

THE
CARIBBEAN WATCHMAN



“LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS.” ISA. 42:12.

Vol. 3—No. 4.]

Port-of-Spain, April, 1905.

[Price 3 Cents.



“I know that My Redeemer Liveth.”

I KNOW that my Redeemer lives—
What joy the blest assurance gives!
He lives, he lives, who once was dead:
He lives, my everlasting Head!

He lives to bless me with his love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need,

He lives, and grants me daily breath;
He lives, and I shall conquer death:
He lives my mansion to prepare,
He lives to bring me safely there.

He lives, all glory to his name!
He lives, my Saviour, still the same;
What joy the blest assurance gives,—
I know that my Redeemer lives!

Samuel Medley

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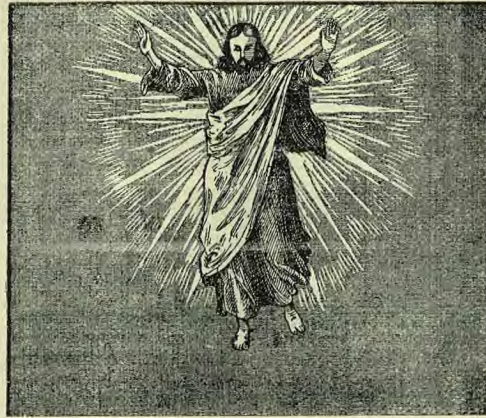
[Price 3 Cents.

Receive the King of Glory

Our Lord is risen from the dead;
 Our Jesus is gone up on high!
 A captive host he joyful led
 To the bright portals of the sky.

There his triumphal chariot waits,
 And angels chant the solemn lay:
 "Lift up your heads, ye heavenly gates;
 Ye everlasting doors, give way."

Loose all your bars of golden light,
 And wide unfold the beautiful scene;
 He claims these mansions as his right,
 Receive the King of glory in.



Who is the King of glory? Who?—
 The Lord, that all our foes o'ercame;
 The world, sin, death, and hell o'erthrew;
 And Jesus is the conqueror's name.

Lo! his triumphal chariot waits,
 And angels chant the solemn lay:
 "Lift up your heads, ye heavenly gates;
 Ye everlasting doors, give way."

Who is the King of glory? Who?—
 The Lord, of glorious power possessed;
 The King of saints and angels too;
 God over all, forever blest.

Charles Wesley.

To My Father and Your Father.

by Mrs. E. G. White.

THE time had come for Christ to ascend to His Father's throne. As a divine conqueror He was about to return with trophies of victory to the heavenly courts.

Before His death He had declared to His Father, "I have finished the work which thou gavest me to do." After His resurrection He tarried on earth for a season, that His disciples might become familiar with Him in His risen and glorified body. Now He was ready for the leave-taking. He had authenticated the fact that He was a living Saviour. His disciples need no longer associate Him with the tomb. They could think of Him as glorified before the heavenly universe.

The disciples no longer had any distrust of the future. They knew that Jesus was in heaven, and that His sympathies were with them still. They knew that they had a friend at the throne of God, and they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, " whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And Pentecost brought them fullness of joy in the presence of the Comforter, even as Christ had promised.

All heaven was waiting to welcome the Saviour to the celestial courts. As he ascended, He led the way, and the multitude of captives set free at his resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

As they drew near to the city of God, the challenge is given by the escorting angels,—

Lift up your heads, O ye gates;
 And be ye lift up, ye everlasting doors;
 And the King of Glory shall come in!"

Joyfully the waiting sentinels respond,—
 "Who is the King of Glory?"

This they say, not because they know not who He is, but because they would hear the answer of exalted praise,—

"The Lord strong and mighty,
 The Lord mighty in battle!
 Lift up your heads, O ye gates;
 Even lift them up, ye everlasting doors;
 And the King of Glory shall come in!"

Again is heard the challenge, "Who is this King of Glory?" for angels never weary of hearing His name exalted. The escorting angels make reply,—

"The Lord of hosts;
 He is the King of Glory!"

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

There is the throne, and around it the rainbow of promise. There are cherubim and seraphims. The commanders of the angel host, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had charged God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

But He waves them back. Not yet; He cannot receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the prints of nails. He points to the tokens of His triumph; He presents to God the wave-sheaf, those raised with Him as representatives of that great multitude who shall come forth

from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares, "Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, 'I will that they also, whom Thou has given Me, be with Me where I am.'"

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where he is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him."

With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"

Songs of triumph mingle with the music from angel harps, till heaven seems to flow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."



"And I saw another angel fly 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, saying with a loud voice, 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 of waters." Rev. 14: 6, 7.

The solemn announcement contained in this Scripture is to be made to all the world just before the coming of the Lord. Compare verses 14 and 16. The "everlasting Gospel," the Gospel of the ages, is to be heralded everywhere in view of the fact that "the hour of His judgment is come."

The reader will notice a few scriptures showing the force of the announcement

and appeal, as it is found in the text. The Lord, by Solomon, says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11. How often we see this verified. Men do evil, and because God's judgments do not follow at once, they soon become almost, and finally, fully, abandoned to wickedness. See Gen. 6: 5; Matt. 24: 37-39; 2 Tim. 3: 1-5.

Since it is the natural tendency with men to follow the bent of their hearts toward evil, and more and more since judgement is not meted out when the offense is committed; it follows necessarily that with the preaching of the Gospel there should be held out the certainty of coming judgement. This has as great an effect as any other thing could to hold men and women in restraint from doing evil. "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad." 2 Cor 5: 10.

Paul exhorts the Gospel minister to preach in view of the judgement at the last day. 2 Tim. 4: 1, 2. Solomon, after speaking of the fact of man's existence and his destiny, states the "conclusion of the whole matter" as follows; "Fear God, and keep His commandments; . . . for God shall bring every work into judgment." Eccl. 12: 13, 14.

Judgment "is Come"

And thus it has been in the past, men who have spoken for God to a world in sin, urging them to repent, have appealed in view of judgment *to come*. But now we are in a time when even a stronger appeal is to be made to men. More solemn than judgment *to come* is the fact that the great tribunal which will settle forever the destinies of men **is set in heaven**, and that the records of human lives are passing under the inspection of the all-searching Eye. Hence it becomes us to examine the scriptures by which it may be known that "the hour of His judgement *is come*."

In the ninth chapter of Daniel the chronology of the 2,300-day period is fixed. The Jews were in captivity in Babylon, and their city in ruins, because of their sins. Read 2 Chron. 36: 11-17. Now the seventy years of their captivity is nearing its close; and Daniel, understanding this (verses 1-3), is praying to God to remember His covenant, and in mercy to turn away his displeasure from His disobedient people. Dan. 9: 1-19. The angel Gabriel comes to him with words of comfort and assurance. Verses 21-23.

Beginning his explanation of the 2,300 days, or years (see Eze. 4: 4-6; Num. 14: 34), the angel says to the praying prophet: "Seventy weeks are determined upon [marked off, or allotted to] thy people, . . . to make an end of sins." Verse 24. God was to give to the people,

whom He had so long and so highly favoured this one more opportunity to cease from the sins which had darkened their history. If they still prove untrue at the end of the seventy weeks (490 days, or years), we will look for their rejection as a nation.

Cutting off 490 years from 2,300 we have 1,810 left. The 490 years begin with the commandment "to restore and to build Jerusalem." Verse 25. The going forth of this decree was in B. C. 457. See Ezra 7: 7, and date in margin. (See also article entitled "An Object Lesson in Redemption.") More strictly speaking it was about 456½ full years before Christ. Counting forward from this date 490 years (the seventy weeks) brings us to A. D. 33½, or the autumn of A. D. 34. Subtracting as follows will make this clear: 490—456½ equals 33½. Thus we are brought to that eventful year—A. D. 34—when, because of their refusal to repent and to accept the gift of God in his only-begotten Son, they (the Jews) were set aside as a nation. Thenceforth the Gospel of salvation was to go to all nations without respect of persons. See Acts 10: 28, 34, 35. When the Gospel of the kingdom is given to all the world for a witness, the end will come. Matt. 24: 14. In the heralding of the everlasting Gospel announcing that the hour of God's judgment is come, this is done. See Rev. 14: 6, 7.

Now add the remainder of the 2,300 years—the 1,810 after cutting off the 490—to A. D. 34, the year to which the 490 reached, and we are brought to the autumn of 1844. Then began the judgment in heaven to fix the destinies of men and to blot out sins forever. This mathematical calculation is so definite that all question is dismissed, and the conclusion comes with all its solemn weight to us living at this time that "the hour of His judgment is come." It gives force to the appeal which goes with the solemn announcement, "Fear God, and give glory to Him."

In the light of these things it is a fact fraught with meaning to us, that just at the time named above, at the close of the 2,300 years, in 1844, there was being heralded to the world, till every missionary station on the globe had heard it, the most solemn announcement that could be made to men: The judgment hour is here, and the coming of the Lord is near at hand.

Dear reader, judgment bound with me, will you not now, if you have never heretofore given thought to it, study these great truths? The most fitting appeal that can be made in conclusion, is to quote again the words of 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 water." Rev. 14: 7. Amen.



