

March 10

"Come, behold the works of the Lord, what desolation He hath made in the earth. . . . Be still and know that I am God. . . . I will be exalted in the earth. Ps. 46: 8, 10.



Price 6 Cents

And there shall be . . . earthquakes in divers places. Matt. 24: 7. Men's hearts failing them for fear and for looking after those things which are coming on the earth. Luke 21: 26.

EARTHQUAKE SPECIAL



HARBOUR STREET, KINGSTON, JAMAICA, AFTER THE EARTHQUAKE AND FIRE.

The Watchman Publishing Company, Port-of-Spain, Trinidad, W. I.

CARIBBEAN WATCHMAN

Published Monthly by the
WATCHMAN PUBLISHING CO.
PORT-OF-SPAIN, TRINIDAD.

H. O. LeFevre - - - Business Manager.

Price, 48cts., per year - - 24cts., Six months.

Registered as newspaper at Port-of-Spain,
Trinidad.

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Lessons from the Flood

"By the word of God. . . the world that then was being overflowed with water perished, but the heavens that now are, and the earth, by the same word have been stored with fire, being reserved against the day of Judgment and destruction of ungodly men. 2 Peter 3: 5-7. Another storm is coming, the earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed."

"The entire surface of the earth was changed at the flood. A third dreadful curse rested upon it in consequence of sin. As the water began to subside the hills and mountains were surrounded by a vast turbid sea. Everywhere were strewn the dead bodies of men and beasts. The Lord would not permit

those to remain to decompose and pollute the air, therefore he made of the earth a vast burial-ground. A violent wind which was caused to blow for the purpose of drying up the waters, moved then with great force, in some instances even carrying away the tops of the mountains, and heaping up trees, rocks, and earth above the bodies of the dead. By the same means the silver and gold, the choice wood and precious stones, which had enriched and adorned the world before the flood, and which the inhabitants had idolized, were concealed from the sight and search of men, the violent action of the water piling earth and rocks upon these treasures, and in some cases even forming mountains above them. God said that the more He enriched and prospered sinful men, the more they would corrupt their ways before him. The treasures that should have led them to glorify the bountiful Giver had been worshipped, while God had been dishonored and despised.

"At the time immense forests were buried. These have since been changed into coal, forming the extensive coal-beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus the rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat. As the fire and water come in contact with ledges of rocks and ore, there are loud explosions, and volcanic eruptions follow. These often fail of giving sufficient vent to the heated elements, and the earth itself is convulsed, the ground opens, and villages, cities and burning mountains are swallowed up."

The depths of the earth are the Lord's arsenal, whence were drawn weapons to be employed in the destruction of the old world. Waters gushing from the earth united with the waters from heaven to accomplish the work of desolation. Since the flood, fire as well as water has been God's agent to destroy very wicked cities. These Judgments are sent, that those who lightly regard God's law and trample upon his authority, may be led to tremble before his power, and confess his just sovereignty. As men have beheld burning mountains pouring forth fire and flames, and torrents of melted ore, drying up rivers, overwhelming populous cities and everywhere spreading ruin and desolation, the stoutest hearts have been filled with terror, and infidels and blasphemers have been constrained to acknowledge the infinite power of God."

More terrible manifestations than the world has ever yet beheld, will be witnessed at the second advent of Christ. The mountains quake at him and the hills melt, and the earth is burned at his presence, yea the world, and all that dwell therein, Who can stand before his indignation? and who can abide in the fierceness of his anger? Nah. 1: 5, 6, P. and P. ch. 7, and 8.

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Our Work in Jamaica

The Advent message was first placed before the people of the island of Jamaica in the year 1892, brethren Jas. Patterson and B. B. Newman pioneering the way as canvassers. Their efforts were very successful and a large amount of Adventist literature was scattered throughout the island. In 1893, at the General Conference, an aged sister, Mrs. M. Harrison of Kingston, presented a strong plea for ministerial labour and Eld. A. J. Haysmer was sent to respond to the call. He was followed in 1896 by Eld. C. A. Hall and in 1898 by Eld. F. I. Richardson. These labourers together with Elds. Geo. F. Enoch, W. W. Eastman, D. E. Wellman, W. J. Tanner, J. A. Strickland, J. B. Beckner and a force of helpers have with in the power of God been instrumental in bringing into the faith a company of believers numbering nearly 2000 souls.

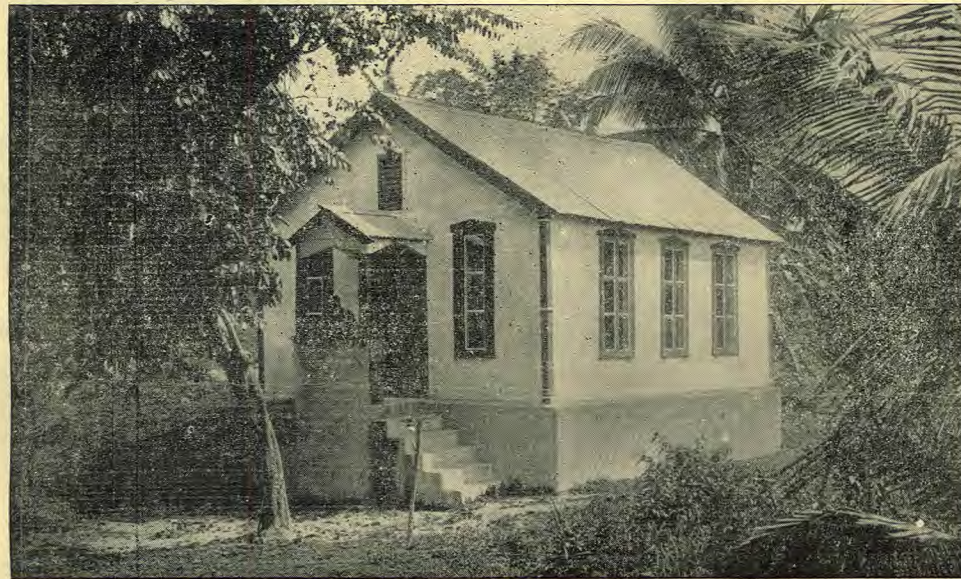


KINGSTON, JAMAICA S. D. A. CHURCH BEFORE THE EARTHQUAKE

The work has been from the first blessed of God. One can now go over the hills and through the valleys of the island and find Adventists almost everywhere, from Morant Point on the east to Montego Bay on the west. These dear brethren and sisters, with but little of this world's goods, have nobly sacrificed and laboured in behalf of others, have built their churches by free labour, and when the hurricanes and torrential rains have destroyed, patiently put their shoulders to the wheel and rebuilt.

Kingston Church up to the present has not suffered so severely but in the earthquake of January 14th the brethren and sisters there lost almost everything they had and the church was so badly broken as to demand re-building. The brethren and sisters in Kingston are unable on account of their heavy losses to rebuild but we believe our brethren and sis-

(See next page)



TWO JAMAICA COUNTRY CHURCHES.

SUNSET IN THE GULF OF PARIA, TRINIDAD, W. I.



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Caribbean Gleaner
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 Port-of-Spain, Trinidad.
24cts post paid, yearly.

JAMAICA RECORD,
 Kingston, Jamaica.



ters everywhere will esteem it a privilege to help in this their time of distress. All such assistance should be sent to Eld. J. A. Strickland 32 Text Lane, Kingston, Jamaica or to the General Conference of Seventh-day Adventists.

The West Indian Union Conference

SOME FACTS AND HISTORICAL DATA

First labours in Message, Georgetown, Br. Guiana, by G. G. Rupert and G. A. King, 1888.
 Central America, entered, 1891 by F. J. Hutchins.
 Jamaica entered 1892, by J. Patterson and B. B. Newman, canvassers. 1893, by Eld. A. J. Haysmer.
 Leeward Is. and Barbados entered 1890 by Eld. D. A. Ball.
 Trinidad entered, 1894 by Eld. A. E. Flowers.
 Barbados permanently entered Jan. 29th, 1896 by Eld. E. Van Deusen.
 Panama Conference entered 1899 by Eld. F. J. Hutchins in schooner "Herald,"
 Porto Rico entered 1901 by Eld. A. M. Fisher.
 Cuba entered 1904 by I. E. Moore and wife, nurses.
 Hayti entered 1905 by Eld. W. J. Tanner.
 The Bahamas entered 1893 by C. H. Richards and wife canvassers.
 Bermuda entered 1896 by Bro. M. Enoch and in 1903 by Eld. J. A. Morrow.
 Population:— 14,314,329.
 Territory—Cuba, Porto Rico, Hayti, Santo-Domingo, Jamaica, The Lesser Antilles, Trinidad,

The Guianas, Venezuela, Curacoa, Columbia, Panama, Costa Rica, Honduras, Nicaragua, San Salvador, Guatemala and British Honduras.

Approximately there are 10,000,000 Spanish speaking people in this field; 3,000,000 English speaking and the balance French and other tongues.

Nearly all the Spanish and French speaking people are Roman Catholics, with a large following in the English colonies also.

We have 300,000 East Indians speaking Hindustani and Bengali in our midst.

Venezuela is practically a closed country. Missionaries under the Castro government are expelled as soon as discovered.

Columbia is nominally open but in reality so thoroughly under papal domination as to make it unsafe for Protestant missionaries beyond the coast cities.

In Hayti a large per cent of the Seventh-day Adventist congregations are recent converts from Catholicism.

Work is to be opened in Santo Domingo during 1907.

The heads of Conferences in the West Indian Union are, Union Conference President, U. Bender, Bog Walk, Jamaica. W. I.; Jamaica Conference Pres., W. G. Kneeland, 32 Text Lane, Kingston, Jamaica; East Caribbean, L. E. Wellman, Bridgetown, Barbados; Br. Guiana, J. B. Beckner, 297 Oronoque St., Georgetown, Br. Guiana; South Caribbean, D. E. Wellman, 31 Dundonald St., Port-of-Spain, Trinidad; West Caribbean, H. C. Goodrich, Bocas-del-Toro, R. de Panama.

Superintendents of Mission Fields are *Cuba*, E. W. Snyder, Marianao, Cuba; *Porto Rico*, B. E. Connerly, Mayaguez, Porto Rico; *Hayti*, W. J. Tanner, Cape Haytien, Hayti; *North Central America*, E. L. Cardy, Belize, Br. Honduras.

THE CARIBBEAN WATCHMAN

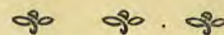
"Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42: 12.

VOL. 5

PORT-OF-SPAIN, TRINIDAD, W. I. 1907.

No. 3

The Earthquake and its Results



Monday afternoon, January 14, 1907 the people of Kingston, Jamaica in utter ignorance of the great disaster which was soon to overtake them were busily engaged in their usual occupation. In every part of the city streams of shoppers, sightseers, visitors, pleasure seekers and men of business were to be seen passing to and fro. The business section of the city was nearing the hour of closing and in session at the Old Mico on Hanover St., sat the members of the West Indian Cotton Conference, a body gathered from all the British West Indian Islands, together with many notables of the British Isles themselves.

A number of schools were in session at the time; at the Seventh-day Adventist church on Text Lane a session of the Bible Institute in connection with the West Indian Union Conference was being held; the hotels were filled with tourists; the factories were in full swing; in fact the city was busier than ever before with the conferences gathered within its precincts and the heaviest tourist traffic known in its history.

Kingston, though in many ways quaint, old fashioned, ancient, is a city of extraordinary beauty. Its very quaintness, its peculiar houses, and its air of old-time superiority are in themselves things which attract the eye and bind the heart to this delightful place. Kingston was built after the destruction of Port-Royal by earthquake on June 7, 1692. Its streets run mostly at right angles, are narrow with few exceptions, and closely built up with houses peculiar to Jamaica itself. Most of them are brick-inlaying among the poorer and middle classes, and brick, stone and cement among the richer portion of the community. Of these later many beautiful mansions may be found which would do credit to any city either European or American. In several portions of the city may be found parks, some of which, well kept and abundant in their display of tropical fruits and flowers, are gems of beauty. To the eastward at Rockfort is a sea-side garden of great attractiveness and to the north of the city at the foot of the hills which flank the western end of the Blue Mountains is a delightful park and botanical station known as Hope Gardens.

Such was Kingston in the early hours of Monday January 14, 1907. At 3. 32 P. M. as registered by the clock in the Parish Church tower, there came a terrific force from below

which in the short space of twenty seconds made this fair city of so many beautiful memories a blot on the face of nature; a ruin irreparable, chaotic, supremely awful. Only to those who passed through those trying moments will it ever be more than an empty dream. To them it is a nightmare of horror never to be forgotten.

We were standing in a small wooden office building on Text Lane conversing with representatives of the West Caribbean Conference of Seventh-day Adventists through an open window when without warning the earth, the building, the very firmament seemed to be shaking together. We were almost thrown from our feet when a short lull came and we rushed to the open court in the street about 40 feet away. Ere we had gained half the distance, the earth again more violently than before seemed to be moved by a power incredible, and all around us buildings began to give way. The arch of the porch to the S. D. A. Church gave away with the last violent jerk and it seemed as though for the moment the whole building with its living freight must follow to inevitable destruction. However a merciful providence kept it safely and the one-hundred and fifty worshippers, with the exception of three who fell with the front arch, escaped uninjured.

We looked about us and on every side saw the ruin of homes without number. Here the whole side of a house had fallen out, there the building had collapsed entirely, in other places buildings and heavy brick walls had fallen burying men, women and children beneath them.

Yet from our situation we did not realize the extent of the disaster. Having provided for those who had been injured at the church, we went to our home, finding it practically ruined, the east wall down, the inner walls perilous but none of the inmates injured.

Fire had broken out almost immediately in the business section and fearing lest our services might be needed in places where men and women were buried, we started to go to the aid of those who were in need. As we went cityward the horror of the situation grew upon us. Great crowds were hurrying to and fro with no knowledge of what they were doing, wandering aimlessly here and there and crying upon God for mercy. The uninjured seemed to be crazed with fright, paralyzed with fear and

were doing nothing toward the work of rescue. We reached East Queen Street and were arrested by a cry from an adjoining yard that five children were buried beneath a brick building there. Hurridly we made ready for work and rescued these poor little ones, mangled, maimed for life, from the ruins. They were but a few of the hundreds similarly buried that day in every part of the city.

We went on toward the heart of the city. Everywhere was ruin. Every street lined with a terror stricken multitude. Some had collected their few treasures and were making for the parks, fearing lest the fire should reach them, as it was rapidly spreading. On every side was confusion, uproar.

As night drew on the light of the conflagration kept the city illuminated. In every part still wandered the dazed inhabitants. Many too dazed, too utterly broken to make their way to the parks, were sitting on the curbs of the streets guarding the little that they had managed to bring from their delapidated homes.

The Holocaust

It was early seen that the business section with hundreds beneath the ruins was doomed to fire also. The fire brigade, a few at least, did all that was possible to stop the flames with the meager apparatus the earthquake had left but only managed it after it had swept west to Orange st. and east to Duke st. as far as the Post Office and Treasury building and north almost to the Parade Gardens. Many within the section, pinned down by falling walls and debris met a horrible fate as the fire crept over them. Tuesday in passing through this district one might behold the half incinerated bodies of these unfortunates in attitudes which betokened a violent struggle for freedom as they attempted to avoid the oncoming flames.

The Power of the Earthquake

was incredibly awful. Buildings with massive walls, considered absolutely safe, were crushed into powder. The great structures which nearly everyone had counted on as withstanding just such conditions went down into ruin, while some which were considered unsafe withstood the violence of the shock. It seemed almost as though the power which shook the earth desired to show men the little value which could be placed upon their opinions.

Noted Buildings Destroyed

The well-known Myrtle Bank Hotel is a complete ruin. Its walls are nearly all a mass of brick in the streets or within the courtyard. Here a large number of victims of the earthquake lost their lives. Fortunately a large number of the guests, American and English were elsewhere at the time and very few among them were either killed or injured the majority of the fatalities being among the employees.

The magnificent hotel at Constant springs though not ruined entirely was so badly cracked and broken, especially its towers that it will cost thousands of pounds to put it in a safe condition.

The Roman Catholic Cathedral and Art Gallery on Sutton and Duke streets are a great brick heap. Works of art were destroyed and several persons met death under the crumbled walls of these formerly magnificent structures.

Coke Chapel—the Wesleyan Chapel—though preserving a good front is a ruin, both its sides having fallen in.

Among the other public buildings either badly damaged or destroyed are the theater, Scotch Church, Free Church, Episcopal Church, Parish Church, the Jewish Synagogue, Government Printing Office, Government Buildings many school buildings including the Mico, High School and Malabar Training College, the Government House, or Governors Residence, the hospital and barracks at Up-Park-Camp, the station of the West Indian Regiment, together with thousands of residences throughout the city.

The Monetary Loss

will reach nearly \$30,000,000. Of this it is said $\frac{1}{2}$ only is insured, and it is questionable if there will be any possible way of collecting even this portion owing to the earthquake clause in the policies. Thousands lost every cent they possessed, and every item of clothing except what remained upon their persons.

