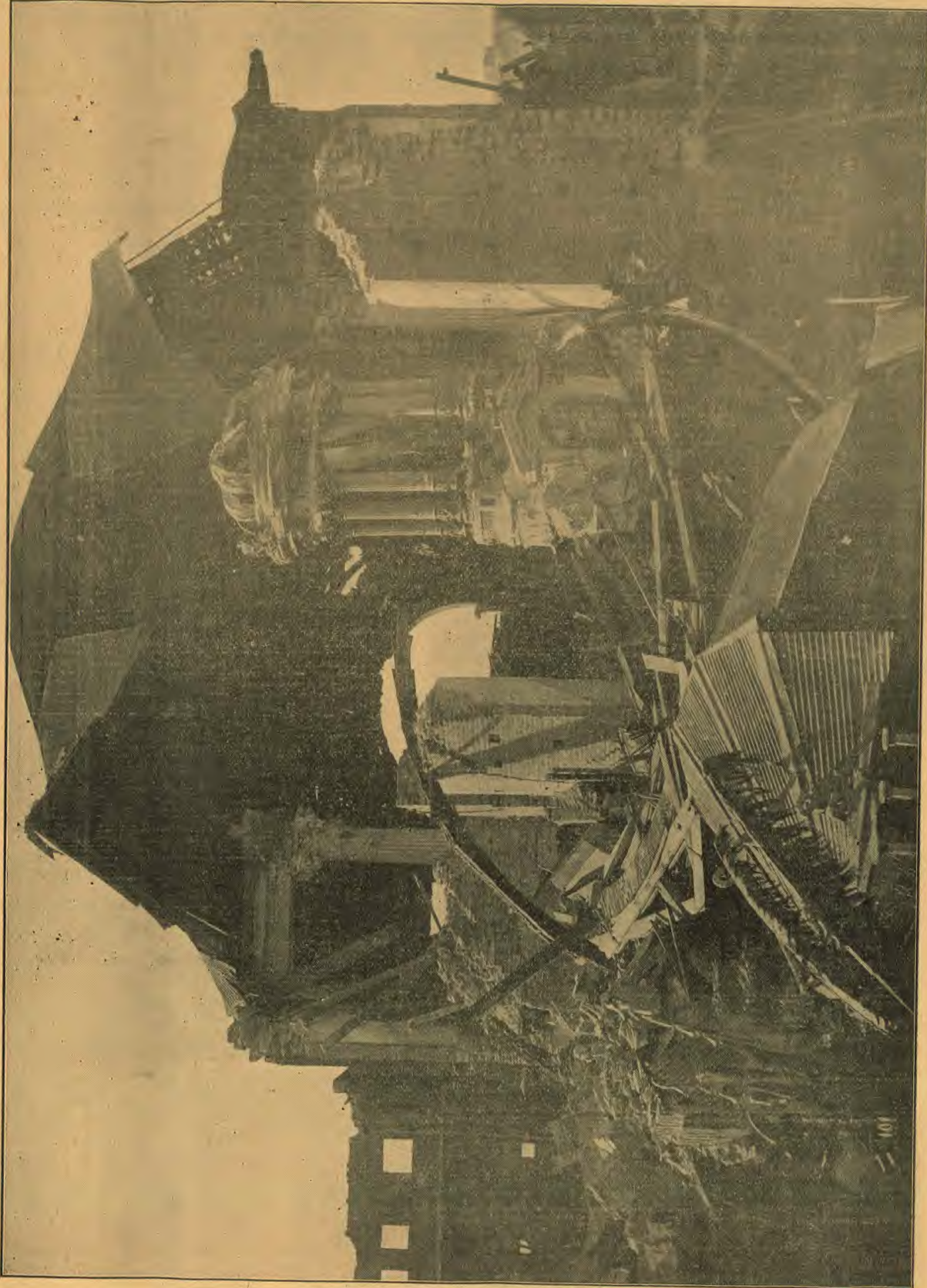


The Caribbean Watchman

VOL. 5—No. 5.

PORT-OF-SPAIN, TRINIDAD, MAY, 1907.

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THE CARIBBEAN WATCHMAN

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

VOL. 5

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No. 5

The Benefits of Bible Study

By Mrs. E. G. White

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." In the word of God is contained everything essential to the perfecting of the man of God. It is like a treasure house, full of valuable and precious stores.

"Given by inspiration of God," "able to make us wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works," the Book of books has the highest claims to our reverent attention. Superficial study cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the word of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are too plain to be misunderstood; but there are many others whose meaning cannot be seen at a glance, for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of the greatest value, which are concealed from the careless seeker.

Bible study is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the

level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence, than those who have earnestly studied the sciences and histories of the world, apart from the Bible. The Bible gives the seeker for truth an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and His revealed truth are exalted. It is because men are unacquainted with the precious Bible histories that there is so much lifting up of man and so little honour given to God.

The Bible contains that which will make the Christian strong in spirit and intellect. The Psalmist says, "The entrance of Thy words giveth light: it giveth understanding unto the simple." The Bible is a wonderful book. It is a history that opens up to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the word of God, unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. Of all the books that flood the world, however valuable, the Bible is the Book of books, most deserving of our study and admiration. It gives not only the history of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe; it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man.

The searching of books of philosophy and science cannot do for the mind and morals what Bible study can do, if it is made practical. He who studies the Bible holds converse with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind, and lifts the thoughts from the things of earth to the glory of the future, immortal life. What wisdom of

man can compare with the revelation of the glory of God? Finite man, who knows not God, seeks to lessen the value of the Scriptures, claiming that his supposed knowledge of science will not harmonize with the word of God; but the divine word is a lamp unto our feet and a light unto our path.

Those who boast of wisdom beyond the teaching of the word of God need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom, when it is but foolishness. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is ignorance of the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's plan to so engage the mind that men shall neglect the great Guide Book, and thus be led into the path of transgression and destruction.

The Bible is not exalted to its rightful place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. Oh, how wonderful, how almost incredible it is that the infinite God would consent to the humiliation of His own Son, that we might be elevated to a place with Him upon His throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind and applied to the heart by the Spirit of God. Through connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his faculties better balanced. His mind, exercised in contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge he will better understand his own weakness, and will grow in faith and humility. When there is little attention given to the word of God,

divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided and every taint of corruption cleansed from the character. David prayed, "Make me to understand the way of Thy precepts. . . . Open mine eyes, that I may behold wondrous things out of thy law."

There is a great work to be done by the earnest Bible student; for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both the Old and the New Testament, to behold the exceeding depth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible; he will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious.

All over the field of revelation are scattered glad springs of heavenly truth, peace, and joy. These fountains of joy are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the river of the water of life. Our Saviour prayed that the minds of His followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. The man whose mind is enlightened by the opening of God's word, will not only feel that he must more diligently seek to understand that word, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will feel that he must advance in intellectual and spiritual attainments. The Holy Spirit, through the truth of God, quickens the lifeless spiritual faculties and attracts the soul heavenward.

MRS. E. G. WHITE.

Prophecy and Its Fulfillment

"I am God and there is none like me declaring the end from the beginning and from ancient times the things not yet done." Isa. 46: 9, 11. The unfolding of events through the prophetic gift and the accurate fulfillment of every prediction ever given through this agency is valuable evidence of the immutability of the Word of God and an assurance that it is possible for us to become intelligent concerning the events now taking place in the earth.

Prophecy is simply inspired history

written in advance, that the generation living when the things foretold take place, may know their meaning. History makes known to us the fulfillment of prophecy and by a careful study and comparison of the facts in both we may better understand God's purpose in his dealing with humanity and also gain information concerning the things yet to happen in this world.

He who knows the "end from the beginning" has seen fit to appoint a definite time when many important things will take place. When the hand points to that particular hour on the clock of time, nothing can prevent its fulfillment.

As the time drew near for the deliverance of Israel from cruel bondage according to the promise made, a Pharaoh was permitted to rule in Egypt that was bitterly opposed to the work of God. He did all in his power to hinder and prevent the fulfillment of the prophecy. With what result? The ruin of a nation and loss of life himself; but not one day's delay in the deliverance of Israel. "And it came to pass at the end of the four hundred and thirty years *even the self same day* it came to pass that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 41.

In spite of the delay caused by their own unbelief and their numerous enemies already in possession of their inheritance, in due time the aged servant of the Lord could give this testimony concerning the promise. "Behold this day I am going the way of all the earth; and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spoke concerning you; all are come to pass and not one thing hath failed thereof." Josh. 28: 14.

