



THE GREAT THREE-FOLD MESSAGE.

CARIBBEAN WATCHMAN

THE CARIBBEAN



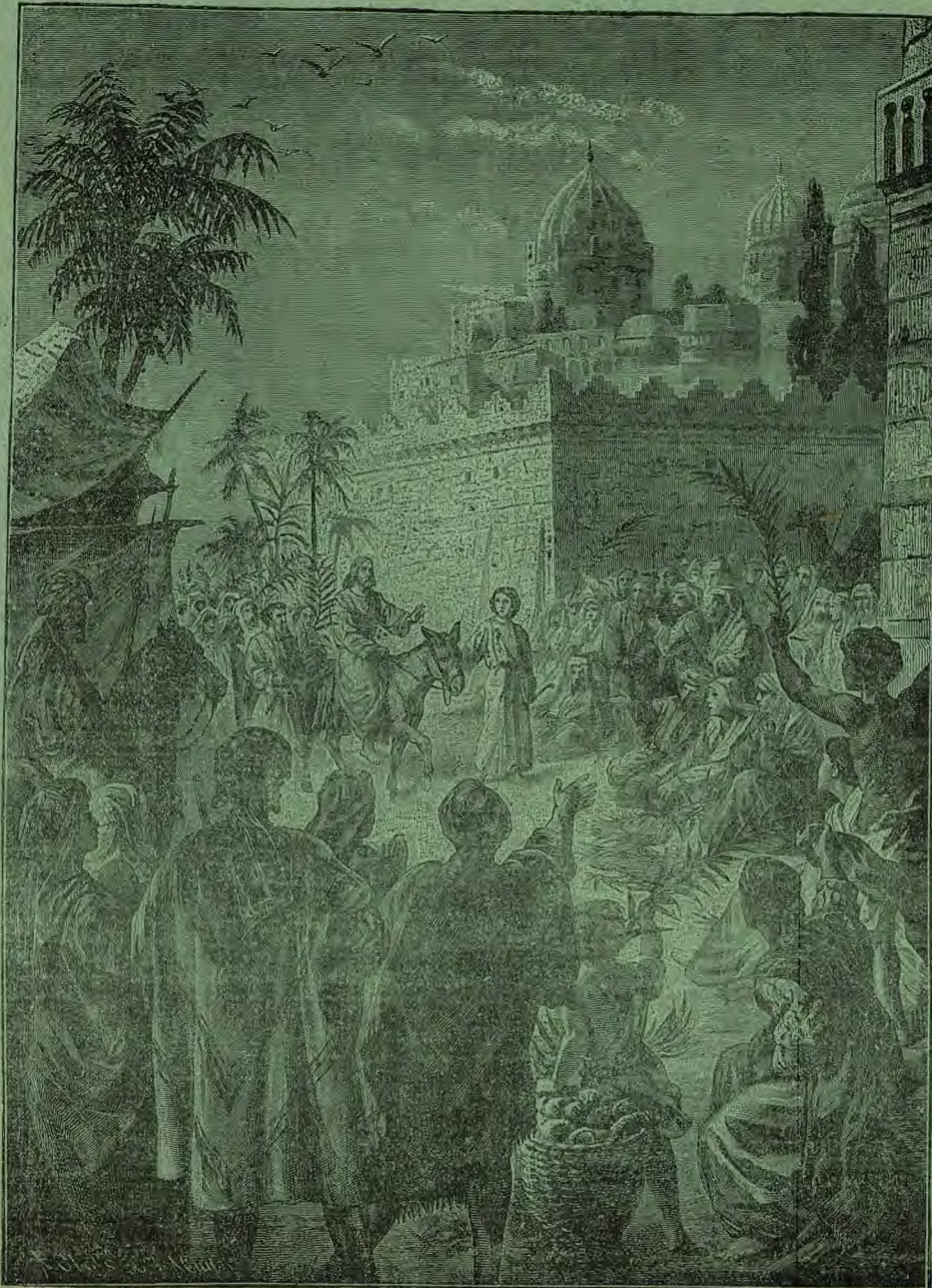
“LET THEM GIVE GLORY UNTO THE LORD,
AND DECLARE HIS PRAISE IN THE ISLANDS.”



Vol. 1.—No. 6.]

Port-of-Spain, November, 1903.

[Price 3 Cents.



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CARIBBEAN WATCHMAN

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

Vol. II.—No. 6.]

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Christ's Entrance into Jerusalem

He sat upon the ass's colt and rode
Toward Jerusalem. Beside Him walked,
Closely and silently, the faithful twelve,
And on before Him went a multitude
Shouting hosannas, and with eager hands
Strewing their garments thickly in the way.
Th' unbroken foal beneath Him gently stepped,
Tame as its patient dam; and as the song
Of "Welcome to the Son of David" burst
Forth from a thousand children, and the leaves
Of the waving branches touched its silken ears,
It turned its wild eye for a moment back,
And then, subdued by an invisible hand,
Meekly trod onward with its slender feet.

The dew's last sparkle from the grass had gone
As He rode up Mount Olivet. The woods
Threw their cool shadows directly to the west;
And the light foal, with quick and toiling step,
And head bent low, kept up its unslackened way
Till its soft mane was lifted by the wind
Sent o'er the mount from Jordan. As He
reached

The summit's breezy pitch, the Saviour raised
His calm blue eye;—there stood Jerusalem!
Eagerly He bent forward, and beneath
His mantle's passive folds, a bolder line
Than the wont slightness of His perfect limbs
Betrayed the swelling fulness of His heart.

There stood Jerusalem! How fair she looked—
The silver sun on all her palaces,
And her fair daughters, 'mid the golden spires
Tending their terrace flowers; and Kedron's
stream,

Lacing the meadows with its silver band
And wreathing its mist-mantle on the sky
With the morn's exhalations. There she stood,
Jerusalem, the city of His love,
Chosen from all the earth; Jerusalem,
That knew him not, and had rejected Him:
Jerusalem for whom He came to die!

The shouts redoubled from a thousand lips
At the fair sight; the children leaped and sang
Louder hosannas; the clear air was filled
With odour from the trampled olive leaves—
But "Jesus wept!" The loved disciple saw
His Master's tear, and closer to His side
He came with yearning looks, and on his neck
The Saviour leaned with heavenly tenderness,
And mourned, "How oft, Jerusalem! would I
Have gathered you as gathereth a hen
Her brood beneath her wings—but ye would
not!"

He thought not of the death that He should die—
He thought not of the thorns He knew must
pierce
His forehead—of the buffet on the cheek—
The scourge, the mocking homage, the foul
scorn!

Gethsemane stood out beneath His eye
Clear in the morning sun; and there, He knew,
While they who "could not watch with Him
one hour"

Were sleeping, He should sweat great drops of
blood,

Praying the cup might pass; And Golgotha
Stood bare and desert by the city wall;
And in the midst, to his prophetic eye
Rose the rough cross, and its keen agonies
Were numbered all—the nails were in His feet—
Th' insulting sponge was pressing on His lips—
The blood and water gushed from His side—
The dizzy faintness swimming in His brain—
And, while His own disciples fled in fear,
A world's death-agonies all mixed in His!

Ah!—He forgot all this. He only saw
Jerusalem—the chosen—the loved—the lost!
He only felt that for her sake His life
Was vainly given, and in His pitying love
The sufferings that would clothe the heavens in
black

Were quite forgotten.

Was there ever love,
In earth or heaven, equal unto this?

—Nathaniel P. Willis.

The Great Three-fold Message.

FOR some time the readers of the
"Watchman" have been studying
the scripture testimony concerning the
end of this present age, and the second
advent of the Saviour. We have learned
from His own prophecy as recorded in
Matthew xxiv. that He would give cer-
tain signs preceding that momentous
event, by which the world might know
when He is near even at the door.
Three signs stand out prominently in this
prophecy, viz., the sun shall be darkened,
fulfilled May 19, 1780; the moon shall
not give her light, fulfilled the following
night; the stars shall fall from heaven,
fulfilled in the great meteoric shower of
Nov. 13, 1833.

These signs will be followed by the break-
ing up of all things earthly, the resurrec-
tion of the righteous dead, and the
gathering together of the elect. The
Saviour clearly states that "This genera-
tion shall not pass till all these things
be fulfilled. Heaven and earth shall pass
away but my words shall not pass away."
Matt. xxiv., 34-35. The generation

spoken of by our Saviour which "shall
not pass till all these things be fulfilled"
must be the generation living in the last
time, that hears the message of the soon
coming of the Lord based upon these
signs. Surely everyone who loves the
Saviour will weigh carefully these solemn
statements. "The scripture can not be
broken." John x., 35.

Since the unerring word has so plainly
stated that we have reached the last gen-
eration, and Jesus is at the door, it is
pertinent that we ask the question, Will
He come without sending a definite
message of warning? Did not God send
the whole world warning before the flood,
or did he not enlighten His children at
the time of the destruction of Sodom or
of Jerusalem, or even less important
events? Then He will not fail to enlighten
the world concerning its destruction, and
the ushering in of the Eternal Kingdom.
"Surely the Lord God will do nothing
but He revealeth His secret unto His
servants the prophets." Amos iii., 7.

