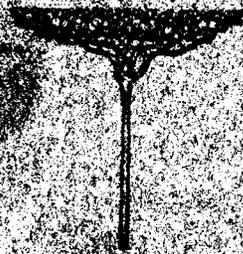


1907
YEAR BOOK

of the
**Seventh-day Adventist
Denomination**

The Official Directories



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Organized 1906.

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Informes de esos años donde vemos informes de Panamá

STATISTICAL REPORT OF SEVENTH-DAY ADVENTIST CONFERENCES AND MISSIONS

NAME OF CONFERENCE OR MISSION	Organized	Area in Sq. Miles	Population ¹	Number of Churches	Membership	Number of Companies	Membership	Number of Isolated Sabbath-Keepers	Total Sabbath-Keepers	Tithe per Capita ²	Per Cent of Gain in Total Sabbath-Keepers ³	Number of Sabbath-Schools	Membership	Number of Church Buildings	Total Ministers Given Credentials	Licensed Ministers	Licensed Missionaries or Bible Workers	Cavassers	Total Laborers ⁴
South American Union Miss.																			
Brazil	1902	3,500,000	15,000,000	16	783	4	89	60	932	3 22	19 49	28	698	7	4	4	4	7	19
River Plate	1901	1,339,196	6,400,000	20	520	2	15	15	550	6 81	7 21	30	482	.....	5	2	4	7	18
West Coast Mission.....		1,397,926	10,000,000	5	135	3	26	63	224	4 88	21 74	15	186	.....	3	1	.....	1	7
Total for 1904.....		6,237,122	31,400,000	41	1,438	9	130	138	1,706	4 59	15 50	71	1,366	7	12	7	8	15	44
Total for 1903.....		6,237,122	31,400,000	37	1,313	5	42	122	1,477	4 28	.....	66	1,305	8	11	6	21	12	42
Gain for 1904.....				4	125	4	88	16	229	31	.....	5	61	.....	1	1	.....	3	2
Miscellaneous																			
Bermuda		20	2,200	1	19	1	11	8	38	12 15	100 00	2	.....	.....	.....	.....	.....	.....	.....
Central America ¹⁹		159,634	2,900,163	5	126	5	28	34	188	2 86	* 7 97	15	36	.....	1	.....	1	.....	2
China.....		1,336,841	426,000,000	1	20	5	24	20	64	7 80	220 00	3	267	4	1	.....	1	1	3
East Caribbean.....	1903	642,754	3,933,030	21	832	7	72	3	907	2 53	22 23	34	60	.....	4	.....	10	.....	14
Gold Coast (W. Africa).....		40,000	3,500,000	.....	.....	1	7	4	11	.....	57 14	1	784	15	7	5	10	6	28
India(Inc Burma & Ceylon)		1,030,000	294,000,000	1	75	2	35	20	130	15 75	31 31	4	30	.....	1	.....	1	.....	2
Jamaica	1903	4,207	756,000	20	784	29	567	16	1,367	1 04	21 72	49	125	.....	5	2	21	5	33
Japan		138,000	45,000,000	2	88	.....	.....	17	105	5 27	56 72	3	1,200	24	3	5	2	10	20
Korea		4,000,000	4,000,000	4	72	1	12	51	135	.....	.....	.....	53	1	1	1	7	5	12
Mexico		757,005	13,000,000	2	50	.....	.....	22	72	12 08	26 31	2	.....	2	.....	.....	.....	1	.....
Panama		10,000	1,000,000	3	100	4	25	28	153	3 82	18 60	7	42	.....	3	.....	4	1	8
Porto Rico		36,000	1,000,000	1	13	1	5	1	19	5 94	533 33	2	200	3	2	.....	5	3	13
Total for 1904.....		4,154,461	795,091,393	61	2,179	56	786	224	3,189	2 94	29 16	122	20	.....	1	.....	2	1	4
Total for 1903.....		4,401,677	810,299,530	49	1,802	48	470	197	2,469	3 71	.....	103	2,817	49	28	14	63	34	139
Gain for 1904				12	377	8	316	27	720	.....	.....	19	2,474	41	28	12	47	35	128

THE CARIBBEAN WATCHMAN

"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 43.12.

Vol. 4—No. 10.]

Port-of-Spain, October, 1906.

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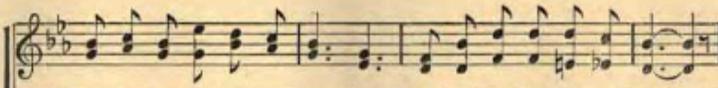
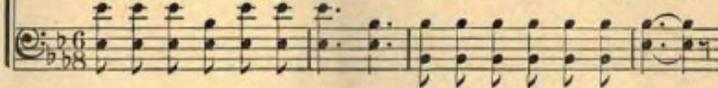
Jesus Is Coming Again. 247

C. P. WHITFORD.

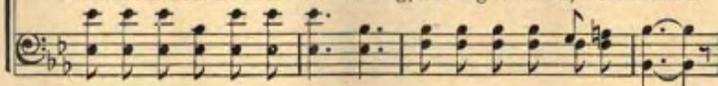
F. S. STANTON, Mus. Bac.



1. Je - sus the Saviour is com - ing, This is the message of love;
2. He who was born in a man - ger, And up - on Cal - va - ry slain,
3. Signs ev'rywhere are ful - fill - ing, Hearts of men falling for fear;
4. Help us, dear Saviour, to love Thee, Help us to feed on Thy word;



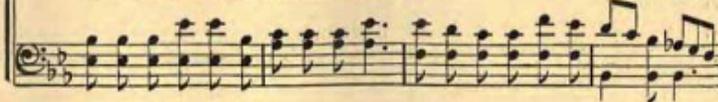
Who would not welcome the Saviour, Coming from bright worlds a - bove?
 Soon will be seen in the heav - ens, Com - ing to earth once a - gain.
 Troub - les on earth are in - creas - ing, Showing Christ's advent is near.
 Comfort our hearts while we're waiting, Waiting for Thee, blessed Lord.



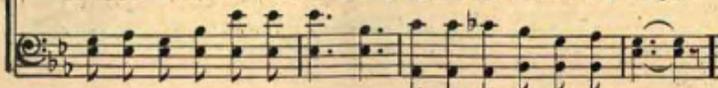
CHORUS.



Je - sus is com - ing, Je - sus is coming a - gain; ...
 Je - sus is coming, is coming a - gain, a - gain;



Sound it a - broad o'er the na - tions, Je - sus the Saviour will reign.





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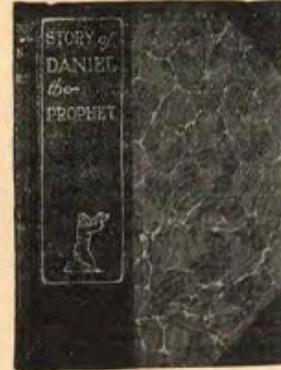
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THE CARIBBEAN WATCHMAN

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

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Editorial

There is a doctrine prevalent everywhere, in all denominations, among all peoples, that the death of man ushers in a better, or a more happy state of being. That when the angel of death hovers over a soul, as the last flickering torch of life burns low, that soul is either nearing the borders of the better land or an eternity of suffering.

The persons who believe such a doctrine have a mistaken idea of what the word of God says with regard to the future of those who die. However, as the doctrine itself is the growth of years, yea centuries, it is not to be wondered at that many, led by those to whom they are expected to give reverent regard, are firmly of the belief that the soul, on the death of the individual, goes to its final great reward. But that a mistake is made, is evident when we search for the truth as it is in the Scriptures. Of the condition of man in death we are told by the Lord, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well as their love, as their hatred and their envy is perished long ago; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. A. R. V. We are told again concerning that death that "they all have one breath, and man (in this respect) hath no pre-eminence above the beasts. . . . All go to one place, all are of the dust, and all turn to dust again." Eccl. 3: 19, 20. A. R. V. Job also says of this state, "But man dieth and is laid low; yea man giveth up the ghost and where is he? As the waters fail from the sea, and the river wasteth and drieth up, so man lieth down and riseth not; Till the heavens be no more, they shall not awake, nor be roused out of their sleep." Our Saviour himself speaking of the death of Lazarus says: "Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep."

Thus we see that from Old and New Testament alike, by Job, David, (see Psalms 146: 4.) Solomon, and the Saviour, we are given plainly to understand that when a man dies he goes into the grave, that he returns to the dust again, that while there in the grave he thinks not at all, his memory, love, hatred, and envy is per-

ished and that he hath no longer a portion in any thing that is done under the sun. This being true we are compelled to come to the conclusion that death is what the Saviour pronounced it, a sleep. A sound, healthy man or woman knows nothing from the hour that he falls asleep till he awakes in the morning: His memory, etc., is forgotten.

For the reasons above stated it is an impossibility for man to go into heaven at death, to be enjoying now the pleasures of the better land. It is a mistake for one to say that at death one enters upon the eternal joys promised to the dead in Christ. Our loved ones like Lazarus of old are asleep. They lie in the earth still, awaiting the time spoken of by Job in the same chapter as quoted before: "If a man die, shall he live again? . . . Thou shalt call and I will answer thee; thou would-

reward, "that they without us should not be made perfect." And in his epistle to the Thessalonians he reveals God's plan of reward; a reward not at death but at a certain fixed time, when if we believe that "Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep, for the Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel and the trump of God: and the dead in Christ shall rise first; then we which are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord." 2 Thess. 4: 14-17.