The Sacrifice of Life

Men can never tell all the sad story connected with this portion of the fell destroyer. Ruins still cover the forms of those who were done to death by the walls of the city edifices. Many burned to ashes beneath the ruins will never be known to men. Only an all seeing eye in the courts of God beholds and records their resting place.

The latest returns give the registered dead as 1800 and the probable total as 2000. Without doubt even this estimate is small and will be found so when the records are complete. Had the earthquake come at a time when the people were in their homes, the loss must have been much greater, judging by the awful ruin in which many of these homes are found.

Are these things "Judgments of God"

as so many of the distracted people pronounced them on that fatal day or are they rather the result of sin upon an earth cursed by its awful load of guilt? Are they not the breakings forth of that punishment which will eventually come to this sin-cursed orb because of transgression, as mentioned in Isa. 24: 5, 6, 18, 19. We assuredly cannot say Kingston is more wicked than the other cities of the West Indies, or of the world; there is the same wickedness the same curse of sin, everywhere. Let us remember our Master's words when he said,

"Think ye these Galileans (Jamaicans) were sinners above all Galileans (West Indians), because they have suffered these things? I tell you nay; but except ye repent, ye shall all likewise perish." See Luke 13: 1-5.

Not to Jamaica, San Francisco, Valparaiso alone come these lessons. God is thus warning the whole earth and our telegraphs, our newspapers, our periodicals and books are presenting the awful facts to every nation. These warnings came to nations in the past. Babylon had its hand-writing on the walls. Jerusalem had its prophetic utterances foretelling that which would befall her. To-day God is warning you. Will these awful lessons, these fearful sights and scenes awaken in you a desire to be right or implant anew right principles in your heart?

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The Earthquake and the Country Districts

Comparatively the country suffered but little when we look at the awful scenes of destruction in Kingston. Some of the nearby towns however suffered considerable damage.

At Spanishtown the former capital of the island many brick and stone buildings were badly wrecked. Among those of historical interest which were materially damaged are the old Spanishtown Cathedral and the Rodney memorial. Both of these buildings are among the oldest relics of the British occupation. They were much frequented by tourists. Other public buildings were but slightly damaged.

At Bog Walk the railway station was badly cracked and several brick buildings partially broken down. About one and one-half miles from Bog Walk on the Linstead Road a brick church was practically destroyed, the walls and tower being wrecked.

Richmond some miles farther up the railroad toward Annatto Bay suffered severely for so small a town. The court house was thrown down, and a drug store which caught on fire almost immediately after, the fire communicating itself to fifteen other buildings and burning them to the ground before it could be quenched.

At Port Antonio the post-office was badly damaged as was also one of the city churches. In the balance of the city plaster was thrown from the walls and the buildings badly shaken but no further permanent damage was done.

Reports from Buff Bay stated that at this point on the North Coast a small tidal wave swept in destroying several small buildings near the shore but doing no further serious damage.

At New Castle, the soldiers barracks on Blue Mountain ridge but little material damage was done beyond a very severe shaking and some few cracked walls.

At Hope Gardens, 7 miles from Kingston the damage was considerable to the buildings and nurseries. This is a Government botanical station.

At Papine and Gordon Town further up Hope River valley many buildings were thrown down and two persons were killed.

At Port Royal across the harbour, at the harbour entrance, occurred perhaps the greatest change in the face of nature. Reports at

first gave wild rumour that the point had sunk entirely with the entire fortifications but more authentic reports stated that the fortifications had sunk 8 feet. Three persons lost their lives and several were injured. The barracks were badly cracked but still standing. As our ship passed the point in leaving the harbour one could see the trees which grew at the point deep in the water, the waves washing the branches where formerly they had bathed the roots. The caissons at the forts are said to have been ruined.

To the westward on the Montego Bay line of the railroad no material damage was done. Several persons who fled to the country and several people who live in this direction came in during the first week after the quake and reported but a violent shaking in that part of the island. It is said some planters came in to Government House for a ball on Thursday evening not having heard of the awful fate which had overtaken the city of Kingston.

To the eastward the shock could not have been very severe for as we passed down the coast we could make out estate chimneys standing intact, giving forth the smoke which indicated that the mills below them were in full operation still. Altogether it seems that the entire force of the shock centered in the city of Kingston and was felt with more or less severity within a radius of thirty miles of this center.

—:O:—

In our round of experiences during and after the earthquake perhaps nothing touched our hearts so profoundly as the patient suffering of those who were badly injured. While many of those who were uninjured or but slightly wounded were bewailing their fate, wandering aimlessly about or calling upon God for mercy, many of the poor creatures who were suffering untold torture were quiet, patient, and loving toward all.

This was so strongly emphasized as we dug among the ruins and assisted people from their awful peril. One instance in particular presents itself to our remembrance. Three children were found buried beneath an old brick building. The elder, near the top, was pinned down under beams and brick, her face badly lacerated, one arm cut and bruised, and both thighs a mass of mangled flesh, and yet in the midst of her own suffering she continued to urge us to release her little brothers, pinned below her, first. Her first thought was for them.

Why should not we, dear reader, learn to consider first our brother's need and then our own. If we do not now, we will not in such times as these. It is in the cultivation of a love for our fellow-beings day by day that we find it possible to think of them in times when we ourselves are suffering.

In the Saviour's hours of agony upon the cross of Calvary He could still remember those who were at its foot in mental agony and remorse and even those who caused Him pain. And, dear reader, it is those who to-day cultivate this loving spirit, that will in the time of the world's great troubles forget themselves and their sorrows and minister to others. Let us cultivate to-day the spirit of self-sacrifice and unselfishness.

What Do These Things Mean?

By I. H. Evans



URRENT history, in the light of prophecy, is an interesting study to the Bible Student. Many centuries ago prophet and seer foretold things that were to come to pass in the last days. Outlines of the world's history are given both in the Old and New Testaments. The rise and fall of nations is predicted and many important events in the political and religious world are plainly foretold.

But it is from the teachings of Christ and the Apostles who followed him in his earthly ministry that we learn the particular events that are to take place just prior to the second coming of Christ to the world.

The Master himself, on several occasions, spoke of his coming to the world the second time and gave his disciples an outline of events which could be taken as evidences of the soon coming of the end of the world.

On a certain occasion, just before Christ closed his earthly ministry, his disciples asked, "What shall be the sign of thy coming, and the end of the world?" To this query the Master made answer, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows."

Thus He led his disciples on from scene to scene which was to appear upon the stage of action, and each of which was to forecast the coming of the end of the world.

Among the different signs mentioned it will be noticed that Christ said, "For nation will rise up against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

The Bible student does not look at the current events of history as does the Political student or the worldly commercial man. There is ever in his mind prophetic utterances from Holy Writ, which when he sees fulfilled, he

knows, the meaning. When scientists hear of an earthquake, they endeavor to trace the cause to some geological condition of the earth and they give some scientific reason for it. In their search for some scientific cause, they forget the prophetic utterances in regard to the meaning and intent of these great calamities.

Christ says, "And there shall be famines, and pestilences, and earthquakes, in divers places." Truly do we need any more forcible illustrations of the fulfillment of these predictions than are to be found in current history? Take the last decade and note the great national famines that have deprived millions of people of the necessities of life,

visitations from the hand of the Almighty at present.

The year 1906 will go down into history as one marked with perhaps some of the greatest calamities to cities and nations, recorded in history. I refer to the terrible eruption of Mt. Vesuvius, the awful calamity in San Francisco last April and the sister calamity that visited Valparaiso last summer. Scarcely had the year 1907 dawned upon the world when the island of Jamaica was visited with an earthquake shock so terrible that the city of Kingston was almost entirely destroyed by the shock and the conflagration that followed. While the loss of life and property cannot be so great in a city of



The Trinity Roman Catholic Church at the corner of Duke and Sutton Streets, after the earthquake. Two persons were killed in the street at this spot. It is one of the worst wrecks in the entire city.

and tens of thousands of people have perished for want of food and sustenance, while the granaries of other nations have been full to overflowing. Think of the awful experience through which India passed a short time ago; of the numerous famines in different parts of Russia, Syria, Africa, and now the great and terrible calamity from which ten millions of people are suffering in China. Remember that Christ said that there were to be famines in the last days. But there are also to be pestilences and earthquakes. It will be impossible for us to dwell at any length upon any of these special signs of Christ's second coming, but it will be interesting to note the fulfillment of this prophecy for a short time, inasmuch as we are passing through some serious

such small proportion as Kingston compared with the great city of San Francisco, yet probably the damage done to buildings and property in proportion to the amount of wealth and the population was as great as in the San Francisco disaster. In fact it is supposed that nearly ninety-eight percent of the buildings in Kingston were destroyed by the earthquake and fire.

That earthquakes are rapidly increasing is acknowledged by nearly every leading journal, and this fact is so familiar to the readers of this paper, that it is hardly necessary to bring evidence as proof.

Going back to the beginning of human history, we find that for twenty-five hundred years, there is no record of any earthquake whatever. The first

one of which we find any record, either in sacred or profane history, is recorded in the 19th chapter of Exodus where it says that God came down upon Mount Sinai, and the earth greatly quaked.

Passing down about five hundred years, we find another earthquake recorded in the history of the kings of Israel during the life of the prophet Elijah. We have the record of but one earthquake from the time of Elijah to the time of Christ. This was during the reign of Uzziah, king of Judah. Doubtless there were other earthquakes previous to the Christian era than those mentioned in the Bible. I think tables collated by Mr. Mallet, an English Seismologist show that before the Christian era there were 58 earthquakes. From the beginning of the Christian era down to the end of the 9th century, a period of nine hundred years there were one hundred ninety-seven earthquakes. From the ninth to the fifteenth century, a period of six hundred years, there were 532 earthquakes or nearly one for every year. From the fifteenth to the eighteenth century, a period of three hundred years, there were 2,804 earthquakes, making nine for each year. During the first half of the 19th century there were 3,240 earthquakes, or sixty-four for each year. From 1850 to 1868, a period of eighteen years, there were 5,000 earthquakes, or 277 for each year. While the last year it is reported that there have been recorded in our observatories, more than 2,000 shocks.

Thus it will be seen with what tremendous frequency earthquakes are increasing in the earth. Is not the prophecy of Isaiah 29: 6 soon to be fulfilled before our eyes? "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and with great noise, with storm and tempest, and the flame of devouring fire."

Besides this, there is a special prophecy applying to the last days of human history in Revelation 16, beginning with the 17th verse, which reads like this:

"And the Seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found."

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

This prophetic scene is still in the future. Thank God there is still opportunity for men to flee from the great day of his wrath. There never has been, and of course there never will be again, a scene like this one described by the Revelator: "And there was a great earthquake such as was not since men were on the earth, so mighty an earthquake, and so great." And every island fled away, and the mountains were not found."

This scene gives us the very close of human history. What we are seeing on every hand are but "mile posts" which show that this great event is soon to transpire. The destruction of St. Pierre, the eruption of Vesuvius, the San Francisco and the Kingston disasters are but warnings to the people of this world that this earth is growing old, and that the Lord is about to close up human history. Instead of allowing these calamities to harden our hearts, it should lead us to repent and put away our sins. These terrible exhibitions of

God's power and destructive wrath are only illustrations of what will take place in the days to come. I hope that the readers of this paper will seriously take to heart the fact that God is visiting the earth in this way to prepare us for the soon coming of our blessed Lord. If we learn wisdom by these calamities, we shall find ourselves covered and protected in the great day of God's unmingled wrath. If we permit them to harden our hearts, and because of their frequency to blind our eyes to the lesson which God would have us learn, we will find ourselves overwhelmed in the great day of his visitation.

Let us assist with our means those unfortunate families which have been the recipients of these calamities, and while we extend to them our sympathies and our offerings to relieve their distress, let us pray that God will teach them from his Word the importance of the time in which we are living, that they may repent, and give Him glory.

Some Earthquake Lessons

By G. F. Enoch

Protection

"The Lord . . . forsaketh not his saints." Ps. 37: 28. In the experience of our people in the recent earthquake in Jamaica our hearts are impressed with the fulfilment of the preceding scripture. With more than five hundred of our people in the wrecked city, but one was missing. It was not that we are more worthy than any others; we felt that it could be only the direct providence of God. Our hearts are full of gratitude to him for the wonderful deliverance. Yet we are humbled, as think of the one that is missing. No credit is due us because of the deliverance, but all praise is due him who did not forget those who had put their trust in him.

Guidance

"The Lord shall guide thee continually." "In all thy ways acknowledge him, and he shall direct thy paths. . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble." Isa. 58: 11; Prov. 3: 6, 23.

In the events clustering around this experience, we had unmistakable evidence of God's guiding hand. The unexpected decision that the committee should visit the school farm the fateful day was made at the very last moment. Also had the meeting not been appointed for the hour it was, many would have been in the business portion of the city. Then there was the preservation of those in the church from a panic, and the upholding of the walls of the church building.

Kept From Fear

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46: 1, 2.

While the great majority were dazed by the awful calamity, and as quake after quake came, many were filled with a terror beyond description, yet those who knew the Bible teaching on these subjects, whose hearts had received God's message for this time, were calm in the midst of the ruin, and were kept from the dreadful fear that seized upon so many. The delegates of the conference voted unanimously to go on with the conference business, and it was the desire of all to complete the institute work. But the gaunt specter of famine, and perhaps pestilence, caused us to separate to our fields of labor as soon as all business was transacted. How different are the view-point of the world and of the child of God at such a time!

Prophecy Will Be Fulfilled

Earthquakes are frequently mentioned in the Bible. They are given by the Saviour as one sign of His coming. Luke 21: 11. A great earthquake shakes the earth at the time of the great hail-storm that closes the seventh plague. Rev. 16: 18-21. The higher critics and others question the literal fulfilment of these prophecies. To some they are simply symbolical, to others they mean nothing at all. In connection with that earthquake the record reads, "And the

cities of the nations fell." We believe this to be a statement in advance of events that shall be literally fulfilled. That this can be fulfilled, no one who has seen the city of Kingston since the disaster can doubt. The city of Kingston literally fell. Not two per cent of the houses were left habitable. The entire business portion was a total wreck. What has happened to Kingston will happen to all the cities of the nations when the time comes. These fulfilments of prophecy should cause our hope to grow brighter, and strengthen our faith in the Word of God.

Insignificance of Man

In connection with the last great shaking of the earth, the prophet exclaimed, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2:22.

I know of nothing in this world that can make puny man realize his utter insignificance more than to have the old earth quaking and heaving under him, and the buildings he has erected falling in every direction to the ground. It is a humbling experience. And the lesson is needed. We are too many times influenced in the wrong direction by our fellow men. It is hard to stand for principle alone with God and his Word. Standing in the midst of such ruin, surrounded by hundreds of his fellowmen, mangled or dead, who but a minute before were in the full enjoyment of all their senses, one can but exclaim, What is man, after all! We should learn this lesson from the daily procession to the cemetery, but we do not. Will we now learn it as we see sudden death coming to so many thousands? Man aside from God is vanity. All his works, all his reasonings, are vanity. It is only as we link up with God, and through the grace of our Lord Jesus Christ join our life to his life, that we really amount to anything at all.

Neglect of the Unevangelized World

"Go ye into all the world, and preach the gospel to every creature." These last words of our Saviour formed the charter for the early church. Each one of those apostles became a missionary. From the beginning, every convert was imbued with the missionary idea. And the gospel message went to the world with power. But what is the attitude of the world to-day? There are hundreds of thousands of professed Christians, enjoying the benefits derived from Christianity, and the comforts and luxuries of modern civilization—what do these last words of Jesus mean to them? As the Saviour to-day beholds the great unevangelized portions of our earth; as he sees the misery, disease, and ignorance of those who are groping for the

light as they perish in the darkness, and all the time those who profess his name, to whom he has committed the work of spreading his gospel message, are engrossed with the fleeting pleasures of this life—what more can God do to arouse men from their carnal security?

The Wrecked Lighthouses

The two lighthouses that marked the approach to Kingston Harbour were completely wrecked. By their friendly light many a ship had been guided safely into the harbour on a stormy night. On Wednesday night, January 16,—two days after the earthquake,—the *Prince Waldemar*, a large Hamburg-American steamer, from the south, approached Kingston in the darkness. They knew nothing of the great calamity. In the darkness the dim outline of the island could be seen; but the captain was looking for the lighthouse, and not seeing it, supposed himself still far out to sea. Suddenly the

Sabbath January 12, was a season full of precious experiences to all those present. Excellent studies were conducted at the church by Elders Farnsworth, Evans and Kneeland.

Sunday evening Elder Luther Warren spoke at the Town Hall, above the Post Office on the preparation necessary for the judgment. A crowded house listened to the sermon and many were profoundly moved. The words were forcibly brought to remembrance by the earthquake of Monday, the 14th.