Since we have reached the last gen-
eration and it is proven that the Lord will
definitely warn the world of its impending
doom, it is now due time that this warn-
ing message should be proclaimed.

In search for such a message the
devout believer in God's word at once
turns to the prophecies of the Bible know-
ing that in them is revealed every great
fact connected with the solemn scenes of
which we are speaking. The search is
not in vain. In the fourteenth chapter
of Revelation is found a great THREE-FOLD
MESSAGE, which is to do this very work.
In this article we can only call attention
to a few general principles leaving the
details for future issues.

REVELATION XIV.

THE TIME OF PROCLAMATION.

The time of the preaching of this great
message is definitely located in this
chapter. In verse 14 we learn that the
preaching of the message is immediately
followed by the coming of the Son of man
on the white cloud with a crown upon
His head and a sharp sickle in His hand.
Verse 15 tells us that He comes to reap
the harvest of the earth, "for the time is
come for thee to reap; for the harvest of

the earth is ripe." In the parable of the tares our Saviour locates the time of the harvest. He says "the harvest is the end of the world." Matt. xiii., 39. The statement "and the reapers are the angels" further fixes the chronology of these messages, as verses 17-20 of Rev. xiv., vividly describes the gathering of the tares by the angels, under the symbol of gathering the clusters of the vine of the earth. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of Almighty God." Verse 19.

SOME PROMINENT FEATURES OF THE MESSAGE.

1. The message is to be carried by preaching.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." Verse 6.

When "by wisdom the world knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. i., 21.

2. The word Angel means messenger or agent.

The angels of God have always been closely connected with God's work in the earth. In all ages they have inspired, assisted and watched, over those upon whom God has laid the burden of His messages. Jesus is the mystic ladder upon which the angels ascend and descend connecting humanity with divinity. John i., 51. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation." Heb. i., 13-14.

3. It is a world-wide message.

It is to be preached to them "that dwell upon the earth, and to every nation, and kindred, and tongue, and people." On every continent and in every island shall the voice of the preacher be heard.

4. The messengers shall preach the everlasting gospel.

This message freed from all the shackles imposed on the world during the Dark Ages, differs not from the gospel preached by Jesus and His apostles. It is "the faith once delivered to the saints." Jude iii. It is the joyful news of salvation through a crucified and risen Redeemer; the concentration of all the rays of light that have been shining from the beginning of the world.

5. It shall go with a loud voice.

By it the whole world shall be brought to a decision. It will be carried by a power which shall cause it to penetrate everywhere.

6. The message of the first angel.

"Saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." Verse 7.

This message at once calls man away from tradition, and the commandments

of men, divesting him of all man-made opinions and causes him who heeds to stand reverently before his Maker and worship Him who created him and redeemed him by His precious blood. Paul told the Arthenians that God "hath appointed a day in which He will judge the world in righteousness by that man whom he hath ordained." Acts xvii., 31. He also preached before Felix of judgment to come, but now in the closing hour of this world's history the Lord is sending forth His messengers with the solemn message, the hour of His judgment is come.

7. The second angel's message.

"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

The word Babylon or Babel means confusion. It originated in the city and tower which the people after the flood tried to build on the plains of Shinar. To them "Babel" seemed the "gate of God," but to the Lord it was "confusion." Even so the "falling away" spoken of by Paul in second Thessalonians ii. has seemed to the church of Christ and all nations of the earth but although to its devotees it seems the gate of God, yet to the Lord it is confusion.

8 The message of the third Angel.

"If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast or his image, and whosoever receiveth the mark of his name." Verses 9-11.

This is the most awful declaration of God's wrath found in the bible. Heretofore His wrath has been mingled with mercy, but those who worship the beast and his image and receive his mark shall drink the dregs thereof. See Psalms lxxv., 18. Will God pour out such an awful judgment upon men when they know not the meaning of the *beast, his image, or his mark?* Will the redeemed be able to sing the song of victory over the beast, his image, or his mark, and still have no idea as to their meaning? Rev. xv. 1-4. Certainly not. Yet all this must come as a test upon the present generation. In view of these truths are you satisfied with your present knowledge of these things?

9. The Lord's testimony concerning those who accept the message.

"Here is the patience of the saints, here are they that kept the commandments of God and the faith of Jesus." Verse 12.

Here, that is in every place where the message is preached, some have accepted the message, of whom the Lord says as He looks with affection upon them, that they are keeping all the commandments of God and the faith of Jesus. Without the faith of Jesus it is impossible to keep all the commandments of God. The faith

of Jesus always leads those who possess it to walk reverently in the steps of Jesus by keeping all the commandments of God. Such is the people developed by the last warning message of mercy. Will you stand with them to unite in that great song of victory?

In our cover illustration we have the representation of a scene that teaches us the certainty of the fulfilment of every detail of prophecy. The prophets had foretold that Jesus should ride into Jerusalem on that day, even describing the beast upon which he should ride, and the words which the people should speak. When the Pharisees in jealousy cried out "Master, rebuke thy disciples," Jesus answered, "If these should hold their peace, the stones would immediately cry out." Luke xix., 40. Even so must the great Three-fold Message be fulfilled in every detail. "The scripture cannot be broken." Dear reader do not reject the message when it comes to you.

G. F. E.

→*←

The Home of the Saved.

There's a beautiful haven, a home of delight,
Where sorrows ne'er enter, nor shadows of
night,
But all things are perfect, resplendent in light,
In that beautiful home of the saved.

—Rev. xxi., 23.

There's a beautiful river by faith I see,
Whose sweet crystal waters flow boundless
and free,
'Neath the evergreen boughs of that life-giving
tree,
In that beautiful home of the saved.

—Rev. xxii., 1.

There are beautiful mansions awaiting us
there,
The great Master-Builder has gone to pre-
pare;
In the grandeur of earth there is nought to
compare
With that beautiful home of the saved.

—John xiv., 1-3.

The redeemed of the Lord in their garments
of white
Shall join in glad anthems with angels of
light,
And the praise of their Maker, their chiefest
delight,
In that beautiful home of the saved.

—Rev. vii., 9.

From loftiest mountain or verdure-clad plain,
I hear the sweet echo repeat the refrain;
For this blood-purchased land will forever
remain
The beautiful home of the saved.

—Is. lxvi., 22.

MRS. E. R. LEWIS.

→*←

"TIS not for us to trifle. Life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours,
All should be earnest in a world like ours."

Sin's Harvest.

THE shades of sin are length'ning
Over the dark'ning land ;
The sun of the day is setting.
The silently slipping sand
Runs lower each passing moment,
Sinks swifter in the glass—
We're viewing the last of the harvest
As the ominous moments pass.

The sun of the day is setting,
And silently, swiftly, soon,
They reap the last of the harvest
By the lingering harvest moon.
There'll be no other sowing,
No other planting year ;
The old earth nears her Sabbath,
The harvest of God is here.

Six thousand years of sowing,
Six thousand years of sin,
Six thousand years of sorrow,
Bring all their reapings in,
The books of God are closing
Their record of the years—
For some a home in glory,
For others bitter tears.

The cruel hate we've harbored,
The cruel deeds we've done,
Have borne a mighty harvest—
A hundred fold from one.
From every act of hatred,
From every hidden wrong,
The sickle of Jehovah
Is reaping down a throng.

The sullen seed of anger
That seamed a brother's brow
Have yielded sheaves of murder
From Adam until now ;
And all the land is taken
With tare and tumble-weed,
Whose seeds are thickly falling
From hearts engrossed in greed.



“THE SUN OF THE DAY IS SETTING.”

The pampered child of pleasure
(Wherever rest the blame)
Finds now a horrid harvest
Behind the doors of shame.
The painted, gilded sepulchers,
With curtains wove in gold,
Each day are closing thousands
Within their hopeless fold.

A thousand weeping mothers
Each day increase the throng
That bosom home a heart-thrust
To rankle for the wrong
Of one that bosom nourished,
Of one that heart adored,
Now sinking in that current
No human foot can ford.

The burning flood of evil
That simmers in the still,
Or bubbles in the brewing vat
To work a devil's will,
Has here a hateful harvest
In sheaves of ruined souls,
Who bartered home and heaven
To pay their tipling tolls.

The harvest of the heedless,
Who slumbered in their sin—
While Christ was waiting, knocking,
And would not bid Him in—
Is piled in myriad bundles
Upon the waiting plain,
No longer gaily waving
Among God's chosen grain.

And strife and woe and hunger
The harvest hours press,
With ragged waifs for children,
The fruits of selfishness.
Adown the darkening landscape
The bending reapers swing—
It is the last great harvest.
The harvest of the King.

God's golden grain is garnered
From all this mingled mass—
What are the angels reaping,
To my name as they pass?
Is mine that glorious harvest
Of God-appointed deeds,
Or will it sin-bound bundles be
To burn among the weeds?—C. M. SNOW.

Choose Thou My Way.

