ;  
Trial, oft, the most distressing,  
In the end has proved a blessing,  
Wherefore, then, my soul, despair ?  
God still lives, who answers prayer.



God liveth still,

Trust my soul and fear no ill.  
He who gave the air its mission,  
Shall he slumber once or sleep ?  
He who gave the eye its vision,  
Sees He not when mortals weep ?  
God is good ; His ear attendeth  
When the sigh our bosom rendeth.  
Wherefore, then, my soul, despair ?  
God still lives, who heareth prayer.

## The Resurrection of The Dead.

THE crowning hope that comes to us through the resurrection of Christ and assured to us through no other source, is the certainty that the dead shall live. All through the ages the resurrection has been the favorite theme that has palliated the sorrows caused by separation through death and with longing hearts God's believing people have ever looked forward to that day which will bring the reward of their faith.

The prophets have foretold it. Isaiah knowing that he too, must pass under the dominion of death expressed the divinely inspired hope. "Thy dead men shall live, together with my *dead body* shall they arise. Awake and sing, ye that dwell in dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. xxvi., 19. David said, "I shall be satisfied, when I awake, with thy likeness." Job in his deep affliction, breathed forth the spirit of assurance in the expression.—"If a man die shall he live again ? All the days of my appointed time will I wait, till my change come. *Thou shalt call*, and I will answer thee." The Saviour in confirmation of all this, exclaimed—"Marvel not at this : for the hour is coming, in the which *all* that are in the grave shall hear *his voice*, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." John v., 28, 29.

The Inspired Paul bears a soul stirring testimony when he says, 1 Thess. ii., 13, 18. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and the trump of God : and the dead in Christ shall rise first : Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words." Herein is set forth the comfort, wherewith we are to comfort one another,—*"So shall we ever be with the Lord."* How ! Through the resurrection, at his coming.

This makes clear Col. iii., 3, 4. "Your life is hid with Christ in God. When Christ, who is our life shall appear,

then shall ye also appear with him in glory." Their glory pertains to the future kingdom. "When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory." Matt. xxv., 31. And the kingdom and dominion and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the most high, . . . . . and all dominions shall serve and obey him." Dan. vii., 27.

To the righteous the resurrection means immortality. "Behold, I show you a mystery ; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptable, and we (the living) shall be changed. For this corruptable must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death, where is thy sting ? Oh grave (hades) where is thy victory." Although the grave holds the Millions of this world, its power is broken ; for the proclamation has been sounded to all the earth, "I am he that liveth, and was dead ; and behold, I am alive for evermore, Amen" ; and have the *keys of Hell* (Hades—the grave) and of death." Rev. i., 18. "I am the resurrection and the life : he that believeth in me though he were dead, yet shall he live." John xi., 25.

The only hope of life beyond the grave is in the fact that Christ having passed under its dominion, came forth a conqueror. Our confidence is in the merits of his resurrection. "For if the dead rise not, then is not Christ risen ;" "Then they also which are fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all died, even so in Christ shall all be made alive. "But every man in his own order : *Christ the first fruits ; afterwards* they that are *Christ's at his coming.*" "The last enemy that shall be destroyed is death, 1 Cor. xv., 16, 18, 20, 22, 23, 25. "And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away." Rev. xxi.

Then can we not say from the heart "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from

the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you?" Comfort ye, Comfort ye, one another with these wonderful assurances.

By the merits of Christ's death and resurrection the grave has lost its power. Blessed be his name. Our loved ones shall live again. Those who sleep in Jesus shall come forth glorified and immortal, in a state of complete restitution. Sin and its attendant results will have dominion no more.

The greatest joy of all their blessedness, will be, the being with him; who for our sakes became poor and suffered that we might live. Oh the rapture of looking upon that face, as we join in the song of victory over sin and death and further unite in the song of Moses and the Lamb upon the sea of glass.

Shall we not let these few thoughts from among the many as set forth in the Word lead us into a fuller acknowledgment of the virtue of his atonement, and like Paul be determined not to know anything. . . . Save Jesus Christ and him crucified?

D. E. WELLMAN.

### "When We Shall See These Things."

JESSIE ROGERS.

"War!" the dreadful news comes flashing,  
Bloodshed, agony, and strife,  
Man his fellowman depriving  
Of the boon of mortal life.  
"Crash!" a mighty building totters,  
Hurling into painful death  
Full three hundred souls, who lately  
Breathed with joy life's fleeting breath.

"Fire!" the awful conflagration  
Sweeps like sceptre grim and gaunt;  
Yesterday was smiling plenty  
Where to-day are woe and want.  
"Lost!" a pilot's reckless daring  
On a treacherous, rock-bound shore;  
And with all its human cargo  
Sinks the ship, to rise no more.

Down the rails a mighty engine  
Dashes on at fearful speed—  
Hark! an awful cry is ringing,  
As for help the dying plead.  
Comes the dreadful cry from India,—  
Famine, pestilence, and woe,—  
Telling how a thousand victims  
Daily through death's portals go.

Ye who fondly look for glory,  
Fondly cherish dreams of peace,—  
Of a golden age supernal,  
When all crime and woe will cease,—  
Read, O read! the awful story  
Of earth's woe, and pain, and crime;  
Fail not then to see its import,—  
These are closing scenes of time.

Soon adown heaven's ringing arches  
There will sound the glorious cry,  
"Lo! He comes! by hosts attended  
From the mighty home on high!"  
Surely, steadily unfailling,  
Does God's word itself fulfil;  
Surely, steadily, are all things  
Yielding to his sovereign will.

to answer for his life for believing and teaching contrary to the accepted views of the Roman World. There was being waged a great conflict, between truth and error in which Paul lost his present life. Mark 8: 35., but Paul had said, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief." Now see if he is so confident; look at him as he comes up the aisle with bent form, hair sprinkled with gray as he comes forth from the dungeon; the light hurts his eyes he can scarcely see. Now ask him, do you think that is a faithful saying, do you know that Nero will behead you to-morrow? His bent form becomes erect, his eyes sparkle, I know it "for I am now ready to be offered up and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith (bless the Lord) henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and *not to me only* but unto *all* them also that love His appearing." Was he alone? Read Matt. 10: 18-20. It is human to stand with the crowd, it is divine to stand alone. It is natural to compromise conscience and follow the social and religious fashions for the sake of gain or pleasure, it is divine to sacrifice both on the altar of truth and duty.

Truth has been out of style since man changed his robe of fadeless light for a garment of faded leaves. The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and killed the prophets. The church of Caiaphas praised the prophets and persecuted Jesus, and said if we had lived in the days of the prophets we would not have stoned them. Multitudes to-day both in the church and in the world applaud the courage and fortitude of the apostles and martyrs, but condemn as stubbornness, like faithfulness to truth and duty now. But truth will triumph for there is the invisible power connected with it, for "straight is the gate and narrow is the way which leadeth unto life and few there be that find it." There is now placed before the world a great struggle between two powers of earth, it may seem to be an unequal contest, but who dare to predict the ultimate results. But in this one all-absorbing contest between truth and error there is no question. Appearances do not form any part of a basis for calculations; what the true warrior must have is the power from on high.

We hear much said about it. Preachers preach about it, men talk about it, it is prayed for, and sought, and the church generally has reached the conclusion it is the supreme need of the hour. Indeed this has almost become a fad, but we do not hear a great deal about the preparation necessary in order to receive this heavenly gift. This part is all important. Those ten days of prayer in the upper room just before Pentecost are wonderfully significant. The disciples must get ready for the promised gift, "Jesus Christ the same yesterday, to-day and for ever." Heb. 13: 8.

The promise now is the latter rain. Will any one receive it without a preparation? He cannot. God will not bestow His power upon a wicked man for he would use it in the interest of his master, Satan. Neither upon a selfish, ambitious man, for he would use it for his own personal ends. Nor upon a vindictive man, for he would work wrath upon his enemies, nor yet upon a cowardly man for he would not use it at all.

Before we can get the power there must be a giving up of all that is wicked. A complete willingness to suffer anything for His sake. While there are many praying for power, we notice but few receive it. Then why is it not received? James 4: 3. "Ye ask and receive not, because you ask amiss, that you may consume it upon your lust." The Holy Ghost will come upon every one who will prepare the way.

Wanted to-day, men and women, young and old, who will obey their conviction of truth and duty at the cost of fortune and friends and life itself.

