

The WATCHMAN

“WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH.”



Memorial Well, Cawnpore, India

This well contains the victims of the terrible massacre of English women and children at Cawnpore in 1857, during the Sepoy rebellion




The Southern Publishing Association, Nashville, Tennessee

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THIS good number is sent out laden with the great truths of the Third Angel's Message. A glance through it will reveal its attractiveness, and will lead the average reader to an investigation of the subjects presented. Those who study the clear, interesting, forceful articles contained in this special number will have their souls drawn out in wonder and admiration for the precious principles of salvation which God has revealed in His Word. Many will yield themselves to the moulding influences of the message, and make Christ their personal Saviour as a result of reading this issue. ¶ But this grand number is powerless to accomplish the object for which it has been prepared unless it is placed in the hands of those who need the message it contains. Your efforts in this matter will have very much to do with the results attained. What can you do to interest others, and what can you not afford to sacrifice in order to have part in this work yourself? ¶ All orders for the special have been filled, but it will not be mailed on regular subscriptions until near the date of issue, which is December 24. Do not wait until a copy is placed in your hands—prepare immediately for definite work

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THE WATCHMAN	Nashville Tennessee
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"The path of the just is as the shining light, that shineth more and more unto the perfect day."

THE WATCHMAN

Vol. XVI

NASHVILLE, TENN., DEC. 3, 1907

No. 49

"The way of the wicked is as darkness; they know not at what they stumble."

GETHESEMANE

In golden youth, when seems the earth
A summer land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see —
The garden of Gethsemane.

With joyous steps we go our ways;
Love lends a halo to our days;
Light sorrows sail like clouds afar:
We laugh and say how strong we are.
We hurry on; and hurrying, go
Close to the borderland of woe
That waits for you and waits for me —
Forever waits Gethsemane.

Down shadow lanes, across strange streets,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it on your way.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

— Selected.

LOVE ONE ANOTHER

MRS. E. G. WHITE



HE completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness.

Hear the testimony of the apostle John: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that

ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "Let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he

loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us."

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless.

Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,— a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing.

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

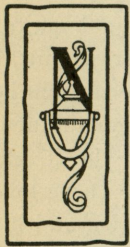
God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christ-like love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit, the lowly awaken little sympathy. The proud spirited possess no power nor disposition to uplift the de-

graded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of separation between man and his

fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory.

CREATION OR EVOLUTION—WHICH?

R. HARE



NOT the least among the enemies of inspiration may be reckoned the men who try to make Jehovah the God of evolution instead of the God of creation. In the Scripture the one and distinguishing appellation claimed by and for Jehovah is that of "Creator." But man, the unbelieving factor of creation, is slow to recognize the fitness and justice of that claim. True it is that God has spoken on this point just as plainly as language can be made to speak, but men doubt, equivocate, and disbelieve, no matter what God may say.

Jeremiah declares in speaking of the Creator's work: "He hath made the earth by his power, . . . and hath stretched out the heavens by his understanding." Jer. 51:15. In the prophecy of Isaiah we read: "The Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. David speaks of God's power being above all gods, because he is the "Creator." Ps. 96:4, 5. John writes of this Word that was in the beginning, and declares that by him were all things made that were made. John 1:1-3. Paul also states that "by him were all things created that are in heaven and that are in earth." Col. 1:16. Then the revelator, in his apocalyptic vision, heard the angels and the redeemed ones, as they cast their crowns before the throne, declare, "Thou hast created all things, and for thy pleasure they are and were created."

But above and beyond even this testimony there still stands the evidence of God's own voice as it echoed from the Sinai heights. There is still the evidence traced by Jehovah's own finger in the tablets from the rock: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath is creation's memorial pillar, and

by it God would have men know that he is the Creator.

Paul testifies, "By faith we understand that the worlds were framed by the word of God." "He spake and it was." Faith rests on the word of God, and it is only by the word that we can understand how the world came into existence. That Word declares that the world was created by God, and faith believes it was thus created because God said it was.

Neither prophets, seers, nor apostles speak of evolution in connection with the creation of God. They all speak of one matter of evolution, but it is Satanic—the evolution of sin! God never created evil, or anything that is evil. God's power is creative power, and the new heart in man must be created just as well as the new world. Ps. 51:10.

Geologists and their followers have for many years endeavored to demonstrate that the world came through evolution rather than through creation, and some long periods are spoken of as the time required for that evolution. Sir Charles Lyell, the man who is sometimes called "the father of geology," wrote his great work on geology in 1830-1833. In that great volume he undertakes to prove "by incontestable evidence" that the world must have occupied at least twenty million million (20,000,000,000,000) years in reaching its present state.

Sir Charles Lyell died in 1875, and a few years after his death geologists admitted that it was possible for the changes connected with the evolution of the world to have taken place in a much shorter period than that outlined by the great English scientist. The period then claimed as necessary for the development of things terrestrial was placed at 200,000,000 years.

But even then the evidence was not incontestable; for at the Science Congress, held at Hobart, Tasmania, January, 1902, the president (Captain Hutton), in his opening address, stated:—

"If it were true, as geologists thought, that the earth was not more than 100,000,000 years old, it might well be true that the creation of the cosmic dust itself, out of which the stellar universe was formed, took place less than 200,000,000 years ago."—*Melbourne Age*, Jan. 9, 1902.

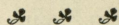
But even here the climbing down process does not end; for four years later the papers, in referring to the earth's age, stated:—

"Lord Kelvin, who is one of the most learned men of the time, and the greatest of living mathematicians, leaves a tremendous margin for speculation in his computation of the earth's age when he says, 'Not so great as 40,000,000 years, possibly as little as 20,000,000 years, probably 30,000,000.'"

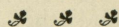
So, then, in less than three-quarters of a century the most profound scientists, in measuring the limits of their evolutionary creation, have come down from a period of twenty million million years to twenty or thirty million years. Two things are quite evident here: First, that geological calculations are as yet uncertain; and second, if the scientists keep on reducing at this rate, they will soon have their calculations harmonize with the Bible record—"In six days the Lord made heaven and earth."

The child of faith need not fear. The word of God is not a cunningly devised fable. It is the word of truth; and when human calculations in any direction are correct, they must harmonize with it.

The Bible itself and the God of the Bible both declare for creation. The holy company round the throne, in chanting their hymns, praise Him who has "created all things." Human lips, then, need not fear to speak of Jehovah as the Creator, the Creator of all things; neither need the human heart fear to "worship Him who made heaven and earth, and the sea, and the fountains of water." Rev. 14:6, 7.



VANITY makes us wish to be superior to others; moral aspiration, to be superior to ourselves.—*Henry Ward Beecher*.



"SOME people," said Uncle Eben, "prides deirselves too much on bein' good on Sunday. De truth is dat dar ain' enough business transacted on dat day to give 'em much chance to be tricky."—*Washington Star*.

THE DAILY SACRIFICE

ARTHUR L. MANOUS.



HOW long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13. In this and four other verses in the book of Daniel the term "daily sacrifice" occurs, and every time the word "sacrifice" is italicized, which of course shows that this word is supplied. See Dan. 8:11-13; 11:31; 12:11.

At the first reading of the text we may naturally think, as some others have thought, that the term had reference to the daily sacrifices of the Jews. But upon further thought and investigation, it is found to have no reference whatever to the daily sacrifices of the Jews; and further, that the word "sacrifice" is the wrong word to be supplied in connection with the word "daily." See "Daniel and the Revelation," p. 157.

Since the word *sacrifice* is the wrong word to be supplied in connection with the word "daily," we must, of course, conclude that it was "supplied by man's wisdom, and does not belong to the text" ("Early Writings," p. 74, 10th ed.); and hence another writer says, "The term sacrifice, introduced into the text by translators, is a supplied word, not in the original."—*Bible Text-Book*, p. 113, note.

A few remarks regarding the word "daily" in connection with the word *sacrifice* would be in place just here. Of this word it is said, "The term 'daily' is from the Hebrew word 'tah-meed,' and is generally translated 'continual' and 'continually.'"—*Bible Text-Book*, p. 113, note.

And in harmony with the foregoing quotations another author says: "The word here rendered *daily* occurs in the Old Testament, according to the Hebrew concordance, one hundred and two times, and is, in the great majority of instances, rendered *continual* or *continually*. The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice, that is wholly a supplied word."—*Daniel and the Revelation*, p. 157.

Since *sacrifice* is the wrong word to be supplied, doubtless the reader is wonder-

ing what would be the correct word. In agreement with the best Bible students, we think that the correct word to be supplied is *desolation*. And with this correction let us read our text in the Revised Version: "How long shall be the vision concerning the continual [desolation], and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13.