I would not choose my way, Dear Lord,
Or mark the pathway for my feet ;
But trust Thy guiding hand alway,
And find in Thee a safe retreat.
Dear Lord, if Thou hast portioned out
Life's changes as they come to me,
I need not murmur nor repine ;
Content, I'll safely rest in Thee.

I would not choose my way, Dear Lord,
Let every trial but refine.
Thou knowest what for me is best,
In Thy blest image let me shine.
Life's sorrows to us all must come—
The bitter mingled with the sweet—
Yet, trusting in Thy mighty arm,
I'll safely anchor at Thy feet.

I would not choose my way, Dear Lord,
Since thou art gracious, good and kind,
But passive rest myself in Thee—
In Thee a safe retreat to find.
Too wise to err I know Thou art
Afflicted too in all my grief.
Through every bitter conflict here
Let me in Thee find sweet relief.

I dare not choose life's pleasures, Lord,
Its fleeting honor, wealth, or fame ;
Give Thou to me the blest reward,
And grant to me my "Father's name."
I need not fear since Thou dost mark,
Amighty God, the path for me.
Then help me bear life's weary load
"Until fair Zion's gates I see."

ALICE M. A. HARPER



The Tests of Daily Life.

HOW often do we with sincere hearts pray, "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies." And in praying thus we lay especial emphasis upon the little pronoun "thy." "Teach me *thy* way. Do not allow me to have my own ; for I am shortsighted and selfish, and know not what is best. Teach me *thy* way, which thou thine own self hast chosen for me, and give me grace to walk therein." Then, having prayed, we place over against the petition the promises, "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye." We then recall the comforting words of John, "If we ask anything according to his will, he heareth us ; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," and feeling fully assured that our prayer for guidance is in harmony with his will, we rest the matter upon his unfailling word, and expectantly wait for his answer.

Our Father hears the prayer ; for it was indited by his Holy Spirit, as all true prayer is, and proceeds to answer. Nothing gives him more pleasure than to lead a willing, trusting child into the way that he has chosen ; for all his "ways are ways of pleasantness, and all his paths are peace." We may rest assured that God will teach every soul who is willing to learn, and guide all who will

submit. He does not confine his attention to those who are occupying positions of prominence ; but the cry of the humble suppliant living in some obscure and forgotten corner, reaches his ear, and elicits from him a tender response. His invitation is general, "Ask, and it shall be given you ; . . . for every one that asketh receiveth." No class distinction here, no discrimination in favor of any. The praying soul, whoever he may be, will not be long in finding a prayer-hearing God.

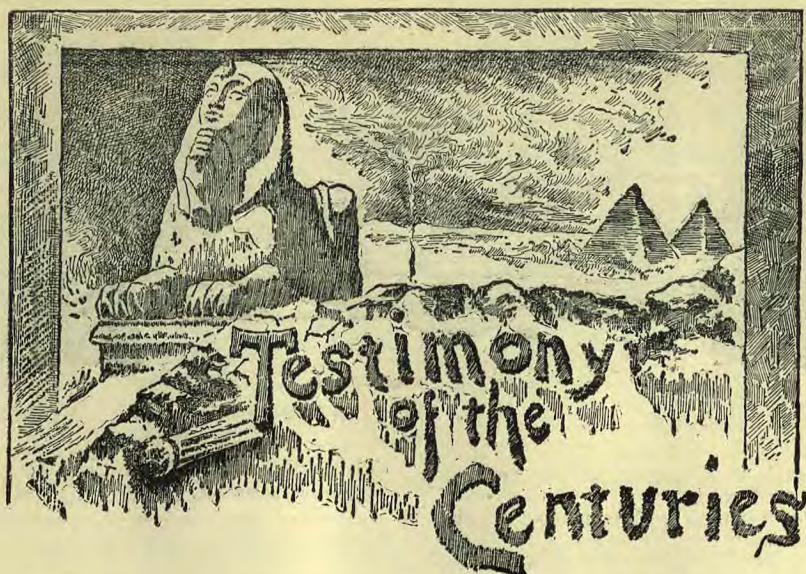
But when God begins to answer our prayer for guidance, he often does the unexpected. His thoughts are not our thoughts, neither are his ways our ways. He sees what we see not, and finds it necessary to do for us many things which we did not at all anticipate. We have asked for guidance, and are perfectly sincere in the belief that we are willing to accept any lot which our Father chooses for us. But he sees that there is self-will lying hidden away in the deep recesses of our hearts, of which we are perhaps unconscious. Or it may be he discovers worldly lust, ambition, pride, or something else equally as abhorrent to himself and as harmful to us. He knows that our hearts must be thoroughly cleansed of all this abominable stuff, or we can never become trustworthy. Neither would we walk contentedly in the way that he would choose for us, though we have asked to be guided into that way. So in answering our prayer, he first proceeds to convince us that these objectionable and injurious qualities really do exist in us. In order to accomplish this, he must place us in a situation that is suited to call them out, and cause them to show themselves, that we may be made aware of their existence. He leaves us exposed to temptation for a season perhaps, as he did Hezekiah. *2 Chron. xxxii., 31.* Or, He may subject us to trials and hardships whereby our lives are seemingly jeopardized, and we are led to cry out with David when hunted like "a partridge in the mountains" by Saul, "As the Lord liveth, . . . there is but a step between me and death." Or possibly he may defeat some cherished plan of ours, and bring us suddenly into a state of bitter disappointment. He will do just what is needed, and no more, that he may show ourselves to ourselves. If we learn the lesson that he designs to teach us by the trial, and confess the sin which he has thereby pointed out to us, then we have gained a signal victory, and he is prepared to begin to lead us into paths of usefulness and peace. "Day by day God instructs his children. By the circumstances of the daily life he is preparing them to act their part upon that wider stage to which his providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis."—*Desire of Ages, p. 446.*

It is just here, we apprehend, that

many fail. Their acquaintance with God is so slight and their understanding of his methods so meager, that they misinterpret his dealings with them. They sincerely desire to become more useful and efficient, and earnestly pray to be led into the proper path. God himself implanted such a desire in their hearts, and is pleased to see them cherish it and to hear them give expression to it in prayer. Moreover, he is anxious to grant their request. But He can not give a full and satisfactory answer to their petition till the preliminary work of cleansing, to which we have referred, has been first accomplished. He must first subject them to a course of antiseptic treatment. Those old sores of selfishness must be cauterized, those excrescences of self-will must be cut off, those abnormal developments of pride and vanity must be removed. And the process by which this is done is often severely painful, and the poor distressed soul, mistaking the seeming harshness of such treatment for negligence and indifference on God's part, grows discouraged and turns back. He murmurs against God, and says in his heart, if not in words, "I was sincere in the matter. I really wanted to become useful and asked God to direct me. But instead of answering my supplication, he abandoned me to misfortune and distress." God was answering his prayer, and he knew it not.

I wonder if some who read these lines are not thus inclined to complain of their present condition. Perhaps most of us are. Our opportunities for usefulness are not just what we want. Our present field of labor is too circumscribed. We are restrained by circumstances which we can not control. We have never been elevated to that position to which our talents entitle us. If we are not troubled with this, we are harassed with that, and so we indulge a disposition to murmur. If so, then let us at once suppress it, and resolve to be just as useful as we can right where we are. Have we offered in faith the prayer with which this article begins? Have we really asked God to guide us? Then let us believe that he is doing it, and that the present perplexity, whatever it may be, is the thing needed at this stage of our development. It is the lesson that God has for us to-day, and our future success depends upon the way in which we learn it. If we murmur and chafe under it, we shall fail to reap the benefit which God designs to give us, and our development will be retarded and the final answer to our prayer delayed. But if we accept it in good faith, believing that God knows best and gives only what is needed, and cheerfully discharge the assigned duties, then it will not be long before enlarged fields of usefulness proportionate to our combined faithfulness and capacity will open before us, and our God will kindly say, "My child, enter in."

J. A. BRUNSON.



"This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back." Isa. xiv., 26-27.

THE BURDEN OF EGYPT.

(Concluded.)

EGYPT was one of the very first of nations to attain to power and civilization. She attained to such a height of power that for ages she was the strongest nation in the world; and to such a height of civilization that "the wisdom of the Egyptians" was proverbial even among the wisest people in the world. It was a commendable qualification in Moses that he "was learned in all the wisdom of the Egyptians." And the Scripture, after stating that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore," proceeds to give the measure, or at least some sort of an idea, of it, by adding, "And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." 1 Kings iv., 29-30.