SUCH AN HIGH PRIEST



Christ, Our Judge

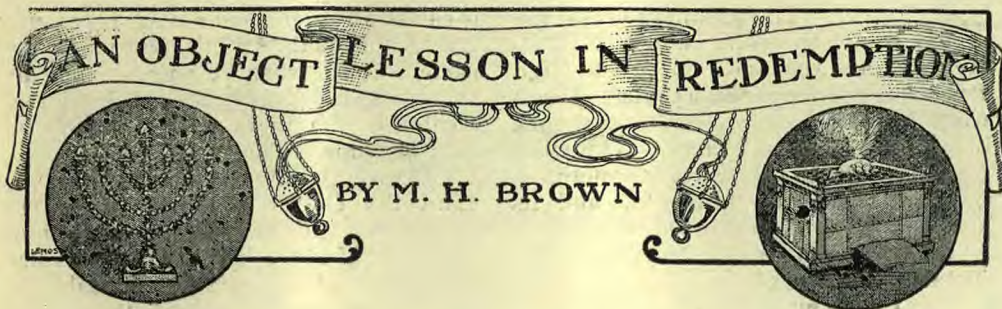
O Christ, I know that Thou dost see
The hidden motive of my soul;
Each word, each thought, is known to Thee,
And Thou, O Christ, my Judge must be.
Thou wilt appoint my lot to me,
When like a mighty, parting scroll
The quaking heavens asunder roll.

But O! what joy that He who made
My shrinking soul, her judge shall be;
I need not fear nor be afraid
When in the balance I am laid,
And in the scales of justice weighed.
By him who faced Gethsemane—
The sinless Man of Calvary.

I know Thy judgment will be just:
But O! Thy gentleness is great.
Thou knowest that Thy child is dust,
Thou knowest the fleshly heart of lust.
I will not fear, O Christ, but trust
In Thy dear, wounded hands, my fate—
Thou canst not leave me desolate.

For O! one crimson drop will pay
The overwhelming debt of sin,
One drop of blood in that great day
From Calvary's mountain shall repay,
And all my guilt shall wash away;
And through the gates all free from sin,
That pierced Hand shall lead me in.
MRS. L. D. AVERY-STUTTLE.

If man should judge my trembling soul,
How drear, how sad, would be my lot;
Then might I fear when tempests roll,
Then might I miss the glorious goal,
For ah! the struggles of my soul
Perchance my brother hath forgot,
Perchance my heart he knoweth not.



Man a Sinner

Man was created in the image of God, and, like all of His works, was pronounced by the Creator "very good," Gen. 1: 31. The wise man testified that, "God hath made man upright," Eccl. 7: 29. Man was in harmony with his Creator, and delighted to do His will. It is inconceivable that God would create a being not in harmony with himself. Therefore, we must conclude that, if man is now alienated from God, this separation must have been caused by his departure from God's way. In other words, man became disobedient, and rebelled against God's authority. The history of this first step in disobedience and rebellion is given in Genesis 3. The penalty for disobedience is death. Gen. 2: 16, 17; 3: 17-19; Rom. 5: 12.

God's love prompted Him to create man and other intelligences, that they might share with Him the joy and felicity of life untainted by sin, and free from the sorrows and sufferings that follow in its train. The same divine wisdom and love that led God to create a sinless and happy pair to share the joys and pleasures of life, would lead Him to devise a plan by which they might be restored to the happy estate from which they fell, and be saved from eternal ruin. "God so loved the world,

that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

One of the saddest results of sin has been to deceive man, and blind his eyes to spiritual things. This makes it difficult to teach him spiritual truths, and enable him to understand the way of life. To overcome this difficulty, and aid in making plain the plan of redemption, the Lord has made use of

The Earthly Sanctuary and Its Services

as an object-lesson. A profound and devout Bible scholar once said of this subject, "The sanctuary is like a golden thread that winds its way all through the Scriptures." It is a key which unlocks many doors in the great temple of Bible truth. It solves many difficult theological problems. It throws a flood of light on the plan of salvation. Therefore, we may profitably study this great object-lesson which God has given us.

The tabernacle, or temporary structure, built by Moses, and the temple erected by Solomon, were built according to divine instruction, a pattern or model being furnished by the Lord to guide in their construction. Heb. 8: 5; 1 Chron. 28: 11, 12, 18, 19. In Exodus, chapters 25 to 40 inclusive, we have the instruction which the Lord gave in regard to the construction of the sanctu-

ary, the selection and consecration of the priests, and the record of the erection of the tabernacle and its anointing, for the priestly service to be carried forward in it. In the book of Leviticus the priestly service is described with great care. Why is this subject so clearly and explicitly set forth in the Scriptures? And why should the Lord be so particular to require them to follow a pattern in making the sanctuary, and describe so minutely and specifically the service of the priests? The Lord answers these questions in His own Word. He tells us that the sanctuary built by Moses was a pattern of a sanctuary or temple in heaven, which the Lord pitched, and not man, and that the service of the priests in the worldly sanctuary was a shadow or type of Christ's service as our High Priest in the heavenly sanctuary. See Heb. 8: 1-5; 9: 9, 23, 24.

The Pattern

The pattern shown to Moses in the mount was a pattern of the sanctuary in heaven, so that when Moses followed the pattern in making the tabernacle, it became to the people a pattern "of things in the heavens,"—the heavenly sanctuary,—and its holy places made with hands were "figures of the true" holy places, as shown by the scriptures last cited. Thus, the Lord designed that the earthly sanctuary and its services should be an object-lesson to teach the people in regard to the priesthood of Christ in the heavenly temple.

In order to learn the lessons we should from the earthly sanctuary and its services, we must study them. We are to remember, however, that the Levitical law which regulated those services was only a "shadow of good things to come, and not the very image of the things." Heb. 10: 1. Therefore, it is not necessary, in this study, to do more

than call attention to the great leading features of the subject, that stand out clearly and plainly as essential parts of this great object-lesson.

1. The sanctuary had two apartments and a service in each.

2. The first apartment, called the holy place, had three articles of furniture, the table of shewbread, the golden candlestick, and the altar of incense.

3. The second apartment, called the most holy place, had in it the ark of the testament in which was the law of God, or Ten Commandments, written by the finger of God on tables of stone. Over the ark, as a cover, was the mercy-seat, and above it were the two cherubim, between whom God's presence, the holy Shekinah, was manifested. The Lord instructed the people to build Him a sanctuary that He might dwell among them. Ex. 25: 8. Yet David understood that the sanctuary which Moses built for God to dwell in was only a figure or pattern of the true sanctuary in heaven, where God really dwells between the cherubim. See Ps. 102: 19; 99: 1.

4. A veil constituted a door by which to enter the holy place, and another veil, known as the second veil, separated the holy place from the most holy place. Heb. 9: 1-5.

Once for All

In Christ's work as our sacrifice, or sin-offering, and as high priest in the heavenly temple, it is done once for all. That is, the *one* offering on Calvary was ample and complete. Heb. 9: 24-28; 10: 11-14. And He ministers but once in each apartment of the sanctuary. That is, He continues His service in the first apartment till the time comes for the final work of His ministry, namely, the cleansing of the sanctuary. In harmony with the type our High Priest would begin His work as priest after He ascended, in the first apartment, and He would close His work as priest in the second apartment by His act of placing the sins of God's people upon the head of the anti-typical scapegoat, Satan. As each part of Christ's work is once for all, and the cleansing of the sanctuary in the type was very brief, when compared with the service in the holy place, we know that Christ's ministry in the most holy place will also be brief, and, when it is reached, it will also be a solemn and momentous work, because it will close His work as priest and advocate for guilty man. He will then come to render to every man according as his work shall be.

The Time

The Scriptures do not reveal *when* the Lord will come to execute judgment, but they do reveal the time when Christ begins His ministry in the second apartment of the sanctuary, or when the work of cleansing the sanctuary commences. In Dan. 8: 14 we read, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The year-day principle in prophecy has been thoroughly established as true, and it is generally accepted by Bible expositors; that is, that a day in symbolic prophecy represents a year, and this rule is plainly stated in the Scriptures. See Num. 14: 34; Eze. 4: 4-6. Hence, at the end of 2,300 years the sanctuary would be cleansed.

In order to know when this period will end, we must know the date of its commencement. This is fully explained in Dan. 9: 20-27. There a period of seventy weeks is cut off from the 2,300 days for a certain work to be accomplished. Verse 25 states that the period began with the commandment to restore and build Jerusalem. By reference to the date in the margin of Ezra 7, where the decree is recorded, we learn that it was B. C. 457. And, as all the intermediate dates coincide exactly with the dates recorded in history, we know that we have the correct date for the commencement of the period, namely, B. C. 457. The termination of the period would therefore be in A. D. 1844. Hence, since that date our great High Priest has been engaged in the last solemn work in the heavenly temple—the work of cleansing the sanctuary. The work cannot relate to the earthly sanctuary, because that was destroyed, and its service wholly discontinued in A. D. 70, when Jerusalem was destroyed, as predicted in Dan. 9: 26.

This cleansing of the sanctuary, as we learn from the type, is not from physical impurities, but from the sins of the people, borne into it by the ministration of the priest. The necessity for this is plainly stated in Heb. 9: 21-24.

John, on the Isle of Patmos, had a view of the heavenly temple and some of its furniture. See Rev. 8: 3-5, 11; 19: 5, 8. He declares that the ark of the testament was seen when a certain time was reached. When Christ entered into the most holy place, He opened to the view of those who studied His priestly work, a system of wonderful truths in connection with the plan of redemption as re-

vealed and taught in the great object-lesson we have been studying.

We will close by giving a brief summary of some of the great truths which are revealed by the study of the sanctuary.

1. That there is a sanctuary in heaven of which the earthly sanctuary was the pattern or figure.

2. That the ministration in the earthly sanctuary was an example or shadow of the ministration of Christ in the heavenly temple.

3. That the cleansing of the sanctuary at the end of the 2,300 days, or years, in 1844, was not the coming of Christ and the destruction of the earth by fire, but it was a cleansing from sin by the blood of Christ, as prefigured in the type.