God's plan is to reward all the faithful at the same time. The faithful of olden times, whose lives are recorded in the books of God, and the faithful of the last days will be rewarded together. Special blessings have been pronounced (see Rev. 14: 13) but at one and the same time will the summons come to all,—"we shall all be caught up together to meet the Lord in the air."

Nor should the thought of the long sleep be a painful recollection; for the apostle after telling the story of the coming day of reward, says, "Wherefore comfort one another with these words."

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose.
Unbroken by the last of foes.
"Asleep in Jesus! soon to rise,
When the last trump shall rend the skies,
Then burst the fetters of the tomb,
And wake in full immortal bloom."

Brotherly Love

"Christ recognized no distinction of nationality or rank or creed. The Scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no cast, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbours and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life."

In the Shadow of His Wings

In the time of bitter trouble

When the heart is grieved with loss,
And o'er rough, hard ways we stumble,

'Neath the burden of our cross,

Then a thought comes, sweet with comfort,

And the heart's disordered strings

Lose their discord in its music—

"In the shadow of His wings."

Just to think! God is so near us

That His hand our hand may find,

If we reach out in the darkness,

When our tears have made us blind.

Close beside us! Oh, the comfort

That the thought of nearness brings!

Earth becomes the gate of heaven

In the shadow of His wings!

Love of God that faileth never,

Following all the wandering feet,

Hating sin, but seeking sinners

With a pity strange as sweet,—

Follow, follow, ever follow

Till Thy patient pleading brings

All Thy children to the shelter

In the shadow of Thy wings!

—Eben E. Rexford.

est have a desire unto the work of thy hands." Job 14: 14, 15. Like as it was when the Saviour called unto Lazarus on that memorable day of old, so a time will come when the voice of the Master will again be heard and when He calls, the dead shall answer Him; "He will have a desire unto the works of His hands."

Speaking of the faithful, who, in the years long since fled, laid down their lives in anticipation of the glorious reward, our beloved brother Paul says under the inspiration of God, "And these all, having obtained a good report, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Heb. 11: 39, 40. Thus the apostle witnesses to the fact that the faithful of all ages are still sleeping, that they will sleep till a day of final

BIBLE BIOGRAPHY

Jacob

Threatened with death by the wrath of Esau, Jacob went out from his father's home a fugitive; but he carried with him the father's blessing; Isaac had renewed to him the covenant promise, and had bidden him, as its inheritor, to seek a wife of his mother's family in Mesopotamia. Yet it was with a deeply troubled heart that Jacob set out on his lonely journey. With only his staff in his hand he must travel hundreds of miles through a country inhabited by wild, roving tribes. In his remorse and timidity he sought to avoid men lest he should be traced by his angry brother.

The evening of the second day found him far away from his father's tents. He felt that he was an outcast, and he knew that all this trouble had been brought upon him by his own wrong course. The darkness of despair pressed upon his soul, and he hardly dared to pray. But he was so utterly lonely that he felt the need of protection from God as he had never felt it before. With weeping and deep humiliation he confessed his sin, and entreated for some evidence that he was not utterly forsaken. Still his burdened heart found no relief.

But God did not forsake Jacob. His mercy was still extended to his erring, distrustful servant. The Lord compassionately revealed just what Jacob needed,—a saviour.

Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow. As he slept, he beheld a ladder, bright and shining, whose base rested upon the earth, while the top reached to heaven. Upon this ladder, angels were ascending and descending; above it was the Lord of glory, and from the heavens his voice was heard: "I am the Lord God of Abraham thy father, and the God of Isaac." The land whereon he lay as an exile and fugitive was promised to him and to his posterity, with the assurance, "In thee and in thy seed shall all the families of the earth be blessed." This promise had been given to Abraham and to Isaac, and now it was renewed to Jacob. Then in special regard to his present loneliness and distress, the words of comfort and encouragement were spoken: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Jacob awoke from his sleep in the deep stillness of night. The shining forms of his vision had disappeared. Only the dim outline of the lonely hills, and above them the heavens bright with stars, now met his gaze. But he had a solemn sense that God was with him.

An unseen presence filled the solitude. "Surely the Lord is in this place," he said, "and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven."

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." In accordance with the custom of commemorating important events, Jacob set up a memorial of God's mercy, that whenever he should pass that way, he might tarry at this sacred spot to worship the Lord. And he called the place Bethel, or "the house of God." With deep gratitude he repeated the promise that God's presence would be with him; and then he made the solemn vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

With a new and abiding faith in the divine promises, and assured of the presence and guardianship of heavenly angels, Jacob pursued his journey to "the land of the children of the East." But how different his arrival from that of Abraham's messenger nearly a hundred years before! The servant had come with a train of attendants riding upon camels, and with rich gifts of gold and silver; the son was a lonely, footsore traveler, with no possession save his staff. Like Abraham's servant, Jacob tarried beside a well, and it was here that he met Rachel, Laban's younger daughter. It was Jacob now who rendered service, rolling the stone from the well, and watering the flocks. On making known his kinship, he was welcomed to the home of Laban. Though he came portionless and unattended, a few weeks showed the worth of his diligence and skill, and he was urged to tarry. It was arranged that he should render Laban seven years' service for the hand of Rachel.

In early times, custom required the bridegroom, before the ratification of a marriage engagement, to pay a sum of money or its equivalent in other property, according to his circumstances, to the father of his wife. This was regarded as a safeguard to the marriage relation. Fathers did not think it safe to trust the happiness of their daughters to men who had not made provision for the support of a family. If they had not sufficient thrift and energy to manage business and acquire cattle or lands, it was feared that their life would prove worthless. But provision was made to test those who had nothing to pay for a wife. They were permitted to labour for the father whose daughter they

loved, the length of time being regulated by the value of the dowry required. When the suitor was faithful in his services, and proved in other respects worthy, he obtained the daughter as his wife; and generally the dowry which the father had received was given her at her marriage.

For twenty years, Jacob remained in Mesopotamia, labouring in the service of Laban, who, disregarding the ties of kinship, was bent upon securing to himself all the benefits of their connection. Yet Jacob's service was diligent and faithful. His words to Laban in their last interview vividly describe the untiring vigilance which he had given to the interests of his exacting master: "This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

It was necessary for the shepherd to watch his flocks day and night. Jacob was the chief shepherd; the servants in his employ were the under-shepherds. If any of the sheep were missing, the chief shepherd suffered the loss; and he called the servants to whom he intrusted the care of the flock to a strict account if it was not found in a flourishing condition.

Christ, in his relation to his people, is compared to a shepherd. To save these wandering ones he left the honors and glories of his Father's house. He says, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

Christ, the Chief Shepherd, has intrusted the care of his flock to his ministers as under-shepherds; and he bids them have the same interest that he has manifested, and feel the sacred responsibility of the charge he has intrusted to them. To save his sheep, Christ laid down his own life; and he points his shepherds to the love thus manifested, as their example. The church of Christ has been purchased with his blood, and every shepherd should realize that the sheep under his care cost an infinite sacrifice.

All will be called to render a strict account of their ministry. The Master will demand of every shepherd, "Where is the flock that was given thee, thy beautiful flock?" He that is found faithful, will receive a rich reward. "When the Chief Shepherd shall appear," says the apostle, "ye shall receive a crown of glory that fadeth not away."

MRS. E. G. WHITE

A God that Revealeth Secrets

"But there is a God in Heaven that revealeth secrets, and maketh known what shall be in the latter days." Dan. 2: 28.

Prophecy—the Testimony of Jesus

W. G. KNERLAND

Prophecy is a divine revelation of the future through human instruments. By its aid the "Seers" of old were able to look beyond this vale of tears and assure us, that the varied events of human history are preparing the way for the final establishment of God's eternal Kingdom in this world. The study of these prophetic records should be interesting and profitable to all, for the "sure word of prophecy" is as a "light that shineth in a dark place until the day dawn, and the day star arise in your hearts."

Although the personality of the biblical writers is evident from their writings, we should not conclude that they were simply expressing their own ideas, because "all scripture is given by inspiration of God" and is profitable to all who use it aright. Christ is the "Alpha and Omega" of all prophecy; the sum and substance of every rite and ceremony connected with the plan of redemption. It was by the "spirit of Christ that was in them" that the prophets were able to reveal such wonderful things concerning our blessed Redeemer. 1 Pet. 1: 10-12. When the Master taught the gospel promises from "Moses and all the prophets" their doubts and fears quickly passed away. Luke 24: 25-27. Much of the infidelity of today is the result of the failure of the church to properly present the indisputable facts of prophecy clearly before the world. By neglecting or refusing to consider the prophecies, we are rejecting an important means of knowing Jesus Christ. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John—Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1: 1-3.

A careful study of the prophecies of Daniel will be profitable, since that book, also, was especially written for our time. "The vision belongeth to the time of the end," therefore "O Daniel, shut up the words, and seal (preserve, confirm) the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4; 8: 19. The time of the end, here mentioned, has been definitely located by the fulfillment, in the last century, of many last day prophecies. No argument is needed to prove that the last one hundred years are distinguished in the annals of history, by the increased facilities provided, for travel and the acquirement of knowledge. The book of Daniel was recommended to the disciples by Jesus for information concerning future events, with the assurance that the Holy Spirit would guide them into all truth. (Matt. 24: 15; Jno. 16: 13.)