The Committee on Plans including many of the leading workers at the meeting took train for Bog Walk early Monday morning, returning Monday night at 7 o'clock. In the meanwhile at 3.32 P. M. the earthquake came and broke into the arrangements, leaving the delegates homeless and at the mercy of the elements.

Monday night, and Tuesday were fully occupied in getting matters in shape for partial comfort for the three hundred or more of our brethren and sisters rendered homeless by the quake. A 40 feet tent was pitched on the Race Course and later on a 110 by 70 foot tent which was rescued from the H. A. Line warehouse on Wednesday was pitched, affording shelter for several hundred more homeless people of the city.

In the meanwhile, and up to Thursday



King Street as seen Tuesday 15, after the earthquake and fire. In this street many injured were burned to death in the awful holocaust. The editor in company with others counted four bodies in the upper portion while passing through on the way to the wharf burned beyond recognition even of their class or colour. In some instances the limbs were gone, leaving only the charred stumps and the trunk, and the head.

watch cried, Breakers ahead." The engines were reversed, but it was too late. The beautiful ship, with its living freight went unto the rocks.

There are many professed Christians like this lighthouse. Once there was a light; but some earthly shaking caused it to go out, and many a craft lies wrecked at their very feet. The professed Christian whose light has gone out is a greater factor for evil in this world than the infidel or the unbeliever who has never made a profession. My brother, my sister, how is your light?

The West Indian Union Conference

The conference which met in Kingston January 11, held its first business session January 13th when the delegates were seated, the committees appointed and preliminary business attended to.

January 17th, we were busily engaged in conference and committee meetings, holding them in the open court of the Beeston St. house (illustrated on page 17). By holding protracted sessions and committee meetings at night by the light of an oil dip the business of the Conference was completed almost as fully as though there had been no earthquake.

As it was found that it would be impossible to continue the sessions of the Bible Institute on account of the awful conditions existing it was decided as best for the greater portion of the delegates to return to their homes by the first opportunity. Accordingly this was done the American brethren sailing Thursday the 17th, and Tuesday the 22nd, the Eastern delegates by the *Port Kingston*, January 18th. and the Cuban and Br. Honduras delegation by the *S. S. Oteri* to Santiago on January 18th.

All left with good cheer in their hearts, confident in the plans laid, full of new power and zeal for the proclamation of this closing message.

The Coming Crisis

By Mrs. E. G. White



HE Infinite One with unerring accuracy keeps an account with all nations. While his mercy is offered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath begins. The account is then closed; divine patience ceases; there is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had our time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

The days are fast approaching when there will be great perplexity and confusion in the religious world. There will be gods many and lords many; every wind of doctrine will be blowing; and Satan, clothed in angel robes, would deceive, if it were possible, the very elect.

The universal scorn thrown upon true piety and holiness, leads those who have not a living connection with God to lose their reverence for his law. And as the disrespect for the divine law becomes more manifest, the line of demarcation between its observers and the world and a world-loving church will become more distinct. Love for God's precepts increases with one class, according as contempt for them increases with the other.

The great I AM is vindicating his law. He is speaking to those who make it void in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. Now is the time for his people to show themselves true to principle.

We are standing on the threshold of great and solemn events. The Lord is at the door. Upon the Mount of Olives the Saviour rehearsed the scenes that were to precede this great event: "Ye shall hear of wars and rumours of wars," he said. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

John and the other prophets also were witnesses of the terrible scenes that will take place as signs of Christ's coming. They saw armies mustering for battle, and men's hearts failing them for fear. They saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. They saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining spirit of God is being withdrawn from the world. And hurricanes, tempests, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture.

A crisis is just upon us; but God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, Ezekiel, and John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are disloyal to him. The world is not without a ruler. The programme of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own keeping.

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempests of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance.

While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are

mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should bring before the people the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Every opposing influence, whether open or secret, may be successfully resisted, "not by might nor by power, but by my Spirit, saith the Lord of hosts." God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus.

Now, while mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

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"As I stood in the blackened ruins of the wrecked city, and saw the heaps of dead men and women, high and low, rich and poor, who but a few minutes before had been living, with no thought of death, the utter insignificance of mortal man pressed upon my soul, and I resolved hereafter not to be influenced by such puny creatures, but to stand wholly and completely on the Word of God, which liveth and abideth forever. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

"Then there came over me the thought, This was a city of churches. It has been for years enjoying the blessings of the light of the gospel of Christ. Its people were surrounded by the comforts of civilization. At the same time the unevangelized portions of the earth were submerged in ignorance, groping in darkness, perishing for the light which these could send them. Can he who said, "Go ye into all the world, and preach the gospel to every creature," be pleased when his professed followers utterly ignore the cry arising from the heathen world?"

God's Love in these Calamities

By H. C. Goodrich



LOVED let us love one another for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love" 1 John 4: 7, 8.

The proof of this love is this; that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3: 16. What better proof could God give? Could we give any better? The question before us is this: can we in view of all the calamities of these last days, in the face of cyclones, and earthquakes; of fires, and floods, and famines; can we believe God that he loves the world.

Some in all the ages like Abraham, and Job, and David, and Paul, have believed God, that he loved them, and their hearts have been warmed with love, toward him "because he first loved them." 1 John 4: 19.

Abraham left his country and kindred, to go forth into a country that he knew not, at the command of God, believing God's promise, that he would make of him a great nation, and he "believed in the Lord, and he counted it unto him for righteousness." Gen. 15: 6. And although his faith was severely tested; yet he still believed in God, that he would fulfill his promise in his own good time. Heb. 11:

Job when tempted by Satan; and accused by his friends, that he was wicked, and that for his wickedness God was punishing him, said in the fulness of his love for God, "though he slay me yet will I trust in him." Job 13: 15.

And Daniel, when false witnesses had risen up against him, breathing out cruelty, said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Ps. 27: 12, 13.

Paul, too, when called to suffer affliction for the name of Christ, said, "who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long. We are counted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8: 35-39.

Like stars these characters have shown out in the darkness of this world's night of unbelief. Unbelief because they would not believe the goodness of God; would not believe that he loved them. For when God calls to the world to-day as he did to Israel of old to sing because of his mercy, for that he had comforted his afflicted, "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me," Isa. 49: 13, 14. But the Lord said, "can a woman forget

the right way: for again Paul teaches; "for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons: for what son is he whom the father chasteneth not." Heb. 12: 6, 7. Please read vs. 5-11. Then dear reader, mark it well, it is God's love for us that leads him to correct us, that He may draw us nearer to himself.

This is why David said, "Thy rod and thy staff they comfort me." Ps. 23: 4. For "the Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins neither rewarded us according to our iniquities. For as high as the heaven is above the earth, so great is



her sucking child that she should not have compassion on the son of her womb? Yea they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Vs. 15, 16. So he likens his love for us, to the tender, anxious care that the mother has for her little, helpless child.

But the question is asked, if God does have such a love for the children he has created, why should he allow affliction to harness them, Answer. God is our father, we his children. God is perfect, and right. We are not perfect and we are not right; and as the parent loves his erring child, and seeks by correction to lead him in the right way, so God by correction seeks to lead his children in

his mercy toward them that fear him." Ps. 103: 8-11,

Then, dear reader, faint not at the fires of affliction, when the Lord sits as a refiner of silver, for he only seeks to melt away the dross, that the pure silver may shine out in resplendant beauty; reflecting in you the character of himself. Let the tender love of God be his "goodness that leadeth thee to repentance." Rom. 2: 4.

This is his mercy that endureth forever. Notice how in the 136 Psalm every statement ends with that expression: "For his mercy endureth forever." Whether it is in the first verse where it is his goodness, or in the fifth where it is his wisdom in creation, or the tenth where he destroys the people of Egypt,

it is always because his mercy endureth forever. It is because "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28.

Dear Christian friend, have you thought sometimes to murmur because God's hand seemed heavy, and affliction for a little moment seemed bitter? Have you doubted God's love and wondered if he knew? Let me say to you that not a sparrow falls to the ground without his notice, and the very hairs of your head are all numbered.

No! dear troubled one, let not the trial cause you to doubt your father's love, but let it lead you to search your own heart for those sins that bring pain to your Father's heart; but which were hidden from your eyes. Examine your own life, and compare it with God's word, and bring it into harmony with that word, that you too may be "as silver tried in a furnace of earth, purified seven times." Ps. 12: 6. Take away every evil thing and you shall be at peace with Him; for his chastisement is but an evidence of His love.

The following incident which the writer heard related many years ago well illustrates God's attitude towards his erring children.

A little child had fallen and injured its spine so that its brain was affected, the doctor was called at once, and noticed that a stupor was coming over the child: an irresistible desire to sleep. He told the parents that if allowed to sleep, the child would never awake, but would sleep itself to death. The parents tried in many ways to keep their darling awake; but it seemed without avail. The doctor saw that sterner measures were necessary, and taking the child from its mother, he shook it and inflicted blows with his hand. But at last it seemed as if this too would be in vain, and the doctor was about to give up in despair, then the father said, "let me take the baby." He shook it harder, and getting a switch he applied it till the little one cringed with the pain. The mother looking on saw that the stupor of death was fast coming over her darling, and catching it from the father's hands, she took the switch and applied it with cruel force, till the blood ran down the legs of the little one. The pain began to reach the brain of the child, and the stupor to pass off, and the child was saved.

What was it, dear friend, that caused that mother's hand to inflict such pain upon her only child? The doctor could not do it, the father's heart failed him; but the tender love of a mother's heart nerved her hand, to be severe enough to save her child, and her seeming cruelty was but the best evidence of her love. And as she bathed the tender lacerated flesh of her living child, tears of tender sympathy and love ran down her cheeks, and she rained tears and

kisses upon its little face, and thanked God that it was alive.

So Jesus wept with the sisters of Lazarus in sympathy with their sorrow, which was but for the glory of God. And the Father too, with the angels wept at the open grave of the Son of God, who gave his life a sacrifice, that you might be saved.

O! it is not anger, it is not hatred that causes God to allow affliction to come upon you, dear friend, but that he might bring you back to himself, and save you from death. The time has come of which Jesus spake saying; "there shall be earthquakes in divers places." One has come very near to us,

Its Meaning to the People of God

By D. E. Wellman

Through all the years since that memorable morning when the "morning stars sang together and the sons of God shouted for joy"; through all the ages following the creation and fall of man, yea, ever since the old serpent of sin left his blight upon all that was fair of this world's life, the voice of God, in ways manifold, has been speaking to the sons of men.

Every age has had its special warnings and admonitions, but to the last generation, which is the focus of all the prophecies in both the Old and New Testament, has it been given to have part in the most momentous events of all ages. Not only are these signs noticeable in the political, social, and religious life of nations but all nature, groaning under the burden of corruption and sin, is being convulsed as with the throes of death, betokening its final dissolution. As a people we are standing in the midst of all these soul-stirring events that belong to the last generation.

Rapidly are the prophecies concerning the closing scenes of this world, as penned by seers of God, being fulfilled. What does this mean to the world? God is intensely in earnest with this generation and his word is fraught with infinite meaning. Christian, what does it mean to you? What has this world to offer in view of past, present, and future events? Certainly nothing. The meaning to you is clear, forcible, and definite. God's children are to cut loose from every tie that holds them to the perishing things of earth. "Prepare to meet thy God," is the solemn message of admonition written upon the frontlets of every passing event.

Jesus is coming; coming in glory. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap: and he shall sit

and the fair city of Kingston is laid low in the dust, and hundreds of lives have gone out in the dark. But thank God that you are yet active, and have an opportunity to make your peace with Him "who is able to save to the uttermost all who come to God by him." May the Lord grant that this visitation, and every other one, may be a help to us all, to draw us nearer to the Lord.

Then, when we reach the other shore, with the mists all cleared away, we shall see clearly the meaning of these sorrows. Then with no more death, and the tears all wiped away, we shall praise him for his goodness to the children of men.

as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 2, 3.

"Gather yourselves together, yea gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3. The language of these scriptures cannot be misunderstood. They are the words of a loving Father appealing to his children in the midst of the perils of the last days, to make the necessary preparation to meet the ordeal of the pending judgment. "Seek ye the Lord, all ye meek of the earth, which have wrought his righteousness." Although they have attained, in a degree, the work is not complete, the great refiner and purifier of silver is not satisfied. "Seek righteousness, seek meekness: it may be ye shall be hid." What is conveyed to the human mind in this solicitous language of Divinity. To be hid is to be out of sight, covered with something. Thus we hear the Psalmist's petition, "Hide me under the shadow of thy wing," (wing signifies protection) and the answer "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." The promise that, in the time of trouble, he will hide, cover, and protect is most cheering. The purging of the silver and gold of character must be complete. The divine image must be reflected in every life. Then and then only will the great Purifier be satisfied.

But these things mean more to the Christian than mere self-preservation. It means an awakening to the great needs of a perishing world. It means the revelation of the divine life in ministering to others. It means the making known to all people those truths which the scriptures clearly reveal as being the message for this generation. "Who is sufficient for these things?" Surely only that soul who has given heed to the divine injunctions already considered. Deep and permanent must be the work of the Holy Spirit in heart and life. Every soul must be a partaker of the divine nature, "having escaped the corruption that is in the world through lust." Learn at the footstool of Christ. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Then will it be that from your life "shall flow rivers of living waters" and you will "know how to speak a word in season to him that is weary." Let the meaning of all these things do a genuine work in your heart. "Arise and shine." "Let your light so shine among men, that they may see your good works, and glorify your father which is in heaven." These works are the works of Jesus. "Christ in you the hope of Glory."

The world is in desperate need. Millions are in darkness and without hope. Many who are associated with you and others in church fellowship only know God's saving power in name. The emptiness of professed Christian life can be seen only when contrasted with the life of him who is "the way, the truth and the life."

Are not these things, then, of vast importance to you? Do they not mean more than you thought? Time hastens. The western sun of mercy is rapidly sinking toward the horizon, and then eternal night for the lost. What is done for the world must be done quickly.

What have you that you did not receive from God? Every mental, physical and spiritual power, all that you possess, every hope and ambition, come from Him. The Master has claims upon you. Your needs, in particular, and the world's needs in general are very great. Now is the day of salvation. Quit you like men. Labour earnestly. Act wisely, but go to work at once for "the night cometh when no man can work."

The Sure Trust

Remarks made by C. M. Snow in the *Signs of the Times* Earthquake Special, published after the San Francisco earthquake and fire. They are pertinent now in the present disaster and we therefore quote the closing paragraphs:

"In the calamity that has come to this fair country, man may learn, if he will, the utter worthlessness of human trust in the works of human hands. How many thousands have utterly forgotten God, and been putting their trust in their own powers. Souls are infinitely more valuable than dollars or buildings. I will not say that God sent the earthquake or the fire; but we do know He permitted them to come. Knowing that, it should be enough to show to every human being that there are lessons in them for him to take most seriously to heart. God does not willingly afflict, or permit to be afflicted, the children of men. He "is long-suffering to usward, not willing that any should perish."

"Soul, have you learned the lesson? Have you allowed that earthquake to shake the tendrils of your heart free from the crumbling ruins of the false hopes to which they clung? Have you let those fires burn away every root-let that has bound you to the world and the things of the world? If not, will it be neces-

Earthquake Incidents

The following incidents are culled from C. L. Chenery's "The Jamaica Earthquake."

"Mr. William J. Thompson, B. Sc, chemist and foreign agricultural expert of Swift & Co., with his wife and child was staying at the Myrtle Bank Hotel. He was at the Conference Hall, and Mrs. Thompson was at Park Lodge Hotel visiting Mrs. John Lyal and some Canadian ladies. The shock brought the timbers and roof through the bedroom in which they were sitting and cut one half with the furniture clean off hurling it into the street. They were left in the half of the wrecked room unhurt. The staircase was gone, but a ladder was improvised in about a half hour and they were brought out. Although Park Lodge was so badly wrecked no one was hurt there. Mr. Thompson meanwhile had rushed from the Conference towards Myrtle Bank to look for his two-year old child. He reached there with difficulty and found the sides of the Hotel out and the rooms he had occupied a complete wreck. Frantic with grief he rushed along crying, "My God, where is my child?" A guest met him and told him that the nurse had saved the child and was in the street. It turned out to be true. When the walls fell out the nurse with great presence of mind dragged back the bed which was going down with the



Myrtle Bank Hotel, totally destroyed by the Earthquake.

sary for a closer lesson to come? When God's "judgments are in the earth, the inhabitants of the world will learn righteousness." Are we learning it without the judgments? If so, well and good. If not, then let us not complain if God permits the judgments to come.