4. That Christ's ministration in the most holy place, beginning in 1844, opens to view the ark of the testament, as described in Rev. 11: 19, and leads to the study of the law of God contained in the ark. This study reveals the great truth that God's law is as unchangeable as its Author, and reads the same as it did when it was spoken by the voice of God from Mount Sinai, and written by the finger of God on the tables of stone. Therefore it still reads, "The seventh day is the Sabbath of the Lord thy God." This light from the sanctuary led candid, conscientious searchers after truth to decide to obey God in the observance of the Sabbath, and this reform developed the people known as Seventh-day Adventists. Truly, "the path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

5. That the second coming of Christ is near, even at the doors, but the day and the hour of His coming have not been revealed.

May this great theme which God has given as an object-lesson to teach us more effectually and more forcibly the story of redemption, be greatly blessed to the good of every reader, is the fervent prayer of the writer.

Dead After Defying God

A daily paper of Aug. 16, 1904 has the following item which should be of interest to every soul.—

Baltimore, Md., Aug. 15.—Consternation reigns in the little town of Allen in Southern Maryland over the strange death of Walter H. Whitney a pronounced atheist but one of the most popular residents of the place.

On Sunday night Whitney was conversing with some friends when he suddenly exclaimed "I defy the Almighty to strike me dead."

Instantly Whitney fell to the floor and when those about him picked him up he was dead.

The tragic manner of Whitney's death not only cast a gloom over the community but his death is looked upon as a sudden judgment from the Almighty. While Whitney frequently expressed disbelief in God he was a general favourite and was much sought after as a companion.

This recalls what occurred not many years

ago on the Pacific Coast. An earnest young man holding revival services felt constrained to invite a hard blaspheming infidel who lived just across the street from the place to service. The man emphatically replied "Young man I get along without your God." And that very night the strong well man died. God took him at his word and let him alone. He cut himself off from the source of life. And thus it will be at last. When men ultimately reject God he leaves them to themselves and they die. God occasionally deals visibly with individuals that all may know how surely he will sooner or later deal with each and every one.

Signs of the Times.

I will account no sin little, since the least works out the death of the soul. It is all one whether I be drowned in the ebb on shore or in the midst of the deep sea.—*Bishop Hall.*



The Cleansing of the Sanctuary

"Who [Christ] his own self bare our sins in his own body on the tree." On the cross. Christ bore our sins as a sacrifice. In this sense he bears them at no other time or place. Here he was set forth as "the Lamb of God, that taketh [margin, beareth] away the sin of the world." John 1: 29. Here he was offered as the "propitiation for the sins of the whole world." But how much is implied in these expressions, that he bore our sins on the tree, and that he is the Lamb that taketh away the sin of the world?—Simply that here a sacrifice was provided, the merit of which was sufficient to avail with God to cancel the guilt of the entire world; that here an offering was given, upon which all who would, might lay their sins. But if none had come or should come to Christ, his offering would have been in vain. Whether or not his sacrifice shall be of benefit in any individual case, depends on the action of that individual himself.

Having provided the sacrifice, Christ commences his work as priest in the sanctuary above, and the invitation is sent abroad to all the world, Come unto me for pardon and everlasting life. The way of coming is described in Acts 20: 21: "Repentance toward God, and faith toward our Lord Jesus Christ." We confess our sins to God through Christ as our sacrifice. As the penitent in the former dispensation laid his sins upon his victim by confessing over him his transgression, so we lay our sins upon Christ by confessing them to God through him. Thus the confession and offering of the sinner of old finds its antitype in our confession of sin to God through Christ. By the Mosaic offering, the sin was borne into the earthly sanctuary; by faith in Christ as our offering, and by our confessions through him, we transfer our sins to the sanctuary in heaven, where he ministers for us. Thus the Lord carries forward the great work which he commenced when he bore the sins of the world at his death, by pleading the cause of penitent sinners through his blood shed in their behalf. And thus there is in this dispensation, as in the former, a transfer of sins; there in figure, here in fact. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a "shadow" of the heavenly things; and such, therefore, is the heavenly ministration itself.

As, in the case of sins transferred to the earthly tabernacle, the question

arose, What became of those sins? we have here the same question to answer respecting the sins transferred through Christ to the heavenly sanctuary; What is to become of these sins? Do they remain there forever?—No; they will be removed, just as they were in the type; for the heavenly sanctuary is to be "cleansed" even as was the earthly.

But it is at once objected that this application cannot be correct, and this cannot refer to any sanctuary in heaven; for there is nothing there that needs cleansing; nothing there impure, to which such language can apply.

It is not strange that upon the first introduction of this subject, this thought should arise as a seeming objection. But it can, upon a little reflection, be fairly met, and fully disposed of. Let it be noted that this cleansing is *not* a cleansing from any physical impurities. It is a cleansing accomplished with blood. But the use of blood is for the sake of "remission" or forgiveness of sin, nothing else; hence the cleansing is a cleansing from sin; and Paul testifies that such a cleansing does pertain to both the earthly and the heavenly building. Let the reader weigh slowly and carefully every word of the apostle's testimony on this point. He says (Heb. 9: 22, 23): "And almost all things are by the law purged [or cleansed] with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Let these texts be paraphrased to express more fully the meaning of the language; "Almost all things are, according to the law, to be cleansed with blood; for without shedding of blood is no remission. For this reason, it was necessary that the earthly sanctuary (the pattern of the heavenly sanctuary) should be purified or cleansed with the blood of these earthly sacrifices (the blood of animals, verse 19), and it was necessary, for the very same reason, that the heavenly sanctuary itself should be cleansed; but this must be with blood which is better, or of more value, than the blood of animals; it must be even with the precious blood of Christ himself."

It is confidently submitted to every one capable of understanding the meaning of language, that this is the exact idea which Paul here expresses; and this being so, Paul affirms in the clearest manner that the sanctuary in heaven *must be cleansed*. Consistent or in-

consistent, this is what the apostle says; and those who take exception to his statements, must settle the matter with him.

That sins are transferred to the heavenly sanctuary is evident from the fact that there exists a necessity for its cleansing; and there can be nothing there but the presence of sin to render such a work necessary. We look to the type. A work of cleansing the sanctuary was performed every year in the most solemn manner by divine appointment. Why was this? What was there to render the cleansing of that sanctuary necessary? Into the most holy no man entered but the high priest, and he but *once a year*. In a place so sacredly guarded, could there have been anything physically impure?—By no means. And yet that sanctuary, the most holy place, as well as the holy place, had to be cleansed. Again we ask the reader, and especially any one who objects to the views here presented, to ponder well the question, Why? But one answer can be returned. The sins of the people were represented there; and from their presence it must be purified. And this work of cleansing, as we have seen, was not a purification from material uncleanness, but simply a ceremony by which imputed sins were removed and borne away forever.

So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary. But the sins of all those who have sought pardon through the merits of Jesus have been transferred there; and these must be removed. This is its cleansing. No other is brought to view. In reference to *no other act* is the expression, "cleansing of the sanctuary," ever used. No mind can fail to understand this, and no one need to revolt at the idea.

Paul's testimony in Heb. 9: 22-24, which forever settles this point, has already been presented. We scarcely need repeat that the burden of Paul's argument is "remission," which is the removal of sin. He shows in these verses that the earthly sanctuary had to be cleansed because sin was remitted, and that it was therefore to be accomplished with blood. He then explicitly states that it was necessary for the same reason that the heavenly sanctuary should undergo a *cleansing of the same nature*, and by the same means, only that now the sacrifice was infinitely better, being the blood of Christ, instead of beasts. On this point it is not necessary longer to dwell. No statement is needed to add to such a plain declaration by the apostle, no additional light is called for to help the rays of the noontday sun.

It would seem that no one can now fail to understand the nature of the cleansing of the sanctuary. It is accomplished with blood. It is a part of Christ's work as priest, not as king. It is the administration performed in the most holy place to complete the round of service and end the work.—U. SMITH



The Sanctuary and Its Service

Let us in imagination go back to the wilderness tabernacle, and see if we can discern the glorious gospel of Christ shining from the Jewish economy. A man enters the outer court with a lamb, which he brings to the door of the tabernacle. With solemn awe, and eyes raised to heaven, he lays his hand upon its head, while his moving lips, like Hannah's of old, betray the burden of his heart. Then he lifts the knife, and takes the life of the sacrifice. His faith lays hold of the bleeding Lamb of Calvary, and his sin rolls from off his burdened heart onto the great Sacrifice. The blood is carefully caught; every drop is precious, for by faith he views the *real* sacrifice. The priest meets him, takes the blood of the sacrificed life, and passes from sight within the first veil, while the worshiper awaits with anxiety his return.

In childhood his father had told him of the "ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat;" that at times the bright glory of the shekinah above the mercy seat shone out and filled the sanctuary.

He had been told of that mystical table, with its twelve loaves covered with frankincense; also of the beautiful candlestick, whose seven lamps were ever burning; how the golden plated walls on either side reflected the light, and like great mirrors reproduced again and again the brilliant hues of the richly embroidered curtains with their shining angels. Before the second veil, which concealed the sacred ark, he pictured the altar, from which the fragrant incense constantly ascended. By faith he sees the priest place the blood of the atoning sacrifice upon the horns of the altar. His faith looks past the shadowy service to the time when Christ shall plead his blood in the heavenly sanctuary. It is the gospel of a crucified and risen Saviour that he beholds in the object lesson he himself is helping to carry out.

Soon the veil is lifted, and the priest returns. The offering has been accepted. The priest has made atonement for him, and he is forgiven. In the joy and freedom of forgiveness he prays; "O that the *influence* of all my sins might be forever wiped away!" when lo, he sees the priest go to the brazen altar. As he sees that blood, precious to him,

because it represents his own ransomed life as well as the sacrificed life of the Saviour, poured upon the ground, his heart bounds with joy. He grasps the fact that the decree, "Cursed is the ground for thy sake," is met in Christ, and that the promised Saviour will finally cleanse the earth from all the effects of his sins.