God has promised to give the light of life unto all nations, and the privilege of being a light-bearer, is first offered to the church. When his people fail to do their duty, other means are provided for the enlightenment of the world. When Israel had so far departed from God, that long years of cruel bondage was necessary to show them their true condition, the king of Babylon was given, through a prophetic dream, the history of earthly governments, their final overthrow, and the establishment of

God's eternal Kingdom. In response to Nebuchadnezzar's desire to know the future of the great empire he had founded, there appeared before him, in a dream, the image of a man about 100 feet in height. This great image was formed of gold, silver, brass, iron, and clay, and its appearance was such as to command the attention of all. While the King was watching this wonderful image, a stone was cut out from a distant mountain without human aid, it was hurled against the image and struck it on its feet that were of iron and clay, and then was the gold, silver, brass, iron,

and clay broken in pieces and blown away, but the stone, became a great kingdom and filled the whole earth.

Another remarkable thing in connection with this dream was, that although the scene was vividly impressed on the king's mind, yet he could not express in words, what he had seen in vision. Astrologers, magicians, and wise men were called to tell the dream and its meaning but this they could not do. Daniel a Hebrew captive at the court, was given the desired information by God, in answer to a simple prayer and he made known the dream, and its interpretation. Thus the ignorance of worldly wise men of the future, is contrasted with the wisdom every child of God may obtain.

From this divinely inspired interpretation of the dream, we learn that each of the materials composing the image, are symbolically used to represent the riches, glory, and weakness of earthly kingdoms. To Nebuchadnezzar the king, and founder of the kingdom of Babylon, the prophet said:—"Thou art the head of gold." This nation continued in power about 70 years, or until B. C. 538. The rich, haughty capital of this mighty empire has appropriately been called:—"The golden city of the golden age."

"And after this shall arise another kingdom inferior to thee." How strange, how absurd these words must have seemed to that mighty king. Later he showed his disapproval of God's plan by making a great image *all of gold*, as he wished his kingdom to always remain. While trying to force all to worship this image the power of the true God was revealed to all his people. Through personal affliction, Babylon's proud king was brought to acknowledge that the "Most High ruleth in the kingdoms of men and giveth them to whomsoever he will."

Warning after warning from God was rejected by this wicked nation. The limit of forbearance was reached at the riotous feast of Belshazzar, the grandson of Nebuchadnezzar. While that blasphemous feast was at its height a hand traced on the palace walls the awful fate of the kingdom. "Thou art weighed in the balances and art found wanting—Thy kingdom is divided, and given to the Medes and Persians." Then was fulfilled the prophecy of Isaiah, recorded 174 years before. "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." Isa. 45: 1.

For about two hundred years the Medo-Persian kingdom was given universal dominion. Failing to rule in righteousness, "the third kingdom of brass, (Grecia) which should bear rule over all the earth" was established. The arts and sciences of their boasted civilization, did not give them power to walk in the right road, and their light went out in darkness, and then the "fourth kingdom strong as iron" seized the scepter of earthly kingdoms. The feet of the image were "part of potter's clay and part of iron." In this strong nation, apparently the one most likely to endure the test of the ages, is best revealed the weakness of humanity. Iron and clay will never unite to make a strong foundation. After about five hundred years of despotic reign, Rome was divided into ten kingdoms. Efforts have often been made to reunite them under one government by royal mar-



"Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 31-35

Magicians vs Prophets

Fall of Babylon

Medo-Persia

Grecia

Rome Divided

Author of Prophecy

Time of the End

A Dream

rages and by conquest, but all to no avail. Two thousand five hundred years ago the voice of prophecy said, "They shall not cleave one to another, even as iron is not mixed with clay."

The Fifth Kingdom

A stone was cut out without human hands, which smote the feet that were of iron and clay and broke them to pieces. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." "The Lord hath said unto me, Thou art my Son. . . . Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2: 7-9. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. 11: 15.

From these scriptures we see that the *stone* in this vision is a symbol of Christ's kingdom, and the *smiting* of the image on the *feet* indicates *when* in the history of nations His kingdom will be set up. At the first advent Christ preached the gospel of a future kingdom, but at that time he did not establish an earthly kingdom. That time had not yet come. The ten kingdoms of Rome had not then been developed, and not *till they appeared* could the image be destroyed. Therefore the *smiting* of the image can be fulfilled at no other time than at

Second
Advent

the *second advent of Christ*, when all the wicked nations are destroyed by the brightness and glory of his appearing. 2 Thess. 1: 7-10.

After the stone smote the image, there was no chance to save its precious metals. Neither will there be any opportunity for nations or individuals to change their characters after Christ takes possession of earthly kingdoms. The ruins of Babylon, Medo-Persia, Grecia, and divided Rome, clearly indicate that soon, very soon the cruel reign of sin will end, the riches and glory of earth fade away and the everlasting kingdom of righteousness and peace be established. Are you ready for that event. Delay is dangerous. "Now is the accepted time, *now* is the day of salvation."

"Look for the waymarks as you journey on, Look for the waymarks, passing one by one; Down through the ages, past the kingdoms four, Where are we standing? Look the waymarks o'er.

"First, the Assyrian kingdom ruled the world, Then Medo-Persia's banners were unfurled; And after Greece held universal sway, Rome seized the scepter,—Where are we to-day?

"Down in the feet of iron and of clay, Weak and divided, soon to pass away; What will the next great, glorious drama be? Christ and his coming, and eternity."

A Serious Mistake

It is easy to convince those that are unprejudiced, of the binding obligation for them to observe God's Sabbath. When Jesus said, "The Sabbath was made for man" (Mark 2: 27), and God said, "The seventh day is the Sabbath" (Ex. 20: 10), and when the Bible says that all the redeemed will keep the Sabbath in the earth made new (Isa. 66: 23), the evidence is conclusive. What they *ought* to do is plain. What they *will* do is the next question to consider. The devil begins to fill the mind with excuses that would justify them in disobeying God. Here is one of the commonest ones that can be presented: "I can not make a living if I keep the Sabbath." Now, who suggested that excuse?—Evidently, the great opposer of the law of God, as Sabbath-keeping is commanded in that law.

At a certain time Christ said to Peter, "Get thee behind Me, Satan." Matt. 16: 23. It was because He knew that the thought emanated from the devil, and was opposed to His teaching. Now, I want to have a "heart to heart" talk with the man that is making that excuse. As I said before, Satan has prompted that excuse. He would have you believe that God would overlook your sin, on account of the necessity of making a living. His excuse would suggest an interest in you and a solicitude for your welfare. Did you know that the devil never raised a crop of cane in his life? Yet he is so much interested in you that he fears you would starve if you should obey God. There is One that "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and

on the unjust." Matt. 5: 45. God clothes the land with harvests, and gives you the strength to labour, and has fed you all your life, and now will you come to Him with your God-given strength, and say, "I don't care to obey You for fear that I couldn't make a living;" and that, in the face of the positive promise made by Inspiration, "My God shall supply all your need?"

You are not the first one that Satan has tried to deceive. When Jesus had fasted forty days and was weak and an hungered, the devil assumed a pitying air, and said to Him, "Command that these stones be made bread" (Matt. 4: 3), and yet he was trying to ruin the world's Redeemer, and destroy the one hope of our race. Assuming a sympathy for the hungry, when he never raised a crop in his life! He is trying to get you to continue in sin, when he knows that "the wages of sin is death" (Rom. 6: 23), and pretending an interest in your welfare, just to cause you to lose eternal life. Treacherous, cruel, deceitful serpent!

Listen to the One that "giveth to all life, and breath, and all things." "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 31-33. The One who makes this promise is the One that has fed you all your life, and also the One that has said, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

After all the sorrow and misery that

sin has brought here, it is not strange that God will leave it out of His new arrangement. When Christ was manifested in the flesh, the name, as well as the Son, was heaven-sent, and indicated His purpose. "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1: 21. Would you be any better or happier if you should follow the suggestion of the enemy? Eve was guided by him, and all the sorrow in the world has been the result. He furnished excuses to those that were bidden to the king's supper. Luke 14: 15-25. They offered those excuses, and what was the result?—"For I say unto you, That none of these men which were bidden shall taste of My supper." Don't think that you will be a solitary exception. The power that tries to hinder you from obeying God tries to deprive you of the life that has no end, and that God wants to give you through Jesus Christ. Do you desire that the solemn statement, "The wages of sin is death" shall shadow your life?

Don't take Satan as your pilot. Multitudes are letting the tempter lead them. Let us follow them a little way into the future. The Judge is on the throne, and before Him are gathered all nations. He says to those on the left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. They followed the devil here, and now they have to follow him there. Dear friend, consider. Is your excuse valid? Will the One that has provided for you cease to care for you because you are obedient to Him? Don't ask, "Can I afford to keep the Sabbath?" Ask rather, "Can I afford to break it," knowing that "the wages of sin is death." For God's sake, for your own soul's sake, don't let Satan lead you, for his way leads to the "everlasting burnings." He will lead a despairing procession, and as they take their downward way they leave hope behind. He has furnished each an excuse why they should sin, and now they are lost.

And now another thought to consider. Your statement is *not true*. There are over a hundred thousand Sabbath-keepers, and not one of them has starved. God has cared for all of them. I don't wonder that you are deceived in your declaration, for the one that suggested it "was a liar from the beginning." Think again of that gracious promise, "My God shall supply all your need." There is a divine guarantee against starvation. Now, if you make an excuse, and sin against God, can you get a guarantee against the second death?

Dear fellow traveller to the judgment, when any excuse would prevent you from serving God, say, as did your "Pattern," "Get thee behind Me, Satan; thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men." Matt. 16: 23.

L. D. SANTEE.

Christ's Second Coming

The Time of His Coming

I. H. EVANS.

(continued from last month.)