"A day is coming wherein the "cities of the nations" shall fall; a day when not cities merely, but the very heavens, shall be on fire, and the elements "melt with fervent heat, the earth also, and the works that are therein shall be burned up." God has provided a refuge for His children in the days of these calamities. The child of God need not be fearful. Mountains may rise or fall; cities may shake down or burn up; all the elements may be at war; pestilence and famine may spread their devastating blight. But in it all, and through it all, the true child of God may rest and trust in the arms of the Almighty. Peace in the midst of turmoil; protection in the midst of calamity; trust in the midst of terrors—these are the portion of every soul that lives upon the Word of God, walks in His footsteps, and yields the heart and hand to His service."

wall, carrying the sleeping infant. Mr. Hamar Greenwood, M. P., afterwards got her and the child out down the back stairway. Mr. Thompson had the previous day cancelled his ticket for Cuba in order to stay in Jamaica for the Agricultural Conference."

"It was very pleasing to see the labourers working on the Railway dock on the Wednesday, Thursday and Friday loading the *Port Kingston* with bananas. Though many of them had lost friends and relatives and homes, they had already returned to their daily task, and were working away with less lightness of heart than usual, but with steadiness and vigour. The Jamaican is deeply religious and calamity brings this side of his nature quickly to the top. It was not surprising, therefore, that the women sung hymns as they carried the bananas from the Railway cars to the hatches. One woman with a rich contralto gave the tune whilst the others took up the refrain as they marched along, swaying their bodies rhythmically, and keeping time and tune. The effect was very pleasing, as the music of the voices floated up and the words fell on the ear:

—The King's Highway
Walking in the light, walking in the Lord,
Walking in the middle of the King's Highway.

Christ's Return at Hand

By G. B. Thompson



HE Lord is coming. This stupendous event, the most sublime of the ages, is near at hand; it hasteth greatly. The second coming of Christ is the great central truth of God's word. Without it our hope is vain, and the believers of every nation and all ages are per-

ished. The glorious doctrine of the coming of the King has cheered many a fainting heart, and buoyed up the footsteps of many a weary pilgrim, journeying toward the celestial city.

All the holy seers since the world began have spoken of the coming of our divine Lord. It is upon this tremendous and glorious event that all the prophecies focus. That we might not err, and might have strong confidence and hope regarding the certainty of the supreme hour, we are prophetically brought down again and again through the rise and fall of earth's mighty empires till the end. And as the prophets, with unerring pen, describe the passing of the proud and ambitious kingdoms of this earth into the tomb and dust of time, they point us beyond the din of conflict and the dismantling of empires to the everlasting kingdom of our Lord which "cannot be shaken," but which will stand forever.

The Great Image of Daniel 2

In Daniel 2 is presented in outline the history of the world from the days of Babylon till the end of time. The symbol used is that of an image, whose head is of gold, breast and arms of silver, sides of brass, legs of iron, and feet of iron and clay. The image is smitten upon the feet by a stone cut out without hand, and broken to pieces, becoming like the chaff of the threshing-floor swept before the wind.

The four universal kingdoms of earth,—Babylon, Medo Persia, Grecia, and Rome—are here symbolized, beginning with Babylon, 607 B. C., and ending with the division of Rome into ten parts between the years 356 and 483 A. D. The fifth universal kingdom—the kingdom of God—is symbolized by the stone. This kingdom is to be established in the days of "these kings," that is, the days of the *ten kings*, the division of which was symbolized by the mixture of clay and iron.

Where do we stand in this line of prophecy? Babylon, Medo-Percia, Grecia, and Rome have passed away; the dust of ages rests upon their tomb, and for over fourteen centuries the world has been living in the feet of the image, weak and divided, waiting for

the stone to smite, and the everlasting kingdom of the Most High to be established. Surely it behooves us to be ready to meet the King of kings.

The Symbolic Beasts of Daniel 7

In Daniel 7, by means of beasts symbolizing earthly governments, we are again taken by the prophet of God through the history of these same kingdoms, till the end of human history, to the time when the saints of the Most High take the kingdom. The former outline is filled in with other specifications. The four divisions of the Grecian empire, and the terrible warfare waged against the truth and people of the Lord by the papacy, symbolized by the little horn, are foretold.

But the specifications here foretold by the venerable prophet within the walls of Babylon, have all been filled in. The little horn has fulfilled the terrible predictions. He has spoken the great words against the Most High, worn out his saints, and then while prancing about in the plenitude of power, has dared to place his hands upon the law of God, and sought to change the law which was handed down amid the awful and majestic scenes of Sinai; which was spoken with the voice of God, and traced with his own finger upon the imperishable stone of the mountain.

His temporal dominion has been taken away, and we are waiting for the next event to take place. What is it? Listen! "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." For over a century we have been waiting for the saints to take the kingdom to which they are heirs. And, bless the Lord, the waiting period is almost over.

Daniel 8 and 9

In Daniel 8 and 9, beginning with Medo-Persia, we are again brought down through the history of the world to the judgment—the closing scene connected with the plan of human redemption. Having outlined the rise and history of these nations once more, the prophet said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The cleansing of the sanctuary synchronizes with the work of the investigative judgment. They are one and the same. The twenty-three hundred days, or years, here brought to view, mark the opening of the final investigative judgment in the heavenly sanctuary, which, when

finished, will bring the end of human probation and end the "mystery of God," which is the gospel.

This period began with the going forth of the commandment to "restore and to build Jerusalem" (Dan. 9: 25), and ended in A. D. 1844. Therefore, since A. D. 1844, or for a period of sixty-two years, we have been living in the solemn hour of the judgment. Since that date the tribunal of the universal Judge has been in session. The supreme court of the universe, from whose decisions there is no appeal, has been settling the destiny of mortals who have lived on this earth. This work can cover but one generation—and that the last. It must therefore soon end, and the fiat from the Judge of all the earth go forth to proclaim the mystery of God finished. It is to such a solemn hour as this that we are brought in this line of prophecy. The next event is the coming of Christ on the cloud, to reap the harvest of the earth.

Our Lord's Great Prophecy

In our "Lord's great prophecy" as given in Matthew 24, Mark 13, and Luke 21, we are once more brought down to the closing days of the last generation. In answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Jesus said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." "Then," said the Saviour, "shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30

In Luke we are told further that there would be, as signs of the end, "distress of nations, with perplexity; the sea and the waves roaring; men's heart failing them for fear, and for looking after those things which are coming on the earth." "Then," "shall they see the Son of man coming in a cloud with power and great glory."

These signs are all either in the past, or being fulfilled before our eyes. The sun was darkened May 19, 1780; the moon has been turned into the appearance of blood; the stars fell in that remarkable meteoric shower of Nov. 13, 1833; and on every hand we can see the nations distressed, the sea roaring, and men's hearts filled with fear because of the things which they see coming on the earth. The Saviour declared that

the generation who witnessed these signs should not pass away until the Son of man should come in power and great glory. The signs have been fulfilled as our divine Lord foretold, and the end is surely at the door.

Numerous other lines of prophecy might be cited, had we the space, all of which reach their culminating point in our own time, and speak in the clearest tones that the history of this sinful earth is almost finished, and the Saviour is soon to appear with his fan in his hand to thoroughly purge his floor, and gather the wheat into the garner.

Prophetic Lines in the Revelation

In the book of Revelation are many lines of prophecy which find their fulfilment in our own time. Wrapt in holy vision, the lonely seer of Patmos is carried down again and again through the history of the church militant until

The long-drawn-out controversy between sin and righteousness is nearing its close, and the waiting church of God

is soon to receive the reward to be bestowed when the Lord shall come. May the glad day hasten.

Men's Hearts Failing Them For Fear

By S. A. Wellman

"Upon the earth distress of nations with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Such are the words of inspiration with regard to the time in which we are living. Thus the divine Word describes the position in which men will find themselves in view of last day cal-

streets not knowing what would happen next or which way they would turn for safety. Each and every person I saw was temporarily insane. . . . Women, hysterical to the extreme point, cried and prayed for those they loved when they were standing at their elbow. Mothers searched madly for their children who had strayed, while little ones wailed for their protectors.

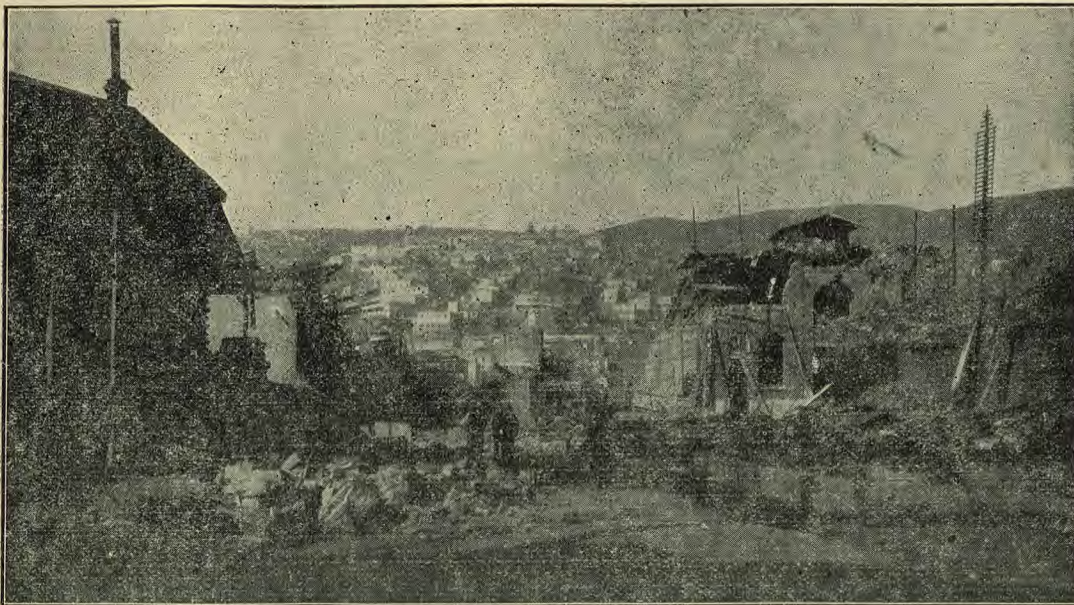
Strong men bellowed like babies in their terror. All humanity within eyesight was suffering from palsy. No one knew which way to turn, when on all sides of them destruction stared them in the very eye. A number of slight tremors followed the first seven series of shocks. As each came in turn fearful agony spread over the countenances of the afflicted ones. Terror stamped its mark on every brow." Then came the fire and from every throat the words, "The city is ablaze; we shall all be burned. This must be the end of this wicked world."

Of the scenes in the city of Valparaiso after the earthquake of August 16th, 1906 another writer states, "In the streets pandemonium reigned, dogs howled, women and children screamed, and this added to the crashing of falling walls made it a night of horror long to be remembered." Into the church

of the Merced, eight hundred souls had fled for refuge, and in their terror were fleeing from it when it fell, covering hundreds of them beneath its towers.

At Kingston, Jamaica during the shock the people became terror stricken, dumb, confounded for the time. As the first terror wore off they began to cry to God, many beating their breasts and crying "God have mercy." Up and down the streets they trod, fear upon every face, crying, bewailing the fate which had fallen upon them and alike attributing the calamity to the Divine wrath.

In the days that followed many were still dazed with the awfulness of the calamity and as the successive slight shocks came there could be heard a great wail arising from all parts of the city and in the Race Course where thousands were gathered could be seen men, women and children, every soul



VALPARAISO STREET AFTER THE EARTHQUAKE, AUG. 16, 1906.

we reach the church triumphant. There are the seven churches, the seven seals, and the seven trumpets, among other lines. A study of each of these shows us to be in the very closing scenes connected with the scheme of human Redemption. We are living in the seventh or Laodicean period of the church. The great Lisbon earthquake in 1755 announced to all the world that the Lamb had opened the sixth seal. The seventh, when opened, brings us to that period when silence will be in heaven, when Jesus with all the holy angels will come to reap the harvest of the earth. Since 1844 the seventh trumpet has been sounding. And it is under the sounding of this trumpet that the "kingdoms of this world" become the "kingdoms of our Lord, and of his Christ," and the saints reign with Christ forever and ever.

amities and their awful results. How literally these words have been fulfilled is seen by a glance through the pages of recent history with their records of San Francisco, Valparaiso, and Kingston; and a multitude of other disasters of a different nature.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The fear which these awful disasters produces is beyond the telling of the human mind and pen. It cannot be fully described, though we may in part illustrate it by the scenes at the place of disaster and experiences of the people at such times.

An observer of the San Francisco quake describes the condition of the people after this manner: "Then it was that I realized the condition of an excitement-crazed populace. Herds of huddled creatures, attired in next to nothing, occupied the centre of the

fallen upon their knees, and crying to God for mercy.

But these moments of terror are but one feature of the situation. These awful horrors are becoming so frequent that men are every where asking, "What next?" The future with its secrets trouble them. "for their hearts fail them for looking after those things which are coming upon the earth." This condition applies to the whole world, in every part of which men with anxious hearts await the unfolding of the moments.

What do these calamities and these conditions mean? What is their bearing in the light of prophecy? The twenty-seventh verse of the chapter quoted states, "And they shall see the Son of Man coming in the clouds with power and great glory." They are the evidence long years ago foretold by the Lord Jesus himself of his second appearing. Every where, as calamity follows calamity, and men stricken with terror are uncertain of the future, stand out the evidences of the nearness of our Lord's return."

In these times of terror as the fearful sights and sounds thicken about us there is one sure refuge. Dear soul have you sought to find this place of security? It cannot be found in things of earth, in buildings, in wealth, in pleasure, or even in the open fields. There is one place and one alone in which to be, and the Psalmist thus describes it: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . Thou shalt not be afraid of 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 may fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee . . . Because he hath set his love upon me, therefore will I deliver him." Here is our sure refuge. Dear terror-stricken inhabitant of earth, is it not high time to become better acquainted with this secure refuge. He is a refuge in the time of storm. To him you can go, if you have loved him, and be sure of his protection. "This is the love of God that we keep his commandments." Come now, find refuge, find peace, and be ready in the time of storm.

—:o:—

"For the Lord will not cast off for ever: But though he cause grief, yet will have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." Lam. 3: 31-33.

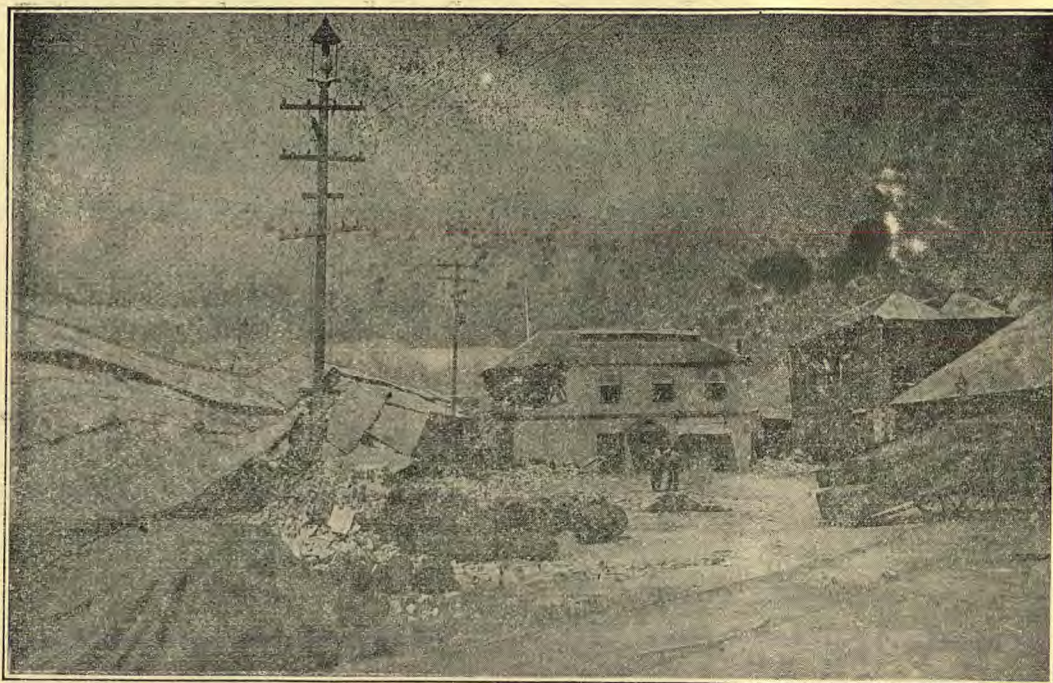
Some Recent Earthquakes and Volcanic Eruptions

We cull the following from a London paper as the record of severe earthquake shocks in the world during December and January. It is significant in view of the fact that these tremblers covered all parts of the world. One paper remarks, "these large earth movements have unfortunately been numerous of recent years and the quakings of the earth have been accompanied by violent outbursts of volcanic energy, both unwelcome phenomena being often quite unrelated to each other but both apparently proceeding from a general cause." For illustration, at the time of the Jamaica horror, Vesuvius in Italy showed renewed signs of activity and about the same time Mauna Loa in the Hawaiian Group belched forth lava and ashes.

The following is this significant list:—

- Dec. 3 — West Indies.
- 16 — In Asia Minor.
- 19 — Shocks in Australasia.
- 20 — Shocks in Siena, Italy.
- 22 — Severe Shocks in Russian Turkestan, Isle of Wight, at Laibach, Austria and in Italy.