From this reading of the text we readily see that the idea of sacrifice is not found in the text at all; but that there is brought to view two wicked and desolating powers. And it is a well-known Biblical and historical fact that the "daily," or *continual* desolating power, refers to paganism, and the "transgression," or the "abomination that maketh desolate," to the papacy, which was after a time seated upon the throne of paganism. Rev. 13:2.

Paganism was a hindrance for a while to the rise and development of the papacy. Hence it is that the apostle Paul says, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let [hinder], until he be taken out of the way." 2 Thess. 2:6, 7.

Of the time when paganism was "taken out of the way" in order that the papacy might be set up, the prophet Daniel writes: "And from the time that the daily [or, continual desolation, that is paganism] shall be taken away, to set up (or, in order to set up) the abomination that maketh desolate [the papacy], there shall be a thousand two hundred and ninety days." See Dan. 12:11, margin.

From these Biblical and historical facts we see at once that the expression "daily sacrifice" in our text does not refer to the daily sacrifice of the Jews at all, but to the desolating powers of paganism and Catholicism. See "Daniel and the Revelation," pp. 255, 313.



THE ABSURDITY OF UNBELIEF

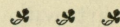
THE other evening I was riding home after a heavy day's work. I felt weary and sore depressed; when swiftly, suddenly, as a lightning flash, came, "My grace is sufficient for thee." I reached home and looked it up in the original, and it came to me in this way, "My grace is

sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing.

I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine. Joseph might say, "Cheer up little mouse, my granaries are sufficient for thee." Again I imagined a man away up on yonder mountain saying to himself, "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say, "Breathe away, O man! and fill thy lungs ever; my atmosphere is sufficient for thee."

O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—*Spurgeon*.



"THINK IT NOT STRANGE"

J. S. WASHBURN.

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. How necessary is this exhortation of the Holy Spirit through the apostle Peter! Is it not true that every one of us, when brought into trial and difficulty, have thought it very strange that God should permit such trouble to come upon us? Are we not always tempted to think it a strange thing? Do we not often say, "Why God has permitted this trouble to come upon me, I cannot tell." Or we sometimes say of another, a friend perhaps, "I can't understand why God permits such a trial to come upon this dear friend of mine."

We are warned against this very thing. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glorified also with exceeding joy." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

He permits the devil to tempt us, to try us, to test us, as he permitted Satan to tempt, to harass, to bring all the ter-

rible might of his power to bear upon Jesus, and even he "learned obedience by the things which he suffered." Do we think it strange that these trials came upon Jesus? Then shall we think it strange, if some trials, in proportion to our strength it seems to us fully as great, come upon us?

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Peter 4:19. "Casting all your care upon him, for he careth for you." 1 Peter 5:7. O, when the battle is over, when the victory is won, and we are safe in the blessed home that Jesus is preparing, we shall see that the trials which we have thought so strange were but preparing us for a place in his work, and in his everlasting kingdom. Beloved, when the next trial comes, think it not strange, but rejoice.

THINGS GOOD TO KEEP

NETTIE E. GRAVES.

"KEEP thy heart with all diligence." Prov. 4:23.

"Keep the door of my lips." Ps. 141:3.

"Keep thy foot when thou goest to the house of God." Eccl. 5:1.

"Keep under my body." 1 Cor. 9:27.

"Keep my mouth with a bridle, while the wicked is before me." Ps. 39:1.

"Keep . . . unspotted from the world." James 1:27.

"Keep thyself pure." 1 Tim. 5:22.

"Keep that which is committed to thy trust." 1 Tim. 6:20.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

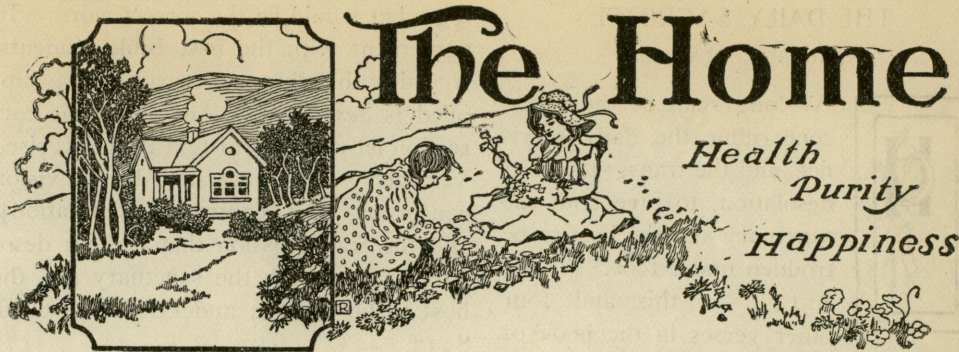
"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." Ps. 119:33.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26:3.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

SOME Christians are like the well of a man I know. The well is all right, with two exceptions — it freezes up in winter and dries up in the summer.— *Moody.*



The Home

Health
Purity
Happiness

HER MALADY

"A MOST singular case is mine, I'm sure;
I'll tell it to you, you may know of a cure.
I can roam in the woods, or sprint with a
friend,

And fresh as a daisy appear at the end;
But if mother says, 'Come, the beds you
must make,'

My poor back is so weak, it is ready to break.

"With roller skates on I can glide o'er the
floor

Till hushed is the music, and closed is the
door;

But if mother says, 'Dishes,' now, what do
you think?

So weary am I, I am ready to sink.

I can swim, I can golf, and dance with a
will;

But the sight of a washboard just makes
me ill.

"All day I can row, though my hands are so
small,

But, brooms! — they are things I can't man-
age at all.

I'm sure I'm not lazy, no fun do I shirk;
But, oh, I'm so faint when you just mention
work!

Yes, a malady strange is mine, I'm sure,
And the worst of all is, I can't find a cure."

— *Selected.*

A WORD TO THE GIRLS

GIRLS in the country some-
times grow tired of the quiet
routine of farm work, and
long for the excitements and
attractions of city life. But
life in the city is not the pub-
lic holiday it seems to the
girls on their occasional vis-
its to town. Believe me when I tell you
that working girls in the city have an in-
finitely more monotonous existence than
the country girl ever dreamed of.

Think of spending every working-day
in a dingy office, writing and figuring
constantly, with but half-a-day's vacation
in three years, as one girl I know of has
done! Think of spending all the hot,
dusty, summer days at a sewing-machine
in a factory with the ceaseless clatter of
hundreds of other machines about you!

Think of walking two miles to work,
standing behind a counter all day, forced
to smile and smile, though you feel as a
villian ought to feel, and walking home
again at night! All these things thou-
sands of girls in the city do. One girl
I know stands and irons ready-made
shirt waists all day, week in and week
out. Where is the variety in her life?

How would you like to exchange du-
ties with these girls? Do you not think
it would be a welcome relief to them to
milk in the cool of the morning, churn,
peel the potatoes for dinner out under the
shade of a tree, and, after the dinner work
is over, to sit in the cool and shady yard,
or rest in the hammock, or take a canter
on the pony, or in the fall to go to the
woods in search of nuts, and at night to
lie down and breathe in the sweet-scented
air of the country, instead of sewer-smells
and the effluvia of dirty alleys?

How would you like to pay out of
your scant earnings for every specked
apple or withered peach you eat? Why,
if you lived in the city, you would have
to pay for fruit that you would not pick
up from the ground now. How would
you like the everlasting possibility of los-
ing your place and having your income
cut off for a time, with no money to pay
the expenses that always accumulate so
fast? Think of all these things before
you give up the quiet and peaceful life
of the country, with the certainty of a
comfortable home, even if you do not
have ice-cream and fried chicken every
day. To make the best of what you have
is better than to rush into evils that you
know not of.— *Metropolitan and Rural
Home.*

PREJUDICE squints when it looks, and
lies when it talks.— *Aeschylus.*

"NO OLD person has a right to be ugly,
because he has had all his life in which
to grow beautiful."

HOUSE-BOUND

MRS. E. E. KELLOGG.



LL things have relative values. The individual lacking a roof tree, houseless, is considered unfortunate in the extreme. Equally to be deplored is the situation of the one whose life must be spent within the confines of a house. The one is bereft of the attributes of a home; the other, of that vivacity and vigor which come through a free out-of-door life, for good health is a condition incompatible with a general quarantine against fresh air and sunshine.