The body of the lamb still lies near the door of the sanctuary, where the life was taken. He next turns to it, and with a sharp knife separates from the meat every particle of fat—"All the fat that covereth the inwards, and all the fat that is upon the inwards," etc. "All the fat is taken away, and the priest burns it upon the altar of burnt offering for a sweet savor unto the Lord." The fat is burned as a type of the final destruction, when "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 20.

Every sinner that clings to sin will be destroyed with the sin. God has made provision for every one to separate from sin, that he may destroy the sin and save the sinner. The burning fat upon the altar came up as a sweet savor before God, for it represented sin that had been separated from the sinner and destroyed, while the sinner lived a new life through Christ.

The sinner separated the fat from the sacrifice; the priest received it and burned it, illustrating the truth that we must co-operate with the Lord; and through Christ who strengthens us we can do all things.

As the man carefully searched for the fat, he realized more fully that his body was to be a temple of the Holy Spirit, and that when his past sin is forgiven and he is accepted, it is that he may become a dwelling place for the Spirit of God. When that Spirit enters a man, it, like a sharp knife, reveals one sin after another, and separates them from the sinner until the soul temple is cleansed. His faith grasps the promise of the "One" who dwells in the hearts of his people by faith. As he goes from the shadowy temple court, he realizes that he is a temple, not "empty, swept, and garnished," ready to be again entered by the power of evil, but a temple in which the Spirit of God rules and reigns.

Another man brings an offering; and as the priest takes the blood, instead of entering within the veil, he pours it at

the base of the altar of burnt offering. Then a portion of the flesh, which represents sin, is prepared and eaten by the priest in the holy place. In this act the priest taught the children of Israel the wonderful truth that Christ bore our sins *in his own body on the tree*.

The ark was the center of all worship; it was the first article mentioned in describing the sanctuary. The law hidden in it was the great standard of judgment, and a perfect copy of that heavenly law before which the character of every child of Adam will be tried in the tribunal on high. If that law witnesses to a character cleansed from sin by the blood of the atoning sacrifice, then the name will be confessed before the Father and the holy angels.

The continual burning of that which typified sin pointed forward to the time when sin and sinners would be consumed in the fire of the last day. As the ashes accumulated upon the altar of burnt offering, they were carefully collected by the side of the altar; and at a certain time the priest laid aside his priestly robes, carried the ashes without the court, and deposited them in a "clean place." They were not thrown carelessly to one side, but put in a *clean place*. These ashes represented all that will be left of sin and sinners after the first of the last days. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But to you that fear my name shall the Sun of righteousness arise, with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3. In that day the real ashes of the wicked will be left upon a "clean earth."

As the Jewish father walked to the sanctuary with his child, the mind of the child would be attracted by the ashes in the clean place. He would ask, "Why are *those* ashes put in a clean place, when you throw the ashes from our fire upon the dunghill?" The father's answer would explain the beauties of the new earth, when it will be made like Eden, and sin and sorrow will be forever removed. With it would come the gentle admonition to separate from sin, and keep the body temple pure, that in the great burning day the sin may be consumed without the sinner, and he be among the ransomed of the Lord.

S. N. HASKELL

"As you call upon God for help, He says: Here am I, close beside you, ready to help you if you are ready to be helped."

"Set a repast of that which the King furnishes you; and if they are of the royal line, they will not complain."

The Bible Class

The Seven Seals

THE OPENING SCENE

Rev. Chapter 4.

While wrapped in prophetic vision, John is permitted to behold the great throne in heaven. The bow of promise encircled the throne—a sign, that God is ever mindful of his covenant with man. Gen. 9: 13-16. There were also twenty-four other seats, occupied by twenty-four elders, clothed in white raiment and with crowns on their heads. It is very evident that these elders are persons who once trod in common with all saints this earthly pilgrimage but have overcome, and are already clothed in the white robes of the redeemed, and are wearing their crowns of victory. In verse nine of chapter five, they tell us in their song of praise, that they were redeemed by the blood of the Lamb. The Scriptures plainly state that some of the saints have already been gathered to God. "And Enoch walked with God: and he was not: for God took him." Gen. 5: 24; Heb. 11: 5. "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirl-wind into heaven." 2 Kings 2: 11. These two ancient servants of God were privileged to enter into their eternal rest without tasting death. Moses died and was buried by the Lord, (Deut. 34: 5-6), but we learn from the ninth verse of Jude, that he has been resurrected, and his appearance upon the mount of transfiguration, shows that he is among that company who now live above. Matt. 17: 2-3.

Going back to the time of the crucifixion, we read, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and went into the holy city and appeared unto many." Matt. 27: 52, 53. That they accompanied Christ when he ascended, is seen from Paul's statement in Eph. 4: 8. "Wherefore he saith, when he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men."—The margin says, he led a *multitude of captives*. As first-fruits and pledges of Christ's victory over the grave and of the coming resurrection of all the righteous dead, the twenty-four elders are seated around the throne, and are assistants to our High Priest in his work in the heavenly sanctuary. Their presence and work is prefigured in the Jewish temple service, by the high priest's assistants who served in courses of twenty-four. 1 Chron. 24: 3, 4. There were also seven lamps burning before the throne, which are the seven Spirits of God. Seven in the Bible is a number chosen to represent or symbolize the whole, and the seven Spirits represent tous every manifestation of that Spirit which is revealed to us in many ways and operations. 1 Cor., chap. 12. "Four beasts," or more correctly rendered, "*living creatures*" were also seen before the throne. They were full of eyes and had the faces of the lion, ox, man and of the flying eagle. They also are intimately connected with the throne, and they too, sing, ascribing praise to the Lamb for having redeemed them from the earth. They belong to the same company, and are a part of the same multitude, which Christ led up on high from the captivity of death. Their faces are indicative of character: the lion denoting courage and strength, the ox perseverance, patience: intelligence is seen in the face of man, and the eagle symbolizes the swift messenger. Standing round about the throne, they are *strong and persevering* in affectionately carrying out the requirements of duty, which they *intelligently* understand and *swiftly* obey.

The Book that no Man Could Open

"And I saw in the right hand of him that sat

on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. Chapter 5: 1-5. The book or scroll that was in the hand of God, contained a revelation of events that would occur in the church down to the end of time. Chap. 4: 1. Faulty punctuation has caused it to be generally understood, that, both the inside and outside of the book contained writing. Correctly rendered and properly punctuated, the statement would be, Written within, and sealed on the back side with seven seals. To open the book would require the wisdom, power and holiness of God. And no man was found, in heaven, or on the earth, nor were any who had gone down into the grave, equal to the task. None was found worthy; and John wept bitterly. But the Lion of the tribe of Judah prevailed, and he was able to open the seven seals of the book. O yes, worthy is the Lamb, "The author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2. He hath prevailed, even at the cost of conflict, suffering, and death.

The First Seal Opened

"And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, and one of the four beasts saying, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." Chapter 6: verses 1, 2. The crowned rider on the white horse represents the church in Apostolic days, when clothed with the power of the Pentecostal outpouring; it went forth in purity, God's swift messenger, to conflict and victory, proclaiming the everlasting Gospel. It was a severe, a bitter conflict, wherein many lost their lives, and all were persecuted. But the messenger unpolluted by the obnoxious errors that were proclaimed in after years, presses on and on, to the ends of the world, and in the short space of a generation preached the glad tidings in places where the Romans had not penetrated. The crown given and the victories gained are such as are described by the prophet Isaiah: "In that day (the gospel day) shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment unto him that sitteth in judgment, and for strength to him that turneth the battle to the gate." Isa. 28: 5, 6. Acts 8: 4.

The Second Seal

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Chap. 6: verses 3, 4.

Red symbolizes bloodshed, war, strife. It is a striking representation of the change in the character of the church that has been corrupted from its original purity, as a swift messenger engaged in the proclamation of the Gospel of Peace to a cruel temporal power wielding the great sword of the Roman Empire. Fallen from its first position of purity, (Acts 20: 26, 27. 2 Cor. 6: 6-10;) the pre-eminence of Christ lost sight of, (Eph. 1: 22, 23. Col. 1: 17, 18.) in the loud clamor of the proud lords who claimed for themselves the first places of power and prestige (2 Thess. 2: 4.) the hitherto peace-loving church, was plunged into an era of persecution; ecclesiastical caste and not the sacred Scriptures ruled. The church united with the proud, worldly government, and force took the place of persuasion everywhere.

(Continued on page 12)

Health and Temperance

The Two Workers

Two workers in one field
Toiled on from day to day;
Both had the same hard labour,
Both had the same small pay.

With the same blue sky above
The same green earth below,
One soul was full of love
The other full of woe.

One had a flower-clad cot
Beside a merry rill,
Wife and children near the spot
Made it sweeter, fairer still.

One a wretched hovel had,
Full of discord, dirt, and din,
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day;
Both had the same hard labour,
Both had the same small pay;

But they worked not with one will
The reason let me tell;
Lo, the one drank at the still
The other at the well.

—Sel.

The Way of Escape

(Continued.)

"Best of Friends!" he exclaimed in deep emotion; "you must have been sent to me by God. Hope dawns on a night that has been starless. I see the way to safety—for me the only way. No one knows but myself how hard I have tried to reform; nor in how many ways I have sought to escape from a terrible thralldom. But all has been in vain. When this remorseless appetite that has enslaved me asserted itself, my will became as nothing."

Long time we talked, I saying all that I could to strengthen him. I was glad to learn later that he became a member of the church and was settling down to a sober, steady, godly life.

Several weeks passed by and Martin's feet were still in the paths that led upward. But one day I was shocked to hear that he had fallen again.

