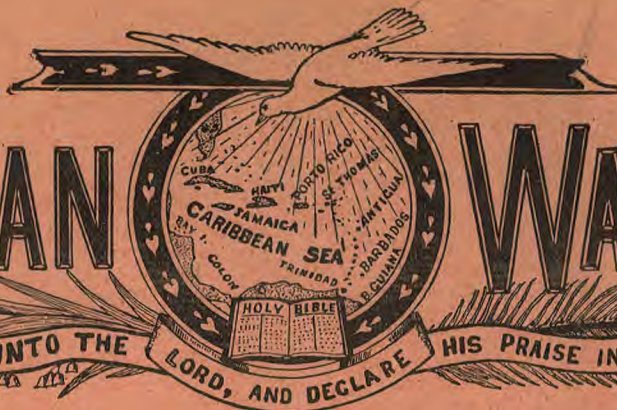


THE CARIBBEAN WATCHMAN



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

Vol. 5—No. 1.]

Port-of-Spain, January, 1907.

[Price 3 Cents.

160
SONGS FOR SERVICE IN CHURCH

A Singing Pilgrim.

C. P. WHITFORD.

Melody by ASA SMITH.
Harmonized by M. GARLAND.



1. A singing pil - grim, glad and free, My songs ring out up-on the
2. A pilgrim sing - ing for my Lord, Teaching the truth in hymns of
3. O blessed hope! transporting bliss! While passing thro' a world of



air; Where'er I go, where'er I be, I'll sing for Jesus ev'ry-where.
praise; Invite men to the Saviour's feet, Where all is light, and joy, and peace.
care; I ask no great-er joy than this, To sing for Jesus ev'ry-where.



CHORUS.



And when I see Him face to face, I'll sing for-ev - er, saved by grace;



And as I walk the streets of gold, I'll know the half was never told.



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THE CARIBBEAN WATCHMAN

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

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Editorial

Man's spiritual opportunities like those of the material world come but once. An opportunity lost is gone forever. We may have other opportunities but they will not be the same to us as those lost. Our usefulness depends upon the use made of the opportunities of life, and thrice blessed is he who knows it when it comes and follows its lead, grasping all that it has for him of goodness and godliness.

If by some mischance we let pass the rich blessing of a God given opportunity to know more of Him or to serve Him, we miss just one step in the road to heaven. And there are times in men's lives when such an opportunity lost decides either for weal or for woe the whole of the after life.

Help for To-day

1906 is past. We leave behind the record of our deeds done, words spoken, thoughts pondered. It has not all been a record of love—not all that we had desired. The failures have been so frequent. But we are about to start anew. We have asked our Father to direct our feet in right paths that we stray not.

Perhaps just here at the starting point; here, where we mortals assume to close our records and commence anew; where new resolves are made for a year in advance; it were well that we stop, think calmly, and commence right.

Goodness is not a matter of years but of moments—of days. God's records are the records of to-day. The angels bear home the tidings of our lives each day. And who can look forward to more? We know not what a day shall bring forth, whether good or evil. Our only happiness lies in the to-days well spent. It is not for to-morrow, but for to-day we must endeavour to live aright. Not for a year hence but for the present; not some future time but now. "Now is the accepted time." Live right, now.

It is January first. The day dawns with every promise of being clear, balmy, and beautiful. Our hearts light up as the new resolves come into force. Shall we put off till to-morrow what we had planned. "To-day if ye will hear my voice harden not your hearts." And with the new resolves before us, all nature calling to new life, to happy living, we kneel

down and pray to Our Father who gives us all, and whom we have so often grieved in days past, and plead for strength not for to-morrow, or for the year, but for to-day. And as each day dawns the prayer of our hearts is for strength for to-day. A year lived thus by days will be a year of bright memories, for the to-days will bear with them the record of a life well spent; a record lived daily, cleared daily of mistakes and misdeeds, and recorded in heaven by a hand of love. It will mean that the mistakes will become fewer and the good deeds more numerous. There will be no excuse of doing better to-morrow. We live for to-day and meet each to-morrow as a new to-day praying for help to live right throughout its hours.

Dear, reader in the year 1907 live for to-day. Seek God for to-day. Live right, now.

"Lord for to-morrow and its needs,
I do not pray;
Keep me, my God from stain of sin,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

"Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me in reason, Lord, be grave,
In season gay;
Let me be faithful to thy grace
Just for to-day.

"In pain and sorrow's cleansing fires
Brief be my stay
Oh, take me in thy loving arms
Lest I should stray;
So for to-morrow and its needs
I do not pray,
But keep me, guide me, love me Lord;
Just for to-day.

The Early and the Latter Rain

It is generally recognized that the early days of the gospel church are the brightest and best of her history. Not that she had more wealth or worldly wisdom, but more of that vital spiritual power which is the life of the pure church of Jesus Christ.

It is sometimes difficult for people to recognize the difference between profession of godliness, and the possession of it. A church may have massive buildings, impressive and stately ceremonials, multitudes of adherents and be called by the name of christian, and yet be as barren of the grace of God as were the hills of Gilboa of rain in the time of Elijah.

Without the convincing, convicting power of the Spirit of God continually manifested to keep out sin, and to keep from sin, the greatest profession is but sounding brass and tinkling cymbal.

An old legend illustrates one phase of this truth as follows:—On the very eve of preaching at a certain church a great preacher fell sick. A large congregation had gathered and were sore put too to fill the appointment, when lo, the devil turned up dressed in the garb of a priest, and offered to fill the vacancy. He preached most eloquently of the joys of paradise, the pains of hell, and the sin and misery of this world.

Someone recognized him and at the close of the sermon upbraided him asking how could he preach such things so eloquently?

To which the devil answered "Think you my discourse would prevent a single soul from seeking eternal damnation? Not so, the most finished eloquence and profoundest learning are worthless if they have not one single drop of the unction of the Holy Spirit, of which there was none in my sermon. I moved the people, but they will forget all; they will practice nothing, and hence all the words they have heard will serve to their greater judgment."

It is not fitting for us to boast of our anti-quity, our wealth, our numbers, but to humble our souls before God, and to ever seek more and more of His Holy Spirit. Just so long then as the church of Christ to-day can only speak of the days of spiritual gifts, and spiritual power as matters of ancient history, it seems sad to hear her members look upon their present barren condition if not with pride, at least with complacency. O for a humbling of hearts before God that would bring back the bright showers of the early days, and to every one grass in the field. Zech. 10: 1.

As our Saviour is no respecter of persons and as the Holy Spirit was to abide in the church forever it is well for us to study carefully the lives and motives of the church in its days of mighty power.

One noticeable feature is that the early church was a missionary church, and its every member an active missionary.

Our Saviour's great commission, his last words spoken in their hearing, filled their hearts and lives to the exclusion of every other idea. They lived but for one purpose and that to "preach the gospel to every creature." Old and young labourer untiringly and unselfishly to that end. Those that had houses and lands and other possessions sold them and brought the money to the Treasury, not as some have supposed, that everybody could eat, drink and be merry, but that the gospel commission might be fulfilled. And those were the days of power.

But the disciples had not always felt thus. Earlier on the same day that this great commission was given them, they had asked the Master, "Lord wilt thou at this time restore again the kingdom to Israel?" They expected to stand by with folded hands and see Jesus in the power of his New Resurrection bring all nations to his feet; but Jesus disillusioned them by saying, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost parts of the earth."

Notice, they asked Jesus "Wilt thou," and he replied "Ye shall," and then he gave them his great commission. This changed the entire view-point of their lives. Now that their eyes were lifted away from themselves and placed upon the needs of the whole world, the Holy Spirit could come in power. And that early church set about to fulfil the great commission and those were the days of power.

But as the centuries rolled by, the church began to lose her missionary zeal. Then her spiritual power began to wane as her missionary endeavour lessened; so her spiritual darkness deepened until the world was plunged into the midnight of the Dark Ages.

The Latter Rain

But the church in the last days of her history shall receive the latter rain. The days of

power shall be restored not because the Lord regards her members more than those of other generations, but because the remnant church shall be a missionary church.

Here every member must become an active missionary. To her will be committed the work of finishing the gospel commission. By a great world-wide movement will the blessed Saviour fulfil that most important sign of His coming, and "this gospel of the kingdom shall be preached in all the world for a witness to all nations and then shall the end come."

This scripture breathed into the hearts and lives of the remnant church who keep the commandments of God and the faith of Jesus; will inspire an entire people. From the oldest to the youngest there will be a consecration for the fulfilment of this sign and the completion of the great commission.

Then shall come again the days of power. Then will the latter rain fall in rich showers. But let us remember that these days can not come until we let the missionary idea become the inspiration of our very life. Whether we farm or work at our trade or whatever we do,—we will do it all with but one object in view—the fulfilment of the gospel commission and the finishing of the work.

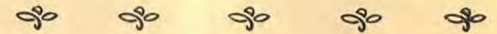
Some of us to-day have been waiting anxiously asking our Saviour, "Lord how long ere thou shalt finish thy work?" All the time

Jesus has been patiently calling to us, "Ye shall." Let us have our view point changed. May we allow the Master to breathe into our hearts the spirit of his great commission, and then make the surrender those disciples made in that upper chamber, during those days of heart searching, and then the Holy Spirit will descend upon us in power, and we also will be witnesses unto him, unto the uttermost parts of the earth.

But the sad part of the story is that while we hesitate the souls who are waiting out in the darkness are perishing for the help we might bring.

"There's a call from the dark to-night,
That haunts the lighted room
From that other sheep on the rocky steep
At the edge of eternal doom."

"There's a pain in my heart to-night,
From the heart of God it came;
For I cannot forget that he loves them yet
Though they never have heard his name."
E.