I. G. KNIGHT.

## Alone and yet not Alone.

"AT my first answer *no man* stood with me, but all men forsook me." 2 Tim. 4: 16. Thus wrote the battle scarred apostle in describing his first appearance before Nero

# \* The Blessed Hope. \*

## No Bounds in Love.

There are no bounds in love—its yearnings fond  
Can traverse alien shores and wastes of foam ;  
Forgetting blame and loss, it goes beyond  
All space and time to woo the wonderer home.

So strong, so world-wide, is dear human love ;  
But what must be the quests by angels trod,  
And what the yearning impulses that move  
By day and night the Father-heart of God ?  
—Selected.

## Our Coming King.

“**B**EHOLD, he cometh with clouds ;  
and every eye shall see him, and  
they also which pierced him ; and all  
kindreds of the earth shall wail because  
of him. Even so, Amen.” Rev. 1 : 7.  
Think but for a moment of the frivolous,  
vapid, belittling theories in vogue in  
comparison with such a statement as  
this.

Here Christ himself describes his own  
coming : “ If they shall say unto you,  
Behold, he is in the desert [perhaps near  
Salt Lake], go not forth ; behold, he is  
in the secret chambers [perhaps at the  
bedside of one sick when death comes],  
believe it not. For as the lightning  
cometh out of the east, and shineth even  
unto the west, so shall the coming of the  
Son of man be.” Matt. 24 : 26, 27.

Were you ever out in the dark night,  
when heavy, black clouds obscured  
everything, and a tremendous flash of  
lightning blazed forth, giving the light  
of noonday at midnight ? If so, this is  
a faint conception of the blinding light  
of Christ's coming, when in a radiance  
that outshines the sun at noontide he  
appears in view.

The revelator beholds the scene in  
prophetic vision. “ The kings of the  
earth,” he says, “ and the great men and,  
and the rich men, and the chief captains,  
and the mighty men, and every bondman  
and every free man, *hid themselves in the  
dens and in the rocks of the mountains ;*  
and said to the mountains and rocks, Fall  
on us, and hide us from the face of him  
that sitteth on the throne, and from the  
wrath of the Lamb ; for the great day of  
his wrath is come, and who shall be able  
to stand ?” Rev. 6 : 15-17.

Ah, then people will come to the their  
senses. Then the little puerile, insignifi-  
cant things called modern civilization,  
now sedulously cultivated in our won-  
derful fashionable society, will appear in  
their truly trivial nothingness, and God  
and his claims will stand out in their  
supreme importance. But, O my son,  
the harvest will be past, the summer  
ended, and the poor sinner unsaved.

“ The Lord himself shall descend from  
heaven with a shout, with the voice of  
the archangel, and with the trump of  
God ; and the dead in Christ shall rise

first. Then we which are alive and  
remain shall be caught up together with  
them in the clouds, to meet the Lord in  
the air ; and so shall we ever be with the  
Lord.” 1 Thess. 4 : 16, 17.

How could language be made plainer ?  
Think of those wretched spiritualizing  
perversions of this doctrine. Compare  
them with the language of Inspiration  
concerning the real event as God has  
described it.

That our Saviour was literally upon  
earth, we all believe. He ascended per-  
sonally to his Father above. Let the  
sacred writer describe it : “ While they  
[the disciples] looked steadfastly toward  
heaven as he went up, behold, two  
men stood by them in white apparel ;  
which also said, Ye men of Galilee, why  
stand ye gazing up into heaven ? This  
same Jesus, which is taken up from you  
into heaven, shall so come in like man-  
ner as ye have seen him go into  
heaven.” Acts 1 : 10, 11.

Either he never went up at all or his  
coming will be just as literal. The true

believer believes that he went up,  
and that he will come again just as  
plainly and visibly.

Christ himself describes this scene :  
“ Then shall all the tribes of the earth  
mourn, and they shall see the Son of man  
coming in the clouds of heaven with  
power and great glory,” Matt. 24 : 30  
This language can never be made more  
clear, more emphatic, more forcible than  
Christ himself has made it.

We have not given a title of the  
evidence on this point of the manner of  
Christ's coming that we could give  
from the Bible. All through the Scrip-  
tures of truth this glorious doctrine is  
clearly stated.

Dear reader, are you ready for these  
scenes, here so forcibly portrayed by  
the sacred writers ? If not, as one who  
loves your soul we entreat of you to  
get ready. Then you may say, “ Lo,  
this is our God ; we have waited for  
him, and he will save us.” Isa. 25 : 9.

GEO. I BUTLER.

## A Warning Message.

Will there be a Warning Message to prepare the world for Christ's Second Coming.

By GEO. I. BUTLER.

**W**ILL there be a warning message to  
prepare the world for Christ's  
coming ? This question admits of but  
one answer : *Of course there will be such  
a message.* The character of God, his  
mercy and love, his great interest in our  
welfare and salvation, his justice and  
compassion for his creatures, demonstrate  
beyond all question that when their  
eternal well-being is in jeopardy, he will  
surely give them warning of their  
danger.

In all the great crises of the past, he  
has ever done this. When he was about  
to destroy the antediluvians by a flood  
of waters, he sent forth his servant Noah,  
“ a preacher of righteousness.” God's  
Spirit strove with them one hundred and  
twenty years. He warned them by  
preaching ; he warned them still more  
effectually by the preparation he was  
making to save his own family and the  
animals and birds that were to be pre-  
served to repopulate the earth. 2 Peter  
2 : 5 ; Genesis 6.

The flood came, and swept away every  
inhabitant. So it will be when Christ  
comes. “ As it was in the days of Noah,  
so shall it be also in the days of the Son  
of man.”

Wicked Sodom and the cities of the  
plain were visited, even by angels of  
God, and righteous Lot and his daugh-  
ters that believed were cared for and  
rescued.

Even proud, wicked, Gentile Nineveh

was warned by Jonah the prophet, and  
the city was spared just because the  
people believed the message God sent  
them. So much for faith in God's word.

Have you ever read the book of Jere-  
miah ? If not, read it carefully. It is  
largely filled with that great prophet's  
efforts to warn the Jews of the destruc-  
tion of their wonderful temple and the  
city of Jerusalem. The most solemn  
appeals were made to cease living in sin  
and rebellion against God. They were  
plainly told that if they did not, their  
city should cease from being a city, and  
lie utterly waste and desolate. Such  
proved to be the result, and that awful  
captivity of seventy years followed.

Even the Egyptians were fully warned  
of the results of their sins in oppressing  
the Israelites. Moses and Aaron plead  
with Pharaoh, and mighty signs and  
wonders were performed. These were  
unheeded, and their whole army was  
engulfed in the waters of the Red Sea.

Christ's remarkable discourse recorded  
in Matthew 24, Mark 13, and Luke 21,  
was a clear prediction of the destruction  
of Jerusalem. The Jews heeded not the  
warning. The siege under Titus was  
one of the most terrible the world ever  
saw. Women ate their own children.  
Hundreds of thousands were carried off  
as slaves ; the nation was scattered, and  
has never been gathered, and their city  
was utterly obliterated.

But not a disciple of Christ was in the

city; all had heeded Christ's warning, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." They fled away to the mountains, and were saved. So much for believing God.

We see from these references to the past that it is ever according to God's plan to warn the people of danger. Then those who believe him will be in safety.

What, then, shall we say of the greatest event that has ever been or ever will be—the second coming of Christ? Will all that have an interest at stake in that solemn event be left in unconscious ignorance of its approach, never know of it or have any chance to know of it till like a clap of thunder out of a clear sky it is everlastingly too late to prepare for it?—Oh, no, not by any means. God has not so changed in character as this would imply. There will be a warning message proclaimed to the ends of the earth. All who will believe God's word and make preparation, will have a chance to be ready for it. They will say, when they see him come in his glory with all the holy angels, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Isa. 25: 9.

Did you know anybody to wait for a thing that he did not expect? It is impossible. This scripture is *positive evidence* that God's people, when the Lord

comes, will be looking for him and prepared to receive him. Why?—Because they have believed the warning message that preceded his coming.

What says the apostle Paul concerning this matter? "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of of the day; we are not of the night, nor of darkness." 1 Thes. 5: 4, 5.

The apostle had just been speaking about the world's being overtaken as a thief in the night. Why?—Because they believed not the "sure word of prophecy," which Peter says is a "light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1: 19-21.

The dawn of the day is the glorious event of which we speak in this paper—the coming of the Lord Jesus Christ to gather his people home. We are now living in the long night of moral and spiritual darkness, where the curse reigns, sin and rebellion against God run riot, and sickness, sorrow, woe, oppression, bloody war, and universal death triumph over mankind.

It is not always to be so. The time is soon to come when the Almighty God will say, "There shall be no more death;" "no more tears, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

## The Last Generation.

"This Generation shall not pass till all things be done."