In the effort made some years ago to civilize the American Indians, a certain government agent in the Northwest built some comfortable, up-to-date dwellings upon the farms in his jurisdiction, which he succeeded in persuading the Indians to occupy. Not long thereafter circumstances necessitated his leaving his station for a time, but he left congratulating himself upon the progress his wards had made toward civilization. Imagine his surprise upon returning to his charge two years later to find the Indians reinstated in their wigwams, while the houses he had taken so much pains to provide for them were devoted to the storage of their farming implements. Upon inquiry as to the occasion for such a change, he was informed that all who slept in the houses became sick, and some of them spit blood. When they returned to their well-aerated wigwams, they regained their health, and naturally they preferred health to houses.

"Too much house," was the Indian chief's naive diagnosis of their difficulty. Too much house may be rightfully credited as the cause of a large share of ills in these days of modern architectural achievements.

It is pretty well understood that air and sunshine are among the most efficacious remedial agents in cases of illness. That which is of so much utility in the restoration of health is of no less value for its preservation. The life-giving, life-sustaining properties of sunlight and air evince the Creator's purposeful provision for the health of his creatures. Why, then, spurn these munificent gifts of heaven to immure one's self behind air-tight walls of brick and wood and stone, with closed doors and shaded windows, keeping out as much as possible of the vivifying elements?

REAL OR SHAM

Two women were driving past a handsome house.

"If I had the money to buy that house, I would own it before I was a week older," declared one.

"I would not," said the other. "I could not live in the style that such a place demands."

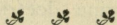
"O, I should not mind that," said the first speaker. "I would do all my own work, and deny myself almost everything, to have my home present such an appearance to the eyes of the public.

"And I," said No. 2, "would rather have my cottage, and be *genuine* through and through. I detest the thought of unbleached muslin under velvets and satins."

"But the world sees only velvets and satins. It does not know of the unbleached muslin."

"But *I* know," was the prompt response.

Too many people have the notion that as long as the outside of the cup and platter presents a fair appearance, the condition of the inside is of little consequence. On account of this desire to keep up appearance of a state of affairs that does not exist, men and women work themselves into their graves. The woman who, as wife and mother and housekeeper, determines to live only as well as she can afford, and never consents to entertain or dress more extravagantly than her means justifies, will be a happy woman. She may have longings for beautiful and expensive trifles; but were she to possess them unfairly, it would be at the expense of her self-respect. There is a world of comfort in the thought that one is, in her manner of living, just what she pretends to be; and that there are no ugly interiors or under-surfaces to be carefully hidden, lest their exposure cause one to blush for her hypocrisy.—*Harper's Bazaar*.



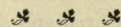
LET THE CHILDREN HELP

"How can the mother of eight children look so young?" asked a friend who found her time fully occupied in caring for her little ones. The lady in question was a fair-faced matron of forty-five, who looked at least five years younger.

"She teaches the children to help almost as soon as they can walk," was the

reply; and this was the secret of her management.

A mother should not be a slave to her children, for it makes them selfish and exacting. Laziness is almost a crime in this busy world, and if the mother will teach them to bear their part of the burden of housekeeping early in life, it will develop industrious habits, and they will always like to work. It also teaches them to appreciate her and her work for them as they never will do if they know nothing about it. Look around you and see which mothers are loved and honored most in their old age; almost invariably it is those whose children have been taught to work, instead of those who have willingly made drudges of themselves to spare the children.—*Selected*.



HOME-MAKING

"THERE is an ocean of difference between housekeeping and home-making. One is business, the other is an art. Many women make a great success in the business who fail absolutely in the art. Their houses are perfectly kept. Every department is run with care and exactness. There is never a failure to meet demand, but it is not a home.

"A home exists for the comfort, happiness, and health of the family. There is no department of housekeeping that is not made to yield to the needs of any member. There is never a crisis of temper if a meal is late, or the convenience of a member demands a change in the hour. A few minutes—yea, even a number of minutes—spent in kindly conversation in the morning, the call of a friend, or the sudden desire for an hour's outing, never seems to the home-maker a violation of the moral code. Dust does not cause a night-mare, nor disorder a display which love and charity agree to call nervousness. Not things, but souls, are the objects of the home-maker's care. She values peace more than system, happiness more than regularity, content more than work accomplished. Yet with it all, her home, when she touches perfection, is the essence of regularity. It is this that makes home-making an art."



Two classes there be that we view with misgiving:

Who live without work, and who work without living.

—Joseph G. Torrey.

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THE TIME OF THE LORD'S COMING

THE second coming of Christ is the most important event the world will ever see. It brings us to the close of probation, the decision of every man's case to all eternity, the destruction of sin and sinners from the universe of God, and the consummation of the Christian's hope,—the salvation of God's people. It thus closes up forever the great scheme of human redemption, in which God, Christ, and holy angels have been engaged for thousands of years.

A Subject of Universal Interest

Through all the ages of the past the good and holy have looked forward with the greatest interest to this grand event. It has been the great object of terror to Satan and all his angels, and to those who have enlisted under his banner. In importance it overshadows the flood, the destruction of Sodom and Gomorrah, the greatest battles of ancient or modern times, and the greatest calamities that have ever occurred in human history.

Abundant Warnings Given

Such events as these have been of deep interest to mankind, and God has given warnings relative to them, that those who would believe his word might escape. How much more should we expect that when such an event as the coming of Christ was imminent, he would offer the plainest evidence of its approach. Accordingly we find many references to this event all through the inspired record. More than a dozen independent lines of prophecy bring it to view. Important signs, various in character, are given to indicate its nearness. To leave men without excuse, God has portrayed before us in advance the condition of the natural world and of the political and religious world; he has told what would be the state of the nations; he has depicted remarkable appearances in the heavenly bodies, and has foretold the prevalence of storms, earthquakes, tidal waves, pestilences, famines, and in short, the condition of almost every object to which the human attention is directed, showing what will be just previous to the advent of our Lord in glory.

Signs Given that We May Expect the Advent

Why has the Lord been so careful to give all these various tokens of his soon coming, if he does not care whether we are looking for it or not? If it is not important that we

should regard the evidences of his soon coming, why should he leave them on record in his Holy Word? The fact that he has been thus particular in stating these facts is proof positive that he wants us to keep that event constantly in mind. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." "When ye shall see these things come to pass, know that it is nigh, even at the doors." Scoffers shall come in the last days, saying, "Where is the promise of his coming?" clearly proving that somebody will be looking for that event. The unfaithful servant who dared to cherish the sentiment, "My Lord delayeth his coming," was cut off from the believers, and beaten with many stripes.

Why are these statements made if it is a matter of indifference whether we are expecting Christ's coming or not? The dwellers on the earth, who say, "Peace and safety," are overtaken and caught in the snare of Satan, and cry for rocks and mountains to fall on them; while the servant of the Lord says, "Lo, this is our God; we have waited for him, and he will save us."

A blessing is pronounced upon those who wait, watch, and long for the coming of Christ. These considerations clearly demonstrate that belief in Christ's coming, when it is near, is an exceedingly important and practical doctrine. The religious condition of the church just before Christ comes is described as one of lukewarmness and formality. Professors of religion, having the form of godliness rather than the power thereof, are generally lovers of pleasures more than lovers of God. The whole tendency of society is toward pride, selfishness, frivolity, unbelief, disrespect for sacred things, and rebellion against divine authority.

In this time the current of the world is powerful in the wrong direction. The ordinary inducements to lives of piety and devotion do not govern men; the tide of evil is too strong. Ordinary means will not prevent lukewarmness and indifference. Satan works mightily on the right hand and on the left; for this is the last and greatest struggle between the powers of good and evil.

An Antidote to Satan's Delusions

The grand truth of the nearness of the advent of Christ is just calculated to save God's people from the delusions of the last days, if they will truly believe it. Some such truth is absolutely necessary to enable the honest in heart to retain their connection with God. We know that this divine doctrine, when thoroughly believed, will increase the piety, the earnestness, and the devotion of the servants of Christ. We can never forget the seriousness of the advent believers in 1844, when they thought Christ's coming was near, even at the doors. They looked for it only a year or two ahead, then within a few months, within a few weeks—then it was a few days. What earnest devotion characterized that people. What confessions were made, and what heart-searching was seen—such as these persons had never experienced in the past, though professing the religion of Christ. Religious zeal

was quickened, and we do not believe there has been a people since the days of the apostles who were more in earnest in the work of God than those who believed in the coming of Christ at that time.

How soon the scene changed after the time passed, and they lost their faith. We have seen this experience over and over again in a lesser degree. It is a truth which cannot be denied that those who have kept the coming of Christ constantly before them, have maintained their devotion and piety, while those who have put it off a long distance have fallen into lukewarmness and indifference. This has been seen in the lives of some individuals at different periods. When they have had the strongest faith in the soon-coming of Christ, they have enjoyed the most of the Spirit of God, and have been in a condition to do the most good in his cause. When they began to cherish the sentiment, "My Lord delayeth his coming," how soon that earnestness died out of their hearts.