THE GREAT APOSTASY

The cause of truth and righteousness has always been opposed by Satan and his followers. By masking himself with the various forms of idolatry, he has sought and often obtained the homage that belongs only to God. In the ruined empires of history, we see the results of their efforts to destroy Christianity and establish Paganism. Rome with all her boasted power could not stop the work of the gospel. The saving power of Divine grace was so demonstrated in the lives of the early Christians that it awakened the world to the weakness and follies of heathenism. The enemy of souls saw that the violent persecution of the believers only increased their numbers. As the influence and power of the church increased, ambitious and worldly men were induced to seek her aid for selfish purposes. Gradually the simple faith and rules of the church were exchanged for meaningless forms and gorgeous ceremonials. Recognizing her lack of the power that formerly accompanied her ministrations, the church sought and obtained the support of the world. Un-

converted men taught the principles of pagan philosophy instead of the word of God, and what persecution failed to accomplish was brought about, by inducing the church to court the favour of the world, with the vain hope of converting it to Christianity.

This sad condition might have been avoided by following the light of prophecy which revealed the results of paganizing Christianity. After the division of the Roman Empire, but before the setting up of Christ's universal kingdom, it was predicted that another power would arise and grievously afflict the people of God. "And another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings



And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This "little horn" finally become so powerful that it subdued three of the ten horns; but it also controlled the actions of the other seven, and therefore that horn stands as the representative of the "beast." "I beheld because of the voice of the great words which the *horn* spoke: I beheld even till the *beast* was slain and his body destroyed and given to the burning flame." Dan. 7: 11, 25, 27.

To the apostle Paul it was revealed that this blasphemous power would have its origin in apostasy from the true faith, and that it would be a sign of the nearness of the second advent. "Let no man deceive you by any means, for that day (Christ's coming) shall not come, except there come a *falling away* first and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God shewing himself that he is God. For the mystery of lawlessness doth already work, only he who now restraineth will restrain till he be taken out of the way: and then shall that Wicked be revealed whom the Lord shall consume with the Spirit of his mouth and destroy with the brightness of his coming." 2 Thess. 2: 3-8.

The cruel persecution of the true church by Satan and his agents was revealed to the "Seer" of Patmos by the following symbols. "And there appeared a great wonder in heaven a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars. And then appeared another wonder in

heaven; and behold a great red dragon having seven heads and ten horns.—And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne. And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand and two hundred and three score days," and she was "nourished for a time, times and half a time from the face of the serpent." Rev. 12: 1-14. The *woman* is a symbol of the *church* that the *little horn* persecuted "for a time, times and half a time." The *dragon* is "that old serpent called the *Devil* and Satan" (Rev. 12: 9) and the *man child*, Jesus Christ.

John saw the history of nations presented in a similar manner as it had been given to the prophet Daniel. "And I stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy. And the beast which I saw was like unto a *leopard*, and his feet as the feet of a *lion*, and the dragon gave him his power and his seat and great authority.—And there was given unto the beast a mouth, speaking great things, and blasphemies, and power was given unto him to continue forty and two months." Rev. 13: 1-8. This wicked government, described by both Daniel and John, would be allowed to persecute the people of God for "twelve hundred and sixty days" "forty and two months," "time, times, and dividing of time," or three and one half prophetic years. In prophetic or symbolic time, a *day* represents *one year* of common time. See Eze. 4: 4-6. Since the *beast* accepts of the *worship* of the world, it is identical with the *man of sin* and "mystery of iniquity" that fell away from the true principles of Christianity. (2 Thess. 2: 3-8.)

The extent of this terrible apostasy is further shown in the vision recorded in the seventeenth chapter of Revelation. "And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations

and filthiness of her fornication. And upon her forehead was a name written, **Modern Babylon** BABYLON the GREAT, the MOTHER of HARLOTS and ABOMINATIONS of the EARTH. And I saw the woman drunken with the blood of the saints, and with the martyrs of Jesus." Rev. 17: 3-6. This vile, blasphemous woman riding on the "beast" represents an apostate church controlling the kings of the earth, and receiving her support from them, instead of from Christ her lawful husband.

When and where shall we look for the fulfillment of these prophecies? This "man of sin" arises after the ten divisions of Rome, subdues "three kings" and controls the movements of the "beast." Therefore it cannot be any power or king before A. D. 476, when the divisions of Rome were completed, neither can it be any power independent of Rome, for this "little horn" is the immediate cause of Rome's final destruction. This church and state combination prevails for 1260 years. Then it receives a "deadly wound" but this wound is afterwards healed and the "beast" goes forth with the kings of the earth, to fight against Christ when he comes to set up his kingdom, and then the *beast* "is cast alive into the lake of fire burning with brimstone." Dan. 7: 11; 2 Thess. 2: 8; Rev. 13: 3; 19: 19, 20, etc.

The apostles discerned in their day, the root that produced this awful calamity. "I know that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." In that early day errors began to be taught in the church. Hymenaeus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." "For the mystery of iniquity doth already work" "and this is that spirit of anti-christ whereof ye have heard that it should come and even now already it is in the world." Acts 20: 28-30; 2 Tim 2: 16-18; 1 Jno. 4: 3.

This selfish desire for pre-eminence among the bishops and leaders in the church led them to do many things contrary to sound doctrine. Their time was largely employed in seeking wealth and political power to the neglect of their spiritual duties. The bitter strife and contentions among the rival bishops had often to be suppressed by the civil authorities to prevent bloodshed. The Roman bishop was finally successful in this unholy war and he secured in A. D. 533 from the Emperor Justinian the title of "The Head of all the holy churches." The Ostrogoths and Heruli who held Rome and a considerable part of Italy, and the Vandals in Africa, would not yield to the rule of the Roman bishop (the self-styled "papa" or "pope.") After a five-years war, the armies of the "holy church" (?) were successful; the three opposing kings were "rooted up" and in A. D. 538 there were none to dispute the right of this man to rule as Head of the church instead of Christ.

Why She Has Fallen

That the church of Rome has fallen away from the true principles of the Gospel taught by Paul and Peter is evident from these well known facts. Although the translations of the Scriptures from the original languages to the common or "vulgar tongue" are fairly correct, yet the influence of the leaders in the Roman faith has been against the circulation and personal study of the Bible. In a letter to the Primate of Poland, June 26, 1816 with reference to Bible Societies, Pope Pius VII said: "It is evident from experience that the Holy Scriptures when circulated in the vulgar tongue have through the timidity of many produced more harm than benefit. Warn the people under your charge that they fall not into the snare prepared for their everlasting ruin." "More-

Afraid of the Bible

over we confirm and renew the decree delivered in former times by apostolic authority (?) against the publication, distribution, reading and possession of books of the Holy Scriptures." Bull of Pope Pius IX. May 8th 1884. "The Protestant Bible is only a false skin in which infidelity and revolution wrap themselves." "Plain Talk about Protestantism of To-day"—part 2 par. 15 No. 125.

Christ the true Head of the Church, says: "Search the Scriptures: for in them ye think ye have eternal life and they are they which testify of me." Paul, His apostle, says, "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." The Apostle Peter whom the Roman church claims as their first Bishop says, "We have also a more sure word of prophecy whereunto ye do well that ye take heed." There surely has been a departure from these principles in the Roman church, and it is a fall instead of ascending to higher conceptions of spiritual things.

Second. By consenting to and aiding in the persecution of those who refuse to accept the corrupted doctrines of the church, a spirit contrary to that of Christ is manifested. When Peter was about to fight for his Master, he was told to "put up thy sword again into his place, for all they who take the sword shall perish with the sword." Matt. 26: 52. To the officers of the Roman church this instruction has been given, "All persons may attack any rebels to the church and despoil them of their wealth and burn their houses and cities."

A Persecutor Heretics must be sought after and be converted or exterminated." Directory for the Inquisition, part 2, ch. 2. pp. 176, 177, 212. The records of the "Dark Ages" prove that their instructions were often carried out with the approval of the church.

Third. The recognition of Mary as the Mother of God, and the Mediator between God and man and therefore a proper object of worship, is contrary to the sound doctrines of the Bible.

Blessed be thou O Mother of God—thou through whom the blessed Trinity is glorified and worshipped,—through whom the fallen creature is restored to heaven,—

Woman in the Place of Christ through whom every believing soul is saved." From a sermon by Cyril, bishop of Alexandria. *Shaff's His. Christian Church, vol. CLXXI. p. 10.*

In the Holy Scriptures we read "For there is one God and one Mediator between God and men, the man Christ Jesus." "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." 1 Tim. 2: 5. Acts 4: 12.

Fourth. The investing of an erring, mortal man with infallibility, and allowing him the title of God proves that the sacredness of Jehovah has been forgotten. "All the faithful in Christ must believe that the holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world and that the Roman Pontiff is the successor of the blessed Peter, prince of the Apostles, and is the true vicar of Christ, and head of the whole church and father and teacher of all Christians." Decree of Vatican Council in 1870. In writing to one of the bishops of the church the Pope used the following blasphemous title. Given in Rome from our palace the 10th day of Feb. 1817, the XIV Jurisdiction of the most holy Pontiff, Father in Christ and Lord our God the Pope, Leo XII."

Man in the Place of God Fifth. The acceptance by the church of the boastful claim of the Popes that they can change the holy Law of God shows that the doctrines of the true Church of Christ have been despised and forsaken. "He (the Pope) can pronounce sentences and judgments in contradistinction to the right of nations to the law of God—The Pope has power to change times,

Blasphemous Claims

to abrogate laws, and to dispense with all things even the precepts of Christ." *Decretal, de Translat. Episcop. Cap.* "Question:—Have you any other way of proving that the church has power to institute festivals of precept? Ans.—Had she not such power she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." *Doctrinal Catechism pp. 100, 174, 351-355.* "Question:—How prove you that the church has power to command feasts and holy days? Ans.—By the very act of changing the Sabbath into Sunday. *Abridgment of Christian Doctrine.* Thus the church of Rome admits that she is the anti-christian power prophesied of by Daniel. "He shall think himself able to change the times and the laws of the most high." Dan. 7: 25.

While it is true many under the influence of this church have never understood and endorsed this great departure from the true principles upon which the Roman church was originally founded, it is a sad fact that for many years those believing these unscriptural doctrines have controlled the policy of that church. The preaching of the simple gospel and revival of Bible study during the reformation, delivered many from the bondage of error and gave the "mystery of lawlessness" a "deadly wound" by exposing its corruptions.

Eternal vigilance is the price of liberty. By neglecting the study of the Word and lowering the standard of fellowship in the Church to conform to worldly influences, the "deadly wounds of an anti-christian policy are now rapidly "healing" and many of the false doctrines that brought ruin to the early church are today taking the place of sound doctrine in the modern church.