We have already shown you plainly from the word of God that Christ is to return to this earth. We have shown you from the scriptures also that his coming is personal, visible, and that all who are living at that time will have the opportunity of beholding his coming with their own eyes. We have shown you plainly that the object of his coming is to gather his people, both living and dead into his everlasting kingdom.

We now raise the query, When is this great and important event to take place? Is it possible for us to know anything regarding the time of Christ's coming, and has he given us any signs or waymarks by which those who are anxious for the light and seeking for truth may know when he is about to return? The disciples raised this query as recorded in the 24th chapter of Matthew: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" If you will take your Bibles and read the whole of the 24th chapter of Matthew, you will find what the Master said to his disciples upon this occasion, when they asked him concerning the signs preceding his coming and the end of the world. Passing down this chapter to the 29th verse, we come to the signs which the Lord says were to take place preceding his coming. We read: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the SON of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

It will be plainly seen from this important chapter, that there were to be three great and notable signs that were to come before the second coming of Christ to this earth. First, the sun and moon were to be darkened; second, the stars were to fall from heaven; third, the powers of heaven should be shaken; "and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn, and they

shall see the Son of man coming in the clouds of heaven with power and great glory."

Now, can we tell whether the sun and moon have ever been phenomenally darkened, and whether the stars have fallen from heaven, etc.? If so, we know something in regard to Christ's second coming, for he says, "And then shall appear the sign of the Son of man in heaven."

There has been a great and notable dark day that has caused almost universal astonishment, and those who witnessed the scene believed that the day of God was at hand. I refer to the remarkable dark day of May 19, 1780.

I want to read you a few extracts from leading journals, which refer in the most direct manner to this phenomenally dark day.

Prof. Herschel says, "The dark day of North America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

Again we read, "In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment day was at hand; and the neighbours all flocked around the holy man," who "spent the gloomy hours in earnest prayer for the distressed multitude." *Tract 379 American Tract Society; Life of Edward Lee.*

Again I read, "Candles were lighted in many houses. Birds were silent and disappeared. Fowls retired to roost. It was the general opinion that the day of judgment was at hand." *Pres. Dwight, in Ct. Historical Collections.*

"The darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings. Lights became necessary to the transaction of business within doors. The darkness continued through the day." *Gage's History of Rowley, Mass.*

"The cocks crew as at daybreak and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was very great." *Portsmouth Journal, May 20, 1843.*

"It was mid-night darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and, indeed, it cast universal gloom on the earth. The frogs and night-hawks began their notes." *Dr. Adams.*

"Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses." *Sears Guide to Knowledge.*

Notice, not only was the sun to be darkened, but the moon was not to give her light. Some Biblical expressions say that the moon was turned to blood. The darkness of the following night, May 19, 1780 was as unnatural as the darkness of the day had been. I read:

"The darkness of the following evening was probably as gross as ever had been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." *Mr. Tenney, of Exeter N. H., quoted by Mr. Gage to the "Historical Society."*

Dr. Adams also quoted above wrote concerning the night following the dark day:—

"Almost every one who happened to be out in the evening got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."

And eye-witnesses testify that on this memorable dark night which was a sure forerunner of the time of the end, whenever the moon did appear, as it became visible at certain times, it had, according to the prophecy, the appearance of blood.

"And the stars of heaven shall fall." This prophecy which was to be a precursor of the coming of our blessed Lord, is also a matter of history. On the 13th day of November, 1833, occurred the greatest meteoric shower recorded in history. On this point I wish to read an extract taken from Henry Dana Ward.

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. . . . I called my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is a wonder;' and we felt in our hearts that it was a sign of the last days. For truly, 'The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13. This language of

the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made distinction between stars of heaven and meteors of heaven. Therefore the idea of the prophet as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; and most of the planets and all the fixed stars are many times larger than our earth; but these fell toward the earth. And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt, to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted: 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops of fire; but they were what the world understands by falling stars; and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not stop to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him 'The sun is rising.' The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south, (for I went out of my residence into the park,) fell toward the south. And they fell not as ripe fruit falls; far from it; but they flew, they were cast, like the unripe, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."

Again I quote from page 329 of Our First Century.

"Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded is that of the 13th of November, 1833, the whole firmament over all the United States, being then, for hours,

in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. . . . During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise."

Thus it will be seen that the darkening of the sun and moon, and the falling of the stars, are matters of history, and when they occurred they impressed all observers with the fearful thought that the day of judgment was at hand.

Luke, writing of the same events in the 21st chapter beginning with the 25th verse, says as follows:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory."

Not only are the sun and moon to be darkened, and the stars to fall from heaven, but there is to be on earth, distress of nations with perplexity. We ask, was there ever a time in the history of the world when there was more perplexity among the leading nations of the world than the last hundred years have brought forth? We have had many great and terrible wars. Since the darkening of the sun we have had the great French Revolution, the Crimean war, the great Civil war in the United States of America; and in later years we have had numerous wars among the various nations of the earth: England with the Boers, United States with Spain, Japan with Russia, etc. All these great national questions bring perplexity and trouble. But it is not alone these great national propositions of strife and contention with other powers that makes the times perplexing. With most nations the perplexity is concerning the internal troubles that are found at home. Russia has her Annihilism, Germany her Socialism, France her Communism, and United States her Anarchism. Scarcely a crowned head goes out among his subjects but he is guarded on every hand to protect himself from the deadly attack of the assassin. Many great and notable characters have fallen in recent years at the hand of the Socialistic element, and everywhere, men look with anxiety to what a day may bring forth.

(continued next month)

"Truth will shine, despite the clouds of error."

The Star of Hope

Far o'er the woe of the world I see
A star through the darkness shine,
Its silvery beams falling bright on me
In this wearisome way of mine.
Cheer up, faint heart, there is joy and peace,
There is life, where its rays may fall;
And sin-sick souls find a sweet relief
In the light that shines for all.

I once was lost in the wilderness,
And dark was the path I trod;
The star shone on in its blessedness,
And it guided me back to God.
Shine on, bright star, for the earth is drear,
And so many are bowed with woe;
O, guide us home from the darkness here
Where the floods of evil flow!

Shine on, bright star, for thy love-lit ray
Leads home to the land of rest,
To the home of love and the hills of day,
To the home of the pure and blest.
Then look and live, for the hand of love
Is outstretched from the throne of God.
That love-light guides to the home above
Through the path our Saviour trod.

C. M. SNOW

How and When was the Sabbath Made

The following text gives a clear answer to the above question: "On the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made, and God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

Notice: there are three steps in the making of the Sabbath.

1. God rested on the seventh day.
2. God blessed the seventh day.
3. God sanctified the seventh day.

This made a great change in the day as follows:

1. The seventh day became God's rest day.
2. The seventh day became God's blessed rest day.
3. The seventh day became God's holy blessed rest day.

When was this change made? The above text tells us God rested *after* He had ended His work, and that He blessed and sanctified the seventh day, *because that in it he had rested.*

God made the Sabbath institution at the end of the first seventh day; or in other words, in the beginning of the second first day of the week, He blessed and sanctified the *seventh day*. Then the blessing and sanctification rests on the seventh days following; and, as long as time lasts, the *seventh day will continue to be God's holy, blessed rest day.*

—Selected

"Of all bad habits, despondency is among the least respectable, and there is no one quite so tiresome as the sad-visaged Christian who is oppressed by the wickedness and hopelessness of the world."

OUR YOUNG FOLK

Influence

I stood by the lakelet margin,
Where stretching wide away
The blue expanse of waters
Silent and motionless lay,
Like a gem in a darksome setting,
Embowered in golden sheen;
Encircled 'mid drooping willows,
Clothed in their silvery green.

Around me the polished pebbles
Lay strewn on the lakelet shore;
I lifted and sent one skimming
The placid waters o'er.

It splashed on the gleaming surface
As down to the depths it went;
The holy calm was broken,
By the stone that my hand had sent.

For a moment only, then silence
Unbroken reigned once more;
No sound disturbs the stillness
Stretching from shore to shore.

But was that all? no, the circle
Rolling and widening speeds,
Dipping the boughs of the willow,
And rippling among the reeds.

I spoke in a tone impatient,
A hasty, impetuous word,
Which, for a moment only,
Seemed sadder to those who heard.

But was that all? no, the memory
Recurring o'er and o'er,
Cast shade on a day of pleasure,
And clouded a dark day more.

—Gertrude Gardener.

Grandma's Lesson

Dear Grandma Vance, with her white puffs of hair, her dainty cap, and placid smile, sat dreamily gazing at a figure in the carpet, as she rocked slowly to and fro.

The needles, which rarely were quiet when held in grandma's industrious fingers, now lay at rest in her lap, and only a slight creaking under the rocker was heard in the silent dining-room.

Everybody in the house loved Grandma Vance, and nearly every room contained a comfortable rocking-chair with a view to having her able to pause in whatever place she liked, and find an easy chair awaiting her. So it happened that grandma was sitting in the dining-room, as it was very warm there on the cold, winter morning.

Things had not gone quite as smoothly that morning in her son's family as usual; there seemed to be some little friction between the children, and Julia, her son's wife, found the family sewing accumulating faster than her busy fingers could meet the pressing demand.

Then Jane had "given notice," and within a week another girl must be found to reign as queen of the kitchen; and what with one thing and another of an untoward nature, young Mrs. Vance was tired and discouraged.