Hence we believe beyond a question that the advent doctrine is a practical doctrine. Faith in it tends to piety and devotion; unbelief tends to laxity, lukewarmness, and indifference. This is why God is so displeased with those servants who say, "My Lord delayeth his coming." We believe the only safety for the advent people is to keep before them constantly those clear and powerful proofs which demonstrate that Christ's coming is near.

May God help us to cherish faith in this glorious truth.

G. I. B.



A FIRM PLATFORM

THOSE who have accepted the reform message now going to the world to prepare a people for Christ's return, have reason to thank God that they stand upon a firm platform. This platform is the commandments of God and the faith of Jesus. All around them in the religious world they see confusion and uncertainty. They see multitudes of people "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness." Insidious errors taint the religious atmosphere, undermining and destroying the foundations of faith. The word of God is robbed of its authority; the forms and phrases of Christianity are used to clothe a system devoid of faith and piety. The most fundamental truths of the Christian religion are being lost to view in the fog of error.

The true followers of Christ are now commissioned to go everywhere, giving the trumpet a certain sound. They go bearing a definite message. They raise aloft a banner bearing an inscription whose force and significance are plain to all,—"The commandments of God and the faith of Jesus." Under that banner people know where they stand and what they believe. They understand the history of the past, and know what is to come in the future. Most important of all, they know what is present duty.

The commandments of God!—what a straight, solid highway is this for the feet of

those seeking the better world to come! There can be no sin, no error, in that pathway. Keeping the commandments of God must bring the approval of God, and must put the soul in touch with the power and the wisdom of God. "The law of the Lord is perfect, converting the soul." "The commandment of the Lord is pure, enlightening the eyes." Nothing can overthrow the law of God so long as God himself remains supreme. Nothing can prevail against that law, or against the keepers of it. So long as one keeps in that pathway, he cannot be led into worldliness, nor drawn into any of the delusions that so abound in the present age. Study of the law of God and meditation upon its precepts are most highly conducive to soundness of the mental and moral faculties.

But the law of God is not all of Christianity; there remains "the faith of Jesus." The commandments of God mean perfection of character, and the faith of Jesus is the avenue through which perfection is reached. "The commandments of God" upon our banner means that we combat all that teaching which would sweep away in men's minds the foundation of God's government and the ground-work of their allegiance to him; and "the faith of Jesus" means that with our uplifting of the law we uplift Christ as the one and only means of our keeping it, the sinner's only hope for future life, and proclaim the doctrine of salvation by faith in him. It means also that we proclaim not mere "faith," as the term is now often used to designate confidence in something that rests on human reasoning or speculation, but "the faith of Jesus"—that which carried Jesus through the darkness and trials of his earthly life, and gave him victory over the world and the powers of evil. Let us raise aloft this banner. Let us be glad for a definite message, a firm platform, a light that illumines past, present, and future, and a clear trumpet call to Christian duty. L. A. S.



RELIGIOUS LIBERTY IN TWO COUNTRIES

IF one were to judge from the professions of regard for religious freedom that are made in this country by both Protestants and Catholics, he would conclude that religious liberty must be very firmly established in the United States. It would seem, indeed, that the teaching and practice of its principles could call forth no dissent from any quarter under the American flag. But there has been found to be a very serious disagreement between profession and practice on the part of American citizens touching this very important subject.

Such a disagreement has been found on the part of Roman Catholics. Every one who reads the papers knows that Roman Catholics in this country profess just as loudly as others to love religious freedom and to support it in practice. They claim that their church always stood for religious freedom. Their spokesmen speak and write much of their appreciation of the freedom the Catholic Church enjoys under this government, and from their words one would be perfectly justified in concluding that American Catholics at least hold

religious freedom to be a grand and glorious thing.

Now it happened a few years ago that Methodists in the United States were quite strongly stirred over the contemplation of the disabilities suffered by their brethren in the Catholic republics of Peru, Ecuador, and Bolivia. Protestants in those countries could not be legally married; and if they did marry, their children were counted as illegitimate. Neither could they maintain any place of meeting for public worship. It was contrary to the law. The story of the wrongs inflicted upon their fellow religionists in South America moved Methodists in this country to undertake some action for their relief. They decided to appeal to some source for aid in bringing an influence to bear upon the South American republics which would lead to the modification or repeal of the oppressive laws. And since American Catholics were staunch advocates of religious freedom, since they lauded so highly the liberty they enjoyed in the United States, surely they would be willing to join in an appeal to the governments of Peru, Bolivia, and Ecuador in behalf of this same liberty. So reasoned the Methodists, and at a meeting of Methodist ministers held in Chicago in April, 1894, this plan of action was adopted by the passing of the following resolution:—

*"Whereas, It has been made evident to us that our Protestant brethren in the republics of Peru, Ecuador, and Bolivia labor under oppressive disabilities that affect not only the profession of their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be legally married without being compelled to forswear their religious convictions; and—

"Whereas, Our Roman Catholic fellow-citizens have repeatedly and emphatically professed that their church as a church, is heartily in sympathy with the kind of religious freedom and liberty of conscience that obtains in the United States; and—

"Whereas, We have every reason to believe that the influence of the pontiff of the Roman Catholic Church would be immediately decisive, if heartily exercised through the clergy of the countries above named, in favor of legislation establishing such religious freedom as is so warmly approved by their colleagues in this republic; and—

"Whereas, It is well known that Pope Leo XIII. is not adverse to so interposing his good offices to secure legislation in any direction that meets his approval; therefore—

"Resolved, That as representatives of the Methodist Episcopal Church in Chicago, we forward the following request to Archbishop Ireland, asking him that he pass it on to Monsignor Satolli, in order that he may, in the most effective manner, bring it to the notice of the head of the Roman Catholic Church. In view of the repeated and warm approval, by the clergy and laymen of the Roman Catholic Church in this country, of religious freedom as existing by law in the United States, we respectfully and earnestly request that the proper authorities of that church use their

**"Religious Liberty in South America," pp. 36, 37.

good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Peru, Ecuador, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

Surely Archbishop Ireland, that "true American," who has so often professed in fervent oratory his loyalty to American principles and ideals, lost no time in forwarding this respectful and reasonable request to Mgr. Satolli, with his indorsement, that it might as speedily as possible reach its intended destination? And of course Mgr. Satolli approved it, and forwarded it to the Vatican; and of course Leo XIII. hastened to advise the Catholic hierarchy in the republics named to exert their influence in favor of the same religious freedom for Protestants in those countries that Roman Catholics enjoy in North America? In answer to these queries we have the following statement of facts:—

**"A copy of these resolutions was forwarded to Archbishop Ireland, with a request for the aid of his influence and good offices. The communication was not acknowledged, nor was a second one of similar import sent later. As there appeared to be no hope of response from Archbishop Ireland, resort was had to Mgr. Satolli, communicating to him the action of the Methodist ministers' meeting, and setting forth the failure to secure a response from Archbishop Ireland. In this letter Mgr. Satolli was asked to reply to the following:—

"1. Has Archbishop Ireland invited your attention to the action of the Chicago Methodist ministers' meeting of April 2, 1894?

"2. Will you, in the most effective manner, bring this request, a copy of which I enclose, to the notice of Pope Leo XIII.?

"3. If so, when?"

"To this no answer was received. On July 12, 1894, a second letter was sent to Mgr. Satolli of the same general character as the first, and requesting an answer to the three questions there specified. This time, to secure against possible miscarriage of the mails, the letter was registered. To this letter the papal delegate thus replied:—

"Washington, July 31, 1894.

"MR. JOHN LEE, M. A., B. D.:—

"DEAR SIR: Your letter of June 22, and document dated July 12, came duly to hand. The enclosed copy of the Encyclical Letter of our Holy Father is, I think, the most fitting reply I can make. Yours very sincerely in Christ.


"FRANCIS, ARCHBISHOP SATOLLI,
"Delegate Apostolic."

"As there was nothing in the Encyclical Letter which had any immediate bearing upon the subject, it was decided to appeal directly to the pope. On Aug. 24, 1894, a letter, in which the complaint in detail was given, was mailed and registered. The failure to receive any assistance from Archbishop Ireland or from Mgr. Satolli was also noted. On Dec. 25, 1894, a second letter was forwarded to the pope, with similar precautions of registration. To neither was there any answer whatever."


L. A. S.

(To be concluded.)

**Id., pp. 37-39.



The Deceptions of Satan



SATAN is the enemy of all righteousness. He has ever been at war with Christ. Satan began his war in heaven, but he prevailed not. "He was cast out into the earth, and his angels were cast out with him;" neither was their place found any more in heaven. The Saviour says, "I beheld Satan as lightning fall from heaven."