Again the prophetic Word reveals our danger. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed and all the world wondered after the beast; and they worshipped the dragon which gave power unto the beast. . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." At this time when the apostasy of the past ages is being revived, God sends this warning message, "If any man worship the beast or his image or receive his mark (the false sabbath) in his forehead or in his hand, the same shall drink of the wine of the wrath of God. This message calls out of "Babylon" the sincere lover of truth and enables him to gain the victory over the false worship of the world and join the company seen by the Apostle John. "Here is the patience of the Saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 9-12.

The Call to Repentance man worship the beast or his image or receive his mark (the false sabbath) in his forehead or in his hand, the same shall drink of the wine of the wrath of God. This message calls out of "Babylon" the sincere lover of truth and enables him to gain the victory over the false worship of the world and join the company seen by the Apostle John. "Here is the patience of the Saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 9-12.

W. G. KNEELAND.

"Ye are not your own," the apostle says, "for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." To withhold our offerings will not be for our own interest or for the glory of God. The Lord requires heart service. "My son," he says "give me thine heart." When the heart is given to God, our talents, our energy, our possessions, all that we have and are, will be devoted to his service.

—Mrs. E. G. White.

A little girl asked an evangelist to pray for her, but asked him not to mention her name. So he prayed, "There is a little girl here who does not want her name known, but Thou knowest; save her precious soul, O Lord." There was perfect silence during the prayer, then a little voice from the back of the meeting was heard, "Please its me, Jesus—its me."

WHAT IS TRUTH?

"Pilate therefore said unto him, art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto him, I find in him no fault at all." Jno. 18: 37, 38.

Truth is the quality of being true: conformity to fact or reality, exactness, fidelity, constancy. In answer to a question addressed to him by Pontius Pilate, Jesus boldly asserted that the purpose of his mission to this world was to bear witness to the truth: and then he added, "Every one that is of the truth heareth my voice." Those who would not hear him, and those who sought to silence his utterances were not of the truth. The witnesses that testified against his teaching, and the high ecclesiastical court that condemned him were not of the truth. Pilate was not of the truth, for he would not hear even the answer to his own question, what is truth? Jesus was condemned, tortured and crucified because he bore witness to the truth. The world did not want the truth in his day, and the world does not want the truth now. But Christ did not cater to the wants of the people; he came to supply their needs. Their one great need was truth.

They had ceased to conform to the commandments of God, the only correct standard of morality and spirituality ever given to man. They were teaching for doctrines the traditions of men. Matt. 15: 1-14. Common custom, creature comfort or convenience and prevailing practices controlled their religious conduct, with little or no thought whether they were conforming to the will of God or not. So long as they stood well in the community in which they lived, and enjoyed the pleasures and profits of the world, they were satisfied.

Jesus saw the fatal error into which they had fallen, and he sought to lead them back to the path of truth and consistency. He said unto them, "What shall it profit a man, if he gain the whole world and lose his own soul?" Mark 8: 36.

Shall we in our generation be guilty of the same sin that characterised the false witness in the time of our Lord. Or shall we follow the example of our divine pattern and be witnesses for the truth? As Christians we ought to walk even as he walked. 1 Jno. 2: 6. 1 Pet. 2: 21.

But we must first know the truth before we can give evidence for it. Every Seventh-day Adventist must know the truth or they cannot testify truthfully for it. Every Baptist and Wesleyan and Anglican, and every member of any and all churches must know the truth before they can bear witness for it. What is truth? An important question for each one of us to ask, for we are all called to be witnesses. The first qualification necessary for an intelligent witness for truth is a knowledge of what constitutes the truth he is to testify for.

Truth is Composed of Three Things

All the truth in the world, all the truth that ever was or ever will be known within the whole universe of God is classed by the Holy Scriptures under just three heads.

We read in Jno. 14: 6. "Jesus saith unto him I am the way, *the truth* and the life." Thus we see that

Jesus is the Truth

And as witnesses we must know Jesus, we must agree with Jesus and speak for Jesus. We must not deny him, nor doubt him, nor disobey him, for if we do we will be false witnesses; because he is the truth. All his acts are truth, and every word that he has spoken is truth.

The Word of God is Truth

for we read in Jno. 17: 17. "Sanctify them through thy truth thy word is truth." Then we must know the Word, and believe the Word and obey the Word. All that the Word says, we must say: all that the Word teaches we must teach. Not a part of the Word, not certain chapters, or verses or portions: but the whole Word is the truth. If we reject the smallest text or refuse to obey one single principle, by so doing we reject the truth of God and are false witnesses.

The Law of God is Truth

for the Psalmist says in Ps. 119: 142, "Thy righteousness is an everlasting righteousness and thy law is the truth." The law that is mentioned is the ten Commandments, as can plainly be seen from Ps. 119: 172. Then we must know the Commandments, we must say what the Commandment say, we must teach what the Commandments teach, because they are truth, and to reject one single precept is to reject Heaven's truth. Thus we have found the three great points of truth. They are Christ, the Word, and the Law of God. Nothing is truth unless it is taught by Christ and contained in the word and

commanded by the law. Not every one knows what is truth. Many who call themselves Christians conform to practices and customs that Christ never followed, and that are far from the teachings of His word, and contrary to His commandments. Will the Lord continue to leave them in darkness? no, he says, he will have all men come to the knowledge of the truth." 1 Tim. 2: 4. That is why the definite message known as "*present truth*" is being delivered in our day. That is why the Advent heralds all over the world are telling the nations to love Jesus, believe His word and keep His law. Their mission is to witness for the truth: and Jesus, the Word, and the law is truth.

Freedom Follows Knowing the Truth

Says the Saviour, "Ye shall know the truth and the truth shall make you free." John 8: 32. Can the sinner be saved from sin without knowing Christ the sinless one who gave himself a ransom for sin? Can the idolater be delivered from his degrading deceptions without knowing that word which tells of the only true and living God and the law that condemns idolatry? Can the thief become an honest man without seeing that law which says, "thou shalt not steal?" Can the adulterer become clean and pure while he continues to break the seventh commandment and to disregard the Word of God and the example of Christ? No, salvation can never come to the idolater, the thief, the adulterer or any sinner until such an one shall know Jesus, the Word and the Law, for these three are truth. And to know, is to do: for, Jesus says, "If any man will do, he shall know." John 7: 17. We must also believe the truth, because we are told by the Apostle Paul, "That we are chosen to salvation through sanctification and belief of the truth." 2 Thess. 2: 13. And the Apostle Peter adds, that we purify our souls in obeying the truth." 1 Pet 1: 22. How important then that we learn, believe and obey all that Christ says, all the word says and all the commandments say: for these three constitute God's truth.

True Worship is in Harmony With Truth

"God is a spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 24. Church services and ceremonies must not be prepared for the purpose of pleasing men, but true worship will conform to the commandments of God, and be in harmony with the Bible and patterned after the example and advice of our divine Lord. The way and the day that Jesus says worship, will be in the truth, for He is the truth.

To worship the way and the day that is taught by the Bible will be in the truth, because the Bible is the truth. The way and the day that the law commands, is the right way and day, for the

law is the truth. Any way or any day other than the way and day of Christ will be contrary to truth. Any way or any day different from the way and day taught by the Bible, will not be truth. Any way or any day that is not commanded by the law of God, will be an untruth.

Sincerely worship God according to Christ, according to the Bible and according to the Law and you will worship in the spirit and in truth.

In vain do ye worship me, teaching for doctrines the traditions of men. Matt. 15: 9.

Truth in the Hidden and Inward Parts

"Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Ps. 51: 6. All parts of the human anatomy can be laid bare by the skilled surgeon's knife. But the mind and heart no man knoweth. They are inward and hidden from the wisdom of the world; only God knoweth them. But truth must dwell there,—that is Christ must be in our minds and in our heart: the Word must be in our mind and in our heart and the Law must be in our mind and in our heart. It is the New Covenant by which we are saved. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people." Heb. 8: 10.

It is the truth that will secure us when the seven last plagues are poured out; when the world is in the throes and terrors of the last days. Those who have Christ and the Word and the Law of God, will pass untouched through the terrible conflicts of earth's closing scenes and stand safe in the great final judgment.

"He shall cover thee with his feathers and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon day. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." Ps. 91: 4-7.

Truth Endureth Forever

O praise the Lord, all ye nations: praise Him all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord. Ps. 117. Time cannot destroy or change the truth of God. "Jesus Christ the same yesterday and to-day and forever." Heb. 13: 8. "The Word of the Lord endureth forever." 1 Pet. 1: 25. All His Commandments are sure they stand fast forever and ever. Ps. 111: 7, 8. Reader are you a witness for the truth? or are you enrolled in the ranks of error and testifying for the traditions of men?

"Buy the truth and sell it not." Prov. 23: 23. You need no money to make the purchase, it is sold without money and without price. Isa. 55: 1. It is within the reach of all classes—the rich, the poor, the halt, the blind. All the riches of Christ, the wisdom of His Word and the holy character of God's commandments are yours, "if ye be willing and obedient." Isa. 1: 19. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, that ye be established in the present truth." 2 Pet. 1: 12.

J. A. STRICKLAND.

Did You Ever Think

Did you ever think what this world would be
If Christ hadn't come to save it?
His hands and feet were nailed to the tree,
And his precious life—he gave it.
But countless hearts would break with grief,
At the hopeless life they were given,
If God had not sent the world relief,
If Jesus had stayed in heaven.

Did you ever think what this world would be
With never a life hereafter?
Despair in the faces of all we'd see,
And sobbing instead of laughter.
In vain is beauty, and flowers' bloom,
To remove the heart's dejection,
Since all would drift to a yawning tomb,
With never a resurrection.

Did you ever think what this world would be,
How weary of all endeavour,
If the dead unnumbered, in land and sea,
Would just sleep on forever?
Only a pall over hill and plain!
And the brightest hours are dreary,
Where the heart is sad, and hopes are vain,
And life is sad and weary.