On careful enquiry I learned, to my grief and shame that he had been started again on the downward road, and placed in the hands of his old enemy DRINK at the house of God, the very place where he should receive the power from above. From the hands of the minister, standing in the Lord's stead, at the communion table, the intoxicating draught had been put to his lips. No sooner had he tasted than the old desire for drink returned with such suddenness that he could scarcely contain himself till the close of the service.

From the church he found his way straight to the nearest rum-shop; all his good resolutions were broken down, and the fierce flood of repressed appetite bore him swiftly downward to destruction.

He started on a protracted spree that lasted for several nights.

I lost no time in going to my poor friend. I found him down in the valley of humiliation, his soul in the gall of bitterness. Shame and sorrow were in his heavy eyes.

"It is very hard for us all but God-forsaken wretches," he said bitterly after the first formal sentence had passed between us. "The house of God is supposed to be a tower of strength to which poor, lost sinners can flee for refuge" he continued; "the ministers are supposed to be Christ's representatives, and are to stand by our side to teach us how to get right with God and keep in the channel of power, and the congregation of believers who have been long in the good way, should hold out the helpful hand of love, to those who are just beginning to walk in the christian pathway. Yet after I have taken a few steps heavenward a stumblingblock is put in my way in the house of God, by the hand of the minister, with the tacit approval of the entire congregation, and I fall back toward hell. Alas, now there is no hope for me," and his head dropped into his hands, the picture of hopeless despair, as he uttered a groan that pierced my very soul.

With a silent prayer for help I drew close to him, and in a quiet voice spoke to him of the love of Jesus, and His power to save to the uttermost, pointing him to the great High Priest, our Advocate at the Father's right hand, and the Holy Spirit His Representative here in this world according to His promise, through whom we can conquer all the evil there is in the world.

I carried his mind back to when Jesus and his disciples gathered round that table in the upper chamber, at the institution of the sacrament service, showing him the record that no leaven, or fermentation was allowed in the houses of Israel at the Paschal feast. I showed him that wine may be good when pure or unfermented, and bad when fermented, just as milk may be sweet or sour, meat fresh or putrid, fruit ripe or rotten. When unfermented it is a cup of blessing, when fermented, it is the cup of devils and is condemned by the Apostle Paul. 1 Cor. 10: 18-23.

All through the Bible these two kinds of wine are recognized, the one good for the use of man; (See Judges 9: 13. Ps. 104: 14, 15. 1 Tim. 5: 23.) the other is stated to be injurious and its use is injurious and its use is plainly warned against, the scripture giving us the horribly true picture of the adder hidden in the glass striking its poisonous fangs into the soul of those who drink thereof. (Prov. 20: 1; 23: 29, 30-32. Is. 5: 11, etc.)

I then explained that Prof. Harnack an eminent scholar, and world-famous student of Antiquities, assures that the Early Christian church used only unfermented wine.

(continued on 31d p. cover)



A Mortifying Mistake

I studied my tables over and over, and backward and forward, too;
But I couldn't remember six times nine and I didn't know what to do,
Till sister told me to play with my doll and not to bother my head.
"If you call her 'Fifty-four' for awhile, you'll learn it by heart," she said.
So I took my favourite, Mary Ann (though I thought 'twas a dreadful shame
To give such a perfectly lovely child such a perfectly horrid name),
And I called her my dear little "Fifty-four" a hundred times, till I knew
The answer of six times nine as well as the answer of two times two.
Next day Elizabeth Wigglesworth, who always acts so proud,
Said, "Six times nine is fifty-two," and I nearly laughed aloud!
But I wished I hadn't when teacher said, "Now, Dorothy, tell, if you can."
For I thought of my doll, and—sakes alive!—I answered—"Mary Ann!"

Anna M. Pratt.

The Most Expert Divers in the World

In the South Pacific Ocean, where white men rarely are seen, there lies a little coral atoll known as Hikuernu Atoll. It is different from most coral atolls of which you read in your geography; for it is a solid ring of coral, and the lagoon inside of it can be entered only by dragging boats over the beach.

This lagoon is one of the most valuable pearl shell lagoons, and is sought every year by the dwellers on Tahiti and other islands of the South Seas to fish for pearls.

Most of the diving is done in water from sixty to seventy feet deep. The sea is so clear in the atoll that the diver can study the bottom perfectly with a water glass, and locate the best clumps of shell before he dives.

When he is ready to go down, he slips into the water over the side of the boat, and, holding to the gunwale with one hand, he looks downward through the water-glass. The moment he sights a good lot of shell, he begins to breathe deeply, sucking in the air until his chest is inflated as far as it can be, and then exhaling it slowly through the mouth, so that it makes a whistling sound. Having thus cleansed out his lungs he takes a long breath, filling his chest with perfectly pure air, and then he lets go of the gunwale instantly and sinks below the surface feet foremost.

After he has thus sunk about ten feet, he turns quickly and swims toward the bottom, head first, cleaving the water as gracefully and swiftly as a fish would. On touching bottom he hauls himself along by seizing clumps of coral until he reaches the shells. Then he breaks them off the reef with his right hand, which is protected with white cotton cloth.

Quickly he puts the shell into a little nest of cocoanut fibre which he carries over his shoulder. Then he stands erect and immediately he shoots toward the surface as if he were pulled up by a rope. So swiftly does he ascend that he frequently seems to leap out of the water when he reaches the surface.

Of course, boys and girls of these South Sea islands can swim and dive almost as well as if they were water dwellers. One of them made

an exhibition dive for the officers of the United States Fish Commission steamship Albatross last year. He remained under the water two minutes and forty seconds, and reached bottom at a depth of 102 feet under the boat's keel. The water was so transparent that the beholders could see him the entire distance. They declare that after he had reached bottom at this enormous depth, he calmly picked over the pieces of coral and shell at the bottom to select one to bring up, exactly as a man might cull flowers when working at his ease in a garden. This young diver was ready to go down again only a few minutes after he came up.

—Sel.

The Evidence of His Eyes

In "Submarine Navigation" Mr. Alan Burgoyne tells the following good story of a college professor who went with Mr. Simon Lake into the diving compartment of his submarine boat:—

Every one knows that if an uncorked bottle filled with air is placed in water, mouth down, only as much water will enter it as is required to compress the air in the bottle enough to equal the pressure of the water. If the air-pressure could be otherwise increased, no water at all would come in.

The professor was a learned man, and he knew all about the theory of the case; but still he had not quite faith enough to trust himself under water in a bottomless boat. Mr. Lake took him into the diving compartment to exhibit it.

After closing the air-lock door, he noticed beads of perspiration standing on the professor's forehead. When the compressed air came in with a great noise, the professor grabbed one of the frames and looked longingly at the closed door.

"By the way, professor," said Mr. Lake turning off the air, "are you troubled with heart disease?"

"Why, yes," he said, "my heart is a little affected."

"Well, never mind," said the inventor. "This little distance will not disturb you. If you feel any pain, swallow as if you were drinking water."

He turned on the air again, and the professor began to swallow. During the half-minute or so following, while the pressure was increasing, he swallowed enough, the inventor said afterward, to have drowned himself. When the pressure was right, Mr. Lake stopped and began to uncrew the panel in the floor.

"What are you doing?" demanded the professor.

"I am going to open this door so you can see the bottom."

"No, no," said the professor, throwing out his hands, "don't do that. I would not put you to all that trouble for the world."

Just then, however, the door dropped open. The professor, who had turned deathly pale, started forward. Not a drop of water entered. As he saw the calm surface of it there beneath his feet as unruffled as if it had been the very top of the ocean, instead of almost the bottom, the colour came to his face and he drew a great sigh.

"Well!" he exclaimed. "Well! of course I knew it wouldn't come in. I know why it doesn't come in. But if I had not seen it, I should never have believed it!"

—Sel.



Farmer Penniman's Dream

(continued)

Then with words often choked with emotion, he told his dream while tears rolled down his wife's cheeks.

The profound silence which followed was broken by the husband's voice solemnly repeating the vow of Jacob, henceforth to be his own vow, "Of all that thou shalt give me I will surely give the tenth unto thee."

"Amen!" was the wife's joyful response.

"Isn't it Sabbath work to look over the books? It seems to me I shall feel better to have this matter all arranged to-day," said Mr. Penniman, after a few moments thought.

Mrs. Penniman brought the books in which her husband kept a full record of all the farm products.

"Now Jennie," said he, "take a piece of paper, and as I call off the yield you jot them down, and after getting the total, and deducting the expense, see what our tithes come to, and how much we fall short.

| | |
|--------------------------------|-------------|
| 200 tons of canes at \$2.40 | } \$ 480.00 |
| per ton | |
| 150 bbls. provision at | } 180.00 |
| \$1.20 per bbl. | |
| 40 bags Cocoa at \$20. per bag | 800.00 |
| 100 lbs. Fowl at 12c. per lb. | 12.00 |
| 10 head of cattle at \$30. | } 300.00 |
| per head | |
| Oranges and Bananas | 78.00 |
| Corn | 50.00 |
| | <hr/> |
| | \$1900.00 |
| Expense | 925.00 |
| | <hr/> |
| | \$ 975.00 |
| One-tenth | 97.50 |

"The amount of tithes is \$97.50," said Mrs. Penniman; "deducting the \$50 already paid here and for London leaves \$47.50."

"Yes that is correct," remarked Mr. Penniman, looking over the figures; "now how shall we arrange the rest?" Let us see. We will give the minister 4 barrels of provision 4.80, the tithes of cattle 30.00, 34.80; this sum deducted from the 47.50 will leave a balance of 12.80; a little more than the price of five tons of canes. But we have not tithed the cattle on hand yet, we have ten cows you know—shall they pass under the rod, asked the husband with a meaning smile.