The following words show his attitude toward the children of men: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." Rev. 12:12, 13. He is said to be "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Consequently, those upon the sea and upon the earth all realized that there is a contending foe.

Notwithstanding his general attitude of war, there are three periods brought to view when Satan makes a special attack to counterfeit and oppose God's work: First, when God instructed Moses and Aaron to deliver the children of Israel from Pharaoh's power, he told Moses to take his rod and cast it down before Pharaoh, and it would become a serpent. The magicians, Satan's agents, were sent for, and they counterfeited the work of God. "For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." Ex. 7:12. Also in bringing the frogs from the river, "the magicians did so with their enchantments," but they could not disperse the frogs from the land. Every inch of ground was contested by Satan, until God, in a triumphant manner, had brought his judgments upon their gods; then he delivered his people.

Secondly, at the first advent of Christ Satan appeared again in a special manner to contest every inch of ground. At the very presence of Christ the devils cried out. Matt. 8:28, 29. They exerted great power over the bodies and souls of men. Mark 9:17-27; Luke 13:16. But Christ gave the disciples power over them, and this power was not to be taken away from them until the end of the world. Luke 10:19, 20; Matt. 10:8; 28:20 compared with Mark 16:17, 18.

Thirdly, at the time of the second advent Satan will again manifest his power to a greater extent than at any time in the past. It would seem that all the knowledge and power he has gained in his past experience of six thousand years in making war against Christ and those whom he has purchased by his blood, will be brought to bear in the most direct manner against the people of God and the work of saving souls.

The following are some of the expressions

that Inspiration has used upon this point: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

The expression is very forcible; for it speaks of the working of Satan "with *all* power and signs and lying wonders, and with *all* deceivableness of unrighteousness in them that perish." Consequently he will manifest his power in and through human agencies, even through those who do not have the love of the truth. This God permits him to do, because they do not receive the truth in the love of it. Therefore, God sends them strong delusions that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. This implies that many will profess the truth, yet feel that it is too strait for them, that it requires too much at their hands; and because of this, they do not love it; terrible delusions come upon them, and the result is that they are lost.

In 2 Cor. 11:13-15 the apostle states: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Here the apostle refers to false apostles and deceitful workers who will transform themselves into the apostles of Christ. They have the appearance of the ministers of our Lord, and this is no marvel; for Satan, whom they serve, is transformed into an angel of light.

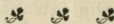
It is evident, therefore, that nothing but the power of God can keep his people from the seductive snares of Satan. The Saviour says, "If it were possible, they shall deceive the very elect." So we conclude that his power will be so great over the human mind that none will escape the delusions that he sets before them, unless they strictly follow the truth in the love of it.

It is various delusions, such as are best adapted to each mind, that come upon mankind. Thus in the end the line will be clearly drawn between the wicked and the righteous. Not that all will realize that they are cast off by God at the time, but they will be deceived by Satan. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful

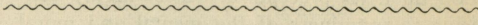
works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

The cause of this anger against the people of God living in the last days is clearly expressed in Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Two things seem specially to stir his anger. One is the keeping of the commandments of God; and the other is because they have the testimony of Jesus Christ.

S. N. H.



EDITORIAL NOTES



A CATHOLIC paper announces that "Archbishop Bruchesi of Ottawa, Ont., has issued an encyclical forbidding marriages of Catholics with Protestants."

THAT the highest ideals of the strenuous life, in one sense of the expression, are realized on the athletic fields of American colleges, is made apparent by the following item printed in the Chicago *Record-Herald*: "Because of a collection of broken noses, broken legs, broken fingers, and dislocated bones, unequaled by any other football team in the country, the Lima [Ohio] College team has canceled all its scheduled games and has disbanded for the season. The team was a strong one, and played against the Western Reserve and Mount Union elevens, besides several teams from smaller institutions. Last week an inventory of the players revealed six broken noses, four broken legs, eight dislocated bones, and a dozen broken fingers."

THE following statement regarding the development and present efficiency of the Salvation Army, was made by the head of the organization, "General" Booth, at a recent meeting in Carnegie Hall, New York:—

"Forty-two years ago I stood alone. All the colonels and the captains now fighting for salvation were under one hat, and I had the privilege of wearing it. I had no organization to raise funds; yet the Salvation Army stands out to-day a powerful organization. The Salvation Army not only conquers a country, but keeps the country it has won against enemies. . . .

"I think no church outside of the Roman Catholic appeals in so many languages. There are 15,000 officers and 50,000 men and women local officers who earn their own living. There are 60 or 70 publications. There are 25 newspapers, in 17 tongues. And we have 20,000 bandmen, nearly every one of whom has been converted by us. . . . You never need worry about not getting your money's worth out of the Salvation Army band. If not in quality, you get in in quantity."

A GENERAL eight-hour working day is just now the foremost thing sought by the labor unions; but it is announced that next to that

will come the establishment of the "union label." That is to say, the union label will be placed on all goods manufactured by the unions, and a *boycott* will be instituted against all manufactured products not bearing this union imprint. This will more and more force all factories into the labor trust, and extend more and more the boycott against those outside of it; and this will affect every class of people in the country. And as there is nothing more essential to material prosperity than the right and the opportunity to labor and to sell the products of the same—as civil government, in fact, would amount to nothing if it did not maintain the privileges of trade—it is evident when the union label becomes as general in this country as the labor trust designs that it shall, this trust will be the real governing power in the country; and any person who will not conform to the laws of the trust will find this country an untenable place of residence. This is what, from present appearances, we are coming to, and that at no very distant date.

REGARDING the question of the propriety of omitting the name of the deity from United States coins, we note the following in the New Orleans *Picayune*, which is quite to the point:—

"The United States is the only nation which has so fully incorporated into its charter and Constitution the principles enunciated by Jesus Christ, namely, 'Render to Cæsar the things that are Cæsar's, and unto God the things that are God's.' The circumstance which leads to this teaching should be referred to, as the subject of money is made part of the incident.

"An attempt was made to get Jesus to say something of a seditious character which could be used against him by the civil government. This is always the policy of religious persecutors. He was asked, 'Is it lawful to give tribute unto Cæsar?' He replied, 'Show me the tribute money. Whose image and superscription is this?' 'Cæsar's.' 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'

"Up to that time there had been no religious inscriptions upon coins, and for the most part images of the family ruling were used. Hence Cæsar having coined the money, his image and superscription were found thereon. It remained for Constantine the Great, the so-called first Christian emperor, to mint a coin of interesting character. About the time, or soon after signing the first Sunday law, A. D. 321, Constantine had some coins made, and according to Stanley's 'History of the Eastern Church,' 'his coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god and the inscription, "Sol invictus" (the unconquerable sun), as if he could not bear to relinquish the patronage of the bright luminary which represented to him, as to Augustus and Julian, his own guardian deity.'

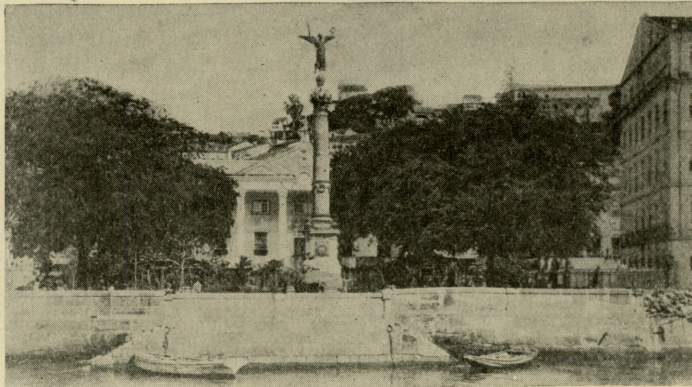
"There is an interesting parallel in the times of Constantine and our own when we consider the Sunday law and coin questions."

The Mission Field

BAHIA, BRAZIL

FOR a long time I have desired to make a visit to this part of the North Brazil Mission; but with the many and varied duties resting upon me in this large field, this visit was delayed time and again. I at last, however, found myself in Bahia. This is a large and interesting province, estimated to contain 3,000,000 inhabitants. The capital, the city of Bahia, I was told, has a quarter of a million. The chief articles of export are coffee, cocoa, tobacco, India rubber (an industry which is just being introduced), also some manganese is being exported to Europe and America; while for home consumption all things usually grown in tropical climes are produced.