The real primary object and value of prophecy is the fact that it is a revelation of Jesus Christ. All the prophets wrote under the direct inspiration of the Spirit of Christ. 1 Peter 1: 10-13. "The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass—Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein." Rev. 1: 1-3. Since prophecy is a revelation of the mission and character of Jesus Christ that brings salvation to all who accept of it, those who ignore and reject prophetic writing are ignoring and despising its Author, Jesus Christ.

In the midst of the conflicting creeds and darkness of prevailing errors, the *light* of prophecy is still needed to guide aright the seeker for truth. Such help has already been provided, and never in the history of this world did its rays shine out more clearly. What use shall we make of this divine help.

"We have also a more sure word of

prophecy whereunto ye do well that ye *take heed* as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts—For the prophecy came not at any time by the will of man but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21. W. G. K.

Question Corner

Does not Luke 23: 43 teach the state of immortality and consciousness after death? H. W.

In the text above referred to we have no reason to believe that Christ has reversed all his former teachings with regard to Immortality. Nor does the text, rightly interpreted, give any shade of the meaning which many desire it to convey.

The text reads, "Verily, I say unto thee, To-day shalt thou be with me in Paradise." Paradise is in heaven. It is the garden of God. Christ himself speaking to Mary on the morning of the resurrection; on the third day after this conversation, said to her "Touch me not, for I am not yet ascended unto my father." Hence we may safely conclude that Christ either did not keep his promise to the dying thief, in that he did not go into Paradise on the day in question or that he did not tell Mary the true state of things, or further still, and which is the more likely, the translators have made a blunder in punctuating the verse quoted. Bible punctuation is the work of men. The original Greek had none.

Now if we read the text in this light it tells us, "Verily I say unto thee to-day, Thou shalt be with me in paradise." This not only harmonizes with the former statements of the Master but with the whole word of God. We believe this to be the correct rendering and the thought of our Saviour in making his promise to the penitent thief on Calvary.

Is Baptism necessary to salvation? A. S.

Peter in addressing the multitude on the day of Pentecost said, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins."

The Master says, to his ministry, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; . . . and lo I am with you alway, even unto the end of the world."

If the requirements of the Lord are necessary, (to salvation) we know not why this ordinance ordained by him is not also. Of course without repentance it is valueless but with repentance and belief in the saving power of Christ it becomes a part of that Gospel which is the "power of God unto salvation."

We will have more to say on the last question in our next issue.

The Sure Word of Prophecy

The Dream of Daniel 2 and Its Interpretation



THE Scripture gives the story in language that can be readily understood. But why did God give Nebuchadnezzar a dream? How could the God of heaven reveal truth to this heathen king? Doubtless he could not during his waking moments; but Nebuchadnezzar

had contemplated the glory of his kingdom, and fell asleep with a longing desire to know its future. He knew that life was short. Soon he must die; what would the future be? It was God's opportunity, and while those eyes were closed to earthly things; while self was lost,—dead, as it were,—the future history of the world was spread before Nebuchadnezzar. On awaking, he found no language to express his thoughts. He who was acquainted with the world's wisdom knew not the language of heaven. This he had never been taught. He tried to think what he had seen, but as his eyes again rested on the glory about him, the vision faded away. Earthly things drew a veil over the things of God, and while he knew he had seen something, he knew not what it was.

The king demanded an interpretation, but the wisest men in the kingdom answered: "There is not a man upon the earth that can shew the king's matter. . . . There is none other that can show it before the king, except the gods, whose dwelling is not with flesh." The king threatened that if they failed to tell the dream, they should all be destroyed. The wise men argued that the requirement was most unreasonable; but the more they argued, the more furious the king became, and in his anger he finally "commanded to destroy all the wise men of Babylon."

This decree was made in the second year of Nebuchadnezzar's reign. He had ruled two years conjointly with his father, Nabopolassar, and two years alone; so Daniel and his fellows were serving their first year as wise men in the court of Babylon, having finished their three-years' course in the schools. They were therefore sought out by Arioch, the king's captain, to be slain. Daniel asked: "Why is the decree so hasty from the king?" Then Arioch made the thing known to Daniel. Daniel alone had the courage to venture into the presence of the king, at the peril of his life, to beg that he might be granted time to shew the dream and the interpretation. The request was granted.

"There are in the providence of God particular periods when we must arise in response to the call of God." The supreme moment had come to Daniel. For this very moment had God been giving him a preparation. From his birth every detail of his life had been

Daniel 2: 31-44

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

pointing forward to this time, although he knew it not. His early education was such that at this moment when death stared him in the face, he could look up to God and claim his promise.

Four Hebrew youth bowed in prayer; and that night "was the secret revealed

unto Daniel." How could God talk with Daniel? — Because the Spirit of the Lord is with them that fear him. Daniel's education had acquainted him with the voice of God. He was in the habit of seeing eternal things with the eye of faith. God showed Daniel the same things which he had revealed to Nebuchadnezzar, but which were hidden from him by the glamour of worldliness.

The song of praise which rose from the lips of Daniel when the vision came, shows how self-forgetful he was, and how close his heart was knit to the heart of God.

Before Daniel was the king in his glory; around him stood the very teachers with whom he had studied three years. At this time were exemplified the words of the psalmist: "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

In one night God revealed the history of over twenty-five hundred years, and what the human historian requires volumes to explain is given in fifteen verses. The Scriptures explain themselves, and in divine records every word is well chosen and put in the proper setting:

In the image revealed to Nebuchadnezzar, the glory of the Babylonian kingdom is recognized by the Lord, and represented by the head of gold. But while giving due credit to the present state of things, the spirit of prophecy with equal candour points out to the self-exalted king the weakness of the institutions in which he has placed his trust, and the inability of the Babylonian learning to save from impending destruction.

"The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power and purpose of God. They, themselves, by their attitude toward his purpose, decide their own destiny.

Nebuchadnezzar's kingdom lasted only until the reign of his grandson, when the second or inferior nation represented by the breast and arms of silver came upon the stage of action.

Medo-Persia took the place of Babylon; Grecia followed the Medo-Persian kingdom, while Rome, the fourth kingdom, was to be broken into ten parts, which were to remain until the end of time. In the days of these kings the God of heaven would set up a kingdom

which would never be destroyed nor conquered by any other people; it would break in pieces and consume all former kingdoms and stand forever.

The image was a comprehensive outline of the world's history. The "glory of kingdoms" formed the head of gold, all following kingdoms deteriorated from Babylon as shown by the grade of metals forming the image. First gold, then silver, brass, and iron. In the latter part of the world's history, a marked change was revealed by the iron being mixed with miry clay. There were to be no more universal kingdoms ruled by men when the power of the fourth kingdom was broken, it was to remain divided until the end. In place of one kingdom there would be several.

The clay mixed with iron also denoted the union of church and state.

This combination is peculiar to the latter part of the world's history, to the feet and toes of the image.

Religion was the basis of government in the heathen nations; there could be no separation of the church and the state. When apostate Christianity united with the state, each remained in a sense distinct as the miry clay is separate from iron. This union continues until the stone smites the image upon the feet. The very fact that the "stone was cut out of the mountain without hands," shows that the last kingdoms on earth will not be overthrown by any earthly power, but that the God of heaven will bring upon them final destruction by giving them to the burning flames.

the Medo-Persian empire. The history of this empire given in the eleventh chapter of the book of Daniel, and the study of that chapter together with the thirteenth and twenty-first chapters of Isaiah, will reveal the bear-like character of the nation which arose and devoured much flesh. The history of the second great kingdom covers the years from 538 to 331 B. C.

After the Medo-Persian kingdom arose and fell, there came forth another entirely different from that represented by the nature of a bear. The Grecian kingdom, which followed the Medo-Persian, is compared to the sprightliness of a leopard in its natural state. This not being sufficient to represent the rapidity of the conquest of Alexander, the first king, the leopard had on its back four wings of a fowl. It also had four heads, which symbolized the division of Alexander's empire after his death, when his four generals took his kingdom and dominion was given to them. This power is represented by the goat with the notable horn, which stamped all beneath its feet, as described in the eighth chapter of Daniel.

The history of the first three kingdoms is but lightly touched upon in this chapter, but when the fourth beast, "dreadful and terrible, and strong exceedingly," appeared, Daniel "would know the truth," and the angel explained that power minutely.