Egypt was invaded, and, in fact, subdued by Esarhaddon and Asshur-bani-pal, the last of the great kings of Assyria; but she soon recovered strength, and not only assisted Babylonia and Media in the utter destruction of the Assyrian kingdom, but also received as her share all the Assyrian possessions west of the Euphrates, with her stronghold at Charchemish on the Euphrates. 2 Kings xxiii., 29; 2 Chron. xxxv., 20-21. In a few years, however, Nebuchadnezzar, king of Babylon, took all these possessions, even as far as to the very border of Egypt itself. 2 Kings xxiv., 7. This was in B.C. 598. But yet the king of Egypt was "like a young lion of the nations," and "as a whale in the seas," and in 588-586, Ezekiel took up a lamentation for Egypt, and declared that her ruin should come as the ruin of Assyria had gone before. Egypt was given to Nebuchadnezzar by the Lord, for the service which he wrought in the destruction of Tyre, and the spoil of Egypt was the wages of

Nebuchadnezzar's army, for their work which they did for the Lord in the ruin of Tyre. Eze. xxix., 18-20. The secret of this was that Egypt had helped Tyre in her resistance.

We have not space to notice all the prophecies concerning Egypt, but the following passage of scripture is worthy of special notice:—

"Thus saith the Lord God: I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon. . . . And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers; I the Lord have spoken it. Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt." Eze. xxx., 10-13.

We have none of the particulars of Nebuchadnezzar's conquest of Egypt. It is known, however, that he did invade it twice, and that he was thoroughly successful, and carried large numbers of the Egyptians captive to Babylon. But aside from this, there are three points in the above quotation which stand forth in such perfect fulfilment that no objection can justly be made by any man, to the faithfulness of the word spoken by the prophet Ezekiel nearly twenty-five hundred years ago. We shall notice them in reverse order, taking the last one first.

1. "There shall be no more a prince of the land of Egypt." Although Egypt was subdued by Esarhaddon and Asshur-bani-pal, by Nebuchadnezzar, and by Cambyses, the Egyptians still ruled within the country itself. But in B.C. 344 Ochus of Persia invaded the land with three hundred and forty-four thousand troops, while the Egyptian king Nectanebo had an army of only one hundred thousand with which to meet him, and twenty thousand of these were Greek mercenaries. The king of Persia was wholly successful. "All Egypt submitted to Ochus, who demolished the walls of the

cities, plundered the temples, and after rewarding his mercenaries, returned to his own capital with an immense booty." "Nectanebo in despair quitted the country and fled southward to Ethiopia," and from that day till this there has been no native ruler of Egypt.

"Thus miserably fell the monarchy of the Pharaohs after an unexampled duration of nearly three thousand years. . . . More than two thousand years have since passed, and though Egypt has from time to time been independent, not one native prince has sat on the throne of the Pharaohs. 'There shall be no more a prince of the land of Egypt' (Eze. xxx., 13) was prophesied in the days of Apries [the Pharaoh-hophra of Jer. xlv., 30] as the final state of the land."—*Encyclopedia Britannica*, art. *Egypt*.

"With Alexander, the Macedonian dominion began. . . . From this time the Egyptian local princes, who for five centuries, except only during the rule of Psametik and his house, had caused all the divisions of Egypt, disappear from the scene."—*Ib.*

Thus the word has been literally fulfilled that "there shall be no more a prince of the land of Egypt."

2. "I will also destroy the idols, and I will cause their images to cease." This is a most remarkable prediction, for of all nations that have ever lived on the earth, the Egyptians were the most abundantly idolatrous. Bodies heavenly and bodies earthly, bodies animate and bodies inanimate, real and imaginary, fish, flesh, fowl, and vegetable, all were worshipped as gods in Egypt; and it was literally true that in Egypt it was easier to find a god than a man. "The basis of their religion was Nigritian fetichism, the lowest kind of nature worship. . . . The fetichism included, besides the worship of animals, that of trees, rivers, and hills." The principal gods, such as Phtah, Ra, Shu, Isis, Osiris, etc., numbered up into the hundreds.

Yet as numerous as the idols were, and as base as the idolatry was, the idols have been totally destroyed and the images have ceased utterly.

3. "I will make the land waste, and all that is therein, by the hand of strangers." All history from the conquest of Egypt by Ochus, before mentioned, till this day, bears continuous testimony to the literal fulfilment of this prophecy. From the day that King Nectanebo fled into Ethiopia till now, strangers have spoiled Egypt of her wealth and drained her of her treasures. When Alexander the Great had defeated Darius at Issus, he was welcomed by Egypt as a deliverer. In the final division of Alexander's dominion, Egypt fell to Ptolemy the Macedonian, and he and his successors ruled and rifled it for two hundred and ninety-four years. It fell next under the dreadful dominion of Rome, whose iron hand held it for six hundred and seventy years, until A.D. 641. Then the Saracens took it and spoiled it

for six hundred years. In 1250 the Mamalukes seized it, and held it two hundred and sixty-seven years, and "if you consider the whole time that they possessed the kingdom, especially that which was nearer the end, you will find it filled with wars, battles, injuries, and rapines."—*Pococke*. In A.D. 1517 the Turks conquered the Mamalukes, and took possession of the whole country, which they still hold. Gibbon describes her condition thus:—

"A more unjust and absurd constitution cannot be devised, than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such as has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties, were themselves promoted from the Tartar and Circassian bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants. They produce the great charter of their liberties, the treaty of Selim the First with the republic; and the Othman emperor still accepts from Egypt a slight acknowledgment of tribute and subjection."—*Decline and Fall, chap. 59, paragraph 20.*

And that is exactly as the prophet of God, nearly twenty-five hundred years ago, said it would be.

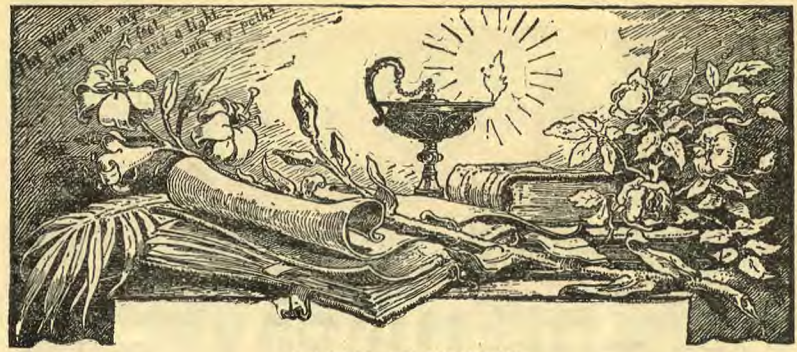
The statement of these facts has prepared the way for the statement in a few words of the fulfilment of another notable prophecy concerning Egypt. After the scattering of the people by Nebuchadnezzar, the Lord said: "I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." Eze. xxix., 14-15. In view of the fact that that nation has been so sold into the hands of strangers, and so spoiled by them, it is easy to see how, from the wisest of nations, she could become the basest of kingdoms. A hundred years ago Volney wrote this:—

"In Egypt there is no middle class, neither nobility, clergy, merchants, nor land-holders. A universal air of misery in all the traveller meets points out to him the rapacity of expression, and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intense troubles, the public misery, pecuniary extortions, and bastinadoes."

There is no more a prince of the land of Egypt; the idols have utterly ceased; the land is wasted by the hand of strangers; Egypt is the basest of the kingdoms; and this word which Ezekiel wrote, as he dwelt among the captives by the river of Chebar, two thousand four hundred and seventy-four years ago, is the word of God.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

A. T. JONES.



A LIGHT TO MY PATH.

Choose.

Once to every man and nation comes the moment to decide.
In the strife of Truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shall stand,
Ere the doom from its worn sandals shakes the dust against our land?
Though the cause of evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng—
Troops of beautiful, tall angels, to enshroud her from all wrong.

Careless seems the Great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth for ever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown—
Standeth God within the shadow, keeping watch above his own.

JAMES RUSSEL LOWELL.

A Remarkable Prophecy of the Papal Power.

(Concluded.)

ATTEMPT TO CHANGE TIMES AND LAWS.

THE little horn or papacy should also "think to change times and laws" and just as it was the saints of the Most High that it persecuted, so it was the laws of the Most High it tried to change.

But before this change could be brought about, the way must be prepared for it. The day of the sun must be exalted and honored, and the day of the Lord must be set aside. The first law made in favor of Sunday was the Emperor Constantine's renown Sunday law as follows:—

"Let all judges, inhabitants of cities, and artificers rest on the Venerable Sunday. But in the country the husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and the planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they

should lose the benefits which the divine bounty bestows upon us."

This edict was published A.D. 321.

Socrates wrote a church history beginning with the year 305, embracing a period of one hundred and forty years. About Sabbath keeping in the year 309, seventy years after the Sunday law of Constantine, he says:—

"There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from ancient tradition refuse to do this."

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome or Alexandria."

Dr. Hulen, a distinguished member of the Church of England, says in his church history:—

"Thus do we see upon what grounds the Lord's day stands; on custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the church of God, which tacitly approved of the same; and finally confirmed and ratified by Christian princes throughout their empires."

Thus we see that the ancient Sabbath continued among the Christians for several hundred years. But little by little the "venerable day of the sun" was placed by the side of it, and as the papal power gained more esteem, Sunday keeping also gained in reputation.