THE Saviour announced that before his return to the earth there would "be signs in the sun, and in the moon, and in the stars." Luke 21: 25-27. Of the time when the first sign would be displayed in the heavens, he said, "Look up, and lift up your heads: for your redemption draweth nigh;" but when ye shall see *all these things come to pass*, "know that it is near, even at the doors." Matt. 24: 33; Luke 21: 28, 31.

Christ very clearly defines the last generation of men who will live upon the earth. He makes the description forcible by the parable of the fig-tree. He says: "Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass before all these things be done. Heaven and earth shall pass away; but my word shall not pass away." Mark 13: 26-31; Matt. 24: 31-35.

From this we learn that the coming of the Lord is near at hand when it is within one generation. A generation is a lifetime, a step from father to son.

Eight of the Bible writers speak of the signs in the heavens which were to herald to all the world the near coming

of the Lord. The signs are minutely described, and the time of their occurrence definitely marked. A careful study of what is given by these writers will enable any one to recognize and locate the signs in the heavens. Below we give fourteen different characteristics given by these eight writers:—

1. A mighty earthquake would precede the signs. Rev. 6: 12,
2. The signs were to be *in the sun, moon, and stars*. Luke 21: 25.
3. "The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel 3: 15.
4. The sun shall become "*black as sackcloth of hair*." Rev. 6: 12.
5. "The sun shall be darkened in his going forth," *i. e.*, in the forenoon. Isa. 13: 10.
6. The darkness will be most intense at noon. "I will cause the sun to go down at noon." Amos 8: 9.
7. "I will darken the earth in the clear day." Amos 8: 9.
8. "I will cover the sun with a cloud." Eze. 32: 7.
9. The night following the dark day will also be dark. Amos 5: 8.
10. "The moon became as blood." Rev. 6: 12.
11. The sun and moon were darkened "*immediately after the tribulation of those days*." Matt. 24: 29. The days here

Thank God, we live now just before the dawning of that day, O weary, sorrowing, sin-sick, perishing souls, look up. The morning breaketh. We see from the "sure word of prophecy" that we are nearing that happy day when life and immortality will take the place of woe and corruption, sickness, sorrow, and death. It comes, O, it comes, yea, it is near at hand. Are you ready for the glad transition? Can you say with the beloved apostle, "Come, Lord Jesus, come quickly"? *If not, why not?* Ah, do you love this poor sin-cursed world too well—its fashions, its pleasures, its lusts, its wealth? If so, you are without hope and without God in the world. When the world perishes, you will perish with it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15-17.

The world passes away when the morn of eternity breaks at Christ's second coming. *It is near, and hasteth greatly*. Ah, yes: there is a message of warning going forth to the world even now. Its notes are sounding even *as you read this paper*. It is the key-note of the whole system of our faith.

referred to are the 1260 of persecution which came upon the church between 538 and 1798 A.D.

19. The signs in the sun and moon were to occur *after the tribulation, but before the days ended*. Mark 13: 24. The tribulation ceased about 1776. The days ended, 1798. Mark said between these two dates the sun would be darkened.

13. "The stars shall fall from heaven." Matt. 24: 29.

14. "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

It will be clearly seen that these texts refer to events that have taken place in the past. We will give a few quotations showing what standard writers have written in regard to them.

"The Dark Day, May 19, 1780.—So called on account of a remarkable darkness on that day extending all over England. . . . Birds sang their evening song, . . . and became silent; cattle sought the barnyard; fowls went to roost; candles were lighted in the houses. The obscuration began about ten o'clock in the morning. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary, page 1604, ed. 1885.*

We will quote selected sentences from "Our First Century," by Devens,

Chapter 4 is entitled "The Wonderful Dark Day,—1780."

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events, during the last century stands the Dark Day of May 19, 1780. A most unaccountable darkening of the whole visible heavens and atmosphere in New England. . . . The commencement of this extraordinary darkness was between the hours of ten and eleven in the forenoon. . . . At twelve the darkness was greatest. . . . The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty's fiat gave birth to light. . . . Thunder was heard a number of times in the morning. The clouds soon began to rise from the southwest, although the morning had been clear." Several writers state that when the moon was seen that night it had the appearance of a ball of blood.

Herschel, the great astronomer, says, "Philosophy is at a loss to explain this

## Disaster by Land and Sea.

By James Edson White.

OF the increasing frequency of calamities by fire, wind, and water, a prominent New York newspaper comments as follows:—

"Old mother earth has been indulging in some odd caprices within the last ten years. . . . Tornadoes, waterspouts by land as well as by sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The shock which so fearfully devastated South America was felt over one-third of the earth's surface. These portentous phenomena are seriously engaging the attention of the scientific world."

To this enumeration may be added the Iroquois theater horror, the fires which devastated Baltimore, Rochester, and other places, and the fearful railroad accidents chronicled in almost every newspaper.

What do these things mean? To the student of New Testament prophecy the answer is simple and plain. They are forerunners of the end as foretold by our Saviour and the apostles.

Our Lord, in his wonderful prophecy regarding his second coming and the end of the world, as recorded in Matthew xxiv., states, in verse 7, "And there shall be famines, and pestilences, and earthquakes in divers places."

Luke, in his account of the same prophecy, writes that there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke xxi., 25.

The Syriac version of Luke xxi., 11 reads: "And there will be terrors, and trepidations, and great signs from hea-

ven will be seen, and there will be great tempests."

The student of the Bible alone can understand it. Of the falling of the stars we quote as follows: "The most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. The whole heaven seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, . . . when the stars fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."—*Burrit's Geography of the Heavens*, page 163, ed. 1854.

The Saviour's words will be fulfilled, and the generation that saw these signs will not all pass off the stage of action until the Saviour comes in the clouds of heaven.

S. N. HASKELL.

ven will be seen, and there will be great tempests."

The statements of these texts indicate no ordinary calamities. And while earthquakes, volcanoes, and storms on land and sea have occurred during the ages of the past, yet as signs we may look for them to increase in frequency and destructive power as we near the end. And as we study the history of these calamities, we find it responding to

were 97, and 104 in 1886. Since that time the record is even more appalling.

The rapid increase of this phenomenon is very significant in the light of prophecy. Upon their increase the *Christian Statesman* says:—

"The continual occurrence and great severity of earthquakes have distinguished the period in which we are now living above all others since the records of such phenomena began to be generally perceived."

Our Saviour adds to his prophecy regarding these calamities. "All these are the beginning of sorrows." Matt. xxiv., 8. And the prophets of both the Old and the New Testament foretell a last, final, terrible earthquake, in which the whole earth will be involved.

"The foundation of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. xxiv., 18-20.

This is just prior to the coming of Christ and the destruction of the wicked, when "the Lord himself shall reign." See verses 21-23.

Of this earthquake the apostle-prophet John says:—

"And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away; and the mountains were not found." Rev. xvi., 18-20.

In this earthquake the mountains will be thrown down, and the islands will sink beneath the waters of the sea, and



### EARTHQUAKE.

prophecy in a remarkable manner.

Regarding earthquakes, the history of eighteen hundred years, ending with the first century of the Christian era, records an average of one in one hundred and twelve years.

The next eighteen hundred years gives an average of one to every eight years.

During the next fifteen years one was reported for each year, and five a year for the next three years. In 1885 there

the steel and granite buildings of earth's cities will totter and fall.

This calamity will occur under the seventh plague of Rev. xvi., 17-21, which is the last event preceding the coming of Christ.

And what can be said of the volcanoes which from time to time burst forth, producing such awful havoc as did Mt. Pelée which in 1902, in a few moments  
(Continued on page 12.)



GEO. F. ENOCH ... .. Editor.  
S. A. WELLMAN ... .. Office Editor.  
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W. G. KNEELAND ... ..

August 1, 1904.

## The Church.

"**B**EHOLD I lay in Zion for a foundation a tried stone, a precious corner stone, a sure foundation," "better foundation can no man lay than is laid which is Jesus Christ" and ye "as lively stones," "are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Isa. xxviii, 16; 1 Cor. iii, 11; 1 Peter ii, 5; Eph. ii, 20. The church of God is built on a sure foundation, the Rock of Ages which neither the storm of time or the floods of error can ever overthrow.

Christ is "he that was in the **The Church** church in the wilderness" when of the Ages. "they all drank of that spiritual Rock that went with them and that Rock was Christ." Acts vii, 35; 1 Cor. x, 4. The Apostles and Prophets all stand on the foundation of the universal church, Christ the "head stone of the corner." Thou art Peter and upon this *Rock* (Christ) I will build my church." Matt. xvi, 18. If Peter is the rock referred to, on which the church of Christ is builded, then where was the foundation of that church before the days of Peter?