The three preceding powers were symbolized by three of the mightiest beasts of the earth, but when the fourth beast was considered, there was no animal with a character to represent its terrible nature; so a beast without name, having iron teeth, brass nails, and ten horns, was presented to the prophet.

The angel had said to Daniel, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged." Each one, before being destroyed, was merged into the succeeding one. The same truth was represented in chapter four when the tree representing Babylon was cut down, but the roots remained in the ground. The roots represented the foundation principles upon which Babylon was built, and they have remained in the earth ever since.

The fourth beast, Rome, which succeeded Greece in 161 B. C., had ten horns, which, said the angel, "are ten kings that shall arise." This fourth beast is identical with the legs of iron in the image shown to Nebuchadnezzar, and the ten horns correspond to the mixture of iron and clay in the feet of that image. Each of the preceding kingdoms had fallen into the hands of some strong general who took the rule, but with Rome the case was different. The details of this history are given in the eighth chapter of Revelation under the symbol of the seven trumpets. Barbarian hordes from the north of Europe and Asia swept over the Roman

The Four Beasts of Daniel 7

To the student of prophecy, the seventh chapter of Daniel is a most important record. By a continuous chain of events, the prophet gives the history from the days of Babylon to the great investigative judgment, which is the central theme of the chapter.

The fact that God could open the future to a heathen king is remarkable. To Nebuchadnezzar the future of earthly governments only was shown, because he himself was earthly, and was incapable of grasping higher things; but to Daniel God opened scenes in heaven. Although the prophet was shown the history of nations, the angel of revelation touched briefly on those subjects, but lingered on the soul-thrilling description of the investigative judgment.

God said by the prophet Hosea, "I have spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." The kingdoms which have ruled the world were represented before Daniel as beasts of prey, which arose when the "four winds of the heaven strove upon the great sea." Winds are, in prophecy, a symbol of war and strife. The after-scenes of war and revolution, by which kingdoms come into power, are represented in Daniel seven by the four winds of heaven which strove upon the great sea. Sea or waters denote "peoples, and multitudes, and nations, and tongues." The beasts referred to represent kings or kingdoms.

Four great beasts came up from the sea; that is, they arose into prominence from the midst of the multitudes of earth. Babylon, the first of these kingdoms, was represented to Nebuchadnezzar as the golden head of the great image. To Daniel the same power appeared as a lion, having eagle's wings. The strength of the monarch of the forest, to which is added the swiftness of the king of birds, is taken to repre-

sent the kingdom of which the city of Babylon was the capital.

While Daniel watched the same kingdom in his vision, the noble lion with its wings, denoting power and rapidity of conquest, had been lifted up from the earth into an unnatural position and made to stand upon its feet as a man, and a man's heart was given to it. Man's heart without Christ is simply sin. The wings were shorn, and then Babylon was represented as it existed at the time of the vision, bereft of its strength, abandoned by God, with Belshazzar standing at the head of the government.

The prophet Habakkuk gives the reason for this sudden weakening of the mighty power of Babylon. He says, "Then shall his mind change, and he shall pass over, and offend, *imputing this his power unto his god.*" The history of the kingdom as given in previous chapters shows how and when this was done. Babylon committed the unpardonable sin, imputing the power and Spirit of God to the gods of the heathen, and by this act the lion was shorn of its strength, the wings were plucked, and a man's heart was given to it. Two years after the vision, in the year 538 B. C., Daniel was a witness to the complete overthrow of the kingdom.

The Medo-Persian kingdom was bloodthirsty and cruel in its nature, and is represented by a bear. Darius was a Mede; and Cyrus, the leading general, a Persian. Darius the Mede took the Babylonian kingdom, and ruled for a short time. Cyrus the Persian was the leading spirit in the government after Darius had passed away.

The bear, as well as the other beasts which followed the lion, represented kingdoms yet in the future at the time Daniel saw the vision. The bear of Daniel seven symbolizes the same power as the ram of chapter eight, which the angel there tells the prophet represents

empire between the years 351 and 483 A. D., crushing the government into ten parts.

But Roman history did not end with the division. Daniel watched, "And, behold, there came up among them another little horn, before which there were three of the first horns plucked up

Daniel 7: 2-8; 15-22

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns, I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Read balance of chapter.

by the roots." A new power, a power outside the empire is here represented by the little horn. The three divisions which were plucked up were the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538 A. D. Justinian, the emperor, whose seat was at Constantinople, working through the general Belisarius, was the power which overthrew the three kingdoms represented

by the three horns, and the reason for their overthrow was their adherence to Arianism in opposition to the orthodox Catholic faith. The details of the overthrow, and the religious controversy which was the root of the trouble, are fully given by Gibbon in the "Decline and Fall of the Roman Empire," by Mosheim in his church history, and by others.

The little horn which was in power on the plucking up of the three, was diverse from all the others. It had eyes "like the eyes of a man, and a mouth speaking great things;" his look also was more stout than his fellows.

Rome in the days of Christ was the centre of the world. Paul and others preached the gospel in that city. A church was organized, and for years this church of Rome ranked with the churches of Jerusalem, Constantinople, and others. Gradually but surely, worldliness took the place of the spirit of Christ, and Roman bishops became exalted. The mystery of iniquity of which Paul wrote in his letter to the Thessalonians, was at work in Rome. At the time of the division of the empire the bishops were greedy for civil power, and in the time of national distress the church grasped the reins of government; the little horn

had received power. This was A. D. 538, when the last of the three horns was plucked up and the decree Justinian made in 533 went into effect. (See Gibbon, chapter 41.) Paganism on the throne had been cruel enough, but when those pagan principles which had lived since the days of Babylon took the name and outward form of Christianity, the power which bore sway was still more cruel. Not only would the little horn speak stout words against the Most High, but it would "presume to change the appointed times and the law." (Spurrell's trans.)

This was a long-lived kingdom. "They [the saints, the true] is hands for laws] would be given into dividing of a time and times and the referring of time." The reader is referred to chapter 11: 13, margin; to the seventh verse of chapter 12, and to Rev. 13: 6; 13: 5, and Num. 14: 34 for different expressions giving the same time and referring to the same power. This time, three and one half years, or forty-two months, or twelve hundred and sixty years, as it is variously designated, began in 538, when three horns were plucked up to make way for the establishment of this one power, the little horn. It continued until 1798, when his dominion was taken away.

**Righteousness by Faith,
True Sabbath Keeping**

By I. H. Evans

"She shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1: 21.

As announced in this prophecy by the heavenly visitant, the mission of Christ to this earth is to "save his people from their sins." Whatever sin may be, whatsoever its results, that is that from which Christ came to save. He is known as "Saviour," "Jesus," "Prince of Peace," "The Lamb of God that taketh away the sin of the world." His advent to this sin-cursed earth, his life, his ministry, his ignominious death, all were for the accomplishment of this one great supreme purpose—to "save his people from their sins."

Every man needs this salvation whether he desires it or not. "For all have sinned and come short of the glory of God." "For we have before proved both Jews and Gentiles that they are all under sin." "There is none righteous, no, not one."

Truly all men will not be saved. The fault lies not in that there is no Saviour, but that sinners will not accept salvation. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." It is through faith in the name of Jesus that this salvation is obtained.

Sin is the one thing from which Christ came to save. It is that which he came to destroy.

"The wages of sin is death." Not alone the death we die in Adam, but it also embraces the second death from which there is no salvation when once the final sentence is passed upon sinners.

Now, if Christ's mission was and is to "save his people from their sins," let us ask the question, What is sin? As God through Christ provided salvation from sin, he alone can give us a divine definition of what sin is. Men's opinions concerning sin differ greatly. What seems wrong to one, appears right to another. Man, the sinner—the transgressor, cannot be authority on what constitutes sin. Only he who punishes sin and provides a Saviour from sin, can define sin.

Taking only divine authority for sin, let us again inquire, What is God's definition of sin? In 1 Jno. 3: 4 we read, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." This definition needs no explanation. It is simple and positive. It is God's own statement uttered through John.

Let us take another Bible definition of sin, in Romans 5: 13. "Sin is not

imputed when there is no law." Also Romans 4: 15; "Because the law worketh wrath; for where no law is, there is no transgression." "For by the law is the knowledge of sin."

Plainly then, sin is the transgression of God's law. Now, if Christ came to "save his people from their sins," and sin is the transgression of God's law, then Christ came to save his people from transgressing or disobeying the law of God.