"I declare," she said to herself, "I don't see how Frank's mother can always be as bright and cheerful as she is. It seems to me that if I was as old as she is, the noise and contention of the children would drive me nearly distracted. Then when baby unravelled that long piece of knitting yesterday she had put so much time and work into, she was just as undisturbed and patient about it as could be. I have a great mind to ask how she manages to find so much comfort in life."

There was baking to do and a pile of mending as well; but all at once, grandma, still dreaming away with her eyes fixed on the carpet, was roused from her day-dream by the entrance of her daughter-in-law.

In her hand young Mrs. Vance held her work-basket, with a pile of stockings heaped high up on top.

"There mother," she began, "I've got everything to do to-day it seems to me, but I made up my mind to darn a few stockings at first, and at the same time have a little chat with you. Everything appears to come so easy to you; now I've been wondering if you ever used to feel tired and perplexed in your younger days, when family cares bore hard and troubles used to come all in a bunch, as I suppose they do to everyone some time in life."

"Dear child," grandma began, "you little know, how much of toil, effort, and oftentimes how much of discouragement I waded through while bringing up my large family.

"To begin with, there were no 'modern improvements' in my day, making work comparatively light; and after rising with the dawn, kneading bread, churning butter, and attending to various wearing duties connected with a farm and dairy, I would be obliged to sit up half the night with a sick child, then be up and about my household cares again early in the morning.

"I think that, naturally, my disposition was a happy one, but gradually I began to let my incessant duties worry me. I know that my voice was not always tender as a mother's should be in addressing her children, and then I know, too, my brow began to be clouded much of the time.

"I thought my work was more constant than that of any of my neighbours, and although poor father—we always called Frank's father, 'father,' the whole of us,—although he did all he possibly could, I somehow felt as though I was leading a hard, severe

life, which in some way he might make lighter if he chose.

"Well, my dear, I sometimes think that when we have enough, and try the Almighty up to a certain point, we get a glimpse of what He could do to punish us for our repining, were it not for His loving kindness and unwillingness to grieve His children.

"I remember one winter—very much such a time as this, only in the country the cold seems very much more severe than it ever does in the city—there were four boys then, claiming my constant care, and from morning till night I was at it, baking, brewing, churning, sweeping, cutting, mending, and fretting.

"Yes, I confess it with regret even now. I was fast becoming a nervous, fretful wife and mother, while still in my early prime.

"Well, one cold morning father proposed taking the boys, all of them, and going over to the woods about two miles away, to see if some timber there was fit for cutting.

I hustled about and got their breakfast early; then father said something about taking lunch as they might be detained, but I objected, impatiently declaring it would only amount to my getting a dinner for them all, besides fussing to put up lunches. Your husband, I remember, spoke up cheerily and said comfortingly—Frank was always as good-natured as he is now—'Never mind, mother, if we do get a little hungry, it won't hurt us.'

"And off they started—my precious husband and my four darling boys.

"In two hours there was one of the wildest storms raging I ever saw in my life. Snow, rain, and sleet were terrible enough, but oh, the wind, it was simply awful!

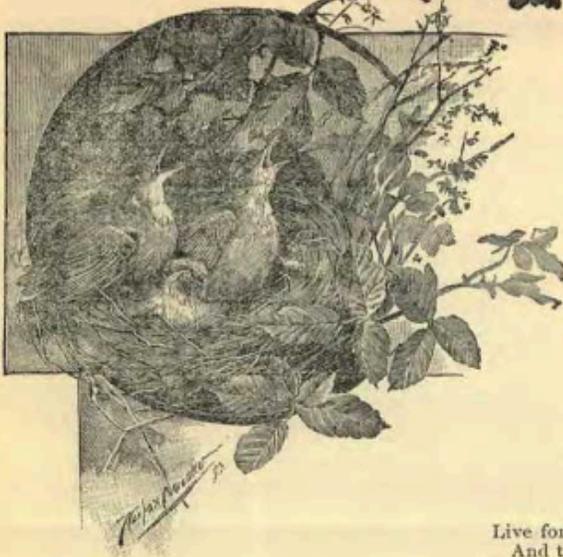
"By noon I would have given everything I possessed had I only put up that lunch. But in the middle of the afternoon I heard that the bridge between our township and the next one, where they had all gone, was floating down the river with four or five persons on it.

"Well, my dear, I won't distress you with a long description of my sufferings; all I can say is, I spent hours on my knees during that long night of anguish, and the vows and promises I made have never been forgotten either by me or my Maker.

"In the morning my loved ones were restored to my arms. Not a mouthful of food had they tasted since their breakfast the day before, but the way

(continued on cover page 3)

The Home



Plowing Around a Rock

"I had plowed around a rock in one of my fields for five years," said a farmer to a writer in *The Advance*, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labour to remove it. But to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and was so light that I could lift it into the waggon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, *while* we pray, we should look our troubles square in the face.

"Imagine the farmer plowing around that rock for five years, praying all the while, 'O Lord, remove that rock!' when he didn't know whether it was a big rock or a little flat stone!

"We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name, one half of its terror would be gone.

"The trouble that lies down with us at night, and confronts us on first

waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know.

"Let us not allow our unmapped trouble to make barren the years of our lives; but may we face it, and with God's help work out our own salvation through it."

Many a Christian has been plowing around a duty, a cross, a bad habit, and we know not what, for more than five years, afraid to touch or examine it, and it stands in the way to-day as it did at first. Rout it out, man! it is an easy job when you once take hold of it.

—Selected.

Live for Something

Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou canst ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been safely riding,
But they drifted with the tide.

Live for something, and live earnest,
Though the work may humble be,
By the world of men unnoticed,
Known alone by God and thee;
Every act has priceless value,
To the architect of fate;
'Tis the spirit of thy doing
That alone will make it great.

Live for something, God and angels
Are thy watchers in the strife,
And above the smoke and conflict
Gleams the victor's crown of life;
Live for something, God has given
Freely of his stores divine;
Richest gift of earth and heaven,
If thou wilt, may be thine.
—Robert Whittaker.

For Mothers

Children need models more than criticism.

To bring up a child in the way he should go, travel that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty faultfinding, if a home is to be a nursery fit for heaven's growing plants.

There are no men or women, however

poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—D. McLeod.

Don't Give Up

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator. "Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd come off and watch the others." The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet, and answered, half indignantly, "I didn't get some new skates to give up with; I got them to learn how with." The whole philosophy of earthly discipline was in this reply. Life's hard tasks are never sent for us "to give up with;" they are always intended to awaken strength, skill, and courage in learning how to master them.

—Forward.

Drift

At the narrow entrance of Picton Harbour an ice-floe grounded. Two boys swept off the snow, and skated on the ice for a week. Engrossed in play, and growing confident with time, they did not notice that the spring tide had floated the ice, and was carrying them out to sea. When at length one of them noticed the widening water between them and the shore, with a warning shout he instantly sprang in, and, after a desperate struggle, scrambled up the beach.

The other for a minute watched the lights of home, high up upon the shore, and the dark stream between him and them, growing every moment wider as the ice caught the sweep of the tide. Then with a wild cry he, too, sprang in: but he never reached the shore. That moment of indecision cost him his life.

Engrossed with the work or play of this life, men are unconsciously swept away from eternal life by currents that do not make for godliness. Now is the accepted time. A moment of indecision may cost you your soul.

—Robert Murray.

"God is not in secret with His children. He neither disguises His blessings nor hides His truth. The most necessary blessings are the commonest and nearest at hand, and the most important truths lie nearest the surface so as to be discovered."

MISSIONS

The Little Widows

There's a little girl over in India,
No bigger nor older than I,
Who never laughs nor smiles at all;
I'm sure you wonder why.

But this little girl, no bigger than I,
So sad across the sea,
Is a widow already—'tis true, they say—
How strange it seems to me!

I can't understand it myself, at all;
A widow's an outcast, they say:
No home, no friend, no one to love,
Just hated, and in the way.

She didn't choose to be widow, or wife,
Or betrothed, our dear teacher said,
But a widow's a widow indeed, over there,
If husband or lover is dead.

This little girl, no bigger than I,
Is not alone in her grief:
For TWENTY MILLIONS like her wait to die,
As their only hope of relief.

Unloved, unloving, they pine in their pain,
No hope when they go to their grave;
So strange, don't you think, that this could be,
Since Jesus has died to save?

But the beautiful story of Jesus' love
They're just beginning to tell
In India's darkened, sin-blighted land,
Where the little widows dwell.

I sometimes wonder, though I'm very small,
If, perhaps, in a long, long while,
God will want me to go and try to help
The little widows to smile.

—Selected.

China Waiting for the Gospel

One hundred years ago there was not a Christian missionary in all China. So far as we know, there was not one person in all of China's millions who had any definite knowledge of Christ. Truly, darkness covered that land, and gross darkness that people. But the Lord had said: "Behold these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."

It is truly wonderful the changes which the century has wrought in China. The early missionaries found hearts walled about, as well as cities. In the days of this last generation, God has broken down the wall that kept the gospel from China, and in many places in that heathen land the people are eager to learn of Christ. A missionary of inland China, relating his experience, says:—

"These people up to a few years ago had no chance of hearing the gospel. The missionaries have been going up into the hills, but now the natives are coming down to hear. Some of them walk thirty miles. They start with their beds on their backs, and with little

baskets of provisions, and, wending their way down to the mission, arrive as the sun is setting. They put their beds down in one corner, bed after bed, as close as they can pack, and fill one room after another until all are full. Then they go into the outhouses and put down straw. Sometimes as many as three hundred come from different places to hear the word of God. One service follows another, with scarcely any interval for food. In the morning the natives come to say good-bye, and they say: "Thank you for what we have heard. We want you to come into our villages. We will give you a place for a chapel. We have the loan of a room for you. We will give you the best food we have. Many of our women can not come. Many of our little ones can not come. Our old people can not come this long journey. Will you not come and tell them about Jesus?" We have to reply, "We can not do it; we have no one to send."