At the time these words were spoken Peter was not in full harmony with the Lord's plan, for he "rebuked him" because He spoke of his death to save mankind. Matt. xvi, 22-23. Neither was he soundly converted and qualified to guide the church, for Christ said to him "when thou art converted, strengthen thy brethren." Luke xxii, 31-34. In spite of oft repeated warnings, he three times denied his Lord with cursing and swearing. Matt. xxvi, 69-74. After he repented and was restored to his position as an Apostle, Paul "withstood him to the face because he was to be blamed" for his conduct towards the Gentile converts. Gal. ii, 11-12.

As a representative of the church, Peter received the "keys **No Pope** enthroned. of the kingdom" and power on earth to "bind or loose" according to the decisions of heaven. This was not a special gift that was only conferred on Peter, for the same authority here mentioned was given to the church to enable it to perform its duties. "Whosoever ye (the church) shall bind on earth shall be bound in heaven." Matt. xviii, 17-18. To all of the spirit-filled disciples Christ said, "whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." Jno. xx, 20-23.

**The Confessional.** Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Jas. v, 16. We are authorized to confess our faults to each other and our sins to Christ the sinner's Advocate.

**THE INFALLIBLE HEAD OF THE CHURCH** is Christ whom the Father "gave to be the Head over all things to the church which is his body." "Now ye are the body of Christ and members in particular" and "He is the Head of the church" who by the Holy Ghost directs the movements of the entire body. In him dwelleth all the fullness of the Godhead bodily and ye are complete in him which is the Head of all principality and power." Eph. i, 22; 1 Cor. xii, 27; Col. i, 18, ii, 9, x, 19. When there is failure to hold the "Head from which

the body by joints and bonds" receives nourishment and is knit together, there can be no unity or spiritual power in that body. A perfect symmetrical body is the illustration chosen to represent the close union and co-operation existing between Christ and his church. A body without a head or one whose members refused to obey the instructions of the head would therefore represent a divided, contentious people without any recognized head or organization through which the will of God could be properly presented to men.

**Organiza-** Order and co-operation characterize all the movements of the heavenly intelligences, God is not the author of confusion necessary. "and He directs that all things be done decently and in order." 1 Cor. xiv, 33-40. Discord and contention are the sad result of disobedience, God is now calling his people out of "Babylon" into paths of peace and order and is thus preparing them to enjoy the harmony and joy of heaven.

**Powers** Because positions of trust have sometimes been used for selfish advantage, it does not follow that all church officers and organization should be abolished. The trouble is with the individuals rather than in having rules of order. In Apostolic times when believers turned to the Lord they were "added to the church." Those who "neglect to hear the church" are out of the ark of safety and exposed to the rising tide of error and superstition.

The true church of God does not consist of grand, expensive buildings, gorgeous ceremonies and magnificent display. These often *conceal* rather than *reveal* the body of Christ. "They that worship Him must worship Him in spirit and in truth."

**Where the** The church of God is a congregation of faithful men where-soever assembled in which the **Church** pure Word of God is preached and the sacraments are duly administered according to Christ's ordinance. The "hired house" of Paul at Rome and the humble homes of the believers in the early days often served as the place where "the church of the living God, the pillar and ground of the truth" assembled. Acts xxviii, 30, xvii, 7; Tim. iii, 15.

The Lord has given instruction that **Officers** should be chosen to lead in the various departments of church work. God has not left his church to suffer from the sad results of self-appointed, careless, and inefficient workmen. The Apostle Paul sent Titus to "set in order the things that were wanting and ordain elders in every city." Titus i, 5. Until such persons have been carefully selected and set apart for their respective duties, the organization of the church is incomplete.

The administering of the holy rites of baptism and the Lord's Supper by persons who have never been ordained for that work brings disgrace upon the church and encourages confusion and disorder in the work of the Lord. The sacredness of the gospel ministry should be upheld for it is the most important work that men can engage in and only those who give clear evidence in their daily life that God has called them to that holy office should receive the approval of the church to engage in the ministry of the Word. "Be ye clean that bear the vessels of the Lord."

W. G. K.

## A High Priest over the House of God.

It is an unmeasured source of strength to the members of the Church of Christ to know that we have "an High Priest over the house of God." Too often is this blessed truth forgotten. Why should the Christian go on day after day with his head bowed down as a bulrush? Why should he continue in sin,

yielding this day to one temptation and tomorrow to another? Why should he be light or frivolous, careless or indifferent? There is an High Priest over the house of God. Blessed be His name.

This High Priest has provided a new and living way, through which we can draw nigh to God, seeing that he ever liveth to make intercession for us. He knows just how to sympathize with each of us. He understands our peculiar trials and difficulties. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv, 15, 16.

It is very helpful for the tried and tempted soul, suffering under the buffetings of the enemy to know that there is One who understands, who will not in any way fail of grasping the situation as it is, "for sin that he himself hath suffered being tempted he is able to succour them that are tempted." Heb. ii, 18.

No one is beyond the reach of His mighty arm, No one is too vile. No case is hopeless if they will but turn to the stronghold, for "He is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them."

The only cry necessary from a sincere heart is the familiar words of the hymn,—

just as I am without one plea  
But that thy blood was shed for me,  
And that thou bidst me come to thee  
O Lamb of God I come, I come.

THE SAVIOUR'S PROPOSITION.

"Wherefore the Holy Ghost also is a witness of forgetfulness, depends entirely whether the individual soul will submit to the cleansing work of the Holy Spirit, allowing every wrong principle to be rooted up from the heart and the principles of righteousness as expressed in God's law to be written therein. Until God's law is put in the mind, written in the heart, the sins cannot be blotted out. That is a most just and reasonable proposition, for it is the safeguard placed to us; for *after* that he said before, this is the covenant I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, *then* he said, their sins and iniquities will I remember no more." Heb. x., 15-17 margin.

Note carefully that the promise of remembering our sins and iniquities no more, that they shall be cast behind God's back, and buried in the sea by the Allwise and loving Father to prevent sin from passing to the eternal shore.

Let those who are ignorantly found reviling the Law of God, calling a yoke of bondage, and a burden, ponder well this text that says, that very law must first be written in their hearts and *then* "their sins and iniquities will I remember no more."

Do you say it is impossible to keep this law? Oh remember the blessed truth of our text, "having an high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised). . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience that after ye have done the work ye might receive the promise. For yet a little while and he that shall come will come and will not tarry. Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x.

With such an High Priest over the house of God, with such promises and power within our reach, how can we remain careless or indifferent, or neglect longer the yielding of our heart to the Shepherd and Bishop of our souls?

E.



# The Bible Class.

## A Great Religious Awakening.

A GREAT religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message. "Fear God, and give glory to him; for the hour of His Judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power, of the heavenly messenger, Divine Wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"—"to every nation, and kindred, and tongue, and people,"—give evidence of the rapidity and the world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel; and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment had come. The prophecies present a succession of events leading down to the opening of the Judgment. This is easily true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfilment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased."

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed."

the time of the judgment, Dr. Joseph Wolff, "the missionary to the world," began to proclaim the Lord's soon coming.

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller.

During the twenty-four years from 1821 to 1845, Wolff travelled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States.

Dr. Wolff travelled in the most barbarous countries, without the protection of any European authority, enduring many hardships, and surrounded with countless perils. When warned against going among savage and hostile tribes unarmed, he declared himself provided with arms,—prayer, zeal for Christ, and confidence in his help.

Thus he persevered in his labours till the Message of the Judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Pharsees, Hindoos, and many other nationalities and races, he distributed the Word of God in these various tongues, and everywhere heralded the approaching reign of the Messiah.

As early as 1836 the Advent Message began to be preached in England. Mourant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching "this gospel of the Kingdom." The message pointing to 1844 as the time of the Lord's coming was also preached in Great Britain.

In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the name of "Rabbi Ben Israel," representing himself as a converted Jew.

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister of the Lutheran Church, and a celebrated Biblical scholar and critic. Bengel's writings have been spread throughout Christendom. The movement continued after his death, and the Advent message was heard in Germany at the same time that it was attracting attention in other lands. At an early date some of the believers went to Russia, and there formed colonies, and the faith of Christ's soon coming is still held by the (German) churches of that country.