Nothing shows more plainly that the Catholic Church has rejected the day of the Lord, and denounced those who have kept it, while they have exalted the first day in its place, than the twenty-ninth canon of the Council of Laodicea, A.D. 363. That the canons or church rules, adopted by the Council of Laodicea, are acknowledged by the Catholic Church, is evident from the statement of the Council which convened in Chalcedon, 451, and was attended by 600 bishops. The first article of this canon reads as follows:—

CANON I.

"We have judged it right that the canons of the Holy Fathers made in every Synod even until now should remain in force."

This resolution was accepted in A.D. 451, and confirms every resolution in

previous councils. Consequently it confirms the twenty-ninth article of the council of Laodicea which reads thus:—

CANON XXIX.

“Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord’s day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ.”

Some think that the papal power cannot be the power that effected the change of the Sabbath since it began in 538. But those who think that the papal power did not begin before 538, are much mistaken. In the second and third chapters of this book it is plainly shown that the papal power is the same “man of sin,” also called the mystery of iniquity. And the apostle says plainly that this power did “already work” in his day.

The Catholic Church has not only taken away the command forbidding to make graven images and to worship them, and decreed and confirmed the practice of showing homage to images, but it has also tried to change the fourth commandment. This is plainly set forth by many Catholic authors. Here are a few of many testimonies found in Catholic books:—

“*Question.*—How prove you that the church hath power to command feasts and Holy days?”

“*Answer.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most of the other feasts commanded by the same church.”

“*Q.*—Have you any other way to prove that the church hath power to institute festivals of precept?”

“*A.*—Had she not had such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.”

A TIME, TIMES AND A HALF A TIME.

After this the prophet says: “And they shall be given into his hand until a time and times and the dividing of time.” The word *iddan* translated “time” means, according to Gesenius, both time and year. When it is said of Nebuchadnezzar that seven times should pass over him it evidently means seven years. Thus three and one-half times make three and one-half years. These are symbolic years because the little horn which should do these things in the time mentioned, is a symbol. The Jews reckon 360 day for a year. Consequently 1260 days make three years and one half. In prophecy a day is a symbol

of a year. The Lord says to the prophet:—“I have appointed thee each day for a year.”

Consequently the papacy should prosper 1260 years in doing these things. In the year 533, the Emperor Justinian published a decree which made the bishop of Rome head over all the churches. This made a good foundation for the papacy to build upon.

“The celebrated letter of Justinian to the pope in the year 533, not only recognizing all privileges, but *enlarging them*, entitled the pope and his church to many immunities and rights, which afterwards gave origin to the pretention displayed in the canon law.”

This famous decree of Justinian decided that the bishop of Rome should be recognised as the head of the universal church and the corrector of heretics. As we have already seen, the Ostragoths were driven away from Rome in 538, and thus the papal power was confirmed. Counting 1260 years from this time brings us to 1798. Then all open persecutions of the Protestants had ceased and the papal power was broken.

Pius vi. was chosen to succeed Clement xiv., February 15, 1775. In 1796 Bonapart took possession of the legations, and the pope was compelled to surrender those provinces. February 10, 1798, Berthier enter the city and took possession of the Castle of St. Angelo. Pius was called to renounce his temporal sovereignty, and on his refusal was seized February 20, and carried away to Sienna. The pope was eighty years old and sick at the time. He asked permission to die in Rome, but he was nevertheless carried to Sienna, Florence, and at last to Valence on the Rhone, where he died August 20, 1799.

Concerning this we find an interesting extract in a work written by Edward King, Esq., F.R.S.A.S., and published in London, A.D. 1798.

“Is not the papal power of Rome, which was once so terrible and so domineering, at an end. But let us pause a little. Was not the end in another part of the holy prophecies, foretold to be at the end of 1260 years? And was it not foretold by Daniel to be at the end of a time, times and a half, which computation amounts to the same period.” “And now let us see, hear and understand. *This is the year 1798*—and just 1260 years ago, in the beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths at Rome. He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, the emperor of the East, and soon after made it tributary to him; leaving thenceforward, from A.D. 538, *no power* in Rome that could be said to rule over the earth, excepting the *ecclesiastical pontifical power.*”

“We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the

commencement of that period . . . from the *end of the Gothic power at Rome.*”

Through these different events so wonderfully foretold by the prophet we are now brought to the present century, which in the visions of Daniel is pointed out as the *Time of the end*. The little horn, or papal power, has built up its throne on the ruins of the three horns preceding it (A.D. 538). It has unfolded its banner full of eyes. This is the peculiar banner used by the popes (intended to denote great wisdom and foresight) as though they were anxious to show the world they are the power spoken of by the prophet.

The papacy has grown up by cunning, and has obtained so great power that the words of the prophet are very applicable,—“whose look was more stout than his fellows.” This power has also, as we have seen, spoken great words against the Most High, and has worn out the saints of the Most High through 1260 years of papal supremacy. During this time it has succeeded in murdering and exterminating from the earth more than fifty million of the people of God, a greater number than the Gentiles have destroyed through all times and generations. At the same time this power has tried to change times and laws of the Most High, just as the prophet of God foretold.

We can but rejoice to see that the word of God is so plainly fulfilled before our eyes, and it strengthens our faith in God and his precious word. Yet the ecclesiastical power of the pope still remains, for he sways his spiritual scepter over more than two million people, or about one-seventh part of mankind, while the whole number of Protestants is only about one hundred million, and a large number of these do not make any profession or belong to any church. The scriptures also show that this antichristian power will be healed of its deadly wound, and sit like a queen, being worshipped by the whole world before Christ comes, and the everlasting kingdom shall be given to the saints of the Most High. The Catholic Church is now making great strides in this direction; but this we shall consider more definitely at another time.

J. G. MATTESON.

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This love, born of belief in God, can only be fully expressed and satisfied in obedience—obedience absolute, cheerful, unwavering, manly; obedience prompt, willing, spontaneous under any and all circumstances. When the gilded tongue of flattery and the mingled artfulness of praise and promise allure you to the tree of forbidden fruit, when the well-seeming solicitations of friends entice you, or when mighty and cruel wrong rises up against you with inquisition, scaffold, and fiery pile; yes, and I will state a more oft-encountered and perhaps harder case: when your own foolish and deceitful heart tells you that God and all good are against you, and that you are unappreciated, worthless, and without place in heaven or on earth; or when it leads you through a weary round of drudgery from day to day with aching back, and heavy limbs, and leaden heart, and frozen spirit, and eyes that can see only the burden upon your own back and the roughness and uncertainty of the path before—then and there, in spite of all, to "be cheerful," to "be of good cheer," to "be of good courage," to "hope in God," to "rejoice evermore," to "let your light so shine before men that they may . . . glorify your Father which is in heaven,"—this, ah, this is obedience truly. And true love inspires such obedience, and the result is joy and peace and healthfulness.

On one of those busy hard days, when everything goes wrong, when everything we touch seems to slip from our grasp, when friends have forgotten to be sympathetic and loved ones fail to appreciate our special need, when heaven's breezes fail to soothe, when the nerve-centers seem overcharged with explosives which are excited by every external influence, and when the only vision before us is darkness and ruin—then and there, in spite of all, without waiting for a change in externals, simply to calm the troubled spirit and "in quietness and confidence possess your souls," to change the turbulent, tossing torrent of stormy times, with its muddy waters and load of drift and debris, into the rollicking, rippling rivulet of sunny days, with its restful activity and sparkles of reflected light, all at once, and to maintain the change, is a height of obedience to which few of us have climbed. Yet we need to climb there, and to climb fast and sure; for a peaceful spirit and a restful soul are two very essential things, and lie at the very foundation of the structure of health.

This is not to say idleness—no, no; such crumbling boulders have no place in our health-structure. But between these foundation-stones—peace and restfulness—there is a strong and essential pillar which towers up through the whole structure. This pillar of health is activity. We appreciate it as one of the fundamental laws of life yet we must also

know and experience rest, for it also is fundamental and necessary.

So the Health-giver says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." One little child, tired and fretful, whined and struggled in fruitless attempts to accomplish what he would with his plaything. Mother saw his waste of energy and weariness, and said, "Come, child, to me; I will give you rest." The call of love was answered by a little fiercer struggles, a little more hopeless whine, a show of temper, the crashing of the blockhouse, and the little face buried in despair upon the ground. But he would not come.

Another little child, tired and fretful, was struggling with difficulties, and discouraged. The call of love came to him also, "Come, darling child, and rest;" and the child yielded, and the worried little head rested on mother's breast, and the little form forgot its weariness within the encircling arms. After a few moments of repose, with mother's hand to guide, the difficulties were surmounted, and there was a rich flood of mutual delight in a completed achievement.

Which little child are you? Which mother's heart was made happy?

Our Father has more than a mother's heart of love and tenderness toward each child; and of each he knows the cares and worries, whether his playthings are alphabet blocks, or surgeon's instruments, or mechanic's tools, or the implements of home or farm or place of business. O how can we afford to grieve our Father's heart—that sacred heart, sensitive with the weight of infinite love—by refusing the rest he offers? We can not, no, we can not afford it.

You will perceive, I am sure, from what has been said, that it is not rest from work, but rest from worry and fruitless care that we need to have and he needs to give.