- 23 — Shocks at Laibach.
- 26 — Earthquakes, very severe, in Chili, North Saghalien, and the West Indies.
- Jan. 2 — Submarine earthquake, in the Indian Ocean. Very Severe.
- 4 — For two hours, shocks near Ceylon.
- 10 — Shocks at Ekaterinburg, Russia, Southern Sweden and in Norway.
- 11 — Tidal waves, caused by earthquake at sea, in Sumatra. 340 deaths, Honolulu, Hawaii, 30 shocks and volcanic eruption from Mauna Loa.
- 14 — The fearful earthquake at Kingston, Jamaica.
- 15, 16 — Twenty-one shocks at Kingston but not so severe as the first.
- 17 — Four more lighter shocks.
- 18 — Two severe shocks at Kuba, near Baku, So. Russia.
- 19 — Severe shocks near Tolmezzo at 4. 20 A. M.
- 23 — Tidal waves at Simalu or Pulo Simalu off the coast of Sumatra. Loss of life 1500. Cause Submarine earthquake. Population 10,000. Many parts of island reported sunk.



Hamburg American Offices and Warehouses. The office is badly damaged and the warehouses are part of them prone on the earth. The wharves just to the south were saved and but little damaged in the earthquake

The Greatest Explosion Ever Heard Aug. 27, 1883

The scene of this event, which was perhaps the greatest convulsion of nature since the flood, was the volcanic island of Krakatoa, in the Strait of Sunda, between the islands of Java and Sumatra. The internal fires of the earth formed a crater at this point underneath the surface of the sea. The eruption began in May, but did not reach its climax until the following August. When the walls of the crater finally gave away under the volcanic pressure within, thousands of tons of ocean water surged downward into the white-hot chasms beneath, where it was instantly turned into steam, possessing an expansive force of incalculable magnitude. The result is thus described:—

"For the first few hours the fires of the earth made short work of the sea, driving it back in splendid explosions that came every ten or twelve minutes. Each explosion sent up black columns, miles in height, steam and smoke and ash and pumice, all the scum and debris on the surface of the molten lake, and drove back the sea in great waves. As night

settled over Java and Sumatra and over vessels sailing in those waters, through the darkness at intervals was seen the glory of Krakatoa, a terrifying glory. . . . The climax came the next morning at about ten o'clock. The roar of this final convulsion of the elements, says the description, was heard as far as the island of Rodriguez, almost across the Indian Ocean, 2,968 miles away. "This was as if a noise in Philadelphia had been heard in San Francisco."

The tidal wave created by this submarine convulsion destroyed two light-houses in the Strait of Sunda, all the towns and villages on the shores of Java and Sumatra bordering the strait, and all the boats and vessels on the same shores, causing the loss of 36,380 lives. It is stated that "its average height when it struck the shores of Java and Sumatra is estimated at fifty feet, but in many places it is known to have been much higher than that.

For months the volcanic dust thrown up from Krakatoa remained suspended in the air, causing the beautiful red sunsets which were seen all around the globe.

The Watchman.

DISASTERS BY LAND & SEA

Earthquakes and Volcanic Eruptions—1906

January—Volcanic eruption, Savaii, Samoan Islands—All plantations and buildings except two churches destroyed.

February 15—Earthquake and rising of sea at Tumaco, Esmeraldas, Columbia, S. A.—Eighteen shocks—Many killed and injured by falling debris.

February 16—Earthquakes, St. Lucia and Dominica W. I. Also Fort-de-France, Martinique. Several killed and considerable damage.

March 10—Earthquake Bashahr, India. Also at Rampur and Kakoola—Many persons lost their lives and were injured.

March 17—Repeated shocks Kagi, Formosa. Several hundred killed and injured.

April—Early in April Vesuvius commenced heavy activity. People flee for lives. Cone subsides and lava and ashes thrown out. Ashes crushed in roofs of many buildings. Many lives lost and thousands left homeless.

April 18—At 5 A. M. terrible earthquake, San Francisco, California, U. S. A.

—Fire follows completing destruction—Property loss \$300,000,000. Several thousand lives lost—18 other towns were affected seriously by shock.

May—June—Several sharp shocks of earthquake felt in England and Wales, countries but little affected by these disturbances.

July 20—Heavy shocks and consequent damage at Socorro, Texas, U. S. A.

August 17—8 P. M. a very severe earthquake shock central Chili, South America. Valparaiso almost destroyed. As at San Francisco it was followed immediately by fire. Three thousand persons lost their lives—150 persons shot subsequently for looting—property loss \$250,000,000. Railways, telegraphs, etc., all wrecked. Island of Juan Fernandez, 150 miles west of Valparaiso in Pacific disappeared—13 miles by 14 miles and inhabited by German colonists.

August 27—Two distinct shocks at Derbyshire, England.

Professor Milne states that there are 30,000 distinct shocks of earthquake felt throughout the world each year.

Storms and Tidal Waves

Jan. 7th, 1906, during the night a tidal wave visited the Society Islands, and a subsequent hurricane at Tahiti completed the work begun. Between 6,000 and 7,000 lives were lost, and the damage was estimated at \$5,000,000.

On February 7th and 8th a hurricane again raged over the islands. Papieta was deluged and about 1,000 lives lost, the damage being estimated at \$500,000. The

British consulate had to be abandoned.

During this hurricane the wind attained a velocity of 120 miles an hour between 12 and 4 A. M. On 27th the rivers Wye and Derwent overflowed after the heavy snow and rain.

March 2nd, a sudden storm off Norway scattered a large fishing fleet, and amid very rough sea and blinding snow squalls eleven boats foundered, with a loss of 33 lives.

On 6th a tornado, travelling 77 miles an hour, struck Mendian, Mississippi. Its path was 600 feet in width and about one mile in length. Numerous fires were caused, but torrential rains intervened. The damage was estimated at \$1,000,000, and 121 lives were lost.

On 9th Scotland was visited by floods, and damage sustained by glaziers, while the railways were partly flooded.

On 12th a gale swept over the British Isles, with high seas on the east coast. The air was bitterly cold, and two inches of snow fell in London, and wharves and buildings were swamped along the Thames.

On 17th a violent storm raged at Rio de Janeiro, causing the loss of 70 lives.

It was reported from Iceland that on the 23rd heavy gales had been raging over the island for a fortnight; though three trawlers and seventy lives were lost, the damage experienced was otherwise but slight.

On 26th Hamilton and Hico, in Texas, were devastated by a tornado; and Bellevue 120 miles north, was also completely destroyed. In this disaster 12 lives were lost.

From the 15th to 17th of June a great storm raged over Newfoundland, many fishermen being drowned and much craft destroyed.

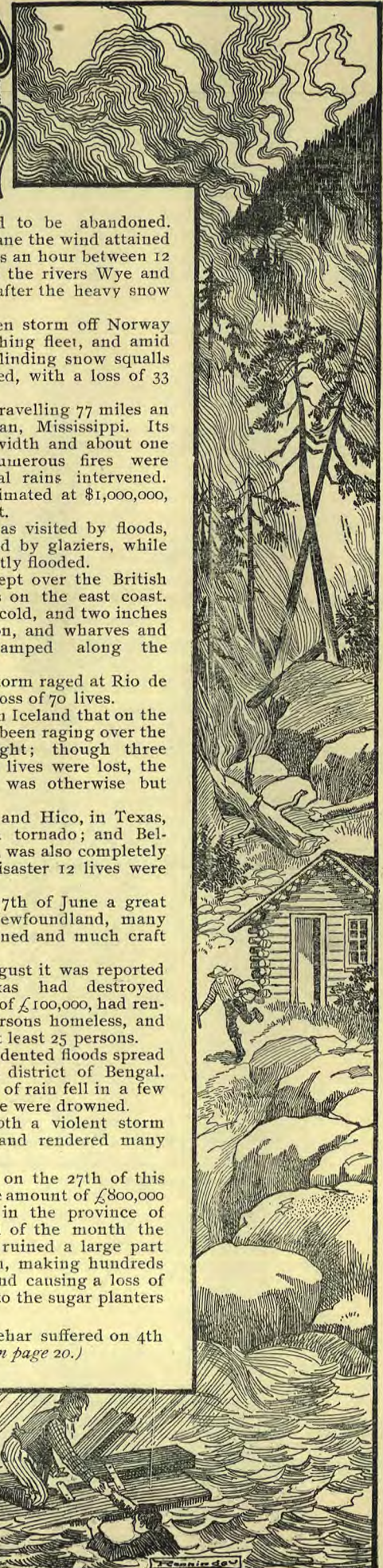
On the tenth of August it was reported that floods in Texas had destroyed property to the value of £100,000, had rendered hundreds of persons homeless, and caused the death of at least 25 persons.

By the 16th unprecedented floods spread over the Darbhanga district of Bengal. Nearly twenty inches of rain fell in a few days, and many people were drowned.

At Arras on the 20th a violent storm destroyed the crops and rendered many people destitute.

It is estimated that on the 27th of this month property to the amount of £800,000 had been destroyed in the province of Senegal. At the end of the month the floods in Mexico had ruined a large part of the city of Mazatlan, making hundreds of people homeless, and causing a loss of 20 millions of dollars to the sugar planters in the vicinity.

The province of Behar suffered on 4th
(continued on page 20.)



The Hour of God's Judgment

By W. G. Kneeland



EAR God and give glory to him for the hour of His judgment is come." Rev. 14: 6. The councils of heaven have already decreed that there will be a universal judgment and have also appointed the time when it shall take place. The fact that man-

kind was placed on probation to develop a character makes that work a necessity. In that solemn hour the records kept by the angels will be examined and sentence pronounced according to the things written in the books. Rev. 20: 12.

Daniel's vision of the four beasts, which symbolize four great nations, prove that the judgment is one of the closing scenes of this world's history. After these kingdoms had all been developed, then the "judgment was set and the books were opened." Earthly kingdoms were overthrown and the

of the earthly sanctuary, the day of atonement or judging of the house of Israel, was held. On that day the high priest went into the Most Holy place with the blood and sprinkled it upon the mercy seat and waited for the evidence from God that the sins of the people were forgiven. Those of the people who neglected or refused to humble themselves before God at this time were cut off from their privileges among the people of God. Lev. chapters 4, and 16.

In Daniel 8: 14 we have the date by which we may know when Christ entered upon his work as High Priest and when the cleansing of the heavenly sanctuary or hour of judgment begins. "Unto two thousand three hundred days then shall the sanctuary be cleansed."

Of these two thousand three hundred days, "seventy weeks" or 490 days were determined or "cut off." (Heb. rendering) for the Jewish nation. The seventy

not till the fifth month of that year.

Since these "two thousand three hundred days" are prophetic days, each of these *symbolic days* represents *one year* of common or literal time. Therefore the events mentioned in this period will take 2300 years for their fulfillment. See Num. 14: 34, Eze. 4: 4-6, etc.

"Seven" prophetic weeks or forty-nine literal years were allotted to the building and restoration of Jerusalem as an independent city. In spite of great opposition the task was accomplished in exactly that period of time. Prideaux Connec., Vol. 1, p. 322.

"Sixty-two weeks" or 434 literal years would bring us to the anointing of Jesus as the Messiah or Saviour of the world. Jesus was anointed at his baptism in A. D. 27. This fulfillment of the ancient prophecy was one of the convincing arguments used by the disciples to prove that He was the One so long expected. Acts 10: 38, Mark 1:9-11, 14, Jno. 1:41, 45.

THE 2300 DAYS

| B. C. | Restoration Jerusalem | | Frist Advent | | Hour of Judgment | | Second Advent | Eternity |
|-------|-----------------------|-----------------------------------|------------------------|--|----------------------------------|--|---------------|----------|
| 457 | 7 w 49 yrs. | 62 w 434 yrs. | 1 w A.D. 3½ 3½ A.D. | | 1810 years A.D. | | | |
| | Add 49 434 | Subtract 483 456½ yrs. B.C. | 27 34 | | Add 34 1810 | | 1844 | |
| | 483 yrs. | 26½ or A. D. 27 | | | 1844 A. D. Beginning of Judgment | | | |

everlasting kingdom of God was established. Dan. 7: 10.

The typical services conducted in the tabernacle erected by Moses in the wilderness were designed to enlighten us respecting the work of Christ in the heavenly or antitypical sanctuary. These services rightly understood teach us plainly of the consequences of sin, the only remedy, and the work in connection with the hour of judgment.

In the type when the individual was convicted of sin, they were to bring a sin offering to the sanctuary. After confessing their guilt the lamb was slain and its blood sprinkled before the Lord. Thus they acknowledged themselves worthy of death because of their sins, but by faith in the Lamb of God who in the fullness of time would be slain for them, they hoped to be delivered.

At the close of the yearly service, for one year's service in the type represents the entire work performed in the heavenly sanctuary, the cleansing

weeks were divided into four parts according to the leading events of those periods. Seven symbolic weeks was the time required for the building and restoration of Jerusalem. "Sixty-two weeks" from that time would reach to the baptism of Jesus. In the midst "of the 70th week Christ would be crucified and at the end of the seventy weeks the Jews as a nation would be rejected and the Gentiles called to do their work during the remaining 1810 days and until Christ's second advent. Read carefully Dan. 9: 23-27 with Dan. 8: 14.

When does this important period begin? Answer "From the going forth of the commandment to restore and build Jerusalem." This decree was issued by Artaxerxes king of Persia in the seventh year of his reign or B. C. 457. As this decree was also an order on his treasurers near Jerusalem to provide necessary supplies to do the work, the decree could not go into effect until they reached Jerusalem which was

"In the *midst* of the week" (or after three and one half years) shall Messiah be cut off" and he shall "cause the sacrifice and the oblation to cease" by the offering of himself at Calvary. Then the services and sacrifices of the temple were no longer needed, with an unseen hand "the veil of the temple was rent in twain from the top to the bottom and the *earth did quake* and the rocks rent." Dan. 9: 26, 27. Matt. 27: 51.

On the third day Christ rose from the dead and after instructing his disciples respecting their work, while he was away he ascended on high and began his work as High Priest in the first apartment of the heavenly sanctuary. For three and one half years, or until the expiration of the 490 years allotted to the Jewish nation, the disciples preached the story of a crucified and risen Lord to the "Jews only." Then the story of Stephen, the great persecution of believers and the marvelous call of Paul to the Gentiles, makes the rejection of

the Jews as a nation and that the "times of the Gentiles" had come.

The first great division of the two thousand three hundred days ended in A. D. 34. The sanctuary to be cleansed at the completion of the two thousand three hundred days could not be the typical one that passed away at the death of Christ. It can mean no other than the *heavenly sanctuary* that is to be cleansed from the records of sin during the hour of judgment that precedes the second advent of Christ. From the facts already presented we know that this hour of investigative judgment began in A. D. 1844. At that time men of God in all parts of the world with one voice began to proclaim the "hour of His Judgment *is come*" and prove their conclusions by the prophecies of the Bible. "For the time is come that that judgment must begin at the house of God and if it first begin at us, what

but find safety in the Rock of Ages, in that dreadful day soon coming when "every mountain and island shall be moved out of their places." Rev. 6: 12-17.

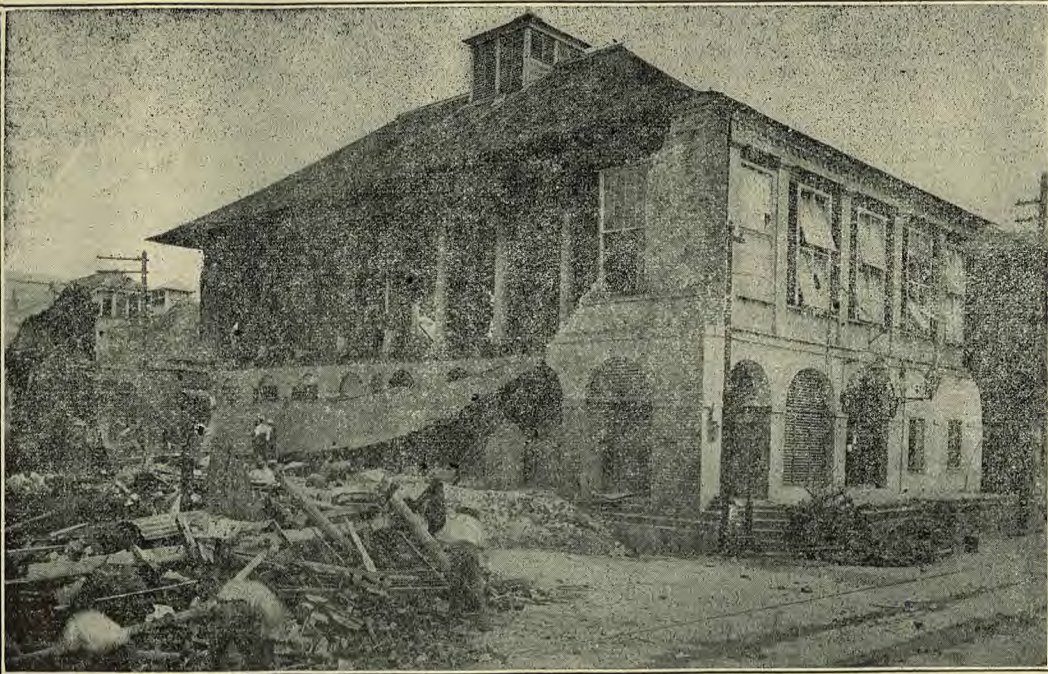
"The Judgment has set, the books have been opened,
How shall we stand in that great day
When every thought, and word and action,
God the righteous Judge shall weigh."

| | |
|---|--|
| <h2 style="margin: 0;">Christ's Work in the Judgment</h2> | <p style="margin: 0;">By P. Giddings</p> |
|---|--|



We have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 Jno. 2: 1-2. "If we confess our sins, He is faithful and just to forgive us our sins, and

(Eccl. 12: 13-14; Jas. 2: 10-12). Consistently, this judgment takes place in the second apartment of the temple where is seen the ark of His testament: (Rev. 11: 18-19) the Law. Under the Levitical priesthood when the high priest entered this "most holy place," it was the final of that year's ministrations Heb. 9: 6-7. The children of Israel were to afflict their souls, and such as did not were cut off.