The light shone also in France and Switzerland. At Geneva, where Farel and Calvin had spread the truths of the Reformation, Gausson preached the Message of the Second Advent. As he pursued the investigation of the prophecies, he arrived at the belief that the coming of the Lord was at hand. Impressed with the solemnity and importance of this great truth, he desired to bring it before the people, but the popular belief that the prophecies of Daniel are mysteries and cannot be understood was a serious obstacle in his way. He finally determined—as Farel had done before him in evangelizing Geneva—to begin with the children, through whom he hoped to interest the parents.

The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva, and thus the message was carried to other parts.

In Scandinavia also the Advent message was proclaimed, and a wide-spread interest was kindled. Many were roused from their careless security, to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the State Church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the State could not restrain them, and they were permitted to speak unmolested.

To William Miller and his co-labourers it was given to preach the warning message in America. This country became the centre of the great Advent movement. It was here that the prophecy of the first angel's message had its most direct fulfilment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide the message of the everlasting Gospel, "Fear God, and give glory to Him; for the hour of his Judgment is come."

Everywhere the searching testimony was heard, warning sinners, both worldlings and church members, to flee from the wrath to come. Many sought the Lord with repentance and humiliation. The most humble and devoted in the churches were usually the first to receive the message. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy, and wherever the people were not controlled by the influence of the clergy, wherever they would search the Word of God for themselves, the Advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

Angels of God watched with the deepest interest the results of the warning. When there was a general rejection of the message by the churches, angels turned away in sadness. Yet there were many who had not yet been tested in regard to the Advent truth. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God.

God desired to prove his people. His hand covered the mistake in the reckoning of the prophetic periods. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the Second Advent of Christ."

The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour experienced a bitter disappointment. Yet the purposes of God were being accomplished; He was testing the hearts of those who professed to be waiting for his appearing. There were many among them who were actuated by no higher motive than fear. Their profession of faith had not affected their hearts or lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful and yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan.

# Our \* Young \* Folk.

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

## Ten Days.

CHRISTINE LENNOX had been ill a fortnight.

"I can't see that there's much the matter," she told the doctor. "I believe you are keeping me abed just to make me rest," and she laughed up at him.

The physician was the cheeriest of men, but now he had no smile of response. He had been the girl's friend since her babyhood, and he looked at her tenderly.

"Christine," he said, "I have never lied to you, and I am going to tell you the truth. You are not so well as you think."

Her startled eyes searched his own.

"Do you mean"—she began.

"I mean, my dear child, that all I can do is to make you comfortable for a little while." His eyes were wet.

"How long?" she asked, softly.

"Probably about ten days."

She drew a quick breath. "Do the rest know?"

The physician nodded.

"Poor mother!" she murmured.

Then she looked up with a smile. "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big, warm hand.

"Will you ask Uncle Norman to come up to see me?" she said. "This evening will be a good time."

The man's face darkened. He and his brother had not spoken for five years.

"You'd better send a note."

"I'd rather you'd take the message—please."

"All right. I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.

"If I could only see them friends before I go!" she whispered to herself.

Her longing was granted. At her bedside the barrier of years was broken down, and the two were brothers again.

Christine's favourite cousin was in college. He was not making the best of himself, and friends were anxious. A note from her brought him home for a parting visit. "Theodoric, do you know the meaning of your name?" she asked.

"No. Something I'm not, I presume."

"Something you can be," the gentle voice replied. "It is 'powerful among the people,' and I think it is beautiful. Only one can not be that, you know,

unless one is master of himself, and is true to the best, to the highest. I wish you'd think about it when I'm away."

The boy did think, and he became a power for good among his fellows.

So full were those ten days! Through the influence of the dying girl two estranged lovers were reunited, a home was provided for a destitute cripple, a church contention was resolved into harmony, and a despairing woman found peace and joy. Besides this, there were

and every ten days that follow them? —*Youth's Companion.*

## Praise the Boy.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No, my son; you mustn't do that," his father said.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely,—

"All right, papa, I won't do it."

There was no issue there, and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised inquiry,—

"Papa, why don't you tell me 'That's a good boy'?"

The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well doing is a parent's duty, even though a child's well doing ought not to hinge on such recognition. And, as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord himself has promised to say, "Well done," to every loved one of his who does well.



## A Little Child.

There's nothing more pure in heaven,  
And nothing on earth more mild,  
More full of the light that is all divine,  
Than the smile of a little child.

The sinless lips, half parted,  
With breath as sweet as the air,  
And light that seems so glad to shine  
In the gold of the sunny hair.

O little one, smile and bless me!  
For somehow—I know not why—  
I feel in my soul, when children smile  
That angels are passing by.

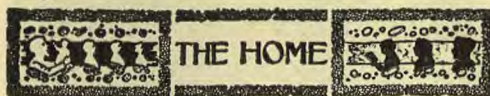
I feel that the gates of heaven  
Are nearer than I knew,  
That the light and the hope of that  
sweeter world,  
Like the dawn, are breaking through.

—Selected.

uncounted deeds of love that lived in many hearts long after the doer of them had passed from sight.

Ten days! They are waiting just ahead. One by one they will come within the grasp of all of us. Shall they be filled with frivolities, or blessed by deeds of love and Christian service? Shall those days which are to be dedicated to God be only the last ten days of life, or shall they be the next ten days,

verse



### The Old Hymns.

There's lots of music in 'em,—the hymns of long ago ;  
An' when some gray-haired brother sings the ones I used to know,  
I sorter want to take a hand !—I think of days gone by,  
“On Jordan's stormy banks I stand and cast a wistful eye !”

There's lots of music in 'em—those dear, sweet hymns of old,  
With visions bright of lands of light, and shining streets of gold ;  
And I hear 'em ringing,—singing where mem'ry dreaming, stands—  
“From Greenland's icy mountain to India's coral strands.”

They seem to sing forever of holier, sweeter days,  
When the lilies of the love of God bloomed white in all the ways ;  
And I want to hear their music from the old time meetings rise  
Till “I can read my title clear to mansions in the skies.”

We never needed singing books in them old days—we knew  
The words—the tunes of everyone, the dear old hymn book through !  
We didn't have any trumpets then—no organs built for show ;  
We only sang to praise the Lord “from whom all blessings flow.”

An' so, I love the old hymns, and when my time shall come—  
Before the light has left me, and my singing lips are dumb,  
If I can only hear 'em then, I'll pass without a sigh  
“To Canaan's fair and happy land, where my possessions lie !”

—Atlanta Constitution.

### Eleven Beautiful Days.

THE eleven children were all married and gone. John Wheelock and his wife were quite alone. The farm did not look as it had done when Frank, the youngest boy, was at home.

Everything had a prosperous, well-cared-for look in those days. Frank had made the soil yield a rich harvest. But when he was twenty-four years old, the mining fever had seized him, and he had gone West. He was married now and had two beautiful children.

Intent on money-making, Frank seldom wrote home, but once in a while he remembered that he had a father and mother, and sent them a handsome check.

John came next. John was the earnest one, and when he was a baby Lydia Wheelock, after the fashion of Hannah of old, had set him aside for the Lord. She always thought of the sixth verse in the first chapter of John when she thought of him: “there was a man sent from God whose name was John,” for no unkind word, look, or action had ever marred his gentle life.

“My John shall be a minister,” she had fondly declared, and unlike many sons, he did not disappoint her. Early in life, he went West to be a missionary. Absorbed in his work, and often exhausted from his long journeys across the white, dusty stretches of alkali, he too, seldom wrote home.

Lewis had been the fun-loving boy, and they missed him perhaps more, if such a thing could be possible, than any of the others. He had brought his father's wool once at sheep-shearing time. That was the great joke of the family. Lewis had dressed up in borrowed clothes, with wig and spectacles, and letting one of the neighbours into the secret, persuaded him to bring him into the farm house and introduce him as Mr. Alexander McComber, a buyer of wool.

Lewis was now a professor in college, and so engrossed in instilling knowledge into the youthful minds about him that he seldom wrote home.

Charles had been the “smartest,” quickest one of all the boys,—his father always said that,—and had early taken a liking to the law. So his father and mother, with many self-denials and sacrifices, had sent him to a law school, where he had graduated with high honors. He had a large and growing practise now in a thriving city, and had gone a little into politics besides. But, preoccupied with the interests of his clients, he, too, neglected to write to the gray-haired couple on the farm.

The girls, for there had been seven daughters, had such large families and increasing cares that they failed to remember, by cheering word of pen, their lonely, expectant, and anxious father and mother. It was Rebecca who first thought of it.