Did you ever think what this world would be
If Christ had stayed in heaven,—
No home in bliss, no soul set free,
No life, or sins forgiven?
But he came with a heart of tenderest love,
And now from on high he sees us,
And mercy comes from the throne on high;
Thank God for the gift of Jesus!

L. D. SANTEE.

Ever Near

A pathetic story is told of a little boy who was being taken to a new and untried home among strangers. His family had been of the very poor. The father had died several years before, and the mother battled against want and failing health, striving as best she might to provide for herself and her child. Now death had taken her also; there were no relatives to care for the little boy, and a place had therefore been found for him with a family in the country.

It was a ride of several miles to the strange home, and the farmer, who had agreed to transport him thither, noticed that the little fellow, sitting so shyly beside him in the great wagon, often thrust his hand into his warm blouse as if to make sure of some treasure. Curiosity at last prompted the man to ask what it was. He had been kind during the

journey, and so the child hesitatingly confided his secret. "It's just a piece of mother's dress. When I get kind—kind o' lonesome—I like to feel it. Most seems 'if she—wasn't so far off." So God puts all about us in nature and providence reminders of himself, that help us to realize that, though unseen, he is ever near.—*Christian Herald*.

A New Bible Story

During the siege of Port Arthur, a Japanese soldier lost both his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but, of course, they would not. He was brought to one of the military hospitals in Tokyo to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health, he became more and more sad. One day he said: "Well, I will go home and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials of the hospital said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

They did not tell how he had wanted to die, and how he had threatened to kill himself. This missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually he became quite friendly.

Finally she asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible, just as blind people in America are taught to read, and he was just as happy as the blind man whom Jesus healed. Day by day he read the Bible, and became a happy Christian.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him, just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."—*Selected*.

SIGNS IN THE EARTH

BY A. J. SAXBY BOURDEAU.

Where Are These "Signs" Recorded?

"In the last days, saith God, . . . I will show SIGNS IN THE EARTH." Acts 2: 17-19.

Tell us . . . what shall be the SIGN of thy coming, and of the END OF THE WORLD?—*Disciples*. Matt. 24: 3.

There shall be SIGNS . . . UPON THE EARTH. . . THEN shall they see the Son of Man coming in a cloud with power and great glory.—*Jesus*. Luke 21: 25-27.

The apostle Peter tells us (2 Pet. 1: 19) that "we have also a more sure WORD OF PROPHECY; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day star arise in your hearts." The secrets which the Almighty has revealed "unto His servants the prophets," we may read in the Bible, God's "Sure word of Prophecy:" "Most wondrous book, bright candle of the Lord!

Star of eternity; the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss."

Where are the "Signs Themselves?

About us on every hand, the mighty Ruler of the universe has hung His great "signs"—(1) in the *physical* world; (2) in the *social* world; (3) in the *political* world, and (4) in the *religious* world. So plainly written are these great "signs," that "he may run that readeth." Hab. 2: 2.

A mere catalogue of all the "signs in the earth," to say nothing of the "signs in the heavens" (see article "Signs in the Heavens," Message Series, No. 2, October 25, by Prof. Geo. W. Rine) would consume a goodly portion of the sixteen pages of this issue. We shall, therefore, of necessity be obliged to mention only a few of the many responses of current history to the voice of second advent prophecies.

Signs in the Physical World

1. Earthquakes in Divers Places

These are the exact words of our Lord in His outline of the world's history from A. D. 33 to His second coming. Read Matthew 24 or Luke 21.

"There shall be . . . EARTHQUAKES in divers places." Matt. 24: 7. Such was His direct reply to the disciples' question: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3. Luke says, "Great earthquakes."

Note the growing frequency of earthquakes "in the last days," as given by Ponton and Mallet, showing that the earth is waxing old (Isa. 51: 6):

In one single year (1868) over 100,000 perished by earthquakes. The great Lisbon earthquake, affecting a large portion of the earth, destroyed thou-

sands upon thousands of lives—60,000 in Lisbon alone. In 1875, the city of Cucuta, Colombia, became, in thirty brief seconds, "a mountain of ruins, over 10,000 persons being destroyed. And so we might quote page after page of thrilling accounts of awful earthquakes; the most recent of all, occurring in Italy about one month ago, is still fresh in the minds of all newspaper readers.

2. "Fire, and Pillars of Smoke"

"I will show wonders, . . . in the earth . . . fire, and pillars of smoke . . . before the great and terrible day of the Lord come." Joel 2: 30, 31.

What great "wonders" of God "in the earth" emit "fire and pillars of smoke?"—VOLCANOES, most assuredly. And, as if to confirm this application, Peter, quoting this same prophecy, translates it: FIRE, and VAPOR [or steam] OF SMOKE." Acts 2: 19. Thus are graphically described the fire, steam, and smoke emitted by volcanoes. History records 13,000,000 deaths by volcanic eruptions and earthquakes, from A. D. 79, when old Vesuvius buried wicked Pompeii and Herculaneum, to the overthrow of St. Pierre by Mt. Pelée, in 1902. In the latter instance 30,000 perished in three minutes, and 20,000 more later on. Extinct volcanoes are again showing signs of activity, and new ones are being forced up from ocean's depths. How forcibly do these lofty, fiery torches of the Lord remind the world that "the heavens and the EARTH, which are now, . . . are kept in store, RESERVED UNTO FIRE against the day of judgment and perdition of ungodly men!" Read 2 Peter 3: 7.

3. "The Sea and the Waves Roaring"

Said Jesus: "There shall be signs, . . . THE SEA AND THE WAVES ROARING. . . Then shall they see the Son of Man coming." Luke 21: 25-27. This evidently refers to *extraordinary* upheavals of the ocean, such as terrific storms and TIDAL WAVES, the latter being generally caused by earthquakes and submarine volcanic action. A few pithy extracts from many and detailed accounts of notable tidal waves, cyclones, etc., must suffice:

I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock, with a FEARFUL ROAR now took place. With a horrible crash the sea was on us, and at one sweep dashed what was Iquique onto the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves SURGED, and ROARED, and LEAPED. The cries of human

beings and animals were frightful.—*Harper's Magazine*, May, 1877.

Speaking of Marine cyclones, Mr. Talmage said: At the mouth of the Ganges are three islands—the Hattia, the Sundep, and the Decan Shabbaspoor. In the midnight of October, 1876, the cry on all those three islands was, 'The waters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climed to the tops of the highest trees. *Did you ever see a cyclone?* No! I pray God you may never see one."

Says the New York *Tribune*; "The tidal disturbances are the most remarkable and extensive of which there is any record. Both the great ocean waters of the Atlantic and Pacific have been AGITATED in their whole extent. We mention in particular the tidal waves at St. Thomas (1868) and all the neighbouring islands, which were full fifty feet in height. It is said by those who have witnessed these waves that the ocean's ROAR is EXCEEDINGLY FRIGHTFUL."

May 9, 1877, a terrible earthquake and tidal wave on the Peruvian and Bolivian coasts destroyed 600 lives and \$20,000,000 worth of property.

With the terrible fate of Galveston, still vivid before our minds, and with encyclopedias and newspapers filled with instance after instance of tidal disasters, cyclones and other havoc produced by the "stormy wind fulfilling His word" (Ps. 148: 8) who shall say that the "roaring" of the sea and the waves is not a sign of the end?

4. "Famines and Pestilences . . . in Divers Places"

With the proofs of the earth waxing old before us—crop failures always somewhere, how easy it is to see fulfilled "in divers places" the following prediction of Christ:

"There shall be FAMINES, and PESTILENCES, . . . in divers places." Matt. 24: 7.

FAMINES.—History records over 350 great famines since A. D. 1769. Over forty of these occurred in India alone. Thousands upon thousands perished in the India famines of 1897 and 1900. But these are as nothing compared to the great famines yet to follow in the wake of the world's great, final wars between the nations.

PESTILENCES.—Among the great pestilences may be mentioned the following: "A. D. 169, in Rome, 10,000 deaths daily; A. D. 717, in Constantinople, 300,000 deaths; A. D. 1346 to 1349, in Europe, 25,000,000 deaths (about one-fourth of the inhabitants) by the "black death;" A. D. 1570 to 1670, 500,000 deaths; in 1472, in Paris, 40,000 in one day," to say nothing of millions upon millions of modern victims of cholera, smallpox, yellow fever, etc.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

"But THE DAY OF THE LORD WILL COME as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . .

"Nevertheless we, according to His promise, look for NEW HEAVENS and a NEW EARTH, wherein dwelleth righteousness." 2 Peter 3: 9-13.

The End is Near

Clouds and darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Death, and pestilence, and war:
All in one loud, piercing chorus,
Tell us that the end is near!

Hearts of men within them failing
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near!

Selfishness is all abounding;
Gold the idol everywhere,
Worshipped by a host confounding,
Gold for all that's good or fair;
Crowds the mammon-god surrounding,
Tell us that the end is near.

Formal godliness increasing,
Power denied and forms held dear,
Church and fashion coalescing,
Forming now the character;
Rites so popular and pleasing,
Tell us that the end is near.

War, the heaviest curse of nations,
Running on its dread career;
While the mass its desolation,
Listless or applauding, hear—
War, with its abominations,
Tell us that the end is near;

Sinner, wouldst thou in the glory share
Of that message thou dost hear?
Wouldst thou have the hope before thee,
Told by priest, and king, and seer?
O believe redemption's story;
Look to Christ, the end is near!

—Joseph D. Needham.

The Valparaiso Earthquake

I read with deep interest your descriptions of the catastrophe in San Francisco, and they brought some things vividly to my mind, but the real thing itself produces still more profound impressions. I was not in the fury of the disaster directly, but was much farther south, near the southern limits of the earthquake. The shocks were, nevertheless, so severe that many of the people ran out of their houses, but no material damage was done. To reach Valparaiso I had to travel over a stretch of country of about one thousand miles. As I proceeded on the journey little by little I could see how the force of the earthquake had been more severe. The first indications of damage done were the ruin of some heavy walls made of sun-dried bricks, and next the cracks made in many houses. After that the inner walls of houses were caved in, and then parts of the outer walls and roofs of houses thrown down. This was followed by lives lost, and next came sections where the earth had been cracked, and in one place it was cracked in furrows resembling very much a field of ground that had been newly plowed.