God's idea of right-doing is expressed in his law. It constitutes in words, **RIGHTDOUSNESS**. It is all God asks of his created intelligences. To conform to this rule is righteousness, and to transgress this rule is sin.

The law is the standard of righteousness in the final judgment, for we read, "As many as have sinned in the law shall be judged by the law." "For not the hearers of the law are just before God, BUT THE DOERS OF THE LAW SHALL BE JUSTIFIED.

But again we read, "For all have sinned and come short of the glory of God." Then it is plain that no one can attain righteousness through the law. Not that the law is not perfect, not that it is not God's standard of righteousness and his rule of right-doing in the final judgment. No, no, for it is all this and more, if more could be. It is all God asks of man, and to measure to the full of its demands will be required. Every age, and every individual of every age will have the same law as his rule of righteousness in the final judgment. All must meet the fullest requirements of that law throughout their whole lives. In God's sight they must appear as having always rendered perfect obedience to his law.

Now, having sinned, having broken the law, how is the sinner to appear righteous before God? The sinner has no power to undo sin. Once having sinned he is always a sinner as far as his obedience is concerned.

Not that he needs to ever continue sinning, but future obedience cannot atone for a past disobedience. Man must always be righteous in God's sight, and having missed the mark once, he has failed in perfect obedience and is powerless to redeem himself.

Then how can a sinner who has broken the law of God be saved? Answer, "She shall bring forth a Son, and thou shalt call his name Jesus; and he shall save his people from their sins." Let us read from Romans 3: 19-26. In these words God tells us how he will save sinners. It is not by the sinner never having sinned. "For all have

sinned," but it is through the righteousness of Jesus Christ. This righteousness is attained by the sinner through *faith*; so, to him that believes, God imputes the right-doing of his Son Jesus. The sinner through faith in Jesus is then, in reality, made righteous by God giving to the sinner the life, or right-doing of Jesus.

The wages of sin is met through faith in the death of Christ; but righteousness is attained only through faith in the life of Christ.

When the sinner deserving salvation comes to God through Jesus Christ, he renounces all his past life. It has all been sin, and he must get away from it, or what he has done in the past will

But God does not leave us thus. Having delivered us from our past life by the death of Christ, He now give us the "robe of righteousness" which is the right-doing of Christ. This God gives to every repentant sinner who believes in Christ Jesus, so the sinner not only loses his own life and all responsibility for his sins through Christ, but he also attains God's righteousness.

Having been cleansed from sin, to the cleansed sinner is imputed the very life and doings of Christ Jesus, so that as he is righteous, so the sinner is righteous in his name.

By this substitution the sinner appears before God, not in his sins but in the righteousness of Christ.

Now Christ's righteousness is his obedience to His Father's law. Every requirement of that law Christ fulfilled, so that every sinner in Christ Jesus is perfect, judged by the law of God.

Christ never had other Gods before the true God. The sinner clothed with the righteousness of Christ is no longer an idolater, whatever he may have been. So with each of God's ten commandments. The murderer, the adulterer, the thief—all are cleansed through faith in Christ, and are no longer murderers, and adulterers and thieves, but are righteous in God's sight, judged by His law.

After cleansing from sin through Jesus Christ, the sinner henceforth lives the life of Christ by the indwelling of the Spirit of God, so that after being washed from his past sins, and being clothed with Christ's righteousness, he goes forth to do as Christ did and to keep the Father's law. Christ dwells within him, and he and God become one in Christ.

In keeping the Father's law, Christ kept each of the commandments. But there is the fourth precept which says "Remember the Sabbath day to keep it holy." Ex. 20: 8. Christ's obedience to this precept constitutes His *Sabbath*,

righteousness. This righteousness he gives to every repentant sinner. So when Christ gives his life and righteousness to the sinner, he gives his own Sabbath-keeping to the sinner. But the law of God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Christ kept that commandment, hence all Christ's Sabbath righteousness is Seventh-day Sabbath righteousness. So when he gives his life to the repentant sinner, he makes him a Seventh-day Sabbath keeper in harmony with God's law.



"His life, His ministry, His ignominious death, all were for the accomplishment of this one great supreme purpose—to 'save His people from their sins.'"

ruin him, and prevent him from attaining righteousness. As far as the sinner is concerned, in and of himself he cannot get away from the fact that he has been, and once having been a sinner, he can never, through himself, be righteous. But he comes to God and acknowledges his sins, and God forgives. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

But all the life of unbelief has been sin, so all the doings of a whole lifetime out of Christ must be taken away. But when our life's acts are all taken away, what have we left? Nothing.

As Christ never kept the first day as the Sabbath, he has no first-day righteousness that he can give to any sinner; and as Christ has no first-day righteousness that he can ever give a sinner, it is evident there will be no first-day righteousness in heaven. All first-day keeping is contrary to God's law, and needs to be repented of as murder, adultery and stealing needs repentance, and when forgiven, the law-transgressor will be given the Seventh-day Sabbath righteousness of Christ, and in God's sight he will become a true Seventh-day commandment keeper.

After he is received into the family of God by adoption, and is perfected through Christ Jesus by this gift of righteousness, the child of faith must keep the law of God. He no longer can go on keeping a substitute Sabbath for the Sabbath commanded by the law of God, by which law the sinner is to be judged. As in Christ Jesus he has been made a perfect commandment keeper for all the years he lived without Christ, so the life he now lives he lives not alone, but Christ Jesus lives within him. But as Jesus refused to keep any but the Seventh-day Sabbath in all his earthly life, think you he approves of those, who, professing to be his disciples, and having been given his Seventh-day Sabbath righteousness for all their past Sabbath breaking, continue in sin by keeping a false Sabbath which he hates as he hates everything contrary to the law of God?

Then every sinner and saint should, and must stop keeping a substitute Sabbath for the Sabbath of Jehovah if they expect salvation; for all who go to heaven must go there in harmony with the law of God.

Justification by faith makes Seventh-day Sabbath keepers out of every one justified, while sanctification requires Seventh-day Sabbath keeping by all who are justified, and have received righteousness through faith. The redeemed host must be commandment keepers through Christ, and every commandment keeper must keep the Seventh-day Sabbath, for the law plainly says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

A Noteworthy Confession

The following narrative is condensed from the February issue of "Les Signes des Temps," published at Gland, Switzerland.

During the month of March, 1906, Mr. and Mrs. P., of Neuchatel, lecturers of Spiritualism in Switzerland, held two public meetings in a town on the borders of Lake Lemman. They were listened to by a large audience, and followed by private *seances* for the study of the subject.

On the 2nd April following I held a meeting in the same locality, and

preached on "Ancient and Modern Spiritualism: Its Seductions Unveiled. The Bible Our Only Safeguard." Following the meeting, several persons desired to speak to me, among them Mr. X., who said:—

"Your talk astonishes me very much. We were infidels, my friends and myself. Mr. and Mrs. P. invited us to study Spiritualism, which we did, and as a result we have found again our faith in God. And yet you tell us that it is all of the devil!"

I told him that it was demonstrated by the Bible and by facts that Spiritualism was nothing else than ancient sorcery revived.

I did not see Mr. X. again until the month of August, when the following conversation took place between us. "Well, and what do you think now of Spiritualism?"

"I have done with it. After having followed it up with enthusiasm, and held successfully a large number of *seances*, I and my friends have given it up entirely."

"How is that? Will you tell me about it?"

"Willingly. After having heard Mr. and Mrs. P., we began to call upon and consult the spirits. They came at our call, answering our questions and telling us some extraordinary things."

"How did you receive the communications?"

"At first by means of the table. We repeated the alphabet, and when the desired letter was reached, a rap was given. Afterwards we employed a pencil. One of us held it in his hand, and the spirit would make the hand move. If the person holding the pencil looked at it, it stopped. Curiously, the writing was from right to left."

"Did you meet often?"

"Almost every evening. Sometimes we remained in the *seance* all night, from eight in the evening till eight in the morning. As you may understand, my work suffered. But the spirits said: 'Persevere, go on, do not be discouraged. It is a good work that you engage in. If you lose a few things in this world, you will find them again in the other. Persevere, and you will see greater marvels.' We had several times asked to see the spirits. But they replied: 'Not yet.' One day the spirit said to us: 'Play music.' One of us began to play the mandoline. The table was shaken vigorously. A musical box began to move about, and the table began to dance in measure, according to the time."