"My Father worketh hitherto, and I work," said Jesus; and he has all power and all-sufficient strength to give to you *for work*, but not one bit has he to give for worry.

Every unit of energy expended in worry is stolen from the amount given to you for work. So, you see, in addition to grieving the good God of love, such an expenditure of energy is not only waste, but it is stealing.

And what does it do for the stealer? It uses up energy-granules in the brain-cells faster than it can be replaced; it floods the system with enervating poisons; it depresses digestion and every vital process; it causes disappointment, sickness, decay, and death.

And there are so many things to worry about. You can worry about your heart till you get heart disease; worry about your stomach till you get dyspepsia; worry about your eyes till you have to visit an oculist; worry about the weather till the season is past, and then turn and worry back again till summer comes again; worry about the mortgage till it is paid, then worry about the bank account; worry—why, worry will feed on anything and thrive under all conditions. You can not create conditions unfavorable to its growth. All you can do is to slay the thing by burying it in the rest of Jesus.

Why, my friends, we are in God's universe now as truly as we ever can be, and it is full of love. If we worry over the trifling things of this life now, we would worry if we were in Elijah's chariot going straight toward the gates of heaven. We wouldn't like to risk the fiery wheels or gilded reins in the hands of an angel-driver, or the horses would sink in the thin ether of space, or the guide might lose his way in the immeasurable blackness. O, there always will be plenty to worry about, and if there should not be, why you could just worry about that, you know.

Worry, I want to tell you, though a blunt instrument, is one that the pale, cold monster uses with most terrible effect. It is about the

surest weapon he has when it comes to undermining the foundation of health. It makes no difference what the superstructure is if this thing is gnawing away at the bottom. And what is worry?—Simply unbelief, that is all. Belief is its certain antidote.

I wish you would take time to follow the Master in his labors through Galilee, Judea, and Samaria. What a life of taxing service! What a life of care and trial! and what a river of peace and rest! Why did He not worry? Because He believed, and when he went away, He said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Only believe."

O. M. HAYWARD, M.D.



A Cure for Scalds.

A BABY two years old put her fingers into her mother's teacup full of boiling hot tea, as we were being seated at the table at a friend's house. There was a plate of honey on the table. "Put honey on her fingers," I exclaimed, but no one heeded, thinking, no doubt, I did not realise what I was saying. Time was precious if the little fingers would be saved from blistering, so I caught up the plate and spread out the little hand into the strained honey, daubing the fingers as best I could, then wrapped my handkerchief hastily around them. The mother was half indignant, and the hostess looked as though unwarrantable liberties had been taken; but the next day there was no sign of a burn, except between two of the little fingers, where the honey had not reached, there were some water blisters. My mother always kept a jar of strained honey for such emergencies, and there is nothing better. Vaseline is also good—*N. E. C. in Good House-keeping.*



Insidious Habit.

A YOUNG man had carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; it's a mere notion; I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

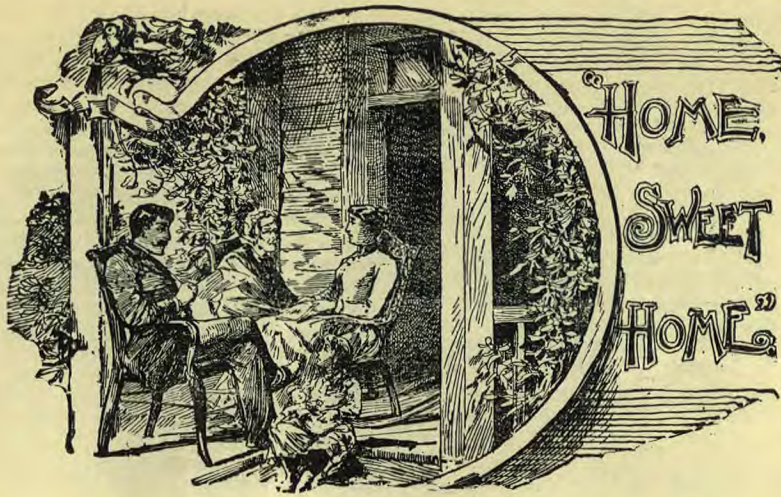
"Very well; to please you I'll do so, but I assure you there is no cause for alarm." A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one; "but I am trying to escape a dreadful danger; and I fear I shall be ill before I shall have conquered. My eyes were opened to an imminent peril when I gave you the promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink shall never catch me in his net again."—*Baltimore Advocate.*



The Cry of the Mother.

My life is so narrow, so narrow environed by
four square walls ;
And ever across my threshold the shadow of
duty falls.
My eyes wander off to the hilltops, but ever my
heart stoops down
In a passion of love to the babies that help-
lessly cling to my gown.

In the light of the new day dawning I see an
Evangel stand,
And to fields that are ripe to the harvest, I
am lured by a beckoning hand,
But I have no place with the reapers, no part in
the soul-stirring strife ;
I must hover my babes on the hearthstone,
and teach them the lesson of life ;

I must answer their eager questions with God-
given words of truth ;
I must guide them in ways of wisdom through
childhood and early youth ;
I must nourish their souls and their bodies with
infinite watchful care ;
Take thought of the loaves and the fishes,
and the raiment that they must wear.

But at night when the lessons are over, and I
cuddle each sleepy head ;
When the questions are asked and answered,
and the last little prayer is said ;
When the fruitless unrest is vanished, that
fretted my soul through the day,
Then I kneel in the midst of my children
and humbly and thankfully pray :—

Dear Lord, when I stand with the reapers,
before Thee at set of sun,
When the sheaves of the harvest are gathered,
and life and its labor is done,
I shall lay at Thy feet these my children ; to
my heart and garments they cling ;
I may not go forth with the reapers, and
these are the sheaves that I bring.”

—Lizzie Clark-Hardy.

The Mother's Work.

I WISH to arouse parents to see the import-
ance of their position. Few parents take
time to think of how much depends on the
instruction and training a child receives during
the early years of its life. It is at this time that
the foundation of a child's character is laid.
“Train up a child in the way he should go ;”
and when he is old, he will not depart from it
are the words of the wise man. The lessons a
child learns at the mother's knee determine its
future experience.

How few parents realize this as they should.
As I have called mothers' attention to the
wrong habits they were encouraging in their
little ones, some have listened indifferently,
while others have said with a smile, “I can
not bear to cross my children. They will do
better as they grow older. They will then
be ashamed of these passionate outbursts. It is
not well to be too strict with little ones. They
will outgrow the inclination to tell untruths, to
meddle, to be indolent and selfish.”

A very easy way, truly, to dispose of the
matter, but a way that is not in harmony with
the will of God. If a field is left uncultivated,
a crop of weeds is sure to appear. So it is
with children. If the soil of the heart is un-
cultivated, Satan sows his seeds of anger and
hatred, selfishness and pride, and they quickly
spring up, to bear a harvest that parents reap
with bitter regret. Too late they see their
terrible mistake. The wrong they have done
can never be wholly undone. Even if the child,
by patient, untiring care, is at last won to the
Saviour, his character will always bear the
marks of Satan's seed-sowing.

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

Aided by the grace of Christ, mothers have it
in their power to do a great and grand work.
This Satan knows, and he works with all his
power to prevent them from doing this work.
He seeks to fill the mind with thoughts of
fashionable dress. Thus he absorbs the time
and strength of even Christian mothers, so that
they have no time to give to the training of
their children or to self-improvement. When
the enemy thus secures the attention of the
mother, he rejoices ; for he knows how much
he has gained. He looks on the children as
an easy prey ; for he has won the mother. She
thinks more of display, more of what others
think and say of her, than she does of the train-
ing of the precious souls in her care. As she
sets her feet in the path of fashion, she becomes
infatuated. In order to keep pace with the
demands of the bondage in which she has sold
herself, she works early and late, overtaxing
mind and body. She becomes so wearied with
remodelling unfashionable garments and making
new ones, that she has no heart to read her
Bible or to pray. She is too tired to give
time to her children. She becomes perplexed
and distressed. The yoke that she is trying to
bear is very galling ; but she imagines that it
must be borne, and martyr-like she toils on,
struggling under her self-imposed burden.
Jesus is calling, “Come unto Me, all ye that
labor and are heavy laden, and I will give you
rest. . . . My yoke is easy, and My burden
is light.” But she does not hear the gracious

invitation. The Saviour's voice is drowned by
the clamorous demands of fashion.

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

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

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

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

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

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

Christian parents, you are charged with the
responsibility of showing the world the power
and excellence of home religion. Be controlled
by principle, not by impulse. Work with the
consciousness that God is your helper. Allow
nothing to divert you from your God-given
mission. Be true to your trust. God will help
you. Guided by Him, your children will grow
up to bless and honour you in this life and in
the life to come.

MRS. E. G. WHITE.

“IN eternity we shall learn that which, had
we received the enlightenment it was possible to
obtain here, would have opened our under-
standing. The themes of redemption will em-
ploy the hearts and minds and tongues of the
redeemed through everlasting ages. They will
understand the truths which Christ longed to
open to His disciples, but which they could not
grasp. Forever and forever new views of the
perception and glory of Christ will appear.”