When I neared Talca, a city much farther south of Santiago, there was almost a panic in a coach of the train. Some spoke of an earthquake, and the train made several severe movements because of the roughness of the track caused by the shaking of the earth a few days before, when the people began to scream and beat their breasts and cry for mercy. When we came to the station some of the ladies had almost fainted and others were still crying very sorrowfully. Surely "the hearts of men are failing them for fear and for looking after the things that are coming on the earth."

In a store, while talking with a merchant about the cause of the earthquake, he said that the real cause was the many Protestants and Masons in the land. In various places the priests are teaching this. The merchant was surprised when I read to him Isaiah 24, and Hosea 4 where the real cause is named, which

is, summed up in a few words, the transgression of God's law of Ten Commandments.

It is now springtime in the southern zone, and the beautiful blossoms of the fruit trees and the flowers are sweetly spreading their fragrance everywhere. All the trees join in putting forth their buds beside the ruined buildings, but the fearful and sad hearts of the people tell us that the end is nearing. The Saviour said: "There shall be signs, in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke 21: 25-27. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [He] is near, even at the doors." Matt. 24: 32, 33. "Watchman, what of the night?" "The morning cometh, and also the night." The everlasting night of despair and death to the wicked is at hand; also the never-ceasing glorious morning of life, joy, and happiness to the pure and the faithful. The Saviour is coming soon.

The needs of the people are many, and the work to be done great. We ought to have had workers stationed in various cities and villages for some time in the past. What a work might have been done, and what a work we now might do, if the cities and the outposts were well supplied with workers.

I wish that I could impress upon the minds of all the readers of this letter how important it is that we know our Saviour and His pardoning love; and then make Him known to those who know Him not. The favourable time to work in the cities is fast passing. Strikes, famines, pestilences, earthquakes, fire, and severe persecution face us. A Bible colporteur was attacked and beaten and cast into prison twice for selling Bibles in the city of Santiago, the capital city of Chile. The judge was a liberal-minded man and so the colporteur was set at liberty each time. What we have failed to do in favourable times we must now do under very unfavourable circumstances and trying times. Let us therefore buckle on the armour, and do under unfavourable circumstances a quick and successful work.

F. H. WESTPHAL.

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SIGNS IN THE HEAVENS

Immediately after the tribulation of those days shall the Sun be darkened, and the moon shall not give her light." Matt. 24: 29.

In fulfillment of this prophecy, history records a wonderful and mysterious dark day, May 19, 1780. It extended throughout all New England, and on the Atlantic Coast, from the South to the unknown regions of the North. It brought great alarm and distress to many people, who thought that the day of judgment had come. It also brought "dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle to their stalls."

"Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up their secular pursuits, and betook themselves to religious devotions; while many others regarded the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land unless speedy repentance and reformation took place."—*Great Events of the Greatest Century*, p. 40.

"A great part of the following night also [May 19, 1780] was singularly dark. The moon, though in the full, gave no light, as in our text."—*Sermon by Rev. Elam Potter, May 28, 1780.*

This dark day has never been explained. Various theories have been offered, but none of them can bear the test of science. Some might think it was a total eclipse of the sun. But supposing this theory possible, such an eclipse could last but a short period only, while this darkness continued

through half a day and half a night. The following statement should settle this point forever:—

"An eclipse of the sun can occur only at new moon. The reason is obvious. To produce it the sun, the moon, and the earth must be in a straight line, the moon being in the centre."—*American Encyclopedic Dictionary, art. Eclipse.*

And the stars shall fall from heaven." Matt. 24: 29.

The next sign foretold by our Saviour was that of the falling stars. This was literally fulfilled in the great meteoric shower which occurred November 13, 1833. This wonderful exhibition of celestial fireworks began between two and four o'clock in the morning, and continued until day-light. It extended over North America, and as far south as Mexico and the island of Jamaica.

The effect produced upon those who witnessed this event is thus described:—

"No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another.

"During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at last only a week ahead.

"Meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired under the influence of fear occasioned by so sudden and awful a display."

—*Great Events of the Greatest Century*, p. 229.



A Kind Word, a Sunny Smile

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living;
Through life's dull warp a woof it wove
In shining colours of hope and love;
And the angels smiled as they watched
above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.
—*Epworth Herald.*

"All Right—So Far"

"I have had a gift to-day, a beautiful gift—something I can keep all my life long," said Ruth, coming into Aunt Margaret's room for a few minutes' talk after tea.

"I have been feeling so discouraged lately. It was very hard to have to give up college, and the future looks so dreary to me—just filled to overflowing with drudgery. You know, Aunt Margaret, I'm glad that I am able to be a help to father in these hard times and mother's mainstay and dependence in her feebleness; but for all that I hate to do housework so! I was anticipating teaching. O, I had such beautiful plans, and I meant to be such a help to my pupils in every way; instead here I must stay at home and drudge from morning until night. Sometimes when I look ahead I feel just overwhelmed.

"I had to go down town this afternoon on an errand, and met Mr. Cooper on the car. I told him how I felt, and we had a nice talk. He said when he was traveling in the Rocky Mountains this summer, they came to a cliff that seemed absolutely impassable to them. They thought they should be obliged to retrace their steps; but the guide assured them that the ascent could be made if they would follow him; he knew the way.

"At first they shook their heads in fear and trembling, but finally they agreed to try. So he led the way and, one after another, they followed. When he had gone a little way, he called back to them, 'Coming?' and one after another they answered, 'All right—so far.' Again and again, as they slowly and

arduously made their way up, came the cry from the leader, 'Coming?' and the response, 'All right—so far,' until at last the perilous task was accomplished, and they reached the very top. It had been 'all right' to the end.

"So it will be in life's journey, he said; no matter how rough and dreary the way, or how hard and impossible it seems to us, as we look ahead, to ever get over the road, if we will just follow our Guide, we shall find that it is just right, even to the last step. It is only one step at a time, and when we shrink from taking the next, we must say bravely, 'All right—so far,' and then go on trustingly and courageously.

"Wasn't that a good word, auntie?"
"Indeed it was," replied Aunt Margaret. "I am glad to have it myself. There have been some hard places in my life, but as I look back I can cry unfalteringly to my Guide, 'All right—so far.' 'Thus far the Lord hath led me on.' We will not doubt him for the future, since 'there hath not failed one word of all his good promise,' will we?"

"No, auntie, I'll try not to," replied Ruth, earnestly.—*Kate S. Gates, in Pittsburg Christian Advocate.*

A Faith That Helped Others

"I was tired and discouraged, and ran away for a little vacation," said a gentleman, not long since. "I was feeling ill and blue, and some recent disappointments had disturbed my trust in God.

"I went to a health resort, which I reached on Saturday night. The next morning I attended church. There I met a schoolmate of many years before, and called on her the next day. She had married since I knew her, and had had a happy home, but she is a widow now. Her children died, and her husband suffered a distressing accident, which later unsettled his mind. She took him to an asylum, and already a widow in affect, she faced the world alone. She found means of earning a meager livelihood in the fashionable summer resort, and there she has lived and struggled on with her burden.

"For a long time it seemed more than she could bear. Her heart was hot and bitter. The humiliation of her present life in its pathetic contrast with her past and with her hopes for the future seemed to make trust in God impossible.

"But for a long time there came to her some suggestion of a deeper meaning in

her misfortunes. Her life, narrowed and humbled as it was, was not without its possibilities for usefulness. When at last the death of her husband brought her face to face with the inevitable, she conquered her doubts and rebellious impulses, and there ensued a tranquillity of spirit which has ever since blessed her own life and the lives of others.

"When I heard her story, and saw what her faith had done for her, I thought again of my own disappointments. They seemed smaller. I remembered my home, my wife, and my children; and my blessings seemed large, and when I called to mind that my faith had come near to failing under the pressure of my almost trivial losses, I reproached myself and looked up to God anew, and faced the future again.

"Yes, the two weeks' rest did me good, and so I doubt not the waters did, and all that; but when I came back and took up my work again, I did it with a courage that was not wholly due to the change and the recreation. I had found my faith again, and it had a firmer footing than ever before. The story of my friend had proved a blessing not to herself only, but also to me."

The woman, struggling on under her own burden and keeping a brave heart, never knew how her faith was helping to uphold the faith of others. There is always this double reason for fidelity: its own sake and the sake of the good which it brings to others.—*Youth's Companion.*

There is no Need to Worry

"There is no need to worry. When God shuts a door, he opens a window." A world of sunshine and hope is epitomized in this Italian proverb. To look out on the world with eyes unclouded by shadows of fear or doubt or worry; to go forward in the spirit of love and trust, never for an instant wavering in faith or hope; to resolve—

"Never to look behind me for an hour;
To wait in weakness and to walk in power;
But always fronting forward to the light"—

is to take a long step toward a happy and successful life. To look back constantly on past mistakes and failures, is as destructive to the growth of spiritual beauty and power, aye, and to the development of material success, as it is to look forward to ills that may never come. The people who take a melancholy pleasure in recalling the fact that they "have seen better days," and in bemoaning present conditions, never see "better days" again. Their attitude of mind shuts them out from all possibility of happiness or prosperity.

—*Selected.*

"A peevish, fretful feeling cherished in the heart is a door thrown wide open for the devil to enter the soul."

Health and Temperance

A Man For a Text

As he entered the little study at the church just before evening service, the minister found one of his men awaiting him.

"Pastor," broke out the man, in an agitated voice, "pastor, my brother-in-law is in there, full of liquor. He's ugly. I'm afraid he's going to make trouble. Hadn't we better get a policeman to come and clear him out?"

"Why no, George," said the minister. "I should n't quite like to do that. You know he might hear something that would do him good. Don't worry. It won't kill us if he does interrupt. We've been interrupted before now."

It was a good congregation that the preacher looked down upon that night—a company of honest, self-respecting, well-dressed working people, a large portion of them young folks. But there in the forefront of the audience sat the objectionable brother in-law, Bolt upright he sat, with flushed face, and glared at the minister. "He certainly is about the toughest, ugliest-looking customer I ever undertook to preach to," said the young man to himself.