For nearly two years we had been in correspondence with some who have been keeping the Sabbath in this province, and who long ago invited me to visit them. Having at last arrived here among them, I could again see the Lord's wonderful working. A young man



RIACHUELO SQUARE, BAHIA

who had been born and raised a Catholic, and who as such had no knowledge of God's word, one day chanced for a few moments to have fall into his hands a Bible, and opening it his eyes rested for the first time in his life on the ten commandments, which he read. The fourth commandment especially impressed him; and he wondered why it was that people kept Sunday, while the commandment said "Sabbado" (the Portuguese designation for the seventh day of the week, and which is the same in common language as in the Bible) was the day to be kept holy. But for the time being things remained as they were.

Later on, the Baptists induced him to read the Bible, and while one day reading the last part of the 15th chapter of the first epistle to the Corinthians, he became convinced that transgression of that holy law that he had read a long time before was sin, and right there, although that chapter said nothing about observing the Sabbath, the duty to observe the Sabbath was presented before him, and he at

once decided to obey. This was in June, 1904. As he began the observance of the Sabbath, he had no knowledge of any one else in the world keeping it, save the Jews, and he had always been taught that they were God's enemies, having crucified Jesus, the world's Saviour. But having accepted the light thus sent him of heaven, he endeavored to instruct others; and when I finally arrived there, he had gained two other young men to the Sabbath truth, and his own two sisters were interested in the Bible.

After my arrival, for several days I held Bible studies, and as on the first Sabbath of my stay I held a Bible study on the subject of faith and prayer, the study showing that faith would bring us great victories in the Lord, but that only the willing and obedient could have this strong confidence, the two young ladies above referred to took their stand on the side of the Lord's truth, promising evermore to serve and obey him. Thus in

this city—Santo Antonio de Jesus—a small city in the interior, five dear souls are walking in the light, and on October 2, we one afternoon toward evening, repaired to a small river just outside the city, and buried these dear ones with their Lord in baptism. May God's grace ever strengthen them, and cause them to shine as a light on a candlestick, so that many other souls may through their consistent walk be won for

F. W. SPIES.

the truth.

On board steamer *Cape Verde*, October, 1907.



PONOKA, ALBERTA

WRITING from Ponoka, Elder J. W. Boynton makes the following report of his recent labors in that section of the Canadian Northwest:—

"Early in the spring I held meetings ten miles northeast of Stettler, where several persons embraced the truth, and in July I baptized six souls at that place. I spent some time visiting the isolated ones, and holding meetings as the way opened. After our good camp-meeting, I went to Mannville, and held a few meetings in the town, and later in the country. Here I had the privilege of baptizing five persons, and organizing a church of twenty-two members. Some others have given themselves to the Lord, who will be baptized later on. In all I have baptized twenty-seven persons this season, and next

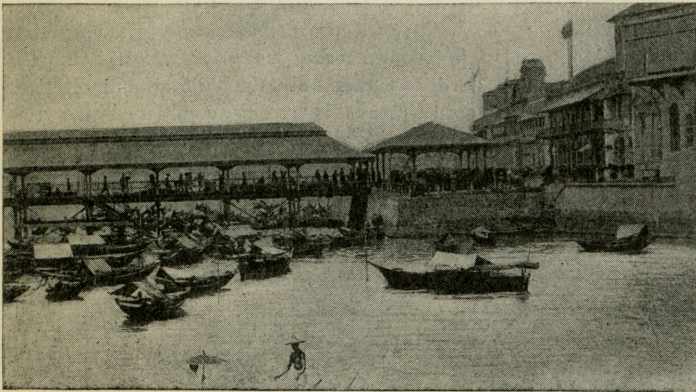
Sabbath and Sunday I expect to be in Edmonton, where there are six or eight more who wish to be baptized.

"This will probably close my labors in Alberta, as I have been recommended to connect with the work in British Columbia, and expect to go there in a few days."



MALAYSIA

God's people have ever prayed, "Thy kingdom come. Thy will be done in earth as it is in heaven." By every evidence from heaven and earth, this prayer will not be long unanswered. And to the hastening of this end events among the nations have been overruled; for in spite of Satan's usurpation, God is still the "governor among the nations," and he has so shaped the history of nations by removing kings and setting up kings that in our day the greatest of all days will come, when "he maketh wars to cease unto the end of the earth,"



PIER AND QUAY AT SINGAPORE

and he giveth the earth "to whomsoever he will." He has so decreed that "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

When we read of the past controversies of the Spanish, Portuguese, Dutch, and English in these parts for the commercial supremacy in the Far East, we can understand that God had a hand in so shaping affairs as to give Protestant England the first place, that country, which has become the greatest commercial nation in the world and the most successful colonizer, granting liberty of conscience to all alike. And there is no freer port in the world than Singapore. Hundreds of heathen every week are pouring in here to enjoy the blessings of freedom, progress, and education if they desire it.

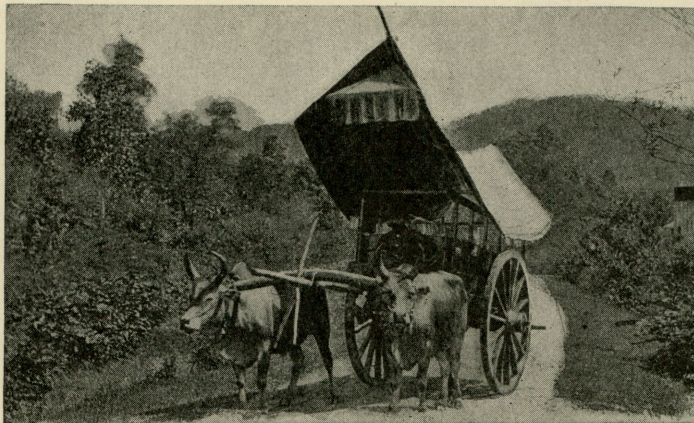
As if in answer to the prayer, "Thy kingdom come," histories of countries have been so shaped that in this our day liberty and education have the first place in the governments of the nations. And this has not come according to the general interpretation of things, that men might become great and rich in worldly matters, but after God's own plan,

that people might comprehend the principles of the kingdom of God, and that it might be so in this generation, of which it is written, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The God of heaven shall "set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In 1819 Singapore was a small village of 150 pirates; after the British took it, it quickly bounded into its thousands, and it now ranks in importance of tonnage the seventh shipping port in the world. There are said to be over seventy-five languages spoken in the city. This makes it a difficult problem indeed for missionaries to carry on their work, nevertheless God, who has long been preparing for his latter-day work, called all these different nations together into this city. Why?—That they,

and their children who attend public schools, might learn to read and understand his message, which is now being given in this city through the thousands of books that are sold and scattered. The Book of truth enters the dark heathen home, silently, powerfully, and surely tearing down the altars of idols and superstition. Unlike the living preacher with his national distinctions and prejudicial habits, the book, the silent preacher, enters to stay, to teach and mold the characters of those in the home, and finally they are led to receive the everlasting gospel of the kingdom of heaven.

Nothing spreads so rapidly as this fire from heaven, the three angels' messages of Revela-



A MALAYSIAN BULLOCK CART

tion 14. It is in God's purpose that it should. It is carried by many unexpected ways into the fields beyond. We are constantly hearing of new interests springing up in different parts of Malaysia because of our literature. From this important city, where ships of every class

and size come, the message is to go proclaiming, "Fear God and give glory to him; for the hour of his judgment is come," and that the kingdoms of this world are soon to "become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." What peace and joy will this bring to thousands who are waiting for light and hope!

Churches and temples there are in abundance; incense goes up in clouds; gongs and bells and pipes are deafening; religious ceremonies and outward show of piety are not



OUR LITTLE INDIAN GIRL MISSIONARY

lacking; yet the people are bound in chains of pride and fashion, of superstition in the extreme. They practice devil-worship, the appeasing of evil spirits and the spirits of their dead friends and relatives, as they suppose, by offering upon their altars dead pigs, cakes, fruit, and rice. These things are going on at this time in a thousand homes.

As we view the peninsula and its needs, then turn our eyes upon Java, Sumatra, Borneo, Celebes, Dutch New Guinea, and hundreds of islands, we behold fifty millions of people waiting for the everlasting gospel that invites them to the everlasting kingdom of Jesus Christ. Besides civilized heathen, there are ten thousands of cannibals.

The nations in the Far East are certainly waking up, and they are breathing an atmosphere of war; but before the prophetic universal war breaks out, the messages of Rev. 14:6-12 must be given to all. Consecrated help is therefore needed; and even though small, God blesses it and multiplies it. We remember the five small

barley loaves and two fishes from the store of the small boy; how enormous it became with God's blessing; what joy possessed that poor boy for sacrificing his dinner; he lost nothing by it; his little satisfied the multitude, and there was much to spare.