Post Office and Town Hall, Kingston, after the earthquake. Two persons were killed here. In the Town Hall the evening services of the Seventh-day Adventist Union Conference were being held.

While the High Priest was officiating in the Most Holy Place, Israel out in the Court was chastening his soul with ear, heart, and attention toward the ministration going on within. Thus when Christ is finishing the work in Heaven for man's salvation, pleading the merits of His blood for repentant sinners, in the outer court on earth, our soul's attention should be heavenward.

The question Pilate asked and decided—"What shall I do then with Jesus?" decided what Jesus did with Pilate.

Christ's work in the Judgment for us depends on our work in cooperation with Him in that Judgment. And when I say 'work,' give it not the Christless-*pharisaical* meaning. It is the *work* as Paul states it: "work out your own salvation with fear and trembling." Phil. 2: 12.

shall the end be of them that obey not the gospel of God." 1 Peter 4: 17

Beginning with the first martyr for truth and on down the succeeding ages the records are now being searched for the faithful ones that will be "accounted worthy" to have part in the first resurrection. Sixty two years of this solemn period has already passed away. Soon, very soon it will be decided who of those now living on the earth are prepared for translation to the realms of light and glory at the second advent of Christ.

Already the frightful increase of *earthquakes*, calamities by land and sea, and the moral condition of society prove that the "day of wrath and perdition of ungodly men" cannot long be delayed. Twice has the God of heaven spoken in no uncertain way to the inhabitants of the West Indies of the necessity for preparation. Can we afford to ignore His warning? Let us delay no longer

to cleanse us from all unrighteousness." 1 Jno. 1: 9 "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13

A Judgment predicates five items: Judge, Lawyer, Cases to consider, Witnesses, and Law.

In Daniel 7: 9-13, there is a view of such a judgment: "The Ancient of days" (God the Father), the Judge; "One like the Son of Man" (Christ), the lawyer; "thousand thousands minister unto Him and ten thousand times ten thousand stood before Him," the Angel-Witnesses; "the books were opened," the record of cases to be considered;—"my witness is above, my record is on high." Job 16: 19. (See also Heb. 1: 14; Eccl. 5: 6). They are judged out of those written in the books, according to their works (Rev. 20: 12) with the law of God as the standard of that judging

As Christ works *in* Heaven, so we are to work *out*. It is God which worketh in you both to will and to do of His good pleasure." It is the working out: what God has worked in. Some may say, then a man is saved anyhow if salvation is worked in, whether man works it out or not. "By the sweat of your brow shall ye eat bread." Now, bread does not originate with man. He does not create it. God does. "Bread to the eater" because of "seed to the sower." Isa. 55: 10. The bread is the seed put in the earth and worked out by man's co-operation with Nature and Nature's God. A farmer may starve to death with seed and land and implements if he be a lazy do-nothing. Bread is worked out by sweat. Salvation is worked out by the blood of Jesus that energizes us to resistance unto blood striving against sin. Heb. 12: 4. It is Blood unto blood. God worketh in us.

to will and to do of His good pleasure. He gives the desire, and the power to carry out that desire. He transmits energy in us, and perpetuates it, as He abides. The laws operative in the physical realm are only analogies of the spiritual. Rom. 1: 20. It is timely to emphasize the above statements counter-active to that lazy deceptive doctrine that pretends belief in the finished work of Christ, so that there is *Nothing* to do — that leads to Antinomianism which fights the foundation of the Almighty — the Law of God. And so we will notice: The advocacy of Christ for us is dependent on "If we keep His commandments. He that saith I know Him, and keepeth not His commandments is a liar, and the truth is not in Him, but whoso keepeth His word in him verily is the love of God perfected: hereby know we that we are in Him. He that saith, he abideth in Him ought himself also to walk even as He walked." 1 Jno. 2: 3-6. It is to the throne of grace with our Great High Priest to obtain mercy and find grace to help in the time of need. Heb. 4: 14-16. But the throne of Grace is the throne of Mercy, and the throne of Mercy is the Mercy Seat (where God sits. Exo. 25: 21, 22; Ps. 99: 1; and before which Christ administers), and the Mercy-Seat is the cover of the Ark, and in the Ark is the ten commandments. Mercy and Truth are met together.

But there is no mercy but from the Mercy-Seat, but the Mercy-Seat is where the law of God is. In other words, there is no mercy for those who hate God's law. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "They that forsake the law praise the wicked "Prov. 28: 9, 4. To turn away our ear from the law of God is to turn away our ear from the God of the law; it is to turn our back to the Mercy-Seat and to Christ. And if it be but one commandment disliked, disallowed, — if it be but one we turn our back to, we turn it to all, since they are all together. We turn our back to the Judge, the Advocate, and witnesses. And for such contempt at Court what can we expect?

"But we all have sinned and come short of the glory of God," and so our first need, which he has graciously provided and promised, is *repentance* and *pardon* for the past, and *power* for the present, by the Holy Ghost indwelling, to be kept from falling, and presented faultless before the presence of His glory with exceeding joy. Jude 24.

"He shall be called Jesus, for He shall save His people from their sins." Has He saved you *from* yours? — Not *in* yours — He can't. He must separate you now from sin or separate you with the sin together from His presence.

That 10th day of the 7th month was the typical work of blotting out either reconciled Israel's *sins* or *sinner* Israel

unreconciled. It was the Judgment Day, the Day of At-one-ment with God, or———!

Since 1844 the antitype to this day began. The hour of His judgment has come. It is the World's Court Day in Supreme Session.

In earthly cases, the prisoner who engages a barrister, confesses to him the truth, so that he may properly arrange his defence. Christ's advocacy avails for only those who confess and forsake their sins. He is the propitiation for our sins. 1 Jno. 2: 2. And now once in the end of the world, He appears in the presence of God for us to put away sin. Heb. 9: 24-28. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ. . . . Acts 3: 19, 20

Christ's work for us in the Judgment depends on our attitude toward this judgment. While He is the propitiation for the sins of the whole world, He will benefit only such as appropriate this propitiation.

He now appears in the presence of God to put away sins, so that for you "He shall appear the second time without sin unto salvation" Heb. 9: 26-28. Are your sins put away? Hurry up! Hurry up!! Hurry up!!! Break off thy sins. The Advocate is anxious to undertake for you. Soon the decision must be pronounced: "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he

that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22: 11-12.

"Some men's sins are open beforehand, going to judgment; and some men they follow after." 1 Tim. 5: 24

Will you confess and forsake, and thus send your sins before to judgment that they be blotted out, or hold them back and have them come after you to condemnation and damnation? How shall we escape if we neglect so great salvation? He can meritoriously plead His blood for you, only as you appreciate it enough to give up your sins and all for Him; otherwise, "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10: 29.

Shall your Advocate say, "I have called, and ye refused; I have stretched out my hand, and no man regarded?" (Read Prov. 1: 24-33)

It is the consummation of the Antitypical Paschal Day; Oh my soul, is the blood on the lintel?

Writer, reader, "the books are opened." The names are being called from Adam down, each once only. Am I ready for mine, are you ready for yours, to be called Today?

The Hunt for the Missing

As the horror of the earthquake wore off and men and women began to think of their loved ones, their friends and their neighbours, they began to count up the households to see if any were missing. Many had already found their loved ones buried in the ruins of their homes, but down in the heart of the city, in the inferno which had raged the day and night previous, many had been working who had not after the shock returned home, and in the dark hours while the city was lit with the lurid flames, there might be seen men and women hovering about the outskirts of the flame swept district awaiting the opportunity of discovering the lost.

At the dawn of Tuesday morning the search began in earnest. With disappointment written on their faces and with despairing hearts the long lines passed up and down. Relations and friends searched hospital, morgue, and pyre but only in the majority of cases to meet final disappointment.

Sometimes loved ones were found and hearts rejoiced that though sadly injured they might minister to their

needs through life. In other cases they were discovered still and cold, death having claimed them as its victims. In our cover picture are to be seen two brothers who in Harbour Street found the remains of their sister and with heads bowed they are mourning her untimely death.

King Street, as illustrated at the time the picture was taken, was strewn with bodies of the victims. The city was a veritable charnel house and of the 1800 victims 1017 were so badly disfigured as to be unrecognizable and were burned on pyres in the heart of the fire swept area.

One scene brought tears to our eyes, eyes by the sight of death so oft repeated almost past the weeping point. It was while we were hunting for the remains of one of our dear friends and a fellow worker. At the Hamburg American wharf we waited the fruit lighters, which brought the dead down for burial in May Pen Cemetery. As a boat came in a poor woman distracted with grief rushed out and in frantic haste searched among the dead. The

search was rewarded but, oh the grief of the sorrow stricken. We sought but in vain and then not for the day only but through long days till there was no longer hope and we had to give up the search.

In one thing however we found comfort. It was the knowledge that he whom we sought went to his grave in the awful holocaust, ready, and the assurance that if faithful we should, in a better land where sorrow and death come not, meet him again. With the words of 1 Thess. 4: 13-18 and similar scriptures, we sought to comfort loved ones and ourselves found comfort for our own souls. How good in times such as these to be prepared! Lord give thy children hearts ready at all times to meet the fell destroyer and rest in the assurance of eternal life.

:o:

Refuge Camps

Monday night, the 14th of January nearly every soul in the city of Kingston and its suburbs slept out of doors, if they found sleep at all possible. We were out a large part of the night and had an excellent opportunity of seeing conditions as they were. As we paced up and down one could see the terror stricken people sitting in the middle of the streets, sleeping with their heads upon their arms which were folded on the knees, a few of their household effects about them. At other places families sat grouped on the cement curbing, the younger members fitfully sleeping while the parents kept the vigil of the night. In the parks groups were gathered under the trees and at the Race Course thousands sat, lay or stood, sleeping restlessly, or keeping vigil per force because of straining nerves. While up and down all through the silent hours paced other thousands, no sleep possible for them, horror and despair having gripped their souls, and throttled the thought of repose.

Tuesday morning the people began the work of providing for themselves temporary shelter. A fortunate few had tents. The thousands were without shelter other than the sheets and linen from their homes. But these were quickly put into commission by the enterprising and ere night of Tuesday one might see little camps of refugees in cotton shelters or in shelters improvised from bush in all parts of the city. Some made use of their own yards, while by far the greater number carried their little all to the Race Course, or the Parks and there took up their abode. The tourists many of them made for the country Monday afternoon a large number camping out with the guests in the grounds of the Constant Springs Hotel. In describing the scene at this point the Bishop of Barbados says of the first night there, "A good deal of foraging for food and bed clothes was made, sofas and mattresses were brought out of the hotel, and by dark

many who perhaps for the first time in their lives had slept under the stars were asleep." Among these were many eminent men of England. The Bishop adds, "Some could not sleep for excitement" and later refers to their abode as "the gypsy encampment." And there were thousands of worse encampments everywhere that night.

As early as possible the British Government ordered tents from Bermuda and other islands, but as these were several days in arriving, some one or two weeks, many of us spent our nights under the stars upon the hard ground or boards where possible to obtain such comforts.

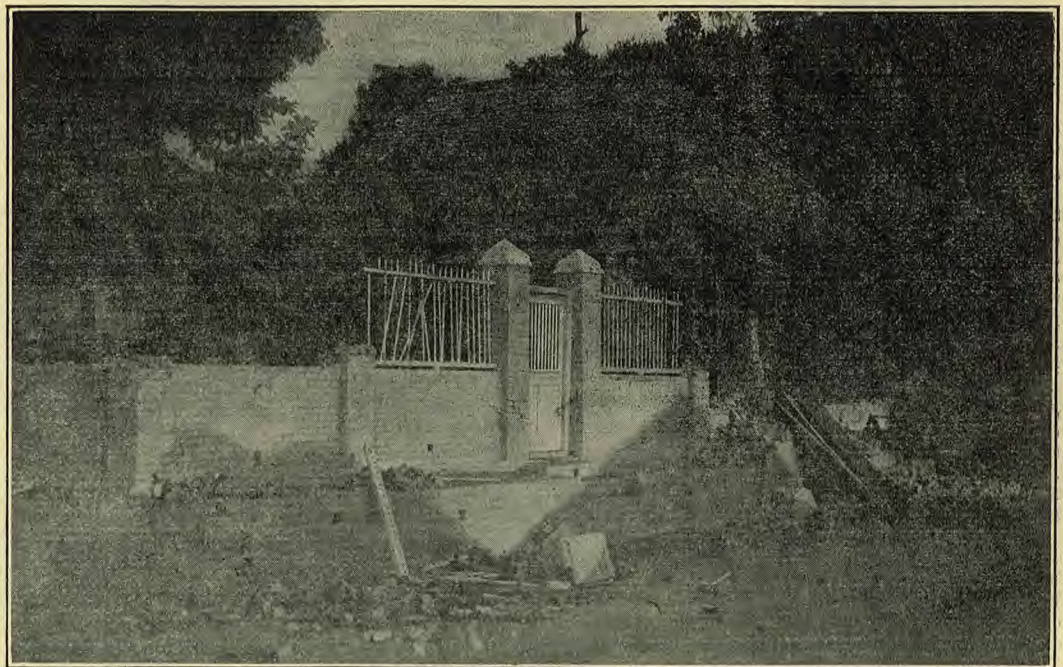
Since the arrival of the tents temporary camps are being provided at Up Park Camp, the Race Course and at different places throughout the city so that greater comfort is found.

Relief was sought early by many hundreds among relatives in the country, and there can be no doubt that a great benefit will accrue to the island and the people from the city as

but the better class of houses were damaged all along the way. The occupants were outside in every case, tennis lawns had become camping grounds and preparations for passing the night in the open were rapidly being made. As we approached nearer to the town we met crowds of people evidently making their way into the open country and in some cases carrying with them their household goods.

"I then went on to see what the City was like. I cannot describe it. I would not if I could, but I can say this that I never could have believed that in so short a time such dreadful havoc could have been wrought. Myrtle Bank Hotel, in which a short time before I had had my lunch, was not only down, but on fire. Harbour street with its commercial buildings seemed covered with dust and smoke. The "Club" was down and varying reports from people near as to the number buried beneath its ruins were made, but which in many cases were not true. The Parish Church, St. George's Church, Wesleyan Chapel, the R. C. Cathedral, the Presbyterian Church were nearly all destroyed.

Several short shocks and tremors were felt during the first night, but morning came at



Beeston Street house where a number of the delegates to the West Indian Union Conference of Seventh-day Adventists were quartered. The east wall fell into the street, the inner walls and north wall being so badly wrecked as to be entirely unsafe. The front wall pillars are fair, samples of what all walls are in Kingston.

they go to the country where there is not only greater physical safety but moral as well; and where home, however humble, will be home, with its comforts and quiet enjoyment. It will be a wonderful blessing if no greater good is done than the sending of these thousands back to the land. We hope, permanently.

The following quoted from the account given by the Episcopal Bishop of Barbados is so good a description of certain phases of the events connected with the Jamaica disaster that we quote it for the benefit of our readers. There are many other excellent paragraphs which space forbids us to include. He states concerning the conditions as seen by him in the city:

"All the way from the Springs gave evidence of the severity of the shock. Gentlemen's houses lined the way, and I do not think one of these escaped damage, especially if built of brick or stone—gateways were thrown across the road, pillars down on all sides, whole sides of houses fallen down, showing the interior, roofs lifted entirely or hanging to fall. Here and there a small house seemed little injured,

last, and without damage done. There is a large fountain in front of the Springs, partly destroyed by the shock, but with plenty of water in its basin, and it was amusing to watch the shifts which men and women made to dress and wash whose toilet requisites were in the hotel. All passed off, however, with the best good humour and then most began to think of breakfast. Very few would venture inside, but a few brave spirits did, and I amongst them. I sat down to a table opposite to a gentleman when a tremor was felt, and my neighbour did not wait to ask leave of me to retire, but leaped on and over the table and over the verandah railing out into the open, and so did all the rest.