The Missionary.

In the land of frost and snow,
Where the rivers cease to flow,
And all nature seems to keep
In an ice-bound deathly sleep;
Where the sombre bluish-gray
Of the changeless wintry day
Tints all objects chill and deep,—

There, with his precious load,
Travels the man of God
His charge to keep.

In the land where tropic heat
Makes the pulse with fever beat;
Where within their forest home,
When darkness falls wild creatures roam;
Far from the haunts of kindly men,—
Faces he ne'er may see again;
Into the deeper moral night,—

Patiently brave and sure
The faithful colporteur
Holds forth the light.

—Selected.

A Japanese Family Converted.

F. MATSUKURA.

IT had been over a year since I had visited my parents, and feeling anxious about their spiritual welfare, I decided to visit them once more. So on the twentieth of April I started from Wakamatsu, making a short stay at Tsuchiura Sendai, then going to Aomori ken, far to the north. The native Methodist pastor at Hirosaki was very kind to me, giving me the addresses of several Christians, on whom he wished me to call. Here I met a Methodist pastor from Hokkaido, who believes in the second coming of Christ, and finds comfort and encouragement in "the blessed hope."

I next visited a company of Christians in Akitaken, and found them to be members of the Greek or Russian Catholic Church. These believers are the fruit of missionary work done about twenty-five years ago. They purchased quite freely of the literature I offered them.

On the fifth of May I arrived at the home of my parents in Akita, where I remained over a month. From the first my mother seemed favorable to the truth. On the second day after my arrival, I talked with her until late at night. She acknowledged the folly of worshipping idols, and that night decided to worship and serve the true God. The next morning she omitted the customary services at her household shrines. My father noticed this and enquired the reason. When she told him, he expressed surprise, but was not angry. Soon after this I assisted my mother in breaking her images, and burning certain pictures and writings connected with the worship of the various gods. She will close her little shop and lay aside her other work on the Sabbath. I have two brothers at home, aged eight years and twelve years. I talked to them about serving the Lord and keeping the Sabbath. They decided to keep the Sabbath with their mother, and not attend school on that day, even if the schoolmaster should punish them.

Only a few days before I left home, I had a long talk with my father, and he, too, decided to give up the worship of idols, and to serve the one true God. His present employment interferes with his observing the Sabbath; but he express-

ed his intention to change his work so that he can keep the Lord's commandment. Soon after my father made his decision, I persuaded the family to adopt the use of one large table at mealtime, instead of the small individual tables used by many Japanese. Around this table we all united in asking God's blessing upon the food.

During my stay at home I visited many old friends, and found some of them much interested in Christianity. There are many people in Japan who are longing for peace of mind, the peace that Christ alone can give. On my last Sunday at home I spoke by invitation at the Methodist Church. And in the afternoon of the same day I addressed a meeting of about twenty young men. These young men had formed a society, and hold regular meetings for the exchange of ideas on various subjects. This meeting was attended by four Buddhist priests, and was held at the Buddhist temple where my father has been accustomed to worship. I spoke to them of salvation through Christ, and of the Christian's hope.

"A prophet is not without honor, save in his own country;" still there is an advantage in going among those who know you and have confidence in you. The Lord blessed me much in this work; and I feel especially thankful for what he has done for my parents and brothers. I have now returned to Tokyo to engage in the work here for a time.

—*—*—

General Meetings in Brazil.

J. W. WESTPHAL.

I LEFT my home in Argentina, March 26, to attend a series of general meetings, or conferences, in Brazil. The field is too large, the churches too scattered, the means of travel too slow, and the expense too great to expect a general attendance at any one meeting; and this is the first real attempt to reach all our people with such meetings. We felt the need of such a place to reach them that they might unite with us in discussing, laying, and carrying out plans to bring the message to the millions of Brazil, and, as far as we have held the meetings, we believe the results have justified the effort.

The first meeting was held in the house of Brother Braak, near New Hamburg, in the State of Rio Grande do Sul. On account of heavy rains and high water I did not reach there until one-half the meeting had passed, and for the same reason this attendance was not as large as it otherwise would have been. About fifty were in attendance. Two were baptized. As it takes from two to four weeks hard riding by mule over a lonely and difficult road to reach the Brusque school, and going by water is attended with the loss of much time and heavy expense, the matter of starting a workers' training school in this State received much consideration. The brethren were all deeply interested in the subject, and assure their hearty support of such an enterprise. The first steps were taken toward securing suitable property with buildings, by which, if successful, such a school will be well served, and it will be nearly if not entirely free from debt. Pledges and donations were made, one brother giving a colony (about 160 acres) of land. Plans of work and how to meet the deficit on our Portuguese paper were made, and First-day offerings and kindred subjects were discussed, in all of which the brethren were deeply interested and took an active part. Five members of the conference committee were present, including Elder F. W. Spi s from the State of Santa Catharina. The meeting was held April 3-11.

Our next meeting was at Linie Torris, in the southern part of Santa Catharina, April 18-25.

It took a full seven days' ride by mule to reach there. As we were delayed one day because during the night one of our mules had broken loose and strayed from us, and the Sabbath also intervened, we did not reach the place of meeting until three days later. However, the brethren were still gathered anxiously awaiting our arrival. About one hundred were present.

The meetings were held in the first Seventh-day Adventist Church building erected in South America. There are others that have been erected as school buildings, and are used for meeting purposes. The building is a creditable one, but is not yet entirely complete.

As we found our luggage too heavy for our pack animals, and all were becoming weak with their work, we found it necessary to secure more. A brother kindly let me have one in the place of mine. Sister Spies also joined us here, so that our party of five (Elders Graf, Spies, two brethren, and the writer) was increased to six. Another seven days' ride brought us to Brusque, where we remained but two days. Three days more and we were at Joinville, the place of our next meeting, which was held May 2-9.

Brother John Lipke, the principal of the Brusque Mission School, and also a member of the conference committee, accompanied us to this place. But few besides the Joinville church members were present. However, the meeting was an excellent one. As in the other places all were deeply interested in the progress of the message and in the consideration of plans of work, and in the raising of means to support it they took an active part. In this as in the other meetings a good-sized club of the *Aurauto de Verdade* were taken to carry on a campaign among the Brazilians. Besides, the missionary acre plan was adopted to meet the deficit on this excellent paper. Two, a husband and wife (trained nurses from Germany), were baptized. Several meetings held in one neighbourhood revealed a good outside interest.

After considering the Brusque school matter it seemed necessary for financial and other reasons to secure more land for its benefit. At present they have but little land, and it is poor, so that it does not offer the school what it needs and might have. A place close by, of good land and excellent advantages of water power for a mill, etc., is offered the school at a very low price; and it was decided, if possible, to secure it. At this meeting a campaign for "Christ's Object Lessons" was started, with which for the most part, the cost must be met. The proceeds from the books sold in the States of Santa Catharina and Parana will go toward this enterprise, while that from the rest of Brazil will go toward the Rio Grande school. Our brethren are thankful for such a plan and are willing to do all they can to make it a success. The Brusque school, under Brother Lipke's management, is doing a good work, and it will greatly appreciate this assistance.

The message of Christ's coming in this generation is meeting a response in the hearts of our brethren. Many seem ready to respond to the call to action. With our brethren in other parts of the world, they are willing to deny self that they may have means for the carrying forward of the glad news of Jesus' soon coming. Although the times are exceedingly hard, and, in some places, it is almost impossible to secure money at all, yet they are manifesting an exemplary liberality in supporting the work.

Three and a half days more have brought us to Curitiba, the capital of Parana, where we are now in the midst of an interesting meeting.

—Curitiba, Parana, Brazil, So. America.

—*—*—

"EVERY act of life is a revelation of character, and he only who in small duties proves himself 'a workman' that needeth not to be ashamed, will be honored by God with weightier trusts."

Our Work and Workers.

The Jamaica Conference will hold its annual session from the 1st to the 6th January, 1904.

Pastor W. J. Tanner baptized fourteen candidates at Kingston, Jamaica, and Pastor J. B. Beckner two at Port Maria and ten at Mount Pelier during the past month.

The tent at Albouystown, Georgetown, Demerara, after a successful series of meetings was taken down recently and after it has undergone some necessary repairs it will be erected at Plaisance, six miles east of Georgetown.

It is expected that the 2nd Annual Session of the East Caribbean Conference of Seventh-day Adventists will be held at Bridgetown, Barbados, commencing January 3rd. We trust that there will be as large an attendance as possible from all the field.

At Georgetown, Demerara, on the 4th of October was held one of the most largely attended meetings of Seventh-day Adventists ever convened at that place. After an excellent service, the following morning fourteen persons were buried with their Lord in baptism at the sea-side.

Pastor A. J. Haysmer and wife, have for the last three weeks been visiting the companies of believers at San Fernando, Princes Town, Indian Walk, and Couva, Trinidad. Excellent meetings are reported and they also have made special efforts in the *Watchman* work with gratifying success.