“They are going to have rural free delivery in father's neighbourhood,” she wrote John one day. John had been her favourite brother, and with all her duties she managed to keep in touch with him. “Won't it be a great thing for them? Only think, the mail will be delivered every day in the week, except Sundays, at their own gate. Poor father! I often think of him driving those long miles to the post-office and getting nothing for his pains but the little country newspaper. We must do better John.”

That was the beginning. John wrote to Charles telling him about it, and the word went on, until all the eleven were apprised of the fact that hereafter letters would be delivered at the gate.

John Wheelock saw the postman coming that first morning. He was sitting in his chair by the window—the window that faced the blue ridge of hills over which the children had disappeared one by one, never to return.

“Not likely we'll get a letter, 's it, mother?” he had asked, a wistful expression crossing his face. “I wish the children would write oftener. I expect they forget how much we miss them, but I'm not complaining. I know they have cares enough of their own.”

His wife had come over to his side. She, too, was looking anxiously toward the little two-wheeled cart.

“He's stopped, father!” she cried, and hurried down the path.”

“A letter for you, ma'am,” the man said, touching his hat.

Mrs. Wheelock took the letter with fingers that trembled a little in their nervousness and joy. All at once her face lighted up. “Why, it's from John!” she cried, happily.

She and her husband had a beautiful time that day because of that letter. John told them all about his work, about every little detail he thought would be of interest, and he ended with a tender and loving message to them both.

His father and mother were crying when they had finished the letter, and Lydia laid it carefully away among her treasures as something infinitely precious, to be read again and again.

The postman stopped again the next day. It was another letter, and from Charles this time, who, with all his keenness, had a loving heart.

“Charlie's a good lad,” John Wheelock said, drying his dim glasses when Lydia had finished reading. “We're not sorry we sent him to a law school, are we? Charlie's as

smart as a steel trap, too, but he'll never do anything dishonourable to gain a point. I wouldn't be a mite surprised if they sent him to Congress some day.”

Rebecca's letter came the next day telling them about the children, and enclosing a picture of the baby whom they had never seen—a fat, smiling little creature, with a dimpled face.

On the fourth day the postman stopped again. He smiled as he handed another letter to Mrs. Wheelock.

When she opened it, a slip of blue paper fell into her lap.

“Dear mother and father,” Frank began “I send you herewith a check for one hundred dollars. It occurs to me that perhaps the house needs painting or the fences fixing up. Use it in any way you see fit.”

Then he went on to tell them of his wife, his children, and himself, closing with affectionate messages from them all.

Thus it went on for eleven days until every child had written. What a joyful time it had been! Mrs. Wheelock, as she penned with her trembling hand a letter to each one told them of it. And as they read the touching letters, they determined that their father and mother should not be neglected again.

So it came about that the long and dreary silences were broken at last by cheering, thoughtful letters from the children. John Wheelock stands more erect now, and his wrinkled face has lost its wistful look, and his wife sings happily in the sunny old farmhouse kitchen.

—Youth's Companion.

### Solving the Great Problem.

A young man graduated with the highest honours of his Alma Mater. He was brilliant. He was the finest mathematician that had ever walked the halls of the great university. Soon after graduation, a minister, who had known him from boyhood, met him and said, “I understand that you are celebrated for your mathematical skill. I have a problem I wish you to solve.”

“Tell me what it is,” said the young man, “and I will try.”

The clergyman answered, “What is a man profited, if he shall gain the whole world, and lose his own soul?”

The young man walked away in silence, saying to himself, “It is a great problem.” The question rang in his ears by day and by night. Everywhere he went it seemed to sound louder and louder, “What if I gain the whole world, and lose my soul?” Finally he said, “I will solve the problem.” He weighed the matter carefully. He looked at the problem in a business-like way, and said to himself, “There is no profit if I gain all the pleasures and all the wealth and all the honours of the world, and lose my soul.” He at once surrendered himself to God, accepted Christ as his Saviour, and afterwards became an eminent minister of the gospel.—The Christian Union Herald

PRAY ; though the gift you ask for  
May never comfort your fears,  
May never repay your pleading,  
Yet pray, and with hopeful tears ;  
An answer—not that you long for,  
But diviner—will come one day :  
Your eyes too dim to see it,  
Yet strive, and wait, and pray.

—Adelaide A. Proctor.



### His Promises.

When the tempests round thee gather,  
Hiding all that lies before,  
Jesus whispers through the darkness,  
"I will guide thee safely o'er,  
Where the surges  
Shall assail thy barque no more.

"When the joys of friendship perish,  
Leaving thee distressed, alone,  
I will cheer thee with a friendship,  
Changeless as the deep unknown ;  
For all sadness,  
And the pain it will atone

"When earth's gilded trophies tarnish,  
And its riches flee away,  
I will give thee gold of heaven,  
Gems that never can decay ;  
Heavenly treasures,  
Lasting through eternal day.

"I'll be with thee, child of sorrow,  
With thee through all changing years,  
Bearing burdens that oppress thee,  
Chasing doubts, dispelling fears,  
Till forever  
I can wipe away thy tears.

R. HARE.

### A Bonfire of Bible,

THE Austrian priests are getting at the root of the "Away from Rome" movement. They maintained for a long time that it was only political spite, or the desire in some cases for worldly advancement, that induced so many disaffected Catholics to join the Protestant ranks.

But these reasons were too feeble to satisfy them for very long. They saw men going over to Protestantism who knew little and cared less for politics, who were indifferent whether they were ruled by Kaiser or King, and knew nothing of the strifes which tore asunder the various factions in the Reichsrath. They saw men going over to Protestantism who forsook all their worldly prospects rather than remain in a church which famished their souls. So the clergy hit on a new idea to account for the numerous conversions. It was the circulation of the Scriptures which lay at the root of the movement.

They are partly right. For more than a quarter of a century the Scriptures have been circulated more or less freely in Bohemia, Carinthia, Styria and Carniola. The priests have done all in their power to hinder Bible colportage, but they have not been able to suppress the work entirely, with the result that hundreds of thousands of copies of the New Testament have come into the hands of the Roman Catholics. In Carniola and Styria the priests say that this circulation must cease, and are enlisting the fanatical members of their flocks to assist them in destroying the work of the colporteurs. In Laibach they have had their first great *auto da fe*. From several villages in the neighbourhood, and from the town of Laibach itself, a large number of Bibles and New Testaments have been collected. At the desire of the priests these were piled in the open street of Laibach; petroleum was poured over the pile; it was then ignited and the books were burnt to ashes. It was doubtless regarded as a most heroic act, and one can well understand the pride of the priest who alluded to it from the altar of his church in Laibach as a good work. But how futile an act! Will the distributors of these books be deterred or discour-

aged by it? Will they not rather consider it their duty to replace these books by others? Nearly five hundred years ago priests of similar disposition--and their disposition never changes--burnt a similar pile outside the door of the Cathedral of Constance, and dragged John Huss out to see the burning mass.—*Episcopal Recorder*.

### A Wise Choice

A CONGREGATIONAL missionary tells of a Hindu boy, son of a village priest, who was allowed to attend a Christian boarding-school for a couple of years. The teacher, aside from the ordinary school studies, interested the boy in the Scriptures. He was an apt scholar, and came to be a firm believer in Christ. Soon after this decision to be a Christian, vacation time came, and the boy went home.

But a few days afterward he came back to the school, and said that his father had given him a choice of two things; he had said: "I will send you to school and give you a higher education, on condition that you renounce Christianity and take your old name of Karupanan [the name of a Hindu idol]. If you will not do this, I will disinheret you. Choose ye this day." And "Paul" chose Jesus, with the cross, but with a full hope of winning the crown.

### The Message in Porto Rico.

We have long wanted to report to the brethren something of the work in Porto Rico, but have waited to have something of real encouragement to report.

It seems that the enemy has made powerful resistance to the truth's entering this part of the West Indian field, as the first worker sent here failed in health, the second S. D. Adventist who came to the field yielded to the enemy and turned to the world, a third, Brother Fischer, as many know who has faithfully borne the standard was forced to lay it down at the call of death, and then the burden fell on us, and for a little over a year now we have tried our best we could to get the truth before the people though it had been a slow work on account of the language.

For nine months Sister Fischer was with us, but the first of last October she was forced to leave for the States on account of failing health and after that time we were left alone until last week when our hearts were rejoiced by the arrival of Brother Moulton from Jamaica, who is to help in the canvassing work.