The first part of the service went very well. "How these Germans do sing! What full, sweet voices! How they keep the key and the tune! How they put their hearts into it!" he thought. The drunkard made a little noise, muttering something in a maudlin way during the prayer, but he did not disturb the folks greatly.

"I believe he is not going to bother us much after all," thought the minister.

But when it came to the preaching, the minister had no sooner begun than the man rose to his feet and commenced speaking. What he said, or tried to say, no one knew, himself least of all. It was some mumbled, incoherent talk. But the young people, after their fashion, straightway began to giggle.

"Don't laugh, good friends," said the minister, earnestly. "Don't laugh! This is a sight fit to make us weep."

A great solemn hush fell upon the audience. The drunkard ceased to speak and remained standing, the picture of a fool.

"Look at him!" said the minister. "You know him well enough, most of you. There stands the ruin of one of the ablest mechanics that was ever known in these parts! There stands the profligate son of a good mother! There stands the faithless husband who has broken the heart of a pure and lovely woman! There stands a father whose disgraced children are blushing with

shame for him! He might have been a happy and prosperous man. See what drink has made of him! Give it but half a chance, and it will do as much for you. Tell me, could I, or could the most eloquent minister in the land, ever preach you such a temperance sermon as that? Isn't that sight enough to make you all temperance men for life?"

And then, looking earnestly and steadfastly in the drunkard's face, the minister charged him in the name of the living God to repent of his great wickedness and pleaded with him that he should forsake his cups and all his evil ways, and on condition of sincere penitence, promised him, in the name of a divine Saviour, the help of the Almighty. And there stood the man all the while, motionless as a statue, amid the stillest kind of stillness, the silence of a great, listening company. And when the preacher had made an end of speaking, the drunkard staggered out into the night.

Now there was in the audience that evening another man who for many years had been a victim of the drink habit, one whom the minister had shortly before found drunk on the street, and had helped home to his house. This man, going out with the crowd after the service, had no sooner reached the sidewalk than he turned back, saying to a companion, "I'm going to see the parson."

It was a sorry-looking figure that came to the study door—decently dressed but shaky and infirm, with hair prematurely white, and a sallow face marred and scarred by his vices.

"Good evening, Mr. Black! Come in, come in! I'm glad to see you. Have a chair," said the parson, cordially.

"Pastor," said he, in a voice that shook like a leaf, "I'm all broke up. I've come to sign the pledge."

"Stephen, I haven't any faith in that pledge. What's a pledge? It is nothing but a promise, and a promise too hard for you to keep. You've signed it over and over again, and every time you break it within a week."

"I know, I know, parson! But this time I'm a-going to do what I never did before. I'm going to give my heart to God before I sign that pledge."

They prayed together. The parson, with his arm around him, prayed for him; and the man prayed for himself with a new note in his trembling voice. Then he signed the pledge.

"What's got Stephen Black?" asked the minister, a few weeks later. "I haven't seen him for some time."

"No pastor," said one of the men,

"and you will never see him around here again."

"Never see him again? What do you mean? He hasn't gone to the bad, has he?"

"No, but he's dead and buried."

"What!"

"Yes, pastor. Monday he was taken sick. They carried him off to the hospital. He died within twenty-four hours, and they buried him right away. But," said the man, "he never drank another drop, and he died a Christian man."—*Youth's Companion*.

Losing a Position

Losing one's position or work is not always the most serious thing that can happen, though when first facing the problem of such loss one may so regard it. Some years ago the young son of a saloon-keeper attended a Sunday-school. Because of its teaching, he began to feel that it was not right for him to tend the bar. He spoke to the minister about the matter, asking what he had better do.

"Decide for yourself," was the clergyman's reply.

"If I refuse to tend the bar, father says he will turn me out."

"But what do you think you deserve if you do attend the bar?" he was asked.

"I think that I deserve to be turned out." Here the matter rested for a while.

Later the boy, by his refusal, lost his place, and was forced "to look out for himself." The minister helped him to secure a position. He worked himself up until he is to-day the greatest living authority upon a certain line. He is assistant in one of the largest libraries in the country, and is acquainted with ten or twelve languages.

Many have to decide between losing a position and obeying conscience. Loyalty to the right never fails of a reward. It often brings greater earthly good, and will always result in eternal gain.—*Selected*.

It is strange but true that babies are frequently run down through over-entertainment. It is a well-known fact that babies of the very poor are less nervous than those of the wealthy, and this is largely due to the fact that their mothers are too busy to constantly entertain them. The children are left more alone. They are not worried by over-attention.—*Selected*.



Missions



Go Preach My Gospel, Go

There is a voice upon the wind,
A voice that comes from far,
A voice from where the distant groves
And perfumed breezes are.
'Tis not the sound of triumph, nor
The scream of heathen rage,
But 'tis a cry for gospel light—
The echo of the age.

The orb of night is going down,
The crescent hastes to set;
For where the Arab prophet ruled,
The men of God have met.
The Persian *moolah* seeks for light,
The Tartar waits to know
If Christ's command hath been repealed:
"Go preach my gospel, go!"

Along Sumatra's tropic shore,
And Java's upas vale,
The heathen strains his eye to watch
The missionary sail:
The idol gods that long have ruled
Are burned in Borneo,
And there the voice from heaven proclaims,
"Go preach my gospel, go!"

The Karen, from his rocky hills,
And natives of Japan,
Unite their voices with the sound
That comes from Hindustan.
They call on us in words direct,
Or in their rites of woe,
"Obey, ye Saints, your Lord's command:
"Go preach my gospel, go!"

The voice of strong entreaty still
The breeze from Burmah brings.
The call is echoed from Siam,
And China's ancient kings.
The region of the simoon blast,
Where Niger's waters flow,
Repeats to us our Lord's command:
"Go preach my gospel, go!"

From many a river's templed bank,
Where pagans bend the knee;
From continental villages,
And Islands of the sea,
Each ship that floats upon the wave,
And all the winds that blow,
Ring out to us the Lord's command!
"Go preach my gospel, go!"

—Selected.

The Holy Spirit at Work in the Mission Fields

In all the wide mission fields we see evidence that God, by his Holy Spirit, is working with mighty power.

The Mission Board may feel that it must hold back a little time in sending missionaries forward; but a divine providence will not allow delay. There is a hand laying hold of this work that is not of men. The means may be lacking; then perhaps the Lord leads conferences to come forward with gifts from their tithe surplus, or some special donations come in, and the forward path is made plain. Hearts are stirred by the victories won, and the line of advance moves on so swiftly that we can scarcely keep watch of it. It is startling. It is the Lord finishing the work.

He is cutting it short in righteousness.

No wonder that the world begins to see that this movement is compassing the earth. In the vision of Revelation 14, John saw the judgment-hour message flying swiftly to every nation, tongue, and people. What John saw in vision we see literally fulfilling before our eyes to-day. And others see it. They see its world-wide aim, and recognize its rapid growth. That is why the Methodist *Christian Advocate* recently wrote of this Advent Movement:—

"Its aim is avowedly to run the earth; and small though the denomination still is, it has its missionaries scattered through every region of the globe."

The proclamation of the Lord's soon coming is truly rising with a loud cry in every continent. We were told in one of the exhortations of the spirit of prophecy at the Washington General Conference, that we were to "belt the world" with this message. Thank God, it is being done. Our outposts now stretch in the New World from Alaska and Iceland to Punta Arenas, the southernmost city on the Straits of Magellan, and in the Old World from Hammerfest, the uttermost city of the polar north, to Cape Town and the Malay Straits. There are wide gaps to be filled in, but our missionary line already belts the world, and we know that the light of the last message is to flood in,—

"Till like a sea of glory
It spreads from pole to pole."

The progress of the third angel's message is drawing its own lines upon the map. Look at the map of the world and see how already we have a missionary arctic circle surrounding the north pole, running from Alaska to Iceland, and on to our Scandinavian Northland mission and Siberia. Our own antarctic missionary circle is drawn from Punta Arenas, near Cape Horn, to Cape Town, and on to Australia and New Zealand, the extreme circle of habitable land to the southward. And a tropical belt of missions in Africa, Asia, South America, and the islands of the sea forms our missionary equatorial line. Never did any people have so urgent a call to stretch every nerve and devote every resource of men and means to the work committed to them.

The Spirit Has Prepared the Way

God has prepared the way by his Holy Spirit for a quick work in our day. In 1844 the hour of his judgment came. We are told in "Great Controversy:—

"If all who had laboured unitedly in the work of 1844 had received the third

angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people."

History shows that at that very time in Africa, in India, in China, and, in fact, in all the world there were mighty impulses set working as under one divine control, everywhere preparing the way for a quick work just then—if only all the advent believers had taken up the third angel's message after the disappointment of 1844. There was a crisis on in the affairs of the nations, as well as in the development of God's work.

And just as men widely separated in those days took up the advent cry, so also, here and there, students of the Word began to keep the Sabbath. Last summer, at the great German Union camp-meeting at Friedensau, one of the most thankful men was an aged brother from Bavaria. Down in that intensely Catholic land he had heard in his youth the message of 1844. A few years later he began to keep the Sabbath, knowing of no others doing so. Now he has found those of like faith, and this was his first camp-meeting. His face fairly beamed with satisfaction as he sat on the front of the speakers' platform in order to catch every word from the desk.

As Elder Armstrong opened the meetings in Ceylon last year, he heard of a of Tamil-speaking Christians keeping the Sabbath. He sent word to them that he also kept it. A delegation came into Colombo from the country to question him. They were astonished to hear that he actually kept the Sabbath, and that there was a large body of people in other parts of the world doing so. "But," they said, "how did you and your people learn about the Sabbath?" When asked how they themselves had learned of it, they said that in 1844 an old Tamil teacher in their community had been led to study the Bible regarding God's Sabbath, and had begun to keep it, leading his flock also into obedience.

These and many other incidents more commonly known among us show how truly the Spirit of God in that early advent movement had prepared the way for the Sabbath reform message. But the great body of those who engaged in the 1844 movement turned back from the third angel's message. And so the

final phase of God's work was built up again from a small beginning.