"What did the spirits teach you?"

"Excellent things. They recommended virtue."

"What do the spirits think of Jesus Christ?"

"They say that He is a great Man, a Prophet."

"Have you consulted many spirits?"

"Yes. Each of us consulted his pa-

rents, or his deceased friends. One of the spirits said he had lived in India in 1460. My mother came to me and gave me much counsel and information. I was full of enthusiasm. I went to the house of my friends, of whom several were free-thinkers, and invited them to come and see a material proof of the existence of God and a future life. One day the spirits used very unbecoming language. We had invited some workmen, who were much amused, and laughed freely. I, however, was scandalized, and reprimanded the spirit severely. The table then ceased to speak, or replied only in an incoherent fashion. At last it began to dance on one leg and to turn with giddy rapidity. Judge of our state of mind!"

"Suppose it was all a delusion from Satan!" I said to myself. One evening, as we were about to commence the *seance*, much perplexed, I made this prayer: 'O God, if there be one, if Spiritualism is not of Thee, grant that the spirits may not come at our call.' The *seance* began; not a spirit came in response to our solicitations. A half-hour passed thus to the great astonishment of each. The company was on the point of separating, when I told my friends what I had done, which increased the surprise of some, and provoked the incredulity of others. 'Let me suggest something,' I continued. 'Reform the circle, but without me. We will call a spirit, and if he comes we will demand that he tell us who he is.' All agreed. After a moment's hesitation a spirit replied. A lady present questioned him thus: 'In the name of God, Creator of the heavens and of the earth, tell us who thou art.' No reply. The question was solemnly repeated. Then the table began to move, and the following letters came rapidly:—

T-H-E D-E V-I-L!!!

"On reaching the last letter, the table raised itself a yard above the floor and beat with fury. Every one turned pale. One lady had a Bible with her. At your meeting I had made notes of several of the texts you quoted, and with the aid of this lady, we began to read passages where sorcery is attributed to Satan and to demons, and where relation with the dead are forbidden. We spent two hours in this way. Each one was convinced. We were all finished with Spiritualism. From that evening the *seances* were abandoned.

"At three o'clock the next morning frightful sounds were heard throughout the house. The doors opened and shut, the roof rattled, footsteps went up and down the stairs with great rapidity. In great terror, I cried: 'Lord protect me.' Immediately the noise ceased. A few times since the same noise has recommenced, but as soon as I have uttered a prayer silence has been restored. I need only add that since then I have bought myself a Bible, and attend church regularly."

Health and Temperance

Worth the Money

Lawyer Flatterby, finding himself troubled with frequent palpitations of the heart and an accompanying shortness of breath, consulted a gruff old physician of his acquaintance.

"H'm!" ejaculated the doctor, after a brief examination. "Do you use tobacco?"

"Do I use tobacco? Well rather! I've chewed and smoked for the last twenty-five years. When I am not doing one, I'm doing the other."

"Well," said the doctor, turning again to his desk, "I can't do anything for you, Flatterby. The only thing that would relieve you of your ailment would be a sudden and permanent swearing off from your tobacco habit, and you couldn't break yourself of that to save your life."

"I can't, hey!" snorted the lawyer. "I'll show you!"

He took a pipe, a sack of smoking tobacco, and a package of "fine-cut" from the pockets of his coat, threw them into the doctor's stove, and stalked out of the office.

Two months later he called on the physician again.

"Doctor," he said, "I want you to see if there is any change in the condition of my heart."

The doctor made another examination.

"There doesn't seem to be anything at all the matter with it!" he growled.

"What have you been doing to it?"

"I've been doing what you said I couldn't do to save my life. I've sworn off from the tobacco habit, and I've stayed sworn off. I have come to settle my bill."

"You don't owe me a cent. I didn't give you any advice."

"I say you did, and I am going to pay you! You won't take it? I'll show you about that, too!"

He opened the door of the doctor's stove,—which fortunately had no fire in it this time,—threw a ten-dollar bill inside, and stamped out of the office with the air of a man who had asserted himself and relieved his mind.—*The Youth's Companion.*

Alcoholism and Depopulation

I have been perusing some details concerning the influence of the alcohol habit on the increase of population. The theory has been advanced that alcoholism is responsible for the propagation of weakly offspring with the usual consequence of premature death. Some of the figures taken from French sources, are startling enough. In 215 families traced to three generations,

with 814 descendants, the mortality was thirty-two per cent, this representing infantile mortality. These families were of alcohol habits. In Rouen it was found that two drunkards had thirty-two children as offspring, and all died before attaining the adult age. In another series of statistics it is shown that of 800 children born of alcoholic parents, 213 per cent died practically in childhood and infancy. The cause of temperance reform will be most largely aided by considerations which deal with the national aspect of alcoholism. The figures I have quoted may be commended to the notice of our legislators. The cry of reform is in the air, and every fact which can afford reasonable support to that cry should be welcomed by every one, abstainer or not.—*Andrew Wilson, M. D.*

The Nine Outside

I was conducting a mission in the city of Manchester, where I had lived for fourteen years, and where I still hold my church connection; and, by the way, I belong to a church that has never known a Sunday in twenty-one years without a conversion. I had just finished with a great midnight meeting, when a little, frail woman, who had been brought up in a lovely home in the west of England, and who had just become a sister, giving her life to the work of soul-saving, came up to me, and said, "I'll try to hold a midnight meeting to-night of my own." She engaged a little chapel or small church building just on the suburbs of Manchester, and gathered the people to her, and they filled that little place.

Among them was a prize-fighter. He came, he said, to take care of the little woman, for he did not know what those drunken fellows would do to her. He watched her as she moved around, and said, "I did not know what would happen." In the middle of the meeting he said, "Don't be afraid; I'm here." But she did not need his help. Those drunkards in that midnight service were quieted as she told the story of Jesus and his love, and when she invited them to kneel to seek Jesus, the place was crowded. Among them was a woman, a drunkard, who came forward. When she got on her knees, she was sober enough to say to the sister, "Sister, my husband is in jail, and he is there through me. I helped to make him drunk." And then she said, "We got to fighting, and he is in jail because he thrashed me. He is coming out on Tuesday, and I wish you would meet him, and O, if we could only get hold of

him and make him sober! I have given my heart to God, and I would like him to do the same." (One of the surest evidences of the new birth is a desire for some one else to come to Jesus.) Sister Marion said, "I'll go and see him." The woman told her that nine of his companions said they were going to meet him and make him drunk before they got home.

Sister Marion was at the prison gates at six o'clock on Tuesday morning. She happened to know the governor, and so got through the little gate. She found the nine men outside, and as she went through the little door within the big door, the governor said, "Whom are you wanting to see?" She said, "I have come to meet So-and-so." "Well," he said, "there are nine men out there waiting for him." She said, "Yes, I know it; but those who are with me are more than all that can be against me." He said, "You are only one, visibly, and I am just wondering what you are going to do with those nine men." He advised her to go away for a while, and he would do what he could with the men. She went away, and came again to the gates. Those nine men said, "Let's hand out the beer, sister. We have given up a day's work to come and get him." She said, "Well, that was very kind of you, but you declare he shall go home drunk, and I declare he shall go home sober." They stared at her. The thought came to Sister Marion, "Why not try to save these nine as well as the one inside?" and so she said, "Men, if I go and get him out, will you come, all of you, and have breakfast with me?"

They looked at one another. Breakfast on a cold morning for nine fellows who had been sleeping as they had meant a great deal. They said they would come. She got the man out of jail, and away they marched, and when they had their breakfast, she said, "Now, men, come; may I read to you?" They could not say no. So she opened to that wonderful story, the prodigal son, and she read to them, and they listened with bowed heads. Then she asked if they might not sing, and they said, "Well, Miss, we are not much at singing." She said she would sing if they would join her. And she sang:—

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

At the end of the song every man was on his knees, and every man signed the pledge before she left them. Every

(continued on page 12.)



My Son

How happy is my little son
Who sits upon my knee!
In all the world I'm sure that none
Is happier than he.

How few and far between his cares!
He worries not o'er stocks,
He gives no thought to what he wears,
But calmly soils his frocks.

Lo, in the morn he rises up,
A new, bright day ahead:
And at the eve he takes his sup,
And toddles off to bed.

His mother answers every call—
How comely she, and wise!
She cures each bump and scratch and fall,
And stanches weeping eyes.

His father is the greatest man
That ever walked the ground—
How lucky is that chap who can
Have such a wonder round!