"Yes, certainly!" was the earnest reply. "Well then, one cow—you shall say which—and two loads of grass to feed her on. There are a good many things we cannot tithe this year, so I'll take a good donation, and you may take what you like from the house, and next year we will be more exact," said Mr. Penni-

man in a tone of great satisfaction.

"A good deal to give away" said Mrs. Penniman, doubtingly, for in her heart she feared her husband would repent his liberality when the excitement of his dream had passed away.

"Why, Jennie, you are not sorry the Lord made the tenths so large are you?" he said half-reproachfully. "Nine-tenths are left for us to use without doubt or reproach. How blind I have been all my life," he added with a sigh.

"Father, George says it is milking-time," called out little Clara looking in at the door.

"Yes, I'll come," answered the father rising. "Jennie, which cow shall I give," he asked, turning to his wife.

"Give the best to the Lord," was her reply.

"Mabel, come here a few minutes," said Mrs. Penniman to her eldest daughter a young lady of nineteen, when the door had closed on her father and the two little boys. In a few words the mother related what had transpired within the last hour; and the daughter listened with clasped hands and glistening eyes.

"Oh mother, I am so glad!" she exclaimed. "Giving a tenth has always seemed right since I read the Lord's rule concerning it."

"Well, my dear, you and I must look up our tithes to-morrow," said Mrs Penniman, with a smile.

The day of the donation came at last.

"George, I guess we will take over our loads this morning" said Mr. Penniman "while they are doing the chores at the barn." "You may fasten Brindle's rope to the back of that load of grass and let her eat while you help me load up the other cart; then you may harness the old horses, I will take the colts, and we will go over together."

"Why father, what are you going to do with old Brindle?" asked the astonished boy.

"Give her to to the minister; we have nine cows left," was the reply. The two went to the house and proceeded to load up the "big cart" which stood before the door. Four barrels of provision, with some corn, oranges, and bananas, and many other good things were loaded in, and away the two drove to the parsonage.

"Why, Mr. Penniman haven't you made a mistake. What does all this mean?" exclaimed Mr. Goodman, running out of the house without his hat as they drove through the gate. "What does it all mean?"

"Only the tithes," replied Mr. Penniman laughing.

"Here's your hat, father," said little Henry Goodman, holding up the missing article. "Thank you, my son, now run into the house."

"Where shall I put your cow?" asked Mr. Penniman.

"My cow!" Why Mr. Penniman you can't afford"—

"Got nine left," interrupted Mr. Penniman. "Drive on, George, we will find a place."

The little barn was a rickety old affair, but Brindle was soon tied in a corner of the stable, and Mr. Penniman and his son stowed away the grass as best they could in the bare and shaky loft. The boards on the sides were some of them hanging by one nail, but George said the roof looked as if it would not leak, and he would drive a few nails in those boards before night. Then came the unloading of the second cart, amid exclamations of wonder and delight from Mr. and Mrs. Goodman and the children, and such a time as they all had preparing the little almost unused out-room for such an unexpected supply of vegetables, oranges, corn, etc., and George and Mr. Penniman drove home delighted.

"What has happened to Mr. Penniman?" asked Mrs. Goodman after they had gone. "Is he going crazy?"

"I asked him what it all meant and he said he had a dream last Sabbath which he would tell me sometime," replied her husband.

"The result of dreaming will bless us all the year," said Mrs. Goodman gratefully.

"Mother is that cow to be our very own always?" asked one of the children.

"Yes, we all thank Mr. Penniman very much and I am sure none of us will forget to thank Him who put the thought of this great kindness in Mr. Penniman's heart."

The afternoon and evening passed off as usual on such occasions, with one exception. The Penniman children had all faithfully tithed their nuts, and their money in their savings banks and brought their gifts to the children of the parsonage, and childlike, Robert told the story to a group of listening children and some of larger growth.

"We are all tithed," said he, "George gave his tithe in money; mother and Mabel brought butter and eggs and dried fruit and ever so many jars of jelly and father gave tithe of everything he had received for the year, and even tithed old Brindle too."

"What a thing. I don't know what you are talking about," said Willie Green the merchant's son.

"Why the Bible says that folks must give to the Lord one tenth of all they can raise on the farm," replied Robert. "Clara and I read it there last Sabbath and it is just what we have been doing at our house. We have just begun but we mean to keep on doing so all the time. I tell you, Henry Goodman, you'll get lots of eggs and chickens before summer is out, and I shouldn't wonder if you should get now and then a good orange. I have one tree that's all my own."

"That boy of yours has been telling quite a long story to the children about the tithing done at your house," re-

(See page 3, cover)

The Final Gospel Message

The World-wide Progress of the Advent Message. The Finishing of the Work

A History of the Moving Pillar of God's Providence. Part II.

The opening of the year 1840 marked a new era in the cause begun in great weakness nine years before. From this time, the message went to the world with mighty power. Thousands embraced it, and joined in its proclamation. Papers were started in different parts of the country, tracts and pamphlets were printed and distributed by the millions of pages, and lectures were given in tents, halls, and schoolhouses everywhere. "The work spread with a power unparalleled in the history of religious movements."

The climax of this special work of the first angel's message was reached in 1844, when the 2300 years closed, and the judgment opened. In America about fifty thousand people had embraced the message, and three hundred ministers and lecturers had publicly proclaimed it. The whole country was stirred. "No cause of moral or religious character, probably ever made so rapid advance as the cause of Adventism. . . . Never have a set of men laboured more faithfully and zealously in the cause of God or with purer motives."

Those who understood and believed the message, fully expected that the Lord would come in 1844, and rejoiced in the blessed hope of seeing him. "Shortly before the definite day the traveling brethren returned to their homes, the papers were suspended, and all were waiting in ardent expectation for the coming of their Lord and Saviour."

A BITTER DISAPPOINTMENT

But he did not come. They were disappointed. The message that had been so sweet became bitter,—more bitter than pen can describe. All was wrapped in profound mystery. No one could understand or explain the situation. Confusion followed. Some rejected the whole movement as a huge deception. Others searched for the meaning of the disappointment, finding comfort in such scriptures as Revelation 10, and the closing verses of Hebrews 10, where the disappointment itself was foretold. Of this time and experience Mrs. White has written:—

"Mr. Miller and those who were in union with him, supposed that the cleansing of the sanctuary, spoken of in Dan. 8: 14, meant the purifying of the earth prior to its becoming the abode of the saints. This was to take place at the advent of Christ, therefore we looked for that event at the end of the 2300

days, or years. But after our disappointment, the *Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense as to our true position, light poured in upon our darkness; doubt and uncertainty were swept away.*"

"Instead of the prophecy of Dan. 8: 14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming."

THE EXPLANATION

The explanation of the disappointment revealed the fact that the second and third messages must follow the first message that had been given by William Miller and his co-workers. And those to whom this explanation was revealed were called upon to continue the work begun under the first message. This is clearly set forth in the tenth chapter of Revelation, which gives a graphic description of the movement carried on by William Miller and his associates. This chapter tells of the power that would attend the proclamation of the first message, the extent to which it would be carried to the world, and the terrible disappointment that would come to the believers. And it clearly reveals the fact that after the bitter disappointment the ground must all be gone over again. Here is the command: "And he said unto me, Thou must prophesy [preach] again before many peoples, and nations, and tongues, and kings." Rev. 10: 11. Joseph Bates, James White, and Mrs. E. G. White, were the believers in the first angel's message to whom light came explaining the disappointment and impressing them that the work begun must be continued and supplemented by the second and third angel's messages. To them, therefore, was committed the grave responsibility of picking up the work at the point to which William Miller had brought it in 1844.

THE SABBATH FOUND

Light on the Sabbath question began to dawn on the Adventist people before the disappointment. The *Midnight Cry* in its issue Sept. 5, 1844, said: "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." In the same year, Elder T. M. Preble, one of the Adventist preachers, began to keep the Sabbath. Feb. 13, 1845, he printed an essay setting forth the origin of the Sab-

bath, its place in the decalogue, and the change to Sunday having been made by the Catholic Church.

Joseph Bates, who had been an early believer in the first angel's message, had sacrificed everything he possessed to advance it, and had shared with others in the bitter disappointment of 1844, saw the truth regarding the Sabbath, as set forth by Elder Preble. He began to observe the Sabbath, as set forth in the early part of 1845, and began at once to travel from State to State proclaiming it to others. Later in the same year he wrote and published a tract on the Sabbath question.

In 1846 Ellen G. Harmon, who had shared in the joy and the sorrow of the first message, visited a company of Advent believers at New Bedford, Mass., where she met Joseph Bates, and learned his views regarding the Sabbath. Her first impression of the arguments he presented were not favourable, but she was given a view of the heavenly sanctuary, in which she saw the law of God deposited in the ark covered with the mercy seat. The Sabbath commandment was encircled with a soft halo of light. The relation of the third angel's message to the first, the place of the commandments in the third message, and the special attention the Sabbath commandment is to receive in the proclamation of the third message were made plain. This view, with the light she had received from Joseph Bates, removed all doubt from her mind regarding the claims of the holy Sabbath, and she immediately began to observe it.

THREE PIONEERS

Her close association with James White, a young man who had taken an active part in proclaiming the first angel's message, and who was at this time working with great zeal and devotion among the scattered people to persuade them to hold to the light they had until more light came, led her to immediately place before him the truth that had come to her regarding the Sabbath. He recognized it as truth and promptly took his stand to keep the Sabbath. They were united in marriage, Aug. 30, 1846, and from that time laboured together to establish, build up, and extend the great cause now committed to them.