Another missionary to China relates an incident of a river trip he was sent to make. He says:—

"One evening I was standing on the deck of our boat as it lay tied to the bank, when I heard a cry in the distance. What is that? I thought. I listened again, and, I heard, "*Yang-ren tsai-ua-li?*" (where are the foreigners?) I shouted back, "here we are." As their boat came swinging down the current, the boatman threw out a rope which I caught, and in a moment their boat was alongside ours. It was full of market people from a country village. They had heard about us, and wanted to know what we had to tell. I began the old, old story. Then I stopped. I said, "You are country people. I wonder if you understand what I am saying." "O yes," they replied, "we understand every word." I said "I am not sure." Pointing to one man, I told him to say what I had been telling them. He began and told me almost word for word what I had said. I then told them of God's provision for our need; and stopping, asked another man to tell me what I had said. He told it all over. Then I told them how we could appropriate it by simple faith in the Saviour; again they told me what I said. As they bent their heads forward to listen, they really seemed to accept the Saviour. As they went away, they shouted back: "Thank you, sir. Thank you. Thank you. We shall never forget this wonderful story. We shall never forget about Jesus, the world's Saviour."

—Selected.

Our Hero Missionaries

They have journeyed far on a stormy tide
To the friendless shore and the strange hillside,
Where the wild winds sigh and the darkness creeps;

For their hearts are sad with a world that weeps,
And theirs is a love that never sleeps.

Where the stress is great and the battle long
They strengthen their faith with psalm and song;

And if for guerdon they have defeat,
The hymns of their angels are ever sweet,
And they take their rest at the Master's feet.

God is the source of their secret strength.
They trust in Him, and they see at length
That morn is breaking after night,
And the harvest fields are gold and white,
While shines around them God's fadeless light.

But who shall follow where they have led?
Who live and labour and love instead?
O, hearts of youth, earth waits for you;
Be strong and brave, be firm and true,
Faithfully promise, and nobly do!

—Marianne Farningham.

How we Dug the Well

A fresh out-station had been opened in Parlia in the midst of relentless and pitiless heat, and one day the native worker in charge of it, Raghu, came up to Mhow to tell the missionary that the Brahmins had refused him the use of the village well.

Something had to be done if the Mission were not to be abandoned, and after prayer and deliberation the little group of Christians decided to dig a well on the narrow strip of land which belonged to them in Parlia.

Without any ceremony beyond their simple prayer, the tools were bought and the work begun. No sooner, however, were the first few clods removed, than almost the whole village flocked over the thorn hedge into the compound to see and criticise. The village people are very voluble, and there was no lack of spokesmen.

"*Yahan par kya hota hai?*" (What is going on here?) several began to ask as they crowded round the workers.

"*Kuan banla hai?*" (We are digging a well), the Christians replied, without ceasing their work.

"But ye have not consulted the pundits," objected one old wiseacre with toothless jaws. "Nor called in the priests," added a hanger-on at the temple. "Ye have made no offerings to the gods," sneered a young man, a clerk in the *kachahri*, in convincing tones. "Nor feasted the Brahmins," objected another. And so the streams of criticisms, taunts and jeers rolled on, ending in the final assurance, which was evidently the judgment of the crowd, *Kuchh pani nahin milega, bilkull kuchh nahin milega.*" (You will get no water, absolutely none.)

"But we have prayed to God who

made the water," answered the Christians, "and He will give it us."

"Wah!" they replied, in a tone which meant a good deal more than it said.

For days the jibes and jeers continued whilst the Christians toiled and prayed—long after they had been left in peace by their opponents. It was slow work, for it was weeks before the hard and stony soil showed any sign of moisture.

As the hole grew deeper and deeper, the prayers grew more earnest and frequent. It was now not merely a question of getting water; to them the very God of the Christians was assailed and His reputation at stake. The men never seemed to tire; the rest hour was shortened, even the time for meals was grudged from the well. The great heat, the unusual labour, the unfriendliness of the villagers all were forgotten in the excitement of expectancy. Even the women gave a hand and helped with the baskets. Deeper, still deeper, yet how slowly the hole crept downwards; they were stripped to the waist and the sweat was rolling down their sides; the rock was growing harder and the great blocks of morum more difficult to dislodge; and yet as they looked round upon the uneven well-bottom, torn into rude crevices and ragged edges, only the hard dry stone appeared. But suddenly Raghu, dropping the basket he was loading, rushed to the side of the well and began to examine carefully the bottom of a great slab of stone.

"See," Raghu exclaimed excitedly, holding up his apparently moistened hand. "Isn't this water? *Maro!*" (Strike!) he shouted to the man with the pick: but without waiting for him to obey, seized the implement himself, and with a mighty blow and a still mightier upheaval, tore away the face of the slab.

"Again!" shouted the three excited men as the broken stone revealed sure signs of moisture on the soft rock beneath, and again the pick sank deep into the damp morum. And then as the old man tore it away, the water bubbled out, trickling in a discoloured stream into the crevices beneath.

Into all the countryside went the news that the Christians had procured water in a well, where even the Brahmins prophesied they would fail, and that without the aid of priests or pundit or any service to the gods. And from all the villages round about, the people came to see the "Jesus Christ well," as it was commonly called. It was the best sermon we had ever had in the district. From that day we heard no more of the Christians being turned out; the well had conquered, and the followers of Jesus were received into the community. A few weeks later they were holding a service in the *Kamasdar*, preaching to some of their once bitter opponents of the love of Jesus.—*Norman Russell, in "Village Life in India."*

Health and Temperance

The Pasture

On the rough hillside far apart
From the gay city street
The pasture in green stillness lies,
A corner cool and sweet,
Where rosy thistles white and old
Grow ere the summer's tale is told.

Where mullein-stalks like candles pale
Within the gray rocks shine;
The hardhack builds her crimson tower
Against the wall's rough line;
The lady birch in silken ease
Whispers soft secrets to the bees.

Brooks that of woodland gossip know
Through clumps of sweet-fern trail,
And fill the blue-striped iris cups
Ere they rush down the dale.
The daisies with their broad, white breasts
Hide strawberries and sparrows' nests.

At night the sheep-bells, tinkling soft,
Lull the green world to sleep;
The white stars crowd above the hill,
And watch while night is deep,
As tenderly as o'er the eaves
Of far, still homesteads deep in leaves.

Dame Nature's household large and sweet,
Where all the beds are free,
There are no locks upon the door,
And quiet company
May rest in peace till from the sod
The skylark rises, praising God.

—*Susan Hartley Sweet, in C. E. World.*

A Great Calamity

We are startled by a great calamity that comes suddenly, and are prone to forget that the greatest calamities of all are those which come gradually and quietly, without causing any sudden shock. The army of men which is marching to drunkards' grave, two hundred thousand each year, does not attract public notice, but the calamity is no less real than it would be if enacted all at once. So with regard to the constant, silent inroads of disease. At a recent medical congress in Washington, a prominent physician said, after having spoken of such sudden disasters as the Chicago fire, the Johnston flood, and the California earthquake:—

"All of these calamities combined are not so great as is the calamity of tuberculosis to our country every year. The loss of life in a single year by tuberculosis is fifty times greater than it was in all those calamities. The amount of suffering from tuberculosis for a single year is greater than was the total suffering in those calamities. There was not a form of human suffering or misery precipitated by those calamities which is not duplicated many times over every year by tuberculosis."

This terrible scourge inflicts upon the country, said the same speaker, an annual money loss of fifty million dollars.

—*Selected.*

Why the Morning Air is Healthful

Most people at some time in their lives probably have risen early enough to experience the bracing effect given by filling the lungs while the dew is still on the grass. So far as analysis goes, the composition of early morning air is not different from the air at any other time. It is well to remember, however, that during the passing of the night to day and of day to night several physical changes take place.

There is a fall of temperature at sunset, and a rise again at dawn, and, consequently, moisture is alternately being thrown out and taken up again, and it is well known that change of state is accompanied by electrical phenomena, and by certain chemical manifestations also. The formation of dew has probably, therefore, far more profound effects than merely the moistening of objects with water.

Dew is vitalizing, not entirely because it is water, but because it possesses an invigorating action, due partly at any rate, to the fact that it is saturated with oxygen, and it has been stated that during its formation peroxide and hydrogen and some ozone are developed. It is not improbable that the peculiarly attractive and refreshing quality which marks the early morning air has its origin in this way.

Certain is it that the bracing property of the early morning air wears off as the day advances, and it is easy to conceive this loss of freshness is due to the oxygen, ozone, peroxide or hydrogen—whichever it may be—being used up.

The difficulty of inducing grass to flourish under a tree in full leaf is well known, and is generally explained by saying that the tree absorbs the flourishing constituents of the soil, or that it keeps the sunlight away from the grass, and protects it from the rain. It is doubtful whether any of these explanations are true, the real reason most probably being that the vitalizing dew can not form upon the grass under a tree whereas as a rule both rain and light can reach it. Dew is probably essential to the well-being of both plants and animals to a greater extent than is known.—*Illustrated Times.*

"Even in ordinary life the unselfish people are the happiest—those who work to make others happy, and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves."