The cook, a fairy kind, who brings
To light by subtle spell
Sweet ginger-snaps, and other things
O'er numerous to tell.

My little son, how happy he!
And who will dare deny,
His parent fortunate to be?
How happy, too, am I!

—Edwin T. Sabin.

The Mother's Work

If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is cultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done cannot be wholly undone.

Children, left to themselves, grow up selfish, exacting, unlovable. Unable to enjoy their own society or others, their lives are filled with discontent.

Mothers do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but He does want you to teach them to live for Him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the

victory once by crying, they will expect to do so again, and the next time they will be harder to control.

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.

When children lose their self control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers, provoke not your children to anger, lest they be discouraged." They may be very wrong, but you cannot lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind.

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the Good Shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep.

Mothers, do not sigh for a missionary field! In your home you have a missionary field in which you may labour with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts.

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by prin-

ciple, not by impulse. Work with the consciousness that God is your Helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by Him, your children will grow up to bless and honour you in this life and in the life to come.

MRS. E. G. WHITE.

Too Busy to Get Old

"You don't seem changed a bit," said an old acquaintance, half-wonderingly, half-enviously, to one whom she had not met for years. "You look as young as you did ten years ago." "Young?" repeated the other; as if reflecting upon the word for the first time. "Bless you! I have had no time to grow old; I have been too busy even to think about it," she answered, with a cheery laugh. It was true; her heart and hands had been full. An invalid had looked to her for all the brightness and comfort that came to his sick-room. A sister's orphan children had been left to her care, and the task of managing a limited income so that it would provide for all had kept her very busy. Besides, she had really mothered the flock. Her heart had kept warm and young with interest in all their interests. How could she grow old? To keep close to Christ in a spirit of helpfulness is to be always imbued with his courage and good cheer.

—Selected.

Small Favours Thankfully Received

"Thank you, mother. I should have had to return for that," said Amy with a bright smile and a good-bye nod, as mother followed her to the door with a parcel which she was on the point of forgetting.

Mamma watched her from the window until she passed the corner, then turned to her work, saying to Aunt Alice, "It is a real pleasure to do anything for Amy, she is so appreciative."

Ah, the beauty of it! What a splendid tribute! How many daughters accept mother's sacrifices and loving care as a matter of course without even a "Thank you," or a smile of gratitude! Why should not mother's small favours be as thankfully received as those of an ordinary friend who has, at best, only a passing interest? What a pity that our brightest smiles and pleasantest words should be kept for strangers when one little word of appreciation on our part will keep mother singing a whole day? There is nothing that will bring joy in a home as easily or as quickly as a small favour thankfully received.

BELLE B. LANCELOT.

"How seldom we weigh our neighbours in the same balance with ourselves."

MISSIONS

The Call

Oh, still in accents sweet and strong,
Sounds forth the ancient word:—
"More reapers for white harvest fields!
More labourers for the Lord!"

We hear the call. Dreaming no more
In selfish ease we lie,
But, girded for our Father's work,
Go forth beneath the sky.

—Selected.

A Prophecy Fulfilling



IN his way to Ava, Dr Judson once visited the site of Pagan, a city celebrated in Burmese history, it being the seat of a former dynasty. He wrote of this visit:—

"Behold all the country round, covered with temples and monuments of every sort and size; some in utter ruins, some fast decaying, and some exhibiting marks of recent attention and repair. . . . All conspire to suggest those elevated and mournful ideas which are attendant on a view of the decaying remains of ancient grandeur. . . . Here, about eight hundred years ago, the religion of Buddha was publicly recognised and established as the religion of the empire. Here then, Ah-ran-han, the first Buddhist apostle of Burma under the patronage King Ana-ra-tha men-zan, disseminated the doctrines of atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes are probably the remains of pagodas designed by himself. We look back on the centuries of darkness that are past. We look forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O shade of Ah-ran-han, weep over thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestage of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Buddha will die away before the Christian hymn of praise." (Jan. 18, 1820.)

How remarkable the fulfilment of this ancient prophecy has been, is one of the most entertaining themes for Judson's successors. The privations these pioneers of the cross underwent is beyond tongue or pen. Behold this noble man, all alone as an apostle of Jesus

Christ! His bishopric was fair Burma, his parish Rangoon. Here he stood with willing heart, hands, and tongue, but no one could understand him save his wife. In all lower Burma no one spoke English. A despot ruled through officers more despotic than himself. No one cared for Judson or his religion; there was no comfortable house for him to live in; no friend here; no mail service with friends at home. All letters were sent and received through the kindness of an occasional visiting captain in an old time sailboat. At the markets was no food that a stranger could enjoy with relish, as the roots, leaves, and stems of plants and trees are much used by the Burmese; and often the form and colour of fruits are very dissimilar to those of any that grow in the temperate climes. The immediate surrounding of the abode of the strangers was chiefly heavy growth of vegetation, interspersed with such paths as might be made by man and beast, pleasant in the day, but swarming at night with bats and flying-foxes, not to mention the numberless mosquitoes, whose sting was quite enough to rob them of the much-needed rest. Such then, but how different now!

Now we have at least three mails weekly from Calcutta, and several from the south. Our markets are well supplied, though expensive, with everything ordinarily wanted. Judson's humble *sayet* (study) has long ago been supplanted by stately churches, schools, and even colleges. His scant library is supplemented by well-stocked book-stands, and re enforced by skilful printers and modern presses. The city is renovated by hygienic measures, and its roads and thoroughfares are made passable in rain or shine by the best road metal. The railroad brings the far-distant Ava and Mandalay, with the many intermediate points, within less than a night's journey. The English tongue is represented everywhere. Christian churches are reared, and the name that is so dear has many admirers and faithful servants. What has God wrought!

The third angel's message is finding some of the loyal hearts in this fair land. Just two weeks ago it was my privilege to witness at Moulmein the baptism of seven Burmese Sabbath-keepers. These were all well along life's journey, to whom the possible point of novelty was long past—men and women of mature judgment—who followed their Lord into the watery grave, that they might meet Him in the first resurrection.

Sometimes the calls for help for mission work, for churches, for support of schools and opening of health institutions, are so frequent that we feel it costs almost too much. Costs too much! God forbid that we should estimate the cross in that light. When the light is eclipsed by the darkness of this world, such a thought may enter, but not while we are out where we can see souls leaving this world for a better one.

L. A. HANSEN.

It Shall not Return unto Him Void

The following lines, taken from a letter from one of our ministers in Russia, show how the Lord can witness to the teaching of His truth, and cause it to be fruitful, even under the most discouraging conditions.

"A man from a small town in the government of—visited our Brother—, in—, and had an opportunity to learn something of the truth from him. On returning to his home, he told the people the things he had heard. Reading-matter was sent him, and with this he worked on. Through God's help he created quite an interest. They asked that I come over and help them. On my arrival, I found nine convicted of the Message. I held meetings with them for a week, and then had to go to another place. In two months I returned, and found that they had stood firmly in the truth, and were obeying the commandments of God, so we prepared to baptize them. On the Sabbath, just as we were going to cross the river, the chief of police and four subordinate officers suddenly surprised us, and asked what we were going to do, and what right we had to baptize. While we were talking with the chief of police in the house, more than one hundred people gathered outside, anxious that we be arrested, some of them even having taken an oath among themselves that they would kill us; but the presence of the police frustrated their evil designs. The police had been sent by the town priest to prohibit our baptism. As the chief of police asked what right we had to baptize, we showed the paragraphs in the law that gave us that right. Finally, the policemen asked if they might stay and witness the ceremony. To this we gladly gave consent. After we had finished, the chief shook our hands in a friendly manner, and told us that he was very glad he had been permitted to witness the ordinance, as it was far different from what he had heard it would be. Thus it turned out that, although he had been sent for the

purpose of doing us harm, yet his very presence was a protection to us, in God's hands, against the ruffians who had planned to kill us. We felt very

glad to see how God had wrought for us, and how He had created security out of what at first seemed to be meant for our hurt."—*Present Truth*.

Our Work and Workers

Elder E. W. Snyder reports the conversion of two in Cuba, one being a Presbyterian Spanish Pastor of Bahia, Honda.

Bro. C. N. Moulton of Porto Rico entered upon canvassing work in Santo Domingo last month and reports good success and many interested in the closing message.