Nearly three years ago three missionary workers arrived in Singapore to begin missionary operations, and they felt as Andrew did about the five barley loaves and two fishes when he asked, "What are they among so many?" However, the Lord has blessed this first instalment of laborers and increased their number. Instead of three there are now six European workers, and five more are expected from Australia in a few months. In addition to this, the island of Sumatra has two, Java has three, and Manila two. We have also developed six native workers from those converted at Singapore; these are young people, three of them are Chinese ladies and three are Chinese men. Two more talented young men, missionaries from other missions, expect to join us soon in our work. Thus in three months Malaysia will have twenty-six laborers, which have grown from the leaven of three less than three years ago.

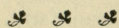
There are sixty members of the Sabbath-school; some of these have been baptized.

From the day of our arrival here each of the strongly established missions determined to drive us out by holding public meetings against us, scattering opposition booklets everywhere, and conducting a house-to-house crusade denouncing us and our work. But we are still here proclaiming the soon coming of Jesus and the keeping of his commandments. "If God be for us, who can be against us? . . . Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

Moreover, we have a respectable mission house in the most central part of Singapore, and have also just started a training school for native workers three and a half miles out. It is a fine large house on a hill, commanding a splendid view of Singapore. The owner let us have it at a reduced rent and furnished it nicely in the bargain with about twenty acres of land; this man is not a Christian but a Mohammedan, an evidence to us that the Lord is raising up friends for us in spite of the enmity from the nominally Christian missions. The battle is onward, and God will finish his work and cut it short in righteousness. This is the opportune time for all to do something for the cause of truth. May we all do it before our last chance comes.

G. F. JONES.

12 Dholy Ghaut, Singapore, S. S., East Indies.



ABYSSINIA AND THE SABBATH

(Concluded.)

AMONG the Ethiopians has been preserved a fable that the son of Solomon, born of the Queen of Sheba, was educated at Jerusalem; but when his education was completed, he stole the ark and fled to Ethiopia. It is claimed that they have it yet. Thus circumcision and the Sabbath being introduced into

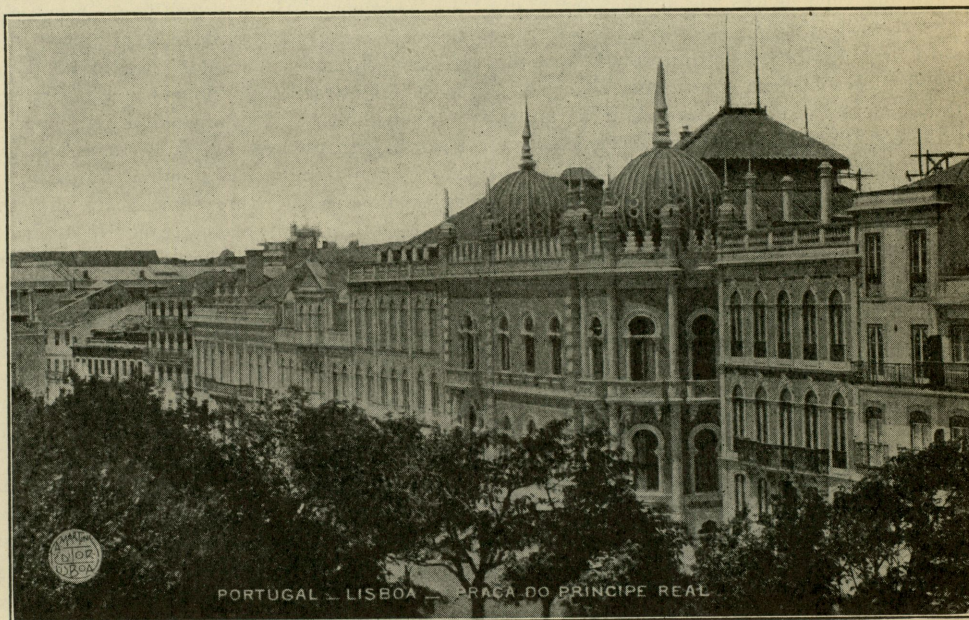
the country, "they kept the circumcision like true descendants of Solomon's son and of the other Israelites who came with him, because these taught him to keep the Sabbath, and many other ceremonies of the law, making a miscellaneous mixture of the law of Christ with that of Moses, which is the same as to wish to join light with darkness, and God with Belial."

In the year 1603, a Jesuit priest named Pero Pays preached before the emperor, Asnaf Segued, and after various sermons he wished to accept the Catholic doctrine. In this same work, book 3, chap. 17, p. 252, par. 3, is the following: "Soon the emperor sent out a proclamation commanding that no one should keep the Sabbath, and commenced to make changes, demonstrations so great that it was necessary for the priest to go and cause him to remember that it was good to go slowly." This teaching caused an uprising among the subjects.

said that Christ our Lord did not keep the Sabbath; and among other demonstrations of sentiment, they prepared a letter without signature, which they sent to the emperor, saying to him in it, that some Christians called Jacobites were sending it to him, in which with a Luciferine impudence they marvelled much at the emperor venturing to break the Sabbath, 'being,' they said, 'a thing so sacred that the Jews crucified the same Jesus because they said he did not keep it.'

This made the emperor very angry, and he began more stringent measures to stamp out the so-called heresy. In this we can see the Jesuitical hand behind the throne. "Seeing he could not discover the authors, he took another kind of vengeance on them, sending out a second proclamation, that all should work and till the land on the Sabbath."

The Mohammedan invasion, as is brought out in Revelation 9, separated this people from



PUBLIC SQUARE AND STREET OF LISBON, PORTUGAL

While the king accepted it, the people rebelled.

We take from the same work the following extract — chap. 20, pp. 349, 351; chapter heading as follows: "From a letter given to the emperor, in which he was reprov'd for turning Catholic, and for the rebellion of the Viceroy of Begameder."

"Each time the Catholic truth was going with quickened movements, penetrating and inflaming the heart of the emperor, Seltam Segued; and as the heresies of Ethiopia were many, and as so many hydras could not be decapitated, after understanding the truth of the two natures of Christ our Lord, that it was a point belonging to the Catholic faith, the emperor wished to do away with an error touching Judaism; and sent out a proclamation that no one from then on should keep the Sabbath, because Christians were obliged to keep Sunday. . . .

"This abuse [Sabbath-keeping] had with time become so deeply rooted that there was generally among the people great tumult because of this proclamation, being much escandalized, like the Pharisees anciently, who

Europe, so they did not become contaminated with more of the Catholic errors. They still remained there, having the seal of God; the same as had many of the faithful in Europe.

May God keep these dear workers who have just left the icy north to go to the hottest city on the globe, that they may warn this nation against the reception of the mark of the beast and of the coming of our Saviour. As the Portuguese with the Catholic religion were driven out, may the Swedish soon enter, carrying the last warning message to a dying world. Although according to appearances the country is closed to missionary work, yet if it was shut to error for over one thousand years, surely it will open to truth in these last days. The Sabbath must triumph in Abyssinia.

C. E. RENTFRO.



DEVELOPMENTS IN KANSAS CITY

THE latest developments in the movement for compulsory Sunday-keeping in Kansas City, Mo., are stated in the following report from Brother James Cochran, of that place.

They are certainly worthy of our notice:—

"The Sunday closing issue in Kansas City is growing more intense. . . . We are happy to say, however, that many from the church element believe in freedom of conscience and are opposed to the movement to close all places of business on Sunday. Two or three of the leading ministers have spoken in opposition to it from their pulpits.

"An anti-Sunday closing meeting was held last Wednesday night, attended by perhaps 1,500 people. The meeting was presided over by one of the aldermen, a number of prominent citizens addressing the meeting, and denouncing most bitterly, Judge Wallace and the Sunday-closing element. Apparently, the more the judge is denounced, the more relentless he becomes.

"Nearly all places of business were closed Sunday. The theaters were open, as they had applied for an injunction in the Federal courts prohibiting their places of business being interfered with.

"In arguing for this injunction before the United States District Court last Wednesday, the attorneys for the theaters made an attack on the constitutionality of Sunday laws. They argued that all Sunday laws are unconstitutional because they are based on religion, hence are in violation of the Fourteenth Amendment of the Federal Constitution. Their argument along this line was certainly straight. Another standpoint from which they argued the unconstitutionality of the law, was the exemption clause attached, which gives the right to those observing another day of the week to work on Sunday. It was claimed this is class legislation.

"A case was supposed of a Seventh-day Adventist plumber. Under the present wage scale, twice as much is given for Sunday work as on week days. The Adventist who attends church on Saturday and works on Sunday receives therefor a wage of seven days' work, while the Sunday-keeper is arrested if he works on Sunday, and only receives pay for six days' work. This, it was argued before the court, gave advantage to one class over the other, was class legislation, and therefore made the law unconstitutional.