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Our Illustrations

The illustrations in this number are photos taken on Tuesday, January 15th while the city was yet smouldering. They were taken by Pastor L. E. Wellman and are copyright by the *New York Herald* in both New York and London. The privilege of printing in our denominational papers was reserved at the time of the sale of the pictures, thus enabling us to give our readers the benefit of these realistic illustrations.



Tommy, the Hero

A TRUE INCIDENT OF THE EARTHQUAKE

He was by no means handsome; he had a turned-up nose, and a little squint in one eye; and Jennie Mills said you couldn't stick a pin anywhere on his face where there wasn't a freckle. And his hair, she said, was carrot colour, which pleased the children so much that they called him "Carrotty" "for short." O, nobody ever thought of calling Tommy Carter handsome! For that matter, no one thought him a hero; yet even then he had some of the qualities which help to make heroes.

For instance, he was brave enough to go to school day after day with patched knees and elbows, the patches of quite a different colour from the trousers and shirt-waist, and to say not a word at home of the boys who shouted "Hello, Patchey!" or of Jennie Mills's asking whether she should not bring him a piece of her yellow cashmere for patches, to match his hair and freckles.

He had shed a few tears in private that day. The boys yelled and shouted so over what Jennie said that he couldn't help it. The scholars were used to laughing at Jennie Mills's sayings, and she was spoiling her character by always trying to think of something to say that would make people laugh.

But on his way home Tommy stopped at the fountain on the square, and gave his eyes a good wash, so his mother would not suspect tears. Tommy knew that he had his mother to think about; she had been left in his care. Tommy was only seven when his father, Tom Carter, was crushed between two engines. Nobody seemed to know just how it happened; only the man who had charge of the other engine had been drinking; anyway, it *happened*. They took Tom Carter home on a stretcher; and just before he died, he said: "Good-bye, Tommy. Father trusts you to take care of mother and Sissy." After that would Tommy say anything to his mother about patches or teasing, or let her see tears?

There was another thing that Tommy had courage to do; that was to take constant care of Sissy. All day Saturday and all day Sunday, and on school-days just as much time as he could spare, Tommy gave to Sissy. It was he who fed her, and washed her face a great many times a day, and coaxed her to sleep, and took her to ride in her little cart, or walked very slowly when she chose to toddle along by his side, and changed her dress when she tumbled into the coal-box or sat down in a mud puddle. And he had been known to wash out a dress and a nightgown for Sissy when his mother was ill. There was really nothing too hard or too "girlish" for Tommy to do for his little sister. Once, somebody who saw him trying to mend a hole in the baby's petticoat called him "Sissy" and the name clung; for a while the school yard rang with shouts of "Sissy Carter." But not a word of this did Mother Carter hear.

"Did you have a good time to-day?" his mother would ask, and Tommy, with Sissy in his arms, crowing with delight that she had

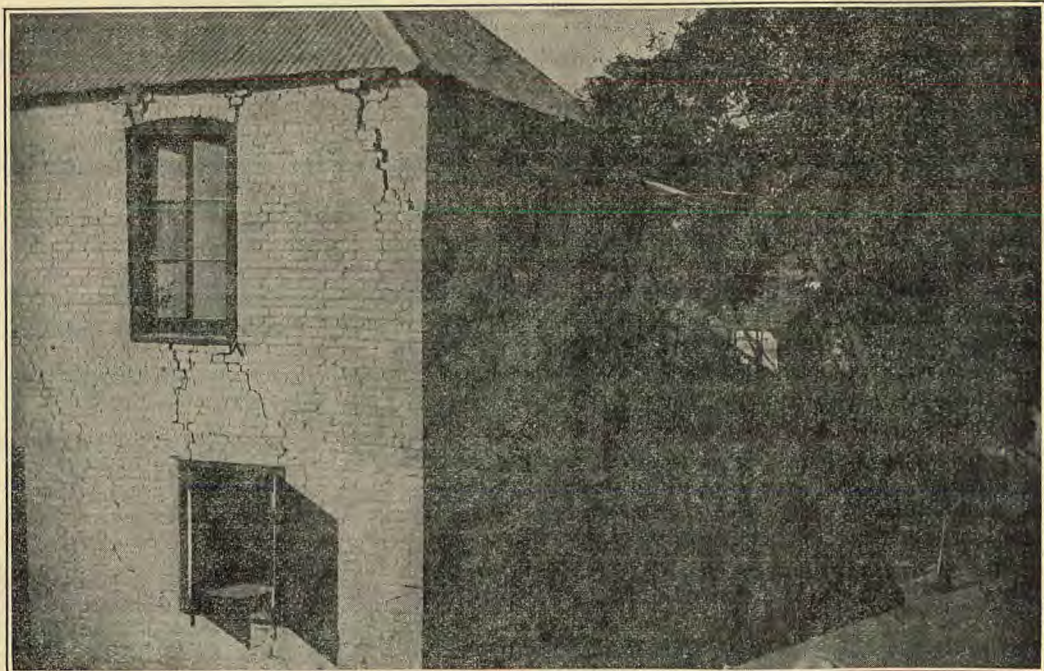
got him again, would answer, cheerfully: "A first-rate time. I got a big 'A' for spelling, and teacher said I had improved in my writing;" and not a word would be hinted about the nicknames or the jeers.

But better school-days came to Tommy before that last thing happened by which people found out that he was a hero.

A new little girl came into the fourth grade. She was a pretty girl, and wore pretty dresses and a fluff of brown curls about her face. She was "smart" too, the boys said; they said she could say "lots funnier things than Jennie Mills." Then her name pleased them very much. It was Angela.

Whether or not she was "smarter" than Jennie Mills, it is true that Angela said some things that Jennie had never thought of.

"Tommy Carter is real good-natured," she said one day. "And he isn't one bit selfish. Don't you know how he gave the best seat to little Eddie Cooper this morning, and stood off in a corner where he couldn't see much? I like Tommy."



Rear of Seventh-day Adventist Chapel on Text Lane showing cracks produced by the earthquake and the leaning wall at the back. The church was built in slavery days and is said to be over 100 years old.

The scholars stared. Somehow it had never occurred to them to "like Tommy;" but, when it had been once mentioned, they seemed to wonder that they had not thought of it. Tommy was good-natured and very obliging. Not a day passed when he did not in some small way prove this. As for his patches, Angela did not seem to notice them at all; and, if she didn't, why should anybody? So in a few days a queer thing happened. The boys stopped teasing Tommy, and began in little ways to be kind to him. Some of the older ones, when they happened to have an extra apple or pear, fell into the habit of saying, "Here, want this?" and would toss it to Tommy. And when they discovered that he saved a piece of everything for Sissy, they did not laugh at all, for Angela said, "How nice in him to do that!"

Soon they began to save up bright little things themselves for Sissy—bits of paper, half-worn toys, once a new red ball. None of them realized it, but this was really the influence of the new little girl, with brown curls.

In that way it came to pass that Tommy lost many of his chances for being a hero, but a new one was coming.

Tommy lived in a large tenement-house on one of the back streets of San Francisco. Seven other families lived in the same house. One Monday evening Mrs Carter told the woman who lived across the hall that she had done the hardest day's work of her life, and was so "dead tired" that she felt as if she should like to go to bed and never get up.

At five o'clock the next morning, she, with Sissy close beside her and Tommy in a little cot at the far end of the room, were all sound asleep. Suddenly the walls of the big tenement-house began to sway from side to side in the strangest manner, and there was at the same second a terrible crashing noise; and the kitchen table in the corner tipped over, and the dishes in the corner cupboard slid to the floor and went to pieces, and the big wardrobe that was a bureau and a clothes closet all in one moved out into the middle of the room, and the stove fell down. All these things happened so fast, and the earth was full of such strange, wild noises, that for a second nobody knew what was the matter.

Tommy Carter had got to his mother's side before the noise was over, but he found that she could not stir; her bed was covered with bricks, and there was a great hole in the wall. Tommy did not know it then, but he udner-

stood afterward that the chimney had fallen on his mother's bed.

"Tommy," she gasped, "it's an earthquake! Take Sissy and run!"

"But, mother!" he cried, "O mother! I can't leave you."

"Never mind me, Tommy; take her quick! She isn't hurt. Maybe there'll be another. Tommy, you take care of Sissy! RUN!"

And Tommy ran, with just the little shirt on in which he had been sleeping, and with an old quilt that his mother's arms had wrapped about the sleeping baby.

What an awful street was that into which he ran! What an awful road he had to go to get to it! Part of the side wall of the house was gone, and the stairs swayed from side to side as he stepped on them; but he reached the street, and it looked as if everything on it had

tumbled down, and all the people in the world were running about, wringing their hands and crying. Then suddenly an awful cry arose, "Fire! Fire! Fire!"

"Mother! O mother!" Tommy screamed, and he tried to scramble back over the fallen walls by which he had come. He must take care of his mother. But a strong hand held him.

"Keep away, youngster. Don't you see that the wall is falling! RUN!"

But where should he run? The whole city seemed to be burning, and everywhere was horror and terror. In trying to cross a street, Tommy was knocked down, and was for a second under the feet of a plunging horse. But he got out, and reached the sidewalk with Sissy still safe, and he did not know that his arm was broken.

"Wasn't it lucky that Sissy was on the other arm?" he said, speaking to nobody.

That awful day! Nobody who lived through it will ever forget it. Tommy Carter spent it struggling, pushing, panting, tugging, trying to get somewhere with Sissy. And Sissy cried for food, and then for water; and there was none of either to give her; and then she lay back still, and he thought she was dying. The crowds swarmed and surged about him, crying, groaning, praying, cursing, yelling orders; and above all that awful din arose the awful roar of the fire. The city was burning up! Oh, where was mother? And where was a safe place for Sissy? And why did his arm hurt so? What was the matter with him? His head was whirling round and round. Was he going to die and leave Sissy? He never would!

Suddenly he roused to fresh energy. Somebody was trying to take Sissy.

"Don't you touch her!" he cried, fiercely. "Don't you dare! Let her alone, I say;" and he fought like a wild animal.

"But, my poor boy," said the doctor who was bending over him. But Tommy was insane with pain and fear.

"Let her be, I say!" he screamed. "Mother said I wasn't to let anybody take her, and I won't! I'll kill you if you touch her! I'll, I'll——" and then Tommy fell back in a dead faint.

When he waked up, he was in a large, quiet room in a clean bed. "Where is Sissy?" he called out in terror. A woman in white bent over him, and spoke low.

"Hush, dear; don't try to move. Sissy is safe and well and happy."

"Where is she, ma'am?" said Tommy. "I must have her right here by me. I can take care of her as well as not; I always do; and—I promised mother, you see; and she's awfully scared of strangers."

"She isn't afraid of us; she is very happy here. I have sent for her to come and see you. Ah, here she comes this minute."

And there was Sissy, smiling, in the arms of a woman in a white gown and cap, herself in the prettiest of white dresses. She laughed for joy at sight of Tommy, but was quite willing to stay in the young woman's arms.

"Little darling!" said the nurse. "She wasn't hurt a bit; and she is so sweet!"

"And where is mother, ma'am?" asked Tommy. "Was she hurt so that she can't take care of Sissy? I'm feared she was. When can I go to her? I have to take care of mother. Does she know that I kept Sissy safe?"

The two nurses looked at each other, and seemed not to know just how to answer so many questions; but the doctor, who had come up a moment before, stepped forward and spoke cheerily.

Tommy smiled gratefully.

"And when can I go and take care of her, sir? Was mother hurt? I remember all about it now. Is mother safe?"

"You have been very ill, and did not know what was happening. You did not even know Sissy when we brought her to see you."

"Oh!" said Tommy with a faint smile. "How queer! Didn't know Sissy! It's so nice that she takes to the pretty lady, and that mother is safe. I'm very sleepy, sir. Would

it be right to go to sleep if the pretty lady can take care of Sissy for a little while?"

"Quite right, my boy. We will take the best possible care of Sissy." The doctor's voice was husky, and he turned away soon, as Tommy's heavy eyes had closed, with his own eyes dim.

"O doctor!" said both nurses. But the doctor smiled.

"He is going, the brave little hero!" he said. "And we, you and I, will take care of Sissy for him."

"Yes, indeed!" said the pretty nurse, with a sob; and she kissed Sissy.—Mrs. G. R. Alden, in *Junior Christian Endeavour World*.

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Some Graphic Accounts

Accounts differ as to the actual effects of the earthquake at the moment of the occurrence. We will quote a few of the personal experiences that our readers may see the different ways in which those surrounded by radically different conditions were impressed by the awful shock. It is to be expected that these accounts will show some considerable difference from one another but it will be seen that they are the same so far as actual events and their results are concerned.

We quote first from the account of a *New York Herald* reporter who was present during the earthquake. He says,

"It was half-past three to a dot when the first great earthquake occurred. Its center of severity seems to have been in Kingston and only in Kingston and vicinity do any large crevasses show in the earth." On the statement of a number of engineers and scientific men the movement of the wave was from North to South. Capt. Carbon was standing on the barbian of Belle View a mountain plantation turned into a hotel, and was looking out to sea with field glasses at the wreck of the S. S. Princess Victoria Louise lying on the Palisadoes. He felt the shock and turned to see the plantation house chimney at the foot of the mountain fall. Turning his glasses on the plain (Liguanea) he watched the progress of the wave toward the sea, noting its terrible march by the toppling structures and the clouds of dust. Then he saw the fire break out in the imperial barracks and hospital at Up-Park-Camp two miles North of Kingston, followed immediately by a burst of flame close to the R. M. S. Packet Co. dock. A wave ran across the harbour and dashed against the Palisadoes. The duration of the shock was between 18 and 20 seconds."

Mr. Chenery of the Barbados Advocate who was attending the session of the Cotton Conference at the Old Mico Building gives his impression of the shock as felt there in the following language.

"Mr. Bovell was in the middle of an array of figures to which languid attention was being paid when there came a rushing sound as of a troop of cavalry passing a neighbouring street, which changed to the roar of a train entering a tunnel. Then the floor began to shake, to rise up, to heave. The whole building oscillated violently. Chairs were thrown down, and some members fell. Others kept their legs with difficulty. "What's it?" "What's it?" was the question that ran along the room. The first shock lasted about five seconds and close on it, so close that the interval was just perceptible, came another and more violent one. The ends of the building opened up and the bricks fell out all around, but the walls remained standing. The roof trembled and swayed but did not fall in. Everyone remained standing, waiting to see what the next minute would bring. Some one made a rush to the door but was checked by the admonition to stay still. Gradually the shock passed, and the shaking ceased. The Governor stood up and said something to the President who was about to make some announcement, but he was cut short by the cry that the building was unsafe, and the delegates walked out quickly but

without disorder, and with no show of panic."

A committee of ministers who were at the Seventh-day Adventist school grounds near Bog Walk considering the matter of buildings etc., for the Industrial School, described their feelings as follows:

"We were in the midst of our committee work and a resolution which had just been read was being put to the vote when suddenly the building began to shake. It stood eight feet off the ground on wooden supports so that it gave the full effect of the quake. We rose to our feet immediately and some of the committee hurriedly ran from the building while others took their departure more quietly. When the shock was over we all lined up under a mango tree in the yard and finally went back and finished our business. The cistern, a large concrete tank 20 by 12 by 10, feet containing at the time a large amount of water was violently shaken and at the time of our leaving for Kingston the water was still in motion from side to side as a result of the shock the hour before.

"We did not appreciate the situation in other parts till we commenced our journey to the city. As we passed the English church near Bog Walk we found it partially in ruins and at the town a baker's shop and the railway depot were damaged. Our train, an hour late, was several times delayed along the line by fallen rocks. As we emerged upon the plain and looked eastward our first real sense of the awful scenes in Kingston began to impress itself upon us for we could discern the great cloud of smoke, lit up by the flames of the burning city, to the eastward. We inquired and were informed that Kingston was in ruins.

"With anxious hearts, we could scarce bide the slow pace and frequent stops made by our train. Some of us had wives and children in Kingston and our hearts were full of apprehension for their safety."

"Arriving at the outer fringe of the town our train stopped, further progress being impossible because of the ruin of the railway sheds and depot. We all started rapidly toward our homes but as the horror of the scenes grew upon us we found ourselves upon the run. However on arrival at our homes we were relieved from the awful nervous strain under which for the past two hours we had existed by finding our dear ones alive and uninjured, though many recorded but narrow escapes in the general destruction."