A teacher was located among the Arawak Indians (aboriginal) at Tapacrooma Creek, Br. Guiana on April 15. The teacher is Bro. T. J. Kennedy of Jamaica, an early believer in Jamaica and for some time a worker in that Conference.

Bro. L. W. Browne the first worker from the West Indies to enter West Africa, sailed from New York early in April. He first spent some

months in the College at Berrien Springs, Mich., U. S. A. in ministerial studies. He is a native of Barbados and goes to join Elder D. C. Babcock, in Sierra Leone.

One of our WATCHMAN agents Bro. E. E. Dolloway of El Mamo has a record of eight hundred sales of the Earthquake Special CARIBBEAN WATCHMAN. Of the Churches, Port-of-Spain, Trinidad has sold 2,650 copies. We would be glad to hear from our other churches.

The work of rebuilding our Kingston, Jamaica church is about to be started. A new lot in a more centrally located part of the city has been secured and they have \$253. in hand from donations received toward the rebuilding. The old premises are to be sold. On the new lot a school room will also be erected.

but starvation." "Middle-aged women and young wives," says a correspondent of the *North China Herald*, "are being sold for from \$10 to \$15, and young children for from \$3 to \$4 apiece." "Yangchou has 63,000 famine refugees in camps, each receiving just sufficient rice and bean cake to keep soul and body together. They sit crouching in the doors of their mat huts, their eyes fixed on vacancy. Hundreds are too weak to move."

A correspondent of the *Echo de China* of Lin Chow says, "Every semblance of grass, plants, and roots has disappeared, and starving parents are eating their children. I know this to be true and have, myself, found human flesh on sale."

This awful condition beggars description and is far worse than the terrible scenes of San Francisco, Valparaiso, Kingston and Mexico put together. It is so far from civilization and means of speedy communication, however, that the world hears too little to really grasp the awfulness of the situation. But one million human souls dying through the intense sufferings caused by hunger surpasses by a thousand fold the little disasters of the earthquake.

And they thicken about us, these scenes of destruction and death. Earthquake, famine, pestilence, here, there and everywhere; it seems one continuous procession of evil omen? and what does it all mean? One thing and only one. The coming of the Lord draweth nigh. The Saviour answering the question of His disciples, "What shall be the sign of thy coming and of the end of the world?" replied, among other things, "There shall be famines, and pestilences, and earthquakes in divers places." Do you believe it.

The Cigaret Boy

The "Industrialist" of March 9, issued weekly by the Kansas State Agricultural College, contains an article by William A. McKeever, on the subject, "The Cigaret Boy," from which the following paragraphs are taken:

"There are in the Kansas State Agricultural College at this time about one hundred young men who are thoroughly addicted to the use of cigars or a strong pipe, while a great many others indulge occasionally in the use of tobacco in some form. These young men are somewhat below the average of their age in size and weight, have something of the 'lean and hungry look,' and are more or less predisposed to sore eyes, weak heart, sore throat, stomach trouble, 'short wind,' and the like, and what is most serious of all, perhaps, they rank very low as students.

"The ill effects of cigars upon young boys and youths are so marked that their physical, intellectual, and moral natures are often permanently impaired. Comparatively few of these youths ever get beyond the freshman year in college. They are soon forced out into other lines of work, and are usually compelled to take subordinate positions."

During the college year 1905-06, Mr. McKeever secured, through disinterested persons, two lists of names of students, (1) fifty young men who were habitual cigar or pipe smokers, and (2) fifty young men of the same class rank who were non-smokers. He then obtained from the college records of the preceding term the final grades and other data. From this he learned that the smokers made an average of 17.53 per cent lower than the non-smokers, and the former dropped 84 per cent. of the subjects discontinued during the term by both classes, and that they made 74 per cent. of all the failures. Nine smokers and twenty-five non-smokers had clear records. He concludes:

"I feel confident that an investigation would result in showing that these boys who become heavy smokers so young will eventually be forced into inferior and subordinate positions for their life work." The tobacco curse in its various forms is second only to the liquor curse, and is predisposing to that.

March of Events

In the parliamentary elections in Transvaal the Boers obtained a majority of the votes. As a result General Botha was elected premier of the Colony. He will be remembered as one of the leaders on the Boer side during the war of 1899-1901

The war that has been in progress during the past month or so among the Central American States is now over. President Bonilla of Honduras was finally driven out of his territory and took refuge on a United States warship. The affair is now in the hands of the arbitrators and a provisional government has been set up in Honduras.

Again the personnel of the Isthmian Canal Commission has been changed by the United States Government, and there has been appointed this time a member of the United States Army engineers who will not, it is expected, resign just as he has the work in hand. The red tape of government regulations is said to be to blame for the number of changes that have heretofore taken place.

The Yellow Fever which a month back gave some reasonable excuse for believing that we should be visited with a long and disastrous epidemic has given but very little further cause for anxiety. The average number of cases has not been one per week and the sanitary conditions of the city being excellent and all the time improving there is little doubt that we will be out of quarantine in the course of another month. We sincerely hope so at least.

Mr Sydney Olivier, formerly Colonial Secretary of the island of Jamaica has, at the call of the people of that island, been appointed by the Colonial office to the position of Governor of that colony. It is an appointment that will carry with it a weighty responsibility and that will need the shrewdest statesmanship, in view of the recent calamity and we can but wish the new governor the best of success. In one thing he is especially favoured, and that is that he has the mass of the people in his confidence.

Numerous ships are now assembling at Jamestown, Virginia, U. S. A. for the International Naval Review to be held at that port in connection with the Jamestown Exposition which is held in celebration of the 400th anniversary of the settling of that colony. The Japanese ships passed Gibraltar recently enroute via England, and the squadrons of

England, France, Brazil and Argentina are reported at various ports on their way to the Review. It will be one of the most noted naval gatherings in history.

The English Parliament recently passed a resolution favouring the disestablishment of the church. This does not make it law but shows emphatically the trend of thought among leading men. It would most assuredly be promotive of good could this end be brought about. A church dependent upon the gifts of its membership in their love for the gospel is much more sure of being close to the Lord than any other. If it would have this much to be desired effect the change would be a blessing to all concerned.

The Remaining Concordats

With the end of the French Concordat there remain but seven countries that have concordats with Rome; namely, Austria, Bavaria, Belgium, Monaco, Portugal, and Spain, and Ecuador in South America. It is a long stride since Luther, facing Charles V and Rome at Worms, said: *Ich kann nicht anders.* But all Europe, except France, maintains union of Church and State, even Protestant England and Prussia, and our States do practically the same thing when they give appropriations to private charities of various denominations. There should be constitutional amendments forbidding these subventions. Even the pope, who refuses to receive the \$600,000 a year allowed him by the Law of Guarantees, receives indirectly thousands of dollars from the Italian Government in the form of free transmission of his telegrams and despatches. During the Christmas holidays he received countless telegrams from all over the world, and the number increased by the French troubles, and all these were answered, not always in few words, and all franked. The number was so great that the public service was all upset.—*N. Y. Independent*.

In northern China there is now existing a severe famine, effecting, it is said a population of over fifteen million souls with a possibility of four million deaths. Thousands are now starving to death every day. *The Christian Herald* of New York, U. S. A. remarks:—

"In every collection of dwellings I visited, there was either a dead or a dying person, and some contained several. The cause is nothing

THE
Caribbean Watchman

S. A. WELLMAN - - - - - Editor.
W. G. KNEELAND - - - - - Asso. Editor.
EDITORIAL CONTRIBUTORS
P. GIDDINGS - - - - - J. A. STRICKLAND.
MAY 1 1907.

The address of the West Indian Union Conference and its officers is Willowdene, Bog Walk, Jamaica, W. I. Here Eld. U. Bender, the Pres., H. H. Cobban, treas., Mrs. U. Bender, Sabbath-School and Young People's Secretary may be addressed.

Our cover illustration represents the church of Merced, Valparaiso, Chili as it appeared after the earthquake of Aug. 16, 1906. It is said that 800 people were buried underneath the ruins. One of the most popular churches of the city, it thus became the burial place of hundreds of worshippers.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."