"Judge McPherson has not yet rendered a decision, and may not, as he intimated the case was not under his jurisdiction, but belonged to the state courts.

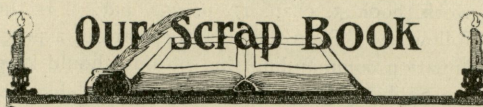
"The case was argued before Judge Brumback of the state court Friday, and the same line of argument used as before the Federal courts. As an indication of what the outcome might be, we quote the following from the *Kansas City Times*, of Sabbath morning:—

"On the question of the constitutionality of the Sunday working law, Judge Brumback indicated by question and remarks that he might possibly hold a part of the Sunday law unconstitutional by cutting off the last part, which says that "a person who observes any other day as Sabbath, such as an Orthodox Jew or a Seventh-day Adventist, may work on Sunday." Should he do this, it would leave the first section in force, which makes it a misdemeanor for any one to work on Sunday, no

matter what his belief may be about the day that should be observed as Sabbath.

"The attorneys for the theaters argued that the second section of the statute is in violation of the fourteenth amendment of the Constitution, because it gives to the Orthodox Jew the right to work on Sunday and denies that right to the Christian, thus making class legislation. They asserted that the whole law was invalid because of that."

"It certainly will be interesting to watch further developments in this case."



"CHRISTIAN SCIENCE" IN ITS HOME

THERE is a good deal in a name, in spite of Shakespeare's question, especially when it is used to designate a thing with which we are not familiar. An assumed name is usually deemed a necessary part of a criminal's disguise. "Christian Science" would no doubt have less attraction for minds in this country, were it known as "Hindu philosophy," which, according to the well-known lecturer and authority on Hinduism, Pundita Ramabai, it really is. In a lecture some years ago, she spoke of Christian Science, and of its fruits as she knew them in India; and what she said ought to be read and pondered by every person who is at all inclined to be drawn away in the line of its teachings.

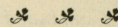
"I can tell you," she says, "that I have sounded the depths of that philosophy; and what did I find? I will give you an idea in my own language. It means just this: You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I cannot understand it; but philosophy tells you that you must believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything, nor to have anything near it; and therefore, of course, it did not understand anything. Then there came another being just like itself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness, and assumed personality. It became male and female; and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever,—that you have no life, no knowledge, nothing,—then you have attained the highest perfection of what is called *Yoga*, and that gives you liberation; then you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, di-

vided by zero, and it equals zero. It is just that, nothing more.

"And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree can not bring forth a pear, but it will bring forth of its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel so. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In the recent famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help, when they claimed that the suffering was not real, neither were the dying children real? The first result, then, of this Hindu philosophy is the basest cruelty and selfishness,—no compassion for sufferers, supreme egotism.

"To study Hindu philosophy, it is best to visit India and experience it. Plenty of opportunities are afforded, even if you go only to Bombay. That city is very large, and it is very hot there; but that will make no difference to philosophers who never experience heat. The people of India and the philosophers who have studied with the learned men, ought to feel alike toward all people and all beings, but they never show a particle of kindness to women, whose lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed these bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy."

"MORE than three million alligators were killed in Florida alone from 1890 to 1900. Because of this great annual slaughter, naturalists have for some time predicted the extinction of the species; but the incubator has come to the rescue, so the fulfilment of that prophecy will be at least delayed. A man in Hot Springs, Ark., is successfully helping to supply the demand of manufacturers for the hides by means of the incubators."



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Do you know that right now is the very best time in which to labor for the salvation of those about you? To-day is for us to fill with our best efforts in the Master's service. The invitation, "Son, go work to-day in my vineyard" is still awaiting the acceptance of every one who desires to share in the glorious reward of Christ's sacrifice for mankind.

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huse others, leading them to take their stand on right principles, by showing them the un-
bounded confidence Christ has placed in them by leaving the courts of glory to die in their place, and that the Father is now waiting to see who will be loyal to this heavenly trust.

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THE WATCHMAN

Nashville, Tennessee, December 3, 1907

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WE are obliged to omit this week the regular article in the "Tent-Meeting" series.

DID the world come into existence by creation, as the Bible says, or by evolution, as "science" declares? Some evidence worth reading on this subject is given on page 772.

THE week ending December 21 will be a period of special prayer by Seventh-day Adventists throughout the world, to the God of

the Bible, for the advancement in all lands of the great Bible message of his glorious appearing and of preparation for that event which they have been commissioned to proclaim.

A CORRESPONDENT asks us why we do not say less about the law of God and the differences of people as regards their attitude toward it, and dwell more on the subject of charity. Possibly we say less about charity than we should, but charity which is not in harmony with the keeping of God's law is not worth saying anything about.

AN incident of life in one of our large cities appears in the press telegram that "thirteen persons lost their lives and several others were injured early to-day [Nov. 25] in a tenement-house fire at One Hundred and Nineteenth Street and Second Avenue," New York. The fire was incendiary, and several of the dead were children. Life in such places is beset with a hundred perils unknown to the country dweller.

THE special issue of the WATCHMAN is now being sent out to our workers who have ordered it, and will reach all who are on our list in due time, as it will be the regular issue of December 24. But just now is the time to do some work in its circulation. And surely the question is not whether you can help circulate this special issue, but only whether you will. When will there be a better opportunity than just now to get out among the people of your community and say a word or two to them on the grand and all-important themes treated of in this issue?

THE latest applications of modern science to the problem of locomotion have narrowed the Atlantic Ocean to a mere strip of water which can be crossed in about four days' time, and have reduced Alpine mountain climbing to a mere matter of riding in a railway car. Five railway lines are in course of construction or already in operation, we are told, which carry the mountain climber to the highest Alpine regions, and now another is projected which is to reach to the top of the famous Matterhorn. Some Alpine enthusiasts are shocked at the idea, and have combined to prevent its accomplishment if possible.

"PRESIDENT ROOSEVELT and the United States are favoring anarchy," was the startling announcement made by Rev. Dr. Mutchler at the annual meeting of the International Sabbath Alliance, of which he is president," says a press dispatch from New York City. "The denunciation of the president and the government is based," it is added, "on the fact that the sailors at League Island Navy Yard near Philadelphia were allowed to play baseball on Sunday in spite of the protests of the Alliance."

Such utterances as this of the Rev. Mutchler's show what is in the minds of the leaders in the crusade for compulsory "sabbath" ob-

servance. To treat Sunday as a secular day will be regarded as anarchy, than which there is nothing worse in the eyes of the government. Governments are not very lenient with anarchy, and when the crusade for a legalized sabbath is carried to the point at which the Rev. Mutchler and his associates aim, the civil power will lay a heavy hand upon such as teach and practice contrary to the doctrine that Sunday is a sacred day. Let it be remembered by those who would join in the movement for enforced "sabbath" observance that they are following the leadership of men who want secular work and recreation on Sunday to be viewed as anarchy.

ALABAMA joined the concert of prohibition states November 19. That the prohibition wave is a national and not merely a sectional one is indicated by many signs. The New York Sun goes so far as to say to one of leading political parties: "Pick out a clean man and nominate him on a prohibition platform, and he will be elected overwhelmingly. He will sweep with him every Southern state and two thirds of all the rest." It is reported that a grand rally is now being made by the prohibition forces to win the empire state of New York.

MILITARY conscription in this country in time of peace is a thing not heretofore thought of by American citizens, but it may not be far away after all, according to the report submitted to the Secretary of War by the Adjutant-General. A Washington dispatch says: "The difficulty of securing recruits for the army; the prevalence of desertions with the reasons therefor, and an unwelcome suggestion that the decadent European system of conscription or compulsory military service may become necessary to maintain the American army at its maximum strength, are features of the annual report of Adjutant-General Ainsworth to the Secretary of War." The present strength of the military establishment is 19,671 men below its authorized strength.

ON page 782 of this issue we present some interesting facts relating to the situation which has developed from the movement to make Sunday-keeping compulsory in Kansas City, Mo. We are further informed that Judge Wallace has announced that any persons claiming exemption under the provision of the law which exempts observers of the seventh-day Sabbath, must show that they have habitually observed that day; their observance must have covered a considerable period of time. A new convert to seventh-day observance would therefore fail under this ruling to benefit from the exemption, though he would be as sincere as any other in his belief. Such rulings, and the intimation that the exemption clause in the law might be declared unconstitutional and repealed, allowing the rest of the law to remain in force, show that the protection afforded by exemption clauses in the Sunday statutes is at best an uncertain quantity.