Forget Yourself

Forget yourself. You will never do anything great until you do. Self-consciousness is a disease with many. No matter what they do, they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, and how they appear, what others think of them, how they can enhance their own interest. In other words, every thought and every effort seems to focus upon self; nothing radiates from them.

No one can grow while his thoughts are self-centered. The sympathies of the man who thinks only of himself are soon dried up. Self-consciousness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind which accomplishes things looks out, not in; it is focused upon its object, not upon itself.—*Success*.

The Cost of a "Plain Drunk"

The following graduation of penalties for a "plain drunk" seems to indicate that higher civilization is more tolerant of intoxication than benighted communities, or communities so considered:—

In this country, \$2.00 and costs.

In Persia, 80 lashes on the soles of the feet.

In Turkey, the bastinado to a more severe extent.

In Albania, death.

In the three latter instances the extreme penalty is given above. Before the officials give a man up as confirmed in his cups they lecture him. In Persia they put him on the black list first, and forbid him the bazaars except in certain hours, and then under police supervision, and also places of amusement and worship.

In Turkey the offender receives an admonition, and is fined for the first offence, and the bastinado is applied afterward if the crime be repeated.

Among the mountaineers of Albania and Montenegro, drunkenness is regarded as a political offence, and for that reason is considered more serious than if it were a moral one.

Among the mountaineers fighting and drinking are not considered to go together, and to be able to fight is the first duty of a citizen. Therefore the drunkard is harshly dealt with. At first they try moral suasion with the festive tippler, but when that fails, and he persists in making the mountain peaks ring to his Montenegrin substitute for "We don't go home till morning," he is declared to be a danger and a disgrace to his tribe and his country, and is quietly assassinated by order of the local chief.

—*The National Advocate*.

MARCH OF EVENTS

"The parliamentary secretary of the British colonial office explained in the House of Commons on July 31, the British government's intention to confer a constitution upon the Transvaal."

"Italy is now building a battle-ship which is to excel the great British battle-ship 'Dreadnought.' England has decided that she will build this year but three of the 'Dreadnought' class of battle-ships instead of four, and that she will make a reduction in the remainder of her naval program amounting to \$12,500,000."

"It is stated in Chinese official circles that the emperor and empress dowager of China have given their approval to the plan of the viceroy Chou Fu to avoid the sale or purchase of old and young females throughout the empire, and that a law is soon to be proclaimed to this effect. This is a most important act for China, socially and religiously."

In several large American cities of late there have been cases of persecution of the Ice Trust. This trust has so obtained control of the ice market, that it has raised forces to double the usual rate making it impossible for the poorer classes to afford this necessary summer article. In most of the cases thus far, the courts have decided against the trusts; but the cases are appealed. In several cities special funds are being raised to aid the poor during the present emergency.

"In both England and France, an agitation is now going on similar to that recently started in this country over the conditions prevailing in the packing-houses and slaughter-houses. From what has appeared in the public prints the conditions in those countries are no better than those exposed in the Chicago stock-yards. If the people allow themselves to think, these disclosures in regard to the filthy conditions surrounding the preparation of meat foods, must be making many converts to the simpler and better diet of vegetarianism."

An awful marine disaster took place off the coast of Spain near Cartagena, when the S. S. Sirio of the Italian South American Line ran aground on the rocks of Hermitas island. Of the 772 souls on board 225 were lost. The captain was rescued by main force; having determined to remain by his ship which it was said he was responsible for losing. Scenes of wild confusion and brutality were witnessed during the trying moments on the part of the lower classes of Italians on board in the fight for life. However there were accompanying acts of heroism on the part of men, women and sometimes children. The Spanish government is making an inquiry into the disaster.

Russia.

During the later weeks of July, the revolutionary party of Russia have been very active. Through an ill-timed outbreak at Sveaborg the movement was started before the revolutionaries were fully prepared, but subsequent events have proved that the party are determined to carry out their programme at all costs.

Government troops have in a number of places mutinied, as have also several crews of the fleet but thus far the Government has been able to meet and crush the disorders. It has been rumored that a dictator was to be appointed, that the Czar had already appointed Grand Duke Nicholas, that the Czar had fled to the palace of——, and many other rumors which are not substantiated by later

reports. However, that a serious condition of affairs does exist, more serious than at any time in the past is very evident. The methods used are less open, the revolutionaries striking secretly in the more vulnerable parts of the empire. The torch is being applied to many estates belonging to the landlords and the government, forests have been fired, revolutionary literature is being spread broadcast and it is only a question of months till the revolutionary movement will have many thousands more among the ignorant rabble of Russia's interior.

The action of the Russian Government in condemning General Stossel the defender of Port Arthur to dismissal from the army and death and General Reiss, his chief-of-staff to dismissal and banishment has not added to the Russian's love of the government.

Later telegrams indicate a state of general disorder, associations, mutineers, uprisings of peasants, strikes of workmen, murders of the police and the murder of Jews. The real revolutionary movement, it is predicted, will begin later in the fall.

The following will give our readers a good explanation of the educational bill which has been passed by the English parliament during its last session. We quote it from *Liberty*, a journal established in the interest of world-wide liberty.

"The contest for religious freedom in England centers around the question of public education. The victory of the 'Liberal' party at the last parliamentary election meant the end of the educational system under which non-conformists were obliged to support schools in which their children were taught the tenets of the established church and of the papacy. With the assembling of the new Parliament a new educational bill was brought forward by the president of the board of public education, Mr. Birrell, which gives justice to the non-conformist, but has aroused a storm of indignant protest from other parties throughout the country. The bill provides that after Jan. 1, 1908, state aid to all church-schools will be stopped, and to secure such aid these schools must abandon their denominational character, and to be turned over to the educational authorities provided for in the bill, and these authorities shall have power to appoint teachers for the schools without regard to their religious belief. It is provided, however, that where the state occupies buildings erected by religious denominations, the state is to pay rent for them as though they belonged to individuals. 'Fundamental Christianity' will be recognized in the schools, but denominational tenets are only to be taught outside of school hours by outside teachers to be selected and paid by the denominations interested, and no pupil will be required by the school authorities to attend any such religious instruction. An exception is made in the case of communities where four fifths of the parents unite in asking for denominational instruction. In such cases this instruction may be given by the regular teachers of the schools. The Church of England and the Catholic Church oppose the bill on the ground that they have spent vast sums in the building and maintenance of their schools, and that to turn them over to the state, as a condition precedent to state aid, would be nothing short of spoliation. They insist that religion should be taught in the schools, and that the establishment of secular schools would be a step in the direction of infidelity. Even the Jews, who have profited financially under

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October 1, 1906.

S. A. WELLMAN Editor
 GEO. F. ENOCH Associate Editor.
 Editorial Contributors.
 W. G. KNEELAND. J. A. STRICKLAND.

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"How redest thou?"

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

To the lover of God's Word. To the careful student of the prophetic portion of the Bible, these days are filled with thrilling, and soul stirring conditions as recorded in all parts of the world.

The voice of the Ages bear witness to the truth of their prophetic predictions and to-day in national, political, religious, and social life, we have the same unflinching confirmation. Unrest, uncertainty, and perplexity, has taken hold upon all classes, in the greater portion of the world, with no hope for betterment. Look at the appalling conditions in Russia, Turkey, and other portions of the world. Cast your eye upon France, Spain, Italy, Germany, Africa, India, and China, in fact everywhere. Behold the struggle for political, religious, and educational supremacy. Envy, jealousy, and hatred dominates the political, social, and religious circles in every land. At the same time, with an ever increasing frequency, disaster follows disaster by earthquake, storm, and flame, till men cry out in their hopelessness—"what do all these things mean," find your answer by reading your Bible, to which the WATCHMAN by every power known to its management is calling your attention. We are

not alarmists. The conditions of which we speak are all to much in evidence in the world to be denied. The Bible foretells all this. Search the Scriptures.

"Quit you like men; be strong."

"Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marked out is a narrow self-denying path. To enter that path and pass on through difficulties and discouragements, requires men who are more than weaklings."

"Men of stamina are wanted, men who will not wait to have their way smoothed, and every obstacle removed, men who will inspire with fresh zeal the flagging efforts of dispirited workers, men whose hearts are warm with christian love, and whose hands are strong to do their Master's work."

"Do not undervalue yourself. Do not underestimate the effect of your successes or your failures. The position of every grain of sand affects to some extent the position of every other sand grain throughout the world. The weight of every asteroid reacts on the balance of the spheres. The addition of every drop of moisture is felt on every tide on every beach around the world. We cannot be neutrals in the great fight. If we are not for Christ we are against Him; if we do not gather with Him we scatter abroad. It will make a real difference in bringing in the kingdom of God, whether we have fought a good fight and finished our course."

"Had Moses failed to go, had God Granted his prayer, there would have been For him no leadership to win— No pillared fire, no magic rod, No wonders in the land of Zin—

No smiting of the sea—no tears Ecstatic, shed on Sinai's steep— No Nebo, with a God to keep His burial! Only forty years Of desert-watching with his sheep!"

The managers of the WATCHMAN feel that they owe an apology to their readers for filling this number so largely with long articles. This will serve as a gentle reminder to our contributors to prune their productions as much as possible, short articles, full of meat, and to the point, is what our readers prefer.

We have received three articles of a series to be furnished by Eld. W. G. Kneeland on the prophecies. We are sure our readers will welcome their appearance in our columns, and we bespeak for them a careful reading by all. The articles received are entitled:—
 Prophecy—The Testimony of Jesus.
 Daniels Vision. (Dan. seven)
 The Great Apostasy.
 The first of these appears this month.