A remarkable decision was rendered by a judge of the circuit court of Indiana, U. S. A. recently in which he decided that the legislature has no legal right to license the sale of intoxicating liquors. He holds that the retail liquor business, like gambling, has no legal standing and is dangerous to the public health, morals, and safety. It is not thought that the decision will stand but it is at least an indication of a new hostility toward the saloon. In the state of South Carolina where the State went into the business of keeping dispensaries on its own account it was found to cause corruption, and abolished at the last election and the state becomes local option. This means that if a single county of the State wishes to have its dispensaries, it can, but if not, it cannot go back to the private saloon. The prospects are stated to be that the state will be mostly prohibition in the future. It would be a blessing to many of the West India Islands if we were able to get rid of this curse in our midst. There is no greater cause of crime and in spite of the money consideration on the part of the government we wonder if the account balances off when the results are considered. Even if they do in this world, we are certain that there will be many accounts wanting in the next.

Another Great Calamity

In the early part of the month of April in the central portion of Mexico, involving the states of Oaxaca, Guerrero, Michoacan and others more or less for some distance about them, occurred another of those great calamities that are marking the near coming of the Lord. Like the great earthquakes that have preceded it in other parts of the world it destroyed immense amounts of property and a large number of lives variously estimated at from two to five hundred. The property loss has been stated to be \$3,000,000. Details of the catastrophe are meager as yet in these parts but all the attendant suffering of the other quakes seem

to have accompanied this. We wonder how many of such calamities will be needed to wake up the world to a realization of the event that is coming. We forget so quickly, the busy world and its cares make us fail to remember these calamities almost as soon as they pass. Is it so with you? They are God's warnings and should be heeded and remembered. Why forget and cause their renewal to refreshen our memories. Calamity came to Israel of old because they forgot their duty to the God of heaven. It is even so now and the reason for these things is because men have forgotten the Lord. "Then beware lest thou forget Jehovah . . . lest the anger of Jehovah thy God be kindled against thee and he destroy thee from off the face of the earth."

In a recent issue of the *Catholic News* of this city the statement is made that the Catholic church never instructed the people to destroy Bibles. We are sorry that our friends are so much behind in the teachings of their own church in regard to this matter. However, with the aid of a recent catechism, approved

For the Month of June

For the month of June we are preparing articles on the prophecies in the book of Revelation on the seven seals of the fifth and sixth chapters, together with an article on Prophecy, Its object and Scope. These will be supplemented with illustrations, one a sealed book of the early ages and the other a picture of the apostle John on the isle of Patmos, writing.

The other parts of the paper will contain equally good matter as we have in hand an abundance of manuscript dealing with the truths of the Bible for these last days, and the signs of the coming of the Lord.

Our front cover illustration will be a large picture representing the days when the Bible was a forbidden book and "men prized the holy word when 'twas unsafe to read it." It is a beautiful picture and will appeal to every reader.

Price as usual and the paper can be obtained of the person who sold you this number. Tell them to come regularly every month.

by Pope Pius himself, perhaps we will be able to help them to a better understanding of the teachings of the church at least in other lands, if not in their own territory. We quote from the catechism published for the use of the people of Spain and from which we have this translation.

It reads, "What should a christian do if a Bible is offered to him by an emissary of the protestants? *Ans.*—If it is offered him he should refuse it with horror, inasmuch as it is prohibited by the church. If he has received it ignorantly, he should cast it into the fire at once, or deliver it to his priest."

We might quote further as the catechism goes on to state that even the Catholic versions are prohibited to the common people, but we refrain as the above tells the story. It does not, it is true, tell us that the priest will burn the Bible but it does advise the burning of the Bible by the people. If this is not the equivalent of doing the deed themselves, then we fail to understand the relationship. In law the aider and abettor is guilty with the criminal if he can be proven guilty and in the present case we find the advice as given first hand. We will leave it to our readers whether the Catholic church is guilty or not.

"It will be a matter of surprise to the most of our readers to know that the Shah of Persia has little or no more power in the government of his country at the present time than our own king Edward in the government of Great Britain. We have all of us learned to regard the Eastern nations that are self-governing as very autocratic and to look at the rulers of these countries as despots but it seems that we must change our minds. Of the present state in Persia, the *World's Work* for April states, "The legislative power in Persia rests in the Parliament, elected for a two-year term, and comprising 162 members; and in a Senate comprising 60 members, one-half of whom are elected by the people. The legislation may begin with the Parliament or with the Government itself, and must be approved by the Shah, after it has been approved by both the Lower House and the Senate. Marvelous to relate, the Shah of Persia has no power to vote measures that have passed the two houses of Parliament. He cannot even dissolve the Lower House without the consent of two-thirds of the Senate, and he has the power to dissolve it only once, even with that consent, within the two year period for which it is elected.

"When one reflects that many of the Persian Ministers are highly educated gentlemen—speaking two or more languages besides their own, reading and understanding the most subtle economic writings published in foreign tongues, studying at first hand the national institutions of the most enlightened nations of the world, recognizing as beyond a doubt they do recognize, the advantages, if not the necessity, of commercial advancement in this age of commerce—one cannot but be astounded at the marvelous speed with which the dark places of the world are opening to the light."

And as the more liberal spirit is pervading these dark places of the world there opens before the christian missionary the most glorious opportunities of getting the light of the everlasting gospel before these peoples who are coming out of the tyranny of the past. Once more we are reminded by these opening providences that the Lord will cut short His work in righteousness. Surely the days hasten when the Gospel of the kingdom will have been preached to every nation on earth. And the Word says, "Then shall the end come."

(continued from page 8.)

man, in less than three weeks, was brought to Jesus Christ by the act of that one frail little woman.

That's the way to fish, and that's the way to catch. That's angling.—*Gipsy Smith.*

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Weather Forecasts all the Way to Europe

The Weather Bureau's new ocean service is making progress toward the end of keeping vessels fully posted, throughout their entire voyage to the Old World, as to storms and their exact location. It has already been in communication, by wireless telegraph, with vessels in mid-ocean, and as soon as it has learned to do this regularly—as it undoubtedly will before many months—Europe will commence to do its half of the work from its western coast. Then the Atlantic—the first of the great oceans to be thus experimented with—will have been completely spanned.

All vessels of the navy and of the great trans-Atlantic steamship companies have been equipped with wireless telegraph instruments. Daily each vessel sends to the nearest wireless station along our coast four words in cipher, which, when translated into English, show the day and hour, latitude and longitude, condition of barometer and thermometer, force and direction of the wind, and character of the sky.

Down the Atlantic coast, from Portland, Maine, to Pensacola, Florida, there is now stretched a chain of a dozen wireless stations operated by the navy. These daily repeat to the Weather Bureau, at Washington, what they have received from the vessels. At the Weather Bureau the information is passed over to a forecaster who combines all of the information on a map, which, when completed, shows the position and direction of each storm on the part of the sea covered. The forecaster then figures out his prediction and telegraphs it to each of the wireless stations. They tick it off into space, and it is caught up by our scattered fleet of lightships anchored off the coast, and by the lighthouses built upon our chain of outlying islands. Thence the message goes on eastward to be picked up by vessels as far out as the wireless waves will penetrate—ordinarily about two hundred miles.

Verily the whole world is in sore need of such an ingenious system for the protection of life and property. It is estimated that, in 1905, 1,038 sea-vessels—389 steamships and 649 sailing vessels, were swallowed by the sea.

—*Ladies' Home Journal.*

A Fight With a Crane

The huge whooping crane which frequents the swamps of Texas and Florida during the winter has a frightful whoop and the habit of flying about after nightfall, swinging overhead with terrifying outcry. Met after sunset, in a lonely meadow, says a writer in the *Strand Magazine*, who describes his attempt to capture one, this huge bird is indeed terrifying unless the traveler is familiar with the species, and remembers that unless wounded or cornered the bird will flee rather than stop and fight.

When I started out to capture one of those whooping cranes, says the writer, luck favoured me, and I sighted a pair of them. I aimed at and wounded one. Running up to where it lay on the ground, I thought either to capture the bird alive or bag it. Then ensued one of the fiercest battles I have ever witnessed or taken part in, and I have stalked big game.

The wounded bird rose with a scream the minute I approached and stood on the defensive. I swung my lasso and missed. This attack infuriated the bird still more, and with enormous and powerful bill extended it charged full at me.

Once it struck me on the neck, a second time it caught me on the right arm, and made it limp and useless for three days. The third nip was on my hand.

As it fought it uttered its terrible war-cry, and when I thought I had succeeded in tiring it out, and was counting on creeping up and giving it a finishing touch with a short blade which I carried I heard an answering call, and saw circling over us another of these huge birds.

That was one too many for me. I took to my heels and ran for shelter, vowing never to interfere with the creatures again.—*Youth's Companion.*

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