Shortly after their marriage they met Joseph Bates at a meeting in Topsham, Maine. At this time the three became fully agreed regarding present truth and duty, and united to give the new found light to the world. Of the conditions these pioneers faced, Elder White afterward wrote:—

"We entered upon our work penniless. . . . Without means, with very few who sympathized with us in our views, without a paper, without books, we entered upon our work. Most of our meetings were held in private houses. Our congregations were small. It was seldom that any came into our meetings, excepting Adventists, unless they were

attracted by curiosity to hear a woman speak."

In the absence of a church to visit, and literature to distribute, except the small pamphlet on the Sabbath question, printed by Brother Bates in the preceding year, their first work was to visit their friends and acquaintances and tell them of the light that was coming to them as a satisfactory explanation of the past movement. This they did with encouraging success. Here and there people began to keep the Sabbath. The first general meeting of Sabbath-keeping Adventists was held at Rocky Hill, near Middletown, Conn., in the month of April, 1848. Fifteen were present at the first meeting, and a few came the next day. In September a second meeting of this kind was held in Volney, N. Y. The number of believers present was about thirty.

FIRST PAPER UNDER THE THIRD MESSAGE

In July, 1849, James White published Vol. 1, No. 1, of *The Present Truth*. In 1850 he began the publication of the *Advent Review*. Through the influence of these papers and the labours of Brethren Bates and White, men and women in different States accepted the Sabbath.

In the spring of 1852 a hand printing-press, with the necessary equipment for the publishing work, was purchased at a cost of \$652.93. Gospel tent-meetings were inaugurated during the summer of 1854. The Review and Herald printing outfit was removed to Battle Creek, Mich., in the fall of 1855. The name "Seventh-day Adventists" was adopted

in 1860. The first churches were organized in 1861.

THE GENERAL CONFERENCE ORGANIZED

In May, 1863, the General Conference was organized. No statistics were given at the time but from the first reports made afterward, it appears that there must have been about six State conferences, 3,500 Sabbath-keepers, and 30 ministers.

A. G. DANIELS.

Our Work and Workers

Two more were added to the church in Antigua by baptism during the last month.

Five souls were baptized in Southern Chili by Pastor Ketring lately. Sixteen others await the ordinance. He reports that 85 per cent of the converts are from Catholicism.

The native Russian membership of our denomination has doubled during the past year in spite of the difficulties caused by war and riot.

March 11 and 12 a most successful Sabbath School and Missionary Convention was held in Bridgetown, Barbados. Representatives from the four country companies were present. We were specially glad to welcome the new company of sabbath keepers from Speightstown. The days were crowded full of blessings. At the preaching service Sunday night three precious souls came forward and publicly identified themselves with the Advent band. The result of this Convention will, we are sure, be seen in a deeper interest in our sabbath schools and an increase in missionary work. To our other fields we would say, Go and do likewise.

Jamaica

The construction of a meeting house has been begun at Portland, Clarendon Parish, where brethren Frank Hall and A. N. Durrant have been labouring for some time.

Elder W. J. Tanner is about beginning a tent effort at Halfway-tree.

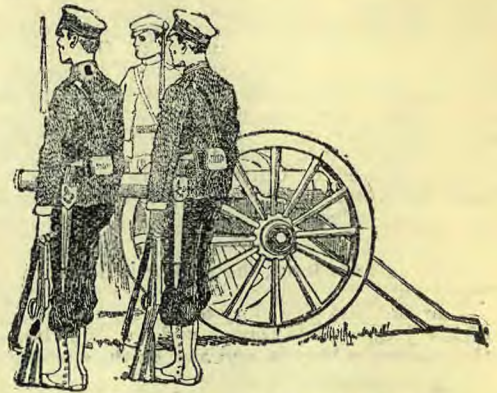
of every mission service. Occasionally they sang, 'Lead Kindly Light,' but much more frequently 'Jesus, Lover of My Soul,' 'I Need Thee Every Hour,' 'Lord I Hear of Showers of Blessing,' etc."

M. ELLSWORTH OLSEN.

The War

One of the bloodiest battles in the history of "civilized warfare" took place around the ancient city of Mukden in Southern Manchuria during the month past. For several days previous to the day on which the battle itself began the outposts were constantly in touch and the battle had been long expected.

On every hand it has been found that the Japanese army of hardy little warriors has been victorious tho' suffering severely before gaining their advantage.



JAPANESE SOLDIERS.—No Estimat of Number.

At this writing the remnants of Russian army which was intrenched before Mukden are retreating crippled and disordered to the Northward followed closely by the Japanese who are making prisoners of large numbers and capturing much of the Russian Commissary and Ammunition stores.

The losses in this decisive battle equal nearly if not quite, one half of the Russian army in the East, or about 200,000, men with immense stores of all descriptions, including rations, field gun and small arm ammunition, coal, etc.

For a few days peace was expected to follow, but recent telegrams assert that Russia's war councils have decided to continue the war.

West Indian Labour for Colon

Some difficulty arose in this island, (Trinidad) recently over the inducing of labourers to leave for Colon to work on the Colon harbour improvements. The gentleman who had charge of the Company's office was arrested on the charge of inducing labourers to leave for a foreign country without first obtaining the permission of the government. The case was, however dismissed on a technicality, the government having failed to declare the new Republic, Panama, a foreign country, when it gained its independence. Many labourers are leaving both from Trinidad and Barbados.

Santo Domingo

President Roosevelt of the U. S. A., who about two months back made treaties with the above country whereby the United States Government was to take control of the customs of the island and pay the European creditors, seems to have been balked by the United States Senate, they having failed to ratify the agreement. Some compromisory measure is, we understand, to be adopted whereby the President can proceed along lines similar to the original plans.

Russian Troubles

Since the disastrous defeat in Manchuria, and the decision of the Russian Government to continue the war and raise a new army, her internal difficulties have increased. Many of the reservists are mutilating themselves so as to avoid service and uprisings are expected. The Czar and his government, however, seem blind to the situation.

MARCH OF EVENTS

The Welsh Revival

Modern revivals, it must be said with sorrow, are usually marked by great superficiality. Fine singing, the advent of some widely-known and much-heralded revivalist, lots of advertising, careful enumeration of conversions (which often means simply signing a card or shaking hands with the revivalist) and a call for generous donations, generally complete the business, and when it is all over with, the real situation remains worse than it was before.

This movement in Wales is of an entirely different character. First, it depends upon no man, but is the evident working of the Holy Spirit. Mr. Evan Roberts a young student of 26, who but recently worked in a calling, has been prominently connected with the work in certain places; but it broke out simultaneously, and with equal strength in other parts where he has had nothing to do with it, and is generally acknowledged to be nothing less than a "profound religious upheaval." Leading representatives of the London "press," clergymen, and others have gone to Wales to see the work going on, and one and all have come back with only good reports. Magistrates, policemen, employers of labour, and editors, unite in bearing testimony to the genuineness of the movement, and the excellent material results that follow in its wake.

Thus at the Penrhyn Quarries, in Bethesda, where, as a result of the late deplorable strike,

most intense animosities existed between the men who continued on strike, and those who finally returned to work, so that even members of the same family would not speak to each other, the advent of the revival has effected a wondrous change. As a leading newspaper puts it, "the Revival has done more in a week than the most sanguine hoped could be accomplished in ten years to heal the social, the religious, and the domestic breach caused by the great strike."

The meetings are carried on by the people themselves rather than by the ministers. Once opened by the singing of a hymn, opportunity is given for prayer and testimony, and and the time is well filled. Exhortations to repent are given by men and women, and heeded. Doubts and difficulties are dealt with right in the open meeting, there being no inquiry room; and, in fact, none of the ordinary paraphernalia for the conducting of a revival. Remarkable simplicity is everywhere a marked characteristic, and it is good to note the entirely unanimous verdict of those who have gone to investigate, that the movement can not be traced to any known human source.

Again: "The special note of the Revival is that the Gospel message is being sung rather than preached. And such singing! The whole congregation sing—as if they were making melody in their hearts to the Lord. The sermon is a poor thing compared with the psalm and hymn and spiritual song. . . . Most of the hymns were the old familiar tunes



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

April 1, 1905.

The effect of war on Christian mission work is emphasized by Rev. A. B. Hutchinson in the following terse manner: "The fact that Japan is fighting with a professedly-Christian foe, whose conduct contradicts all that the Japanese have been learning of the sacred name of Christ, is a serious hindrance to our work. Duplicity, greed, cruelty, deliberate massacre of hundreds of helpless victims, with repeated disregard of most solemn promises, are constantly referred to as inevitable fruits of Greek Christianity, and it is difficult to cause them to understand that that kind of Christianity is something very different from the teaching of the Saviour and His Apostles."

Looking unto Jesus, the author and finisher of our faith.

Fear God and give glory to him for the hour of his judgment is come; and worship him that made the heaven and the earth, and the sea, and the fountains of waters.

When Jesus ascended into heaven, he entered the sacred courts of the Sanctuary above and began his work of ministration for fallen men. He did not enter alone but carried with him a multitude of captives. Eph. 4: 8, margin. Those who were once sinners were saved by grace, and cleansed from all impurity and sin. Now they are glorified and immortal before the throne. See Rev. 4 and 5.

Some men's sins are open beforehand, going before to judgment; and some they follow after. 1 Tim. 5: 24. All through the ages, some men by confession and faith in the Lamb of God have been sending their sins up to the place where Jesus pleads for them. This has been a real transaction. Thus have sins accumulated there through the ages.

But they were not always to remain there. While men were still living in the earth a judgment work will be in progress and sins would be blotted out. "God hath appointed a day in the which he would judge the world." Acts 17: 31. Paul reasoned of judgment to come.