But now it has spread out into all the world, and a crisis has come again. Everything points to the approaching climax of the world's history, and we see the message hastening on as never before. Again the divine Spirit has ushered in a new time. All societies feel it. Secretary Patton, of the Congregational Board, says:—

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman empire for the advent of Christ. We are in a new fullness of time."

Surely the Lord has made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

A Work of Power in Europe

Things seemed to go hard and slow in the early seed-sowing time in Europe. But what a splendid fruitage is now springing up. If fifteen or twenty years ago any one had said that the time would come when hundreds of Catholics would accept this truth in a year, we would have said, "That will be in the time of the latter rain and the loud cry of the message." Last year, in Europe alone, the brethren estimate that about four hundred Catholics embraced this truth. Verily this means nothing less than the loud cry, the refreshing from the presence of the Lord. The Comforter has come.

No laws can hold the message back. It creeps in where public preaching services are forbidden. Baptisms are held secretly, where open baptism would bring all to prison. We hear of a police squad brought out in Russia to arrest a baptismal party, only to remain as spectators, and actually as a guard to shield our minister from men who had sworn to kill him if he performed the service. We hear from Roumania of a policeman, sent to our meetings to catch the missionary in his words, but who is now himself a baptized member of our church, converted by the words he heard.

We hear that the message has reached the ears of kings during the last year, and is a topic of conversation in imperial courts. We hear of simple souls who have come, as in Catholic Spain, saying, "Do you preach Jesus in this house?" Another daughter of Spain, now a believer, said when the truth first came to her: "This is what my father waited for. He told me that some day a message would come, having real help and saving power. He longed for it, but died without it, saying it would surely come sometime. I know that this is it."

Brethren and sisters, have we not

been told through the spirit of prophecy of the praying ones, all through the dark lands, to whom God is sending rays of light from heaven to encourage them to hold on until we can reach them? Surely he would have us make haste. There is a little baptized company now in Lisbon, as the first-fruits in Portugal, and two of the new brethren are going out as colporteurs. At the rate of over two thousand a year the believers are coming into our ranks in Europe. Great Britain has added as many in the last four years as in all the twenty-three years preceding. The Scandinavian Union calls now for no

more appropriations for its field work. It has organized a new Northland mission for the Laplanders and others, and is raising a fund for a mission to Abyssinia, the ancient Ethiopia. Their missionaries are preparing to enter that land of ancient Sabbath-keeping, and where still the people say that the Sabbath is the holy day. We hear that our Icelandic paper has a circulation of nearly four thousand, the largest of any paper, religious or political, in that island. Truly we see in all these things the marvelous working of the Holy Spirit in the European field.

W. A. SPICER.

March of Events

A Baltimore and Ohio R. R. train was wrecked at Woodville, Indiana, U. S. A. recently, forty-seven losing their lives and thirty-seven being injured. This is only one of a number of serious accidents during recent weeks. We are told that these form but a lesser per cent of the totals killed by United States Railways each year, the greater number resulting from crossing and yard accidents.

The British Ambassador at Washington, U. S. A. having retired, the question naturally interested everybody as to whom his successor would be. It was suggested that he should be a Canadian as the time had come for admitting Canada more fully into the Empire's councils. The decision seems to be tending toward the usual selection, a home born Englishman, rather than a Colonial.

Quite a stir has been caused by the exclusion of Japanese children from the schools of the city of San Francisco by the Educational boards of that city. Japan protested through her Ambassador at Washington and now the Federal Government has taken the matter up and the President has instructed the Attorney General to take legal steps to obtain the repeal of the decision of the San Francisco board. Japan expresses confidence in the attitude of the United States federal authorities.

The English Parliament is at a deadlock on the Educational Bill. The house of Lords has so amended the original as to make it practically useless and in this condition referred it to the Commons. This created quite a stir, as the bill as it did read was a nearer expression of the will of the people. The Prime minister has suggested that it might be necessary to appeal to the country at large. This would mean the dissolution of the present Parliament and an election of a new constituency.

The Royal Mail S. S. Orinoco, outward bound, when making the harbour of Cherbourg, France had the misfortune of colliding with the S. S. Kaiser Wilhelm de Grosse, an Atlantic liner. As a result of the collision some fifteen persons lost their lives, and a number of others received serious injuries.

The Kaiser Wilhelm had a hole cut in her side 15 feet by 22 feet and the Orinoco had her bows stove in.

Both vessels were able to make port without aid, and will be repaired at Southampton.

The responsibility has not been placed as yet, but the Orinoco claims that the Kaiser Wilhelm did not heed her signals.

The tourist season is again in full swing and from both Europe and America our friends are crowding in to see the beauties of the

tropics. It is a rare time of the year in the islands. The moon is an orb of soft, brilliant light, the stars shine more brightly than elsewhere, the nights are cool and the zephyrs of the sea sweep the land with their cooling balm, making the whole day full of enjoyable pleasures. Combine these conditions with an abundance of tropical fruits, flowers and vegetables, and spend the intervening hours among the haunts of nature and what more could one desire? No wonder people come and keep on coming. The greater wonder is that they do not come thicker and faster and stay longer.

The hopelessness of looking for any disarmament in Europe, notwithstanding the talk about it, is clearly shown from the following in the *Literary Digest*. "While a large section of the European press is talking very piously of disarmament, or limitation of future military preparations the dockyards and foundries are still busy, ships of war are being multiplied, armour-plate is becoming thicker and thicker, and guns are growing proportionately greater in calibre. The French military and naval organ, *Armée et Marine* (Paris), notes significantly that the four great Powers of the world are steadily increasing their navies. Between the years 1885 and 1906 there have been either built or projected by the United States twenty-eight iron-clads of the first class, while England is credited with fifty-nine, France with twenty-three, and Germany with twenty-seven. These are only the giants of naval warfare—all completed, or to be completed, within twelve or thirteen years. Yet the Hague Peace Congress is imminent. What such a congress really means to Germany, for instance, may be judged from a recent article in the *Deutsche Monatschrift* (Berlin), written by Professor Schiemann, of the Military Academy, Berlin. This authority is credited with being a personal friend of William II., whom he recently accompanied on his cruise to Norway. He is, moreover, said to be the Kaiser's mouthpiece on international questions, and has, in the article referred to, evidently expressed the views of his imperial master. He scouts at the idea of disarmament on the part of Germany, and somewhat haughtily pronounces:—

"Germany is not going to accept any foreign advice as to what she is to do or not to do. The other nations may provide for themselves exactly as they choose. If they are galled by the load of militarism, they are at liberty to shake it off. As for us, we consider the obligation to serve in the army a great national instrument of education, a school which no one should shirk, and from which every citizen derives the blessing which results from a strict performance of duty, such as imparts both mental and physical training."



January 1, 1907.

S. A. WELLMAN Editor.
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"We are standing upon the threshold of great and solemn events."

The great earthquakes, volcanic eruptions, cyclones, hurricanes, famines, and disasters by sea and land are in direct fulfillment of the word of God.

That word assures us that these events are signs which warn us of greater events to follow and of the greatest event of all—the coming of our Saviour Jesus Christ. At that time the heavens depart as a scroll and every mountain and island are moved out of their places. Are you ready for this? Time hastens on! Get ready.

There is only one preparation which will enable us to meet God in peace, and be saved from the destruction of that day. Making every thing right with God and men, confessing every sin, and from thenceforth following Christ, who delighted to do the will of His Father, is our only possible salvation. In that day it shall be said of such, "Here is the patience of the Saints; here are they that keep the commandments of God and the faith of Jesus." And from the glad lips of heavenly beings will swell the chorus as the ransomed are received: "Open ye the gates that the righteous nation may enter in." Will you be there?

We wish to call the attention of our readers to the excellent articles on pages 2 and 3 entitled *The Great Apostasy*; also to the article by W. A. Spicer on page 10 entitled *The Holy Spirit at Work in the Mission Fields*. Our other departments are full of good things. Read them carefully.

Mr. H. O. Le Fevre of Springfield, Ohio, U. S. A. takes over the management of the Watchman Publishing Co., and the business management of the WATCHMAN on Dec. 24. All communications intended for the Manager should be addressed to him at the office address.

All manuscript, and other communications for the editor should be addressed to S. A. Wellman at the office, 31 Dundonald St., until further notice. Be careful that such letters and manuscripts are marked "Editor Caribbean Watchman." By so doing delays can be avoided and all served promptly.

LOVE

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13.

The editor who has for the past three years acted as manager of the Watchman Publishing Company desires to express his appreciation of the co-operation of the friends of the WATCHMAN in making the paper the success it has been since its inception. We trust that these efforts will be redoubled in the future and that we shall have your help in increasing materially the circulation of the WATCHMAN.

Our new manager who comes to us from a long and successful experience in printing lines; and who sold out a paying business in America to devote his time to the upbuilding of our denominational publishing work in the West Indies will make the forthcoming numbers of the WATCHMAN models of chaste and tasty printing; and we assure our readers that the editors will do all in their power to make their part of the paper tell the important and thrilling truths for this time as God demands. With editors and printers doing their utmost, and with your hearty co-operation in the circulation, we may scatter the truth as the im-

portance of this time demands. Shall we not have you with us?

Electric Power—At Lat

Ever since it was decided to have our own cylinder press to do the work upon the WATCHMAN and our other publications. It has been planned to have the office equipped with electric power to drive the machinery. Owing to circumstances beyond our control this was impossible until this month, but we commence the year 1907 by printing the WATCHMAN for January with our motors installed. This makes the facilities in our press room, almost double what they formerly were while the press was driven by two men at the wheel. We have to thank our American friends for their assistance which made this possible.

The New Testament Primer by Jas. Edison White, author of the "Gospel Primer" a book long familiar to the little folk in these islands, has just been stocked by our office.

It is a neat little volume from the press of the SOUTHERN PUBLISHING ASSOCIATION. Printed in two colours throughout with neat and artistic illustrations, we are sure that it will find thousands of friends where its predecessor has already found a welcome.

It is divided into five sections, the New Testament alphabet, New Testament trees and flowers, New Testament animals, New Testament birds, insects of the Bible, and New Testament stories. All departments are profusely illustrated.