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The After Meeting—Kingston

It was the privilege of Elder Farnsworth and the writer to spend the following Sabbath and Sunday at Kingston. Our hearts were made to rejoice to see over one hundred souls give themselves to God and covenant to obey the truth. Elder Tanner, of Hayti, led the services in the morning in the large pavilion which had been erected. There were present during these services, Elders Strickland, Tanner, Bender, Beckner, Professor Hughes, and the writer. All hearts were made to rejoice to see such a manifest working of the Spirit of God upon the hearts of the people. It was planned for Elders Strickland, Tanner and Bender to remain in Kingston and continue the services.

Elders Enoch and Connerly were at Port Antonio over Sabbath and Sunday, and ten precious souls gave themselves to Christ during the meetings at this place.

The delegates returned to their home fields with good hope and courage in the Lord. Many testimonies were offered, expressing gratitude to God for the special manifestation of his power in behalf of ourselves and our people at the time of this great calamity.

I. H. EVANS.

CARIBBEAN WATCHMAN

S. A. WELLMAN Editor.
W. G. KNEELAND Associate Editor.
Editorial Contributors.
P. GIDDINGS J. A. STRICKLAND.

We know we have thousands of interested readers. We are desirous of reaching thousands more. Who will help us in raising our present circulation of 7,000 to 12,000 during the year 1907? We want your help in a good work. Can we not confidently expect it?

Our editorial staff are desirous of making the paper an efficient messenger of truth. As true to the right, as God gives us to see the right, as the needle to the pole. We hope to make it a fearless exponent of divine truth and trust we shall have the help of every reader in placing these truths from God's Word before the masses of the West Indies.

One of our readers writes us requesting an exposition of a long list of texts in their relation to the subject of the "immortality of the soul." We appreciate the query and assure the writer that we will, so far as lies in our power, endeavour to explain all these texts as time and space will permit. The question corner commencing in April should be watched. If there are any others who are in doubt on any points presented, we will be glad of their questions, and they will be answered as rapidly as possible.

We are certain our readers will be pleased with the help which we have obtained on the staff of the *Watchman* for the year 1907. Eld. W. G. Kneeland one of our past contributors will take Eld. Enoch's place as associate editor. Eld. Kneeland has had years of experience in the West Indies and is president of the Jamaica S. D. A. Conference. The vacancy caused by Eld. Kneeland's becoming associate editor has been filled by Elder P. Giddings of Dominica, who is familiar to our readers in his many excellent articles and "morsels" of past issues.

The Departure of Elder Geo. F. Enoch

It is with regret that we chronicle in this issue the departure of our much loved co-worker, Eld. Geo. F. Enoch to the field of India. For many years he has laboured faithfully and with remarkable success in the West Indies.

Eight years ago last November he and his wife landed in the island of Jamaica. He laboured in that island for three years, raising up several churches and companies on the north side of the island in the parish of Portland.

In the year 1901 he was transferred to the island of Trinidad locating in the city of Port-of-Spain. Here and at Tunapuna, by faithful labour, he brought large additions to these congregations.

In the month of June, 1903 in addition to his other duties he was, on the starting of THE CARIBBEAN WATCHMAN, made the editor, and faithfully and efficiently discharged this duty for the three succeeding years. During the years he was acting as editor he faithfully filled the posts of secretary and treasurer of the East Caribbean Conference of Seventh-day

Adventists and pastor of the Bridgetown, Barbados Church.

In June of 1906 when called upon to fill the post of president of the West Indian Union Conference it was thought best to transfer the main portion of the editorial work upon the present incumbent owing to Bro. Enoch of necessity residing so distant from the publishing house. He, however, consented to act as associate and has been very faithful in advising and helping in every way possible.

We are sorry to lose him from our staff where by his ready mind and unflinching strength of purpose he has ever since the start nobly carried the burden laid upon him. It is with sincerest regret that we bid him adieu.

Brother Enoch goes to India in response to the call of his own soul. For years he has felt strongly for the nations of the east. He decided, if ever he was to devote his life to that work it was high time he was about it, and so last fall offered himself for India and was accepted.

We cannot but wish him God speed. Yea more, we trust that the abounding grace of the Almighty may prosper him in all that he undertakes and give him an abundant harvest of souls in the great Indian Empire.

We are sure our readers will be glad to hear that Elder Enoch has promised to favour our columns with articles in the future so far as his duties will permit.

Earthquake Special. Why?

We doubt not many of our readers will question as to why THE CARIBBEAN WATCHMAN is presenting a special at this time, dealing with the earthquake which so recently devastated the fair island of Jamaica, "the land of springs." For this reason we place before them in a few words our reasons for making a special effort to depict these awful scenes by photograph and by word picture to our readers.

THE CARIBBEAN WATCHMAN has the largest general circulation of any paper in the West Indies, extending from Barbados on the East to Costa Rica on the West and from Bermuda on the North to British Guiana on the South. It is the only religious journal in the West Indies which reaches in all the islands the English speaking people.

These millions of English speaking people are practically without direct information with regard to these great happenings and, in fact, are rarely reached with illustrations and photographs of calamities such as have been witnessed by our sister islanders during the past few weeks. For this reason the WATCHMAN feels itself duty bound to put these matters before the public, that they may see and know for themselves what these things are really like.

The millions of the other islands and countries will wish to see and to know what the people of Jamaica are suffering; bearing bravely or in hopeless despair. What thousands have borne, have suffered and which they are now beyond feeling in the cold and chill realms of death.

To many of our readers these things, printed in to-day's telegrams — forgotten tomorrow — are but an empty dream. But to the people of Jamaica, to those who were visitors upon her shores, to those who have been privileged to see the views of the awful reality, or who have lost relatives, friends, or property in the disaster, it is a nightmare of horror which will never be forgotten.

But most important of all is the message which these awful events bring to our attention. That message is not alone for Jamaica, San Francisco, for Valparaiso or some far away place. It will and indeed should be a living issue to every man, woman and child throughout the world. It is to make this message real to the West Indies, to Central and Northern South America, yea to the world that we put ourselves to the task of here presenting to our readers and friends a full and accurate account of the Jamaica horror.

We are among the losers. Our people are some of them among the dead; we thank God the number is small. Our buildings have suffered — yet the Almighty was merciful and gave miraculous protection in a number of instances. We have slept in the open, helped in the work of rescue, suffered with those who suffered, mourned with those who mourned, and in recording these things our only desire is that they may be of assistance in drawing souls from the thoughts of this life to the consideration of higher things, even those of eternal weight and glory.

Storms and Tidal Waves

(continued from page 13)

crops were destroyed, bridges swept away, and the inhabitants reduced to starvation.

About the 17th a storm off the coast of Labrador was the cause of many wrecks.

On the 18th a sudden typhoon, lasting two hours, inflicted on Hong Kong and Kowloon tremendous destruction. Property to the value of 20 millions of dollars was destroyed, and over 10,000 lives were lost.

About the 26th of this month storms in Alicante caused great damage and on the 27th a hurricane in the Gulf of Mexico spread disaster over a wide area; 75 persons were drowned, 5,000 rendered homeless at Port of Mobile; and at Pensacola 25 people were drowned, 2,000 lost their homes and much property was destroyed and damaged. The loss sustained has been estimated at millions of dollars.

The Xycar overflowed its banks, and at about the same date a typhoon occurred in the Philippine Islands.

On the 5th a tornado at New Orleans wrought great destruction in the neighbourhood, especially at Pontchartroula, 50 miles distant. This disturbance was preceded by a thunder-like noise, and many people were killed or injured. Early in the month a tidal wave, attendant on shocks of earthquake near New Orleans, devastated villages on the coast near Finch Haven.

On the 18th and following days a hurricane caused an inundation on the coast of Florida; 110 persons were killed at Havana, and great damage was done to property. It is stated that the velocity of the wind varied from 80 to 120 miles per hour. This hurricane continued its course into Mexico, and 100 people were drowned at Coatepec. Sulphurous water was ejected by the Chulo volcano, which inundated Panchinalco and killed most of the inhabitants.

On the twentieth it was reported that storms had been raging for 10 days at Salvador, flooding the valleys and destroying crops and cattle.

As our labourers, who were gathered at Kingston, Jamaica for the West Indian Union Conference, compelled to return to their homes on account of the earthquake, reached their islands their first work was to preach the message and to assist in raising funds to aid the sufferers in Kingston.

At Bridgetown, Barbados on the arrival of the *Port Kingston* with the eastern delegation, meetings were held nightly while the visitors awaited their boats. In Port-of-Spain, Trinidad and at other places throughout this island we also presented the subject and called for donations. Liberal responses were made in both cases. At Roseau, Dominica, Eld. P. Giddings at the request of a number of the leading citizens lectured at the Court Room, the price of admission going to swell the Jamaica Relief Fund from that island.

We trust that everywhere where these lines are read the hearts of men and women will be enlarged toward those of the great common brotherhood whose needs appeal to us so strongly at the present time, and that they will continue to help in every way possible.

Some Incidents from Two Earthquakes

San Francisco, April, 18, 1906

"The power of the earthquake is incredibly awful. Now a fair, great growing city; in twenty seconds it is a wreck! Mighty walls of brick and stone crumble like sand; great steel girders are twisted and broken like straws; streets heave and swell and fall and rise; the half minute is over; the city is an appalling wreck, hundreds are dead and dying, the greatest earthquake of modern history, measured in gold, is over; and men stare and cry and gaze stunned and broken and helpless before such dynamic forces, the coming and going and power of which none ever measured.

"Was it 'an avenging God?' Rather, was it not the fruit of awful wickedness and the mercy of God which brought the awful catastrophe? Like Babylon and Tyre in their preliminary punishments, was not this modern proud and beautiful Babylon and modern thrifty Tyre meeting the fate that her open, flaunting, God-defying wickedness invited?"

"A young Baptist man, said that he told his wife that some great judgment would come on San Francisco on account of the awful, open wickedness practised, and they must get out. They did so a few weeks ago; and he remarked when the first shock came that San Francisco was sunken or ruined. Who warned him?"

"After I had drawn myself together I found my way to my home, where, thank God, the wreck had not been as complete as many others I had witnessed. Then it was that I realized the condition of an excitement-crazed populace. Herds of huddled creatures, attired in next to nothing, occupied the center of the streets, not knowing what would happen next or which way they would turn for safety. Each and every person I saw was temporarily insane. Laughing idiots commented on the fun they were having. Terror marked their faces and yet their voices indicated a certain enjoyment that maniacs have when they kill and gloat over their prey. Women hysterically to an extreme point, cried and raved for those they loved when they were standing at their elbow. Mothers searched madly for their children who had strayed, while little ones wailed for their protectors. It was bedlam.

"Strong men bellowed like babies in their furor. All humanity within eyesight was suffering from palsy. No one knew which way to turn, when on all sides of them destruction stared them in the very eye. A number of slight tremors followed the first seven series of shocks. As each one came in turn fearful agony spread over the countenances

of the afflicted ones. Terror stamped its mark on every brow.

"Then an unnatural light dimmed the rising sun and the word went forth from every throat:

"The city is ablaze. We will all be burned. This must be

"The End of this Wicked World."

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"So many people are blind to the meaning of these catastrophes. They refuse to accept them as warning from the Almighty to get ready for the great consummation of all things earthly. I was standing with a physician on Washington Street, Oakland, when another prominent physician stepped up to talk the situation over with us. My friend and I remarked that this great disaster was but an introduction to other worse ones that are to precede the second coming of Christ. The newcomer sneered and said: "I don't think God had anything to do with this earthquake! If I thought he did, I would have no respect for such a God." We answered: "No

The Cry of the Children

Our hills lie naked, gaunt, and gray.

With ashes heaped on hearth and head
We stand in funeral array
And mourn our dead.

When fair winds blow we rate as men;
When cities sway and tremble, we
Are but Thy little children then,
Who turn to Thee.

Help us to meet each day's demands;
With thine own strength our hearts endow;
We ask thy blessing on the hands
That help us now.

It was our habit, day by day,
To heed Thee not when it was light;
But help us, God, to find our way
Through this—our Night.

doubt, my friend, many people in Noah's day said they had no respect for a God who would bring a great Flood upon the earth." "I don't believe there ever was a flood," rejoined the physician. This is but one of many like remarks that I heard during these days following the earthquake. So many are determined to ridicule and scoff at the Bible and all that it predicts concerning the last days. On the other hand, many interpret aright the catastrophe of Wednesday, April 18, 1906. Scores have said, within my hearing: "God wants to remind us that He is running things." "I thought surely the end of the world was upon us!" "God made the country; man made the cities." "This made us remember our God." "We all began to pray to our forgotten God."

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Valparaiso, August 16, 1906.

"It was the most terrible scene I have ever witnessed; and can only be rea-

lized by those who have passed through a similar experience. About ten minutes before eight in the evening it began. Had it come in the middle of the night the loss of life would have been appalling. We had no idea that it would be such an awful thing. Ever since our arrival in Chile there has been at intervals what are called temblors; thus we had become accustomed to them. There were three distinct heavy shocks. At the beginning of the shaking we went to the "patio," a small garden about twelve feet square at the back of our house. On one side was a tall building and we could not be sure but that it might fall on us. Yet, I can truly say, we felt no fear, for we knew in whom we trusted. A lamp, which was standing on the kitchen table, ignited the first thing, by a part of the wall falling on it. At the end of perhaps one-half minute came a few seconds of calm, during which time we tried to extinguish the fire, failing in this, Mr. Steele threw the lamp in the "patio" where it could burn without damage to the house. Again we waited in the "patio" for the second shock to exhaust itself, then came a few seconds more of quiet, during which we managed to reach the street. The entrance of our house was through a long, narrow passage which was very perilous.

"Scarcely had we reached the street when the third shock began. The buildings that were yet standing could be seen jerking back and forth as a dog might shake a rat; it seemed as if the earth was moving in every direction at the same time. In some parts the ground opened. In the street pandemonium reigned, dogs howled, women and children screamed; and all this, added to the crashing of falling walls, made it a night of horror long to be remembered. Immediately after the first quake, fires broke out in more than forty places, making the city appear almost like an inferno. For several days it raged until they had burned themselves out, as no means were at hand to quench them. For days the crashing of walls thrown down by dynamite could be heard.

"For three days and nights we camped in the street with only the sky over us. On Sabbath I walked to the other end of the city, as we were anxious to know how our friends had fared. The city, in many parts, could not be recognized, some of the streets had been swept by the flames, and nothing remained but charred walls or heaps of debris. Others were so filled with ruins, as to be absolutely impassible. All the theaters, nearly all the churches, the jails, and all other public buildings were completely destroyed. In the Church of the "Merced" it is said that eight hundred people were killed; many are still buried under the tons of brick which fell from the towers as the people were trying to escape."

"Let Not Your Heart Be Troubled"

HERALDS of the MORNING



HIS book is written with the "great home coming" in view. It shows the relation of current events to the "home over there." Necessarily it treats upon some of the discouraging things of this time, but it always does it in a way to show their significance. It teaches us to look upon them as signs of the better day—as heralds of the morning. The following is a partial list of its chapters.

A Remarkable Century
The Prevalence of Crime—
a Sign of Our Times
Judgment is Turned Away
Backward
The Earth is Filled with
Violence

The Social Vice
Ye Have Heaped Treasures for
the Last Days
And the Nations Were Angry
The Voice of the Elements
The Testimony of the Earth
Our Refuge and Fortress

It contains nearly four hundred pages and is bound in substantial cloth.
Price, post-paid, \$1.75.

Great Controversy

This volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other.

Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the whole history of the dispensation down to the time spoken of in the closing paragraph when,—

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."

With these facts in mind, the author has selected such events in the history of the struggle of the church as foreshadowed the conflict just before it, and has so treated them as to make their meaning clear to all. The chapters devoted entirely to the continuation and culmination of this conflict are as follows:—

The Impending Conflict
The Final Warning
The Time of Trouble

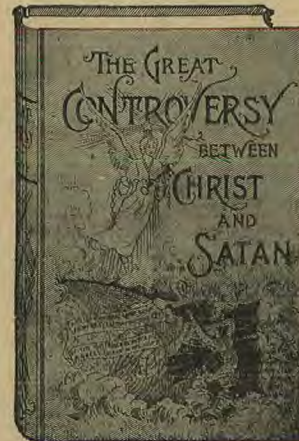
God's People Delivered
The Desolation of the Earth
The Great Controversy Ended

These chapters particularly should be read by all interested in the final triumph of right principles. The work contains more than 700 pages, and is strongly bound in cloth at \$2.50. Also published in Danish, Swedish, German, and French.

These and many other books treating upon the great questions of the day may be obtained from regularly authorized agents, or from—

THE WATCHMAN PUBLISHING CO.

Two
Books
with a
Message of
Comfort
and **Cheer**



You have seen the increase of destructive storms, earthquakes tidal waves, and fires, and wondered what it all means. Has it occurred to you that these things may be "Handwritings on the Wall,"—Messages from God to you; not messages of death and destruction, but messages which, if heeded, will bring comfort and cheer and never ending life? The books described on this page will help you to recognize these messages and to interpret them as well. They will richly repay a careful reading.