The opening of this solemn court in heaven is recorded in Dan. 7: 9, 10, read it. Here the Son of Man changes his position, he comes, but not to earth. To the Ancient of days he is brought, unto the most holy place of the Sanctuary above. Here is the explanation of the open and shut door. "Behold I have set before thee an open door, and no man can shut it." The door into the Holy Place were Jesus had ministered to this time was shut. Jesus had passed to the clouds of heaven to the most holy place and now that door is open and no man can shut it. The time was at the close of the 2300 days of Dan. 8: 14 which this number of THE WATCHMAN conclusively shows to be in the fall of 1844. Just then such a message went to the world. "Surely the Lord God will do nothing, but he reveals his secret to his servants the prophets. Amos 3: 7.

Revelation 10 foretells this movement and the disappointment. God forbade John to speak the words that the seven thunders uttered. He held his hand over something and the disappointment followed the sweet experience accompanying the giving of the Message.

Thou shalt prophesy again before many peoples, and nations, and tongues, and kings, Read Rev. 10.

We are now living in the time when men are obeying this injunction. The Seventh-day

Adventist people are obeying this divine command. Again the message is sounding through the world. This movement is the fulfilment of prophecy. Men may combine against it in vain; God's hand is in the work and it will prosper in the thing whereunto He has sent it.

**ובא לציון
נואר ורשבי
פשע ביעקב
נאום יהוה
ישעיה נב. פסוקי"ב.**

אין דער ערלענער וואל קומט אין ציון און ארוםקומען די
יבני פון יעקב. האט געזאגט יהוה ישעיה ק. נב. פ. כ.



AND THE REDEEMER SHALL COME TO ZION, AND TURN
AWAY TRANSGRESSION IN JACOB, SAITH JEHOVAH.
Isaiah 59:20. Hebrew Translation.

Just before going to press we received from The Central New England Conference, U. S. A., notice of the issuing in Hebrew and English of the above tract, "And the Redeemer shall come to Zion." From their letter we quote the following:—

"The tract is written in two languages, parallel pages, Jewish and English. Now, will not all our people take hold and distribute this tract? The Jews are found everywhere, and they are very willing to read anything to-day, bearing on the Gospel. Every truth we hold to-day, the Jews once possessed before us. Shall we not give to them the gospel message for to-day?"

The tract will be sent in any quantity to all who will circulate it.

All orders should be sent to Elder F. C. Gilbert, South Lancaster, Mass., U. S. A., or Central New England Tract Society, South Lancaster, Mass., U. S. A. The tracts are sent Free but if you desire to contribute toward the work, free-will offerings will be gratefully received.

"So I will save you and ye shall be a blessing."

God designs every saved person to be a blessing to others; those with whom they associate from day to day. No one who really is in Christ, saved by His power, upheld by his might will be otherwise than a blessing to those with whom he comes in contact.

And it may be so with us to-day. We may indeed be a blessing. But before we are enabled to bless others we must stand aright before God ourselves. Our being a blessing depends upon our willingness to be moulded and used by Him.

And if we are not a blessing, can we be indeed Christians? No, impossible, for we are not made a blessing till saved; we cannot be saved without blessing others, and being saved means being Christians.

Is your life a blessing to others? Good. Are you saved in such a way that you can be a help, not a hindrance to Christianity. Thank God. But, if not; professedly in Christ, a curse, a burden, to others; by your fretful, irritant, manner and speech troubling the lives and experience your fellowmen and perhaps your family, think soberly. Is it not time to stop? Is it not time to be saved from being such a curse. Would you not better be saved and be a blessing? Turn now.

"So I will save you, and ye shall be a blessing."

The Seven Seals (Continued.)

The word which said, "To take peace from the earth and to kill one another," was truly fulfilled. But many to-day desire a return to the method of the second stage. Even in our free and fair British West Indies, some urge that men should be compelled to worship according to somebody else's idea. Such a procedure would be wrong, unscriptural, anti-christian. To use the power of the state for church purposes is all that Torquemada or the most furious persecutors have ever contended for. It has always, and ever will result only in strife and persecution.

The Third Seal Opened

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse: and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and wine." verses 5, 6. A period of the most dense spiritual darkness prevailed from the reign of Constantine until the establishment of the Papacy in A. D. 538. During this time the grossest errors and some of the most senseless superstitious of the vile sun-temples of Rome were transplanted into the professed christian church. Elaborate heathen forms, the worship of images and relics, the veneration of departed saints, the absurd notion of purgatorial fires for the purification of souls after death, the celibacy of priests and the adoration of the Virgin Mary took the place of simple christian ceremonies. The Bible was closed and declared sealed to all but the priesthood, mass was substituted for communion with Christ, the commandments of God were considered of secondary or no importance, Sunday, the first day of the week being instituted to take the place of the Sabbath, the seventh day: public processions and prayer, and all the gaudy display of ostentatious rites succeeded in establishing rank heathen ritualism on the ruins of fallen christianity. Truly the black horse is a fitting symbol of the degeneracy of the times.

The measures of wheat and barley for a penny, show the spiritual condition of the church members, their covetous dispositions, making them willing to dispose of, even the bread of life for money. The oil and wine denote the graces of the Spirit, faith and love. A voice from the throne says, "Hurt not the oil and the wine." It calls our attention to God's watchful care over his flock. When the under shepherds are drunken with the pleasures, wealth and fame of this world, "He takes care that the spirit of worldliness does not prevail to such a degree that christianity should be entirely lost, or that the oil and wine, the graces of genuine piety, should entirely perish from the earth." —Daniel and the Revelation, page 417.

The Fourth Seal

"And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and Hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the wild beasts of the earth." Verses 7, 8.

This seal covers the "dark ages," the time of papal supremacy. The symbol scarcely needs interpretation so vividly does it picture the dark days of papal rule. The destruction of fifty millions of martyrs, on the rack, by flame, starvation, wild beasts, and every kind of cruel torture and death evidences the awful fact that the "man of sin" was fully come. 2 Thess. 1: 3. A rider goes forth on a pale horse, whose name is Death, and Hell or hades,—the grave, follows. A fitting representation of the death dealing blows that were dealt by the papacy, until its corruptions were exposed and its persecutions checked by the Reformation in the sixteenth century.

J. A. S.

(To be continued next month.)

The Way of Escape

(Continued.)

mented wine in the sacrament, that the Coptic Christians, the most ancient church to-day, use only the same wine, that the use of fermented wine crept in only after the church became worldly, and had drifted away from the first pure principles committed to them by Jesus, as predicted by the Apostles.

Its use is general to-day but I was glad to be able to point him to an entire denomination that would under no consideration use anything fermented or poisonous to represent the precious blood of Christ. That he was perfectly safe at their table, that no stumbling block would be put in his way there to lure him on to perdition.

I then knelt with him in prayer, pressing his case to the very throne in Jesus' Name.

We arose and the burden was gone. Hope and courage had come back into his heart. With tears of gratitude in his eyes he promised to go forward again in the right way.

"Beware of ambush" I said as I parted from him that day. "The enemy coming on you unawares is more to be dreaded than when he forms his line of attack to the sound of the trumpet; seek no conflict; keep off his ground, but when he comes forth to meet you give challenge, and do battle in the name of Jesus."

The next Sabbath I was glad to see Martin present himself among our band of worshippers. Many a friendly hand was extended to him and I could see that his heart was filled with zeal and courage. At the close of the service as soon as I could reach him, he grasped my hand and gave it a strong pressure. "Oh Martin," was all I could say. We walked a few moments side by side with hearts too full to speak, and then were separated by the crowd.

(Continued Next Month.)

Farmer Penniman's Dream.

(Continued.)

marked Mr. Stevens to Mr. Penniman when they went out after supper to attend to their teams. "Haven't you changed your mind of late?" he asked.

"Yes, I have most essentially," replied Mr. Penniman, "but it is a long story; come to prayer-meeting to-morrow evening and you shall hear all about it."

Twenty minutes later everybody in the house knew that Mr. Penniman would explain the reason for the change in his feelings and practice at the next prayer meeting, and every one had resolved to go to-morrow evening—not long to wait.

(Continued Next Month.)

Our May Issue

Our No. 3 Special for May, entitled "CHRIST, OUR COMING KING," will be replete with excellent matter dealing with the coming of our Lord Jesus Christ in the clouds with great glory. Among the many interesting topics to be considered by our writers are

Behold, I Come Quickly U. Smith.

Our Time and Its Meaning D. E. Wellman.

Disasters by Land and Sea J. E. White.

Signs of the Times W. A. Sweany.

Wonders in the Heavens, Sixth Seal of Revelation J. A. Strickland.

The Last Generation W. G. Kneeland.

The Day of Recompense Mrs. E. G. White.

A Warning Message; and, What the Watchman Saw

The stories which have been running in the two previous numbers will be continued. Section three of the *Final Gospel Message* will appear.

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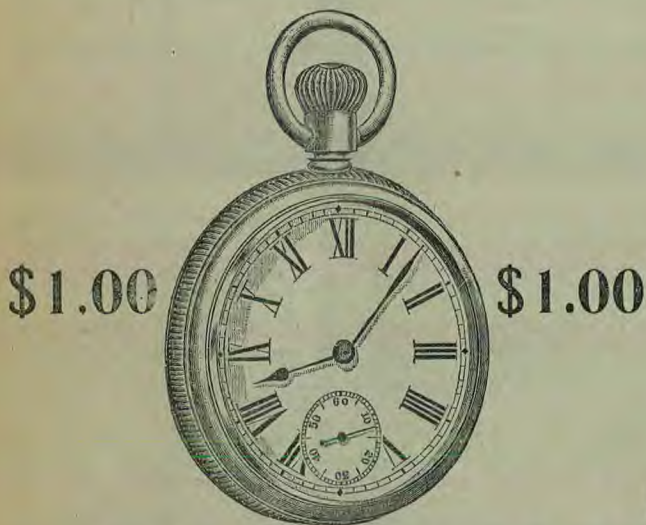
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