Our little paper *El Centinela de la Verdad* has little by little through much effort found its way into the homes of the people in all parts of the island, and we now circulate from 1,000 to 1,500 each month. The paper found one young man working in a tobacco factory, and he was so stirred that he sought out a minister and was baptized, and is now keeping the Sabbath, and preaching the gospel, and we hope that he will soon be proclaiming the Third Angel's Message. There are others who have acknowledged the truth of the message among the native ministers but are waiting "a more convenient season" to obey.

Two promising young men have now kept two Sabbaths, and one of them has gone out to work for *El Centinela de la Verdad*.

The Holy Spirit seems to be influencing men to enquire after the truth of God, and here and there we find souls who are earnestly asking "How are we to know the truth amidst all the confusion that has arisen since the Americans came here with all their differences and divisions." To all such we have the privilege of pointing to the Bible as the only way of truth.

Brother Moulton will begin canvassing as soon as he can add a little to his Spanish; his coming seems to bind us closer to the general West Indian field.

Our courage in the work is good, and we expect to see the truth of God triumph in this island.

MR. & MRS. B. E. CONNERKY,  
Mayaguez, P.R.

### Our Work & Workers.

Elder Phillip Giddings and family were requested to locate in Dominica and open the work there.

Bro. T. M. Spencer will connect with the work in Tobago for the year to come.

Elder A. J. Haysmer and family have removed to Barbados to open up the evangelical work in the country parts of that island.

Four adult candidates were baptized recently in India. Two of these were medical students from the Government medical college.

Bro. J. H. Matthews was asked to make the Leeward Islands his field of labor for the coming year under the direction of Elder D. E. Wellman. Bro. J. J. Smith will also labour in this field.

We note in the *Review and Herald* a call from Sr. T. H. Branch of the Nyassa Land Mission, for S. D. A. Hymn and Tune books. Perhaps there is some one in these islands who would be glad to help furnish a copy or copies to this mission station in interior of Africa. The publishers of this paper will gladly receive donations for this purpose, and see that they are used as designated.

The world's wars are matters, so far as time goes, of passing moment. The battles of Christianity continue to the end of time. Yet we are near the end of the conflict; it will not be long till the trumpet call will resound in victory. Already we can see the scouts of God's army in the midst of the enemy's country and the army is advancing. Let us all have our part in its battles even tho' it be but to bind up the rear, or keep the supply trains ever on the way.

We have thirteen tent companies in England this summer, prosecuting a vigorous evangelical campaign. The President of the Conference reports that, "Four new churches have been organized in the North England Conference, the present year, two in the South England Conference, one in Scotland, and one in Wales; and in Ireland a good company is ready for organization. At Newport in the Welsh Mission a church of 33 members was organized, 27 of whom have recently accepted the truth; and a number of others have since done so, and will join at the first opportunity."

Dr. A. W. George, our Missionary physician, who recently went to Turkey to assist our brethren there who have been laboring under great difficulties, has successfully passed his examination, and received the "permit d'exercice" which is good for the entire empire, and gives our Doctor the right to practice anywhere in the Sultan's wide dominion. He is now mastering the French, and Turkish languages. He reports, "there is no other English Doctor here except an old doctor who is about to retire. I am satisfied that the medical work will succeed when a start is made. The people seem to know as much about the use of fomentations, baths, etc., as they do in America. There is no prejudice against natural agencies in treating disease, but on the contrary, a growing sentiment demanding the use of these things. I realize that the world is more ready for us than we are for it."

## ❄ March of Events. ❄

### Our London Letter.

Not least interesting by any means among the many institutions peculiar to London are the so called "May meetings" which have been under way for some weeks, and which will continue for a few weeks to come, though the majority are now in the past. These gatherings, which take their name from the fact that the largest number fall in the month of May, have their centre in the well known Exeter Hall on the Strand, the head-quarters of the London Y.M.C.A., and they bring to London every year representatives from missions in all parts of the world, as well as a large number of people in other parts of the British Isles who are especially interested in missions. Not only Foreign Missionary Societies, but various organizations working at home, as missions to London Jews, Missions to Seamen, to Prisoners, Open Air Missions, etc., have their annual meetings at this time, and the careful attendant at Exeter Hall, Queens Hall, the Metropolitan Tabernacle, Newington Green, and other large halls used in connection with these gatherings will be brought in contact with a wealth of missionary effort of every kind and nature.

The missionary breakfast of the Religious Tract Society was a most interesting occasion. This Society has been especially active the past year in India and Africa. In the former country it circulated in one year 918,000 tracts in the Bengali language, and over 100,000 books.

The Royal National Mission to Deep Sea Fishermen reported 10,000 patients treated the past year, 5,000 missionary visits made, 2,323 Services held, 431 pledges taken, and over fifty-two tons of literature distributed. This mission ministers to the forty thousand men who are always afloat in the home waters. The British Society for the Propagation of the Gospel to the Jews reported numerous serious difficulties which make the work go slowly. Only forty converts had been baptised during the past year, but this was partly owing to the severe pains and penalties incurred by undergoing this right, as a result of which some were said to believe in secret without making an open confession.

The China Inland Mission has had on the whole a prosperous year, and its meetings were marked by much of the Lord's spirit and real enthusiasm. A few years ago the Christian Endeavourers held their fourteenth British convention. This body has made a remarkable growth in the past ten years. In 1894 there were only 160 societies in the metropolis; to-day there are 717, with a membership of 32,361. The Royal Albert Hall was crowded at the opening rally, there being considerably over 10,000 people in attendance. An afternoon demonstration in Hyde Park was one feature of the meeting, at which temperance reform received considerable attention, a stirring address being given by Dr. J. Q. A. Henry, in which he denounced the church's complicity with the Trade.

So much for the religious gatherings of the past month. Politically it has been a rather favourable time to the present government, whose sun seemed almost ready to set a couple of months ago. The budget has been disposed of, and while it called for the addition of an extra penny in the pound on the income tax and another twopence per pound on tea, with some

additional taxation on tobacco, it was taken on the whole with very good grace. The Licensing Bill has also passed its first reading with a very fair majority, though it is liable to further attack while passing through the committee stage. The bill provides for the remuneration of publicans whose licenses are withdrawn; it also limits the power of the magistrate to refuse to grant licenses at his discretion. Thus it operates to strengthen the hands of the publicans, and to hinder the efforts of reformers to lessen the trade in intoxicating liquors which is proving such a terrible evil at the present day.

How critical is the situation of the country from the standpoint of intemperance can only be realised by one who spends some time here and studies the real situation of the working people. Whole families are besotted; thousands of children are cruelly treated and half starved owing solely to drink. The other day a father gave his five-year old boy a drink of whisky, which resulted in the little fellow's dying within a few hours. Here is an item occurring in a London daily a couple of days ago:—

"For being drunk while in charge of their seven-year-old son, who was also found helplessly drunk in the street, a shipmaster and his wife were yesterday fined at Swansea."

Passive resistance is still an active force in the country's politics, and there is considerable talk of coming to terms. So

many of the first citizens of the country have refused to pay the school rate owing to the provisions of the late education bill for instruction in the tenets of the church of England that the dignitaries of that body are beginning to realise the need of some understanding. It stands to reason that dissenters, who make up about half the population of Great Britain, should not submit tamely to having their children taught daily in the public schools that there is no salvation outside the pale of the Church.

The Ritualists are stronger and more self confident than ever. Owing to the increased prevalence of Popish customs in churches all over the country a Committee has been appointed to make a careful enquiry into the whole matter, with a view of disciplining the Romanising clergymen; but these have no fears whatever, and it is altogether likely that the Commission was appointed simply as a convenient means of shelving an unpleasant problem for a couple of years.

Naturally the war in the Far East continues to be watched with deep interest, and in nearly all cases open sympathy is expressed with Japan. The recent understanding with France is considered a great diplomatic triumph for which the King gets full credit. The feeling in England is that Germany is now isolated. Still this country is by no means at ease. Just as I am writing these lines news comes that the Royal Commission appointed to enquire into the nations defences, has definitely advised conscription—that is, compulsory military training for all the males. Some of the leading newspapers have been calling for this for some time, and in the writer's belief it is bound to come before very long.

M. ELLSWORTH OLSEN.

London, May 29, '04.

The most recent reports give the loss of life on the S.S. "General Slocum" in New York as 938 and 98 are still missing. Only 286 escaped.

Much difficulty is being experienced in Colorado, U.S.A., in settling the riots brought about by the strike in the mining regions. Aid from federal sources has been necessary in order to obtain justice for either side. Dynamitings, riot, murder and lynchings have been frequent.

Theodore Roosevelt and Senator Fairbanks have been nominated by the Republican National Convention as their candidates for President and Vice-President respectively. The Democratic party have nominated Judge Alton B. Parker for President.