If you have Gospel Primer you know that you should not miss this new volume. Order of your nearest Tract Society or WATCHMAN Agent

**West Indian Union Conference
 Jamaica, Jan. 11-28, 1907**

At Kingston, Jamaica, January 11th-28th 1907 a Union Conference Meeting is to be held for the entire West Indian Field. It is hoped and expected that labourers will come to represent the work in every Conference and Mission Field within the bounds of the West Indian Union. This Union includes the Jamaica, East Caribbean, South Caribbean, British Guiana, and West Caribbean Conferences and the Mission Fields of North Central America, Cuba, Hayti, Santo Domingo, and Porto Rico.

From America there will be present Elder A. G. Daniels, president of the General Conference, Eld. I. H. Evans General Conference Treasurer, Professor C. B. Hughes, of Keene, Texas, who has been requested to take charge of the West Indian Industrial Academy, and Eld. U. Bender, of Arkansas.

A Bible Institute, with special instruction for ministerial workers, will be held in connection with the Conference. In fact the Bible Institute work will be made the prominent feature. Devotional meetings will be held early each morning and a preaching service at 7.30 each evening, at which the Bible evidences of the perilous times in which we are living, and the necessary preparation for the Day of the Lord will be presented.

The friends of truth and lovers of the Bible in Jamaica will surely be present, and we especially invite all our WATCHMAN readers to come and enjoy the good things to be given.

Songs for Service in Church and Home

The hymn on the front cover of this month's WATCHMAN is taken from the book above named. The compiler and author of several of the songs is C. P. Whitford, the singing evangelist. Other songs of more than equal merit are in this little volume of 256 pages, and we are sure our readers will find it to their advantage to have this volume among their musical selections. Price 50cts, post-paid.



"Fadeless" Flowers

Luther Burbank, of San Francisco, has developed a "fadeless" flower. He calls it the "Australian star flower." He evolved it from a half-hardy annual found in west Central Australia. Burbank describes the flower as a "unique and beautiful plant, which grows readily from seed in any ordinary garden soil, preferring sandy loam. It blooms early in the season and continues to bloom for a long time." The fragrant flowers are of a rosy crimson shade, sometimes approaching pure white. They are produced in large, graceful clusters, which when cut will retain their form and colour permanently. The full-grown plants are about a foot high. Though the stem of the flower may dry up, the blossoms do not fade. Mr. Burbank has a cluster of these blossoms in his library which have remained there unchanged for a whole year. Neither do they lose their odor.—*Argus*.

Jarrah Wood

"The jarrah wood of Western Australia is acknowledged by those who know its qualities to be about the next thing to everlasting. There almost everything is made of this timber—work-boxes, piano-fortes, buildings, wharves, and jetties; it seems to defy all known forms of decay, and is untouched by white ants and all other insects, so that ships built of it do not require to be coppered. It has been used above ground and below, in almost every situation in which timber can be placed, and is durable in all. There are about fifteen varieties of the timber, and it can be obtained of any reasonable length up to sixty or eighty feet, the trunk of the tree having no branches whatever. Another advantage is that it does not burn freely, but only chars, which makes it additionally valuable for building. It is poisonous to all insects. This timber will not grow on good soil, only where there is ironstone, a ton's weight of which is sometimes lifted by the roots. The more ironstone there is in the soil, and the higher the elevation, the better the trees grow. It is one of the most remarkable facts connected with this timber, that if you put a bolt, no matter of what size it may be, into it, when you take it out a bolt of precisely the same size will go into the hole again. The effect of the iron, apparently, is to preserve the timber, and of the timber to preserve the iron. Jarrah is far superior to teak; it is less liable to split, and it will bend freely without being steamed."

Milking Rubber Trees

The first tapping of the cultivated rubber-trees on the east coast of Nicaragua occurred recently, the trees having attained the age of seven years. The novel experiment was tried of making slight incisions at intervals of a fortnight, instead of exhausting the sap at once with a large tapping. Although the quantity obtained at one time was thus relatively small, it was found that the trees yielded as well at the second tapping as at the first, and it is believed that by this method they can be induced to form the "milk habit," to the advantage of both themselves and their owners. The rubber obtained is also better than that obtained by the old unscientific method practiced by the natives.—*Youth's Companion*.

A Skilful Borer

The woodpecker is a most industrious bird. He seems never to rest. From early morning until evening he is still hopping up and down tree trunks or hammering holes into them. If the tree is somewhat decayed the woodpecker's hopping is often rewarded by fat worms and insects on or near the surface of the bark, and thus he does not have to drill holes into the wood. But usually he must do a certain amount of hard hammering and boring before he finds the juicy tit-bits that he carries to the baby woodpeckers in the home nest.

One kind, more industrious even than the others, fills up each hole which he bores with an acorn, the pointed side of the acorn projecting outside the hole, and looking from the ground like a large, round-headed brass nail driven into the tree side. It is thought by some that the acorn used for this purpose contains a small worm, upon which the bird feeds when he returns from the warm climates the next spring.

The strong blows of the woodpecker's bill by which the boring is done, are very rapid, and may be heard from a long distance. Especially is this true if the tree is a bit hollow. The sound is similar to that made by the repeated rat-tat-too of a snare drum, and is not at all unpleasant.

But you will want to know, I am sure, about the woodpecker's home and his children. To build the nest requires much hard labour. First a hole large enough for the bird to crawl through is drilled from the outside to the centre, or heart of a tree. The passage thus made turns downward and continues for about a foot, when a good-sized room is bored out.

Here the woodpecker family live, safe from larger enemies and the storms. There is nothing extraordinary about the little woodpeckers, except that they have to sleep in rather a hard bed, as the home is not lined with soft materials, as are the nests of some birds. They must notice this all the more as during the first days of their life they have no trace either of feathers or of the soft down that covers other birds when they are first hatched. Let us hope, however, that the little fellows endure all this without grumbling or complaining of their hard lot.

—*Present Truth*.



The Effects of Altitude

The British Tibet expedition, which has required the existence of troops at altitudes of from 10,000 to 15,700 feet above sea-level, has furnished a number of instances of the effect of a high elevation on life and habits. There has been considerable mountain sickness among the men, who are quite unused to such altitudes, and also a large amount of indigestion due to the undercooked food. At elevations of about 15,000 feet water boils at about 108 degrees Fahrenheit, and consequently the ordinary amount of cooking is quite inadequate. At such a height it is almost impossible to boil rice properly, while of the several kinds of dahl or ordinary red lentil of India, there is only one variety that can be cooked at heights over 10,000 feet.

For such elevations there should have been provided cooking vessels with air-tight lids, provided with safety valves, which would blow off at a pressure of fifteen pounds to the square inch, or approximately that of the atmosphere at sea-level.

Another effect of the latitude and temperature was the difficulty in the operations of the magazines of the rifles, and the mechanism of

the Maxim gun on account of the congealing of the oil, which lost its lubricating properties. This could have been remedied by supplying glycerine for lubricating purposes.

As automatic guns depend largely upon spring, it was also observed in this connection that their elasticity is affected by the temperature, and that such weapons should be tested for any condition of temperature they are likely to meet.—*Harper's Weekly*.

Powerful Alcohol Lamps

The utilization of alcohol as an illuminant is growing in France and Germany, and the subject attracts much attention in England. On the Continent alcohol lamps are now made with incandescent mantles capable of yielding 1,000 candle-power. Two hundred and fifty candle-power is very common with these lamps. It is claimed that they vitiate the atmosphere sensibly less than any other illuminant except incandescent electric lamps. In Germany potatoes, and in France beets, are now largely used in the production of alcohol for industrial purposes.—*Youth's Companion*.

The size of the Atlantic waves has been carefully measured for the Washington Hydrographic Bureau. In height the waves usually average about thirty feet, but in rough weather they attain from forty to forty-eight feet. In storms they are often five hundred to six hundred feet long, and last ten or eleven seconds, while the longest yet known measured half a mile, and did not spend itself for twenty-three seconds.—*Sel*.

Opportunity

Master of human destinies am I!

Fame, love and fortune on my footsteps wait.

Cities and fields I walk: I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.

If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,

And those who follow me reach every state

Mortals desire, and conquer every foe
Save death: but those who doubt or hesitate

Condemned to failure, penury and woe,
Seek me in vain and uselessly implore:

I answer not, and I return no more!

—*Jno. J. Ingalls*.

STUDIES IN GOSPEL HISTORY

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This book was adopted by the Educational Convention last summer for use in our schools and colleges and the edition just finished is a revision of that part of the author's "Lessons in New Testament History" treating on the Life of Christ.

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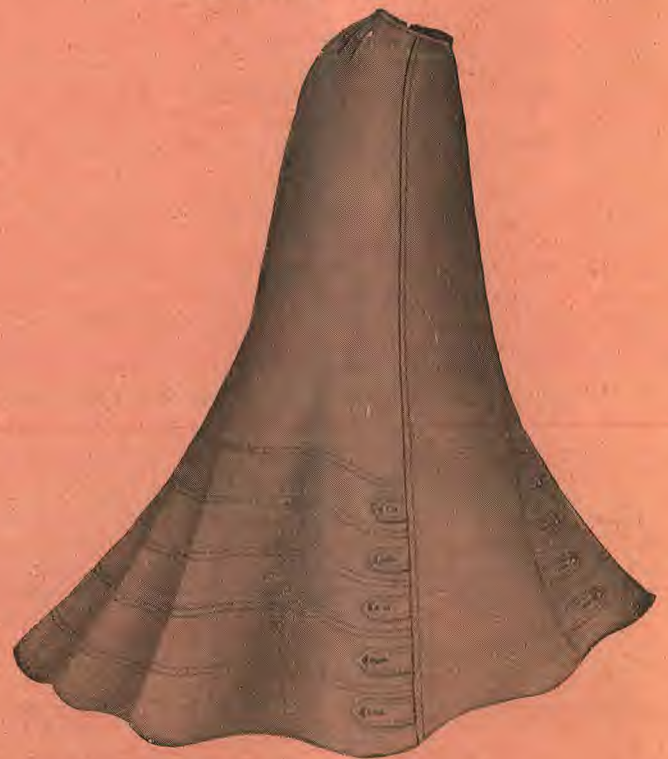
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