"It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. His dependence must be in God. In the dignity of his God-given manhood, he is to be controlled by God Himself, not by any human intelligence."

"Character is higher than intellect."
 Emerson.

The editors of the WATCHMAN were privileged to attend the camp-meeting at Pana, So. Illinois from August 3-8 at the invitation of the officers of that Conference. The meetings which commenced on Thursday August 2 were marked from the beginning with a spirit of enthusiasm and earnest consecration good to see and experience. The presence of God's spirit was apparent in all the meetings.

The little conference in which the camp was held contains about 800 members and about 250 of these were upon the grounds. All of the local conference workers were present and also Elders Gilbert, Moon, Lamson, Blosser, the editors, and Brother W. H. Edwards of the Lake Union from abroad.

At the beginning the visiting brethren took hold of the evangelistic services, and Elders Gilbert and Enoch gave several powerful discourses on the second coming of Christ, the Law, the Sabbath, etc. Eager crowds from the city listened to the sermons and the best of attention was given at all times. It is expected to follow the camp-meeting with a tent effort.

At the Sabbath service at 11 o'clock the writer spoke on the Forward Movement using the 14th chapter of Exodus, verse 15 as a basis of study. A beginning was made in describing the providences of God in the West Indian Field, and the audience was plainly interested in the work. Brother Enoch carried the subject still further at the morning service on Tuesday Aug. 7th. The interest among our people in the West Indian work was kindled as never before, and a number of workers and people expressed themselves as willing for service in this field should God call.

At the Young People's meeting at 6 a. m. Monday the 6th of August after a short exhortation on the power of a good example and faithful service, followed by a social meeting, a call was made to consecrate life, and all it is or ever may be to service for God, when nearly all the young people joined in giving themselves anew. From the evidences on every side, we believe that many among the young people of Southern Ill., will yet be found faithfully labouring in the regions beyond. There is an earnestness in many of them that betokens much, and we believe, with the blessing of God we may anticipate large results from their future experience.

March of Events

(continued from page 11.)

the existing system, have joined with Catholics and Anglicans in protest against the pending change. It is stated that "the Roman Catholic archbishop of Westminster was one of the first to lead the attack on the bill;" that "his denunciation of it was scathing, but it was exceeded in vehemence by that of the primate of the Church of England, the archbishop of Canterbury." There is really, of course, no confiscation of church-school property contemplated. Anglicans, Catholics, and all others are perfectly free to retain their schools and teach in them what religion they please, only in that case the state does not propose to bear the expense of the teaching. The state proposes that the party which bears the expense of an enterprise shall have the privilege of directing its management. This is a fair proposition, the justice of which is recognized the world over. It is the right of every church to have its religion taught at its own expense."

The fear of God turns other fears out of doors; there is no room for them where this fear is; and, being greater than they all, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble.

"Our greatest glory is not in never falling, but in rising every time we fall"

THINGS HERE AND THERE

Hymn to the Conquered

I sing the hymn of the conquered—who fell in the battle of life.
 The hymn of the wounded, the beaten, who died o'erwhelmed in the strife.
 Not the jubilant song of the victors, for whom the resounding acclaim
 Of nations was lifted in chorus, whose brows wore the chaplet of fame—
 But the hymn of the low and the humble, the weary, the broken in heart,
 Who strove and who failed—acting bravely a silent and desperate part;
 Whose youth bore no flower on its branches, whose hopes burned in ashes away,
 From whose hands slipped the prize they had grasped at, who stood at the dying of day
 With the wreck of their life all around them—unpitied, unheeded, alone—
 With death swooping down on their failure, and all but their faith overthrown;
 While the voice of the world shouts its chorus—its paean for those who have won—
 While the trumpet is sounding triumphant, and high to the breeze and the sun
 Glad banners are waving—hands clapping—and hurrying feet
 Thronging after laurel-crowned victors—I stand on the field of defeat
 In the shadow—with those who have fallen, and wounded, and dying, and there
 Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer;
 Hold the hand that is helpless, and whisper—"They only the victory win
 Who have fought the good fight and have vanquished the demon that tempts us within;
 Who have held to their faith unswayed by the prize that the world holds on high,
 Who have dared for a high cause to suffer, resist, fight—if need be, to die."
 Speak, History! Who are life's victors? unroll thy long annals, I say—
 Are they those whom the world calls the victors, who won the success of a day?
 The martyrs of Nero? The Spartans who fell at Thermopylae's tryst,
 Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?
Oregonian.

Secret of the Gas Mantle

HOW IT IS MADE, AND WHY IT DOES NOT BURN OUT.

Probably no one who has seen the filmy white mantle that hangs about the flame of the up-to-date gas light, says an exchange, has failed to wonder of what material this non-combustible affair is made. It looks so like tissue paper, that despite reason, one almost expects it to flash up in flame at any moment.

It is made of an ash consisting mainly of the oxides of certain rare metals. These metals are lanthanum, yttrium, zirconium, and others, which are rendered incandescent by heating to a high temperature.

A six-cord cotton thread is woven on a knitting machine into a tube of knitted fabric of a rather open mesh. This web has the grease and dirt thoroughly washed out and is dried and cut into lengths double that required for a single mantle. It is then saturated in a solution containing the requisite oxides, wrung out, stretched over spools and dried. Next, the double length pieces are cut into two, the top of each piece is doubled back and sewed with a platinum wire, which draws the top in and provides a means of supporting the mantle when finished from the wire holder.

After stretching the mantle over a form, smoothing it down and fastening the platinum wire to the wire mantle holder the mantle is

burned out by touching a "Bunsen" burner to the top. The cotton burns off slowly, leaving a skeleton mantle of metallic oxides, which preserves the exact shape and detail of every cotton fibre. The soft oxides are then hardened in a "Bunsen" flame.—*Selected.*

An Intelligent Elephant

Remarkable for intelligence is Gunda, the big elephant in the Bronx "Zoo," in New York. Whenever visitors give him money, he picks it up from the floor with his trunk, lifts the cover of his savings-bank and drops the coin in. Having disposed of the money, he always wants to shake hands with the giver. He holds up his right forefoot till the visitor gives him a pat or two.

His latest accomplishment is playing the mouth-organ. He simply picks up the instrument with his trunk and toots through it. When he is carrying children around the park on his back, and meets any of the workmen wheeling a truck, he always stops and helps the man to push the truck.

Gunda also assists in making his toilet. He kneels down every morning to have his back swept off, and when he is given his bath, he takes the hose in his trunk, spouts the water on his body till he is thoroughly clean.

This remarkable animal is now ten years old, and as elephants do not attain their full growth until they are thirty, he will probably be the largest of his kind in the world, for he is now the biggest of his age ever taken to America. He is growing at the rate of one hundred pounds a month, and his tusks are coming out so fast that the change can be noted from week to week.

—*Selected.*

A Baboon Switch Tender

The statement of a traveller that a baboon was acting as a switch-tender on one of the railroads of South Africa was received with incredulity by most readers, as a traveller's yarn.

Letters of inquiry, however, have elicited a confirmation of the story, with some explanatory facts.

The baboon, a powerful animal eight or ten years old, nick-named Ceese, was the property, or pet, of a native switchman, who surreptitiously taught him to turn the switch points while his master sat at his box door and looked on.

Ceese soon evinced a well-nigh perfect intelligence in the matter, and after a few days came to do the work quite as well as a man, even to the locking of the rod and other details.

The engine-drivers did not object to his ministrations, and came to have full confidence in his efficiency. When the shifting engine, which moved cars about the yard, passed, the baboon would often hop on the cow-catcher and enjoy a short ride, after opening the switch for it, but promptly returned to his post. He appeared fully to understand the theory and practice of switching and shunting.

But after the story of Ceese's occupation got abroad, numerous patrons of the road raised an outcry against it, declaring that it was monstrous to place human life at the caprice of a brute. The superintendent was obliged to appease the popular indignation; and so, in railway phrase, Ceese was "bounced" from his "job."—*Youth's Companion.*

My Three-fold Prayer

Dear Lord, of Thee three things I pray:
 To know more clearly,
 To love more dearly,
 To follow more nearly,
 Every day.

Grandma's Lesson

(continued from page 7.)

I feasted them for the next week, father declared was almost enough to kill them.

"After imagining myself a widow and bereft of my four boys through all one long, winter night, I was cured of fretting and thinking my lot a hard one, for ever.

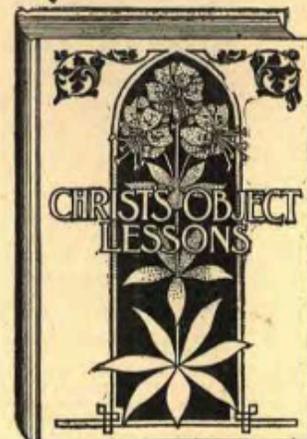
"And it was astonishing when once I resolved that things were best for me just as they were, how much lighter my duties seemed to grow. In fact the time soon came when I thought I was to be envied with my kind husband and four sturdy boys. There is a good deal to look back upon and feel thankful for, but I think that terrible lesson did wonders for me."

Grandma's eyes took on their dreamy look again as her voice hushed, and only the light creak of the rockers was heard.

But young Mrs. Vance gathered up her work, saying softly:—

"Well, now I'm going about my baking, and oh, how thankful I am I have my dear little family to bake for! Thank you for your story, dear grandma."—*Selected.*

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