During the past five years the crimes in Scotland due to drink have increased from 360 per 10,000 to 417. While the population has increased only 4 per cent., the number of persons charged has increased twenty-one per cent."

It seems a settled thing that conscription will be resorted to in Great Britain to supply recruits for the army in the near future. An exchange states that public opinion is rapidly turning in that direction. Thus is the war spirit adding one more to the number of nations where force is the dominating element in supplying its defenders.

### Summary of War News.

Several striking incidents have occurred during the past month in connection with the war in the far East. Some fighting has taken place both on land and sea, and there has been considerable loss of life. However, reports vary as to the exact number as well as the exact time and place of engagements which were fought. It seems practically certain that the Japanese have been everywhere victorious in the land battles. Port Arthur is most closely invested, some of the hills overlooking the city being, it is said, in the hands of the Japanese. Once during the month, it was reported that the Japanese attempted carrying Port Arthur by assault, but were repulsed with the loss of 28,000 men. This report has since been ascertained to be false. The Russian Port Arthur Squadron attempted to break through the blockade in the latter part of June, but were forced to return. It is thought Port Arthur will fall before another month is past. To the north the army under Generals Oku and Kuroki has pushed the Russian force back upon Mukden, capturing Wafangow, Fenshiling, Kaichow, and Liao Yang, and the Motien, Fenshi and Tatieu passes. A decisive battle is expected somewhere between this point and Mukden toward which the Japanese army is rapidly advancing.

The Russian Vladivostock aquadron has made it rather unpleasant for the Japanese admiral in the Japan Sea by evading him on several occasions and doing some damage to Japanese shipping. The Vladivostock fleet is in command of Admiral Skrydaloff.

In the near east some excitement has been caused by the action of Russia in sending vessels which purported to be merchantmen, through the Dardanelles and then turning them into cruisers on the high seas, contrary to the treaty of Paris and international law. Among some it is considered that such boats are really nothing but pirates and should be dealt with accordingly. England and Germany, both of whose merchant marine have been tampered with have taken steps to bring Russia to terms and it is hoped that a peaceful solution will be found for the problem.



Devoted to the Proclamation of the Faith once delivered to the Saints.

August 1, 1904.

The devil is satisfied if he can administer error in homeopathic doses.

He who has most of the fear of God, will be the least afraid of His fellow men.

Better be called a pessimist with your eyes open than be an optimist with your eyes shut.

The arrival of the age of gold has evidently done nothing to hasten the coming of the golden age.

Man's way of getting to heaven is by a tower of Babel; God's way, and the only true one, is by Jacob's Ladder.

The law of God is not the measure of our ability to do right, but the measure of God's ability to make us righteous.

If you fail of the blessing that you need, it is because you are not as willing to receive it as God is to bestow it.

In fulfilling the injunction to love our neighbor as ourselves, it may frequently be found helpful to lower our estimate of ourselves.

For weakness of character there is nothing better than to drink daily of the "spiritual Rock," as did ancient Israel in the wilderness.

"If you would be discouraged, look within; if you would be distracted, look around; but if you would be strengthened, look up."

It is very hard work to be half a Christian, because "no man can serve two masters; but it is twice as easy to be a whole Christian as half a Christian."

One of the precious promises of the Bible is found in Cor. xv, 25. "The last enemy that shall be destroyed is death." The inspired Word of God clearly states that death is an enemy. That this is true is so self-evident that it seems impossible that men should doubt it. Yet sad to say the great enemy of righteousness has so perverted even this, that there are professed Christian teachers who are telling us that death is one of the greatest blessings coming to men. Mr. C. W. Leadbeater of London in a recent lecture at the Carnegie Lyceum among other things is reported as teaching as follows,—"There is no death, king of terrors," but rather death is an angel bearing a golden key." "Death after all is a most unimportant thing, a little point in a great circle—the great circle of incarnation." Thus men openly set aside the plain truths of God's Word. Death is an enemy. God will blot it out of His Universe. There is no place for death in the plans of Jehovah. Such teaching as the above sets aside the death of our Saviour as a small thing and robs of its meaning the gift of the Father in our behalf. Saints do not pass to glory, at death, but in the Resurrection morn-

ing at the Second Advent of our Saviour. If the dead rise not then those who have fallen asleep in Christ are perished. But Christ has been brought from the grave by the Father and those who sleep in Jesus, shall God also bring from the grave. Praise His Name. The immortal saints, in the resurrection morning on the other side the tomb, can look back into their open grave and cry 'O, death where is thy sting, O grave where is thy victory!' "Then shall be brought to pass the saying, Death is swallowed up in victory." 1 Cor. xv. O hasten, blessed day. "Even so come, Lord Jesus."

We are sorry to announce to our readers that we were unable through circumstances which were uncontrollable to obtain the manuscript on Spiritualism for this issue. We trust, however, to be able to supply the same in the next number, and are sure that our readers will find our leading article this month on The Resurrection of The Dead, equally interesting and instructive.

In many of the newspapers and magazines of late we read of the self-sacrifice, and intense patriotism of the Japanese people as manifested in their attitude during the present war with Russia. Among the examples quoted are servants who have sacrificed their daily meals to aid in this war fund, fathers and mothers who have given every son in the family for service at the front, rejoicing that they were thus honored, and rich and poor alike by every available means aiding in the raising of the funds for the prosecution of the conflict. Would that Christians were as enthusiastic about the eternal realities, were as anxious to press to speedy victory the battles of the Kingdom and make known to the world the name and works of their King! "Then would the warning message go quickly, and the redeemed of God be received into that better country in which conflicts are not known."

"The fuller the concert, the sweeter the harmony; the more cord, the easier draft; if twenty pull at a rope there is more force than if there be two; so it is with the power of united, interceding prayer."

"The worst slavery that humanity can experience is slavery in sin. The worst of it all lies in the fact that it makes one indifferent to its awful bondage."

"Oppression in whatever form it may appear is rewarded at last by a return in its own coin. The assassination of General Bobrikoff, the Governor-General of Finland, at the hands of a discontented Finlander is but another illustration of this truth. Finland, which prior to 1899 was a contented and happy province of the Russian Empire, has since that time suffered much at the hands General Bobrikoff and his fellow Russians who have done all in their power to reduce Finland to the status of servility which marks the usual Russian community. Previous to 1899 Finland had a constitution of its own, a legislative assembly, and enacted its own laws. These privileges were removed and the constitution practically abolished, Russian was made the official language and Russian compulsory military service introduced. These conditions were becoming unbearable to the Finlanders, thousands of whom were leaving home for other lands. This summary act of vengeance is but the legitimate fruit of the course of tyranny which preceded it. How much better would the world be were the principles of Christ carried out in the lives

of his followers. Then professed Christian rulers would temper justice with mercy, and regard as sacred the rights of their fellow men."

#### DISASTER BY LAND AND SEA.

(Continued from page 5.)

of time, destroyed St. Pierre, a city of 30,000 inhabitants!

What can be said of the cyclones and tidal waves which are becoming so frequent and so fearfully destructive!

What can they be but precursors of more terrible calamities, which will increase as the powers of evil are allowed to do more and more destructive work in which they delight! Satan is "the prince of the power of the air." Eph. ii., 2. The name is well applied, for he delights in bringing upon the world the awful cyclone, the tidal wave, and disasters of all kinds. Only the restraining hand of God prevents him from bringing universal ruin upon the world. But as man "shall wax worse and worse," the Spirit of God and his restraining power will be withdrawn from the earth, and Satan gain greater power to work his wicked will.

The experience of Job is evidence that where God permits, Satan controls the elements of destruction. He controls wicked men as he did the idolatrous Sabians and Chaldeans. He controlled the elements of fire which burned the sheep, and the "winds from the wilderness," which smote and destroyed the house in which the sons and daughters of Job were feasting. And when God permits, Satan to-day brings these and other elements into his work of destruction and death.

Intensity of action is taking possession of all Satanic agencies. Calamities will increase as we near the end. Of this time the Revelator says, "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." Rev. xii., 12.

The last great storm that is to break upon the earth just before Christ appears, is foretold in Rev. xvi., 21: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent [from sixty to one hundred pounds]; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

But during this time God will protect his people as he did Israel during the plagues of Egypt. "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii., 1. And David says of this time, "Only with thine eyes shalt thou behold and see the reward of the wicked. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

# The Master's Voice.

THE Voice of the Master sounds over and over again in the pages of these desirable volumes, bringing to the readers a close acquaintance with the one altogether lovely. Read and ponder the sayings of the Master. "Words of life unfailing and true."

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