One of our faithful *Watchman* agents, Mrs. St. Louis, of Princes Town, Trinidad, fell asleep to await the coming of the life giver, on the 3rd of October. Since the starting of the *Watchman* she has been one of the most faithful of the Princes Town company in its sale, as well as an ardent worker in other Christian lines.

Pastor G. F. Enoch, Editor of the *Watchman*, is at the present time assisting Pastors Kneeland and Mathews in special work in the island of Tobago. Reports from them are most encouraging and the work done seems to have been accomplishing results. They have made special efforts in the circulation of the *Watchman* and have doubled their number for the present month.

The camp-meeting season is almost over in the United States. Many excellent meetings are reported and all of those in attendance seem to be of excellent courage. Everywhere the move of the General Conference headquarters to Washington has been hailed as an advance move and it has given courage for the future. At the present time, October 2nd., the General Conference Committee, and the presidents of the State Conferences are in session at Washington. Plans for the world-wide work are being considered.

From Bro. W. T. Downer, comes the following good report of the tent meetings at Albouystown, Georgetown, Demerara, S. A. :—

"The tent has now been running its services eight weeks in this place, yet the people are as eager to attend and listen as when it was first set up. Night after night the crowd thickens; and as we go out in the day, to visit and talk, our hearts are cheered with the welcome we meet from each one. Three-fourths of the entire congregation accepted the truth of baptism and the keeping of the fourth commandment. As they attended the meetings the bright light of present truth scatters every darkness and doubt from off their minds. Willing hearts are responding to the call, "Come out of her my people." To-day our hearts are made glad to see from 10 to 15 persons stepping out, and ready for baptism in the near future. Praise, God! Elders Babcock, Giddings and others, are doing their best to press the "Third Angel's message" to the hearts of the people notwithstanding the strong opposition."

In the *Review and Herald* of the 24th of September, Pastor Wm. Covert gives the following interesting report of the results of the Camp-meeting at Mancelona, Mich. :—

"On Sabbath the sermon of the morning was upon Baptism. When the sermon was ended, an invitation was given to those who desired baptism to come forward, and although it had not been previously known that more than seven were to be baptized, forty-three came forward. These confessed Christ and desired to be baptised in his name. One or two persons had been baptized at an earlier date in the meeting, so that forty-four or forty-five persons received the divine ordinance during the camp-meeting. This was rather remarkable, considering that there were only two or three hundred persons in the camp."

The March of Events.

The **Zionist Congress** which recently convened at Basle, Switzerland, has appointed a committee to investigate the district in East Africa offered by the British Government. They will report at the next congress when action will be taken.

It is a pleasure to note the very fortunate and hopeful improvement of relations between France and England. Some French newspapers have declared King Edward as deserving the title of "Peacemaker." They support this by the facts, that he has brought about peace in South Africa, tranquillity in Ireland and a new era of sympathy and goodwill between France and England.

Professor L. O. Howard, of the United States Department of Agriculture has discovered a baccilli, which when placed among the millions of grass-hoppers which at times are a scourge to the agriculturists of all continents, will cause their extermination. It has been tried in the Philippines and South Africa with excellent success, millions of these pests having been destroyed. Thus science has brought relief from this much dreaded insect.

The oldest man living.—Manuel del Valle of Menlo-Park, San Francisco, U.S.A., is said to be the oldest man living who has satisfactory proof of the exact date of his birth. The certificate of his birth which is signed by the chief magistrate, gives the date of his birth, as November 24th, 1745, making him an hundred and fifty-eight years old. The old gentleman has never smoked nor used intoxicating liquors. He has always taken a walk each day, and sits in the sun as much as possible. For some time his chief nourishment has been, bean-broth. He is a devoted christian and gives frequent prayer as one of the necessities to long life; also sitting in the sun—his daily practice.

The **United States Government** recently had a small struggle with labor unions, Mr. W. A. Miller an assistant foreman in the Government Printing Office refused to join the labour union and was discharged. President Roosevelt at once reinstated him, and absolutely refused to even consider the charges made against him by the union. The union threatened to strike at once which would have seriously shut up the Government Printing Office. Roosevelt promptly replied that every man that went on a strike would be discharged, their place supplied, and they themselves would never be taken back. This would have been a difficult task, yet the union considered discretion the better part of valor and did not order the strike. Since then every employée at the Printing Office has been required to take the Oath of Allegiance to the U.S. Government. As the labor unions have never yet been known

to regard any other interest as superior to theirs, their next move will be watched with interest.

Mob and Saloon.—"Leslie's Weekly," New York, U.S.A., of September 17th, in the editorial columns gives the following excellent summing up of the lynching and kindred evils in the United States:—"Liquor has been a greater cause of lawlessness than any other one thing, and has furnished the chief incentive of most of the recent mob outbreaks. This might be said of almost any mob outbreak, North or South, which has given this country the unenviable reputation of being one of the most lawless of civilized nations. There are indeed, few evils, social or political, afflicting the country to-day which are not greatly aggravated, if not caused, by the drink shops. We believe that investigation would establish the fact that no lynching affair was ever led by sober men, or in a community where no saloons were allowed to exist."

And here lies the true cause of such disturbances everywhere. All such evils are greatly enhanced by the rum shops, and sad to say this is only one of the features of the case. The sale of liquors is the greatest blot on the page of civilization, for in homelife, the school, the government, the church, yes, wherever man is found, drink has done its deadly work. It is making these last days indeed days of peril.

REMEMBER

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Prophecy.—It has been truly said that a reliable recital of human events is but the response of history to the voice of prophecy. Perhaps there is nothing in all God's dealings with man that more forcibly presents evidence of His being the author of the Bible than the great facts revealed in prophecy; at least one-fourth of the bible is prophecy. Whoever then speaks contemptuously of prophecy, deliberately sets aside a large portion of God's words. Bible students of all ages have delighted in expounding them, yet to-day they are sadly neglected. Why should not these prophecies be studied at this time with deepest interest?

Truth versus Error.—The history of this world is but a record of conflicts—conflicts in the world of science, conflicts in the natural world, conflicts in the religious world. Scarcely has there been any statement made in the religious world that has not been controverted. Not a doctrine has been exempted from the arena of debate. Not an article of faith professing to be genuine coin, minted in the days of Christ and His apostles but must be thoroughly sounded to see if it has the true ring. The genuine suffers not from such a test, only the worthless is detected and cast out as a base counterfeit.

Truth is always truth and error be it ever so hoary with age it is ever the same. Call error by whatever name you will it is still error and counterfeit. Truth may be trampled in the dust but it will rise again and will triumph in the end.

Says the poet:—

“Truth crushed to earth will rise again,
The eternal years of God are hers,
But error wounded, writhes in pain,
And dies among her worshippers.”

To every soul, at some time will come this question “What is truth?” Avoid and dislike it as much as we may, at some time, alone with God, we must settle it with ourselves and settle it forever, and in the judgment day accept the result of our choice. Let us then decide it right.

We present in this number quotations from the different Protestant Societies showing that all recognize the Bible as the only means provided by our Lord for us to use in detecting the counterfeit and finding the genuine. New questions are arising and old controversies are being revived. The *Watchman* shall endeavour to present the scripture testimony on these subjects.

The Christmas Number.

THE publishers of the *Caribbean Watchman* are doing all in their power to make the Christmas Number the brightest and best ever issued in the West Indies. It will be fully illustrated and the contributions are by men and women of long experience in gospel work who are fully acquainted with the needs of the people at this time. It will also contain a beautiful song—words and music. The following outline of the contents will enable you to see at a glance that a careful study of this number will benefit you mentally, spiritually, and physically.

The Birth and Life of Jesus.—The beautiful story of the Birth of Jesus will be told in both prose and poetry. Practical, helpful truths which are needed in our every day life will be dwelt upon.

Memorials in the Christian Church.—Why did the Christian Church choose Dec. 25 as the day to be observed in commemoration of the birth of Christ? This article will answer this and other similar questions.

Power for Witnessing, or The Holy Spirit is for the Church, To-day.—Men eminently successful as evangelists will under this heading point out to us the plain path marked out for us in the word of God by which we may have in our lines the ever-abiding pressure of the Holy Spirit empowering us at all times and in all places to witness for Him.

Signs of Our Times.—This most important subject will note some of the omens in the social and political world.

The Home Department will present an excellent Christmas story.

The Health Department “Know thyself” is a command that is but little appreciated by the vast majority. Many of the worst diseases and much of the pain and suffering in the world are the result of an ignorant transgression of simple principles of physiology and hygiene. Believing our readers desire to become acquainted with their own bodies and the laws governing them, we have secured from experienced doctors a series of articles on the body and its care with practical treatments and remedies. The first of the series will appear in December.

The Temperance page will be brimful of interesting matter on this vitally important subject.

The Missions Department will tell of the interesting experience of a missionary in Central Africa. Every lover of nature will enjoy the article from the pen of Dr. L. A. Reed revealing some of the wonderful workings of the power of our God as manifested in the operation of natural laws familiar to our eyes yet not fully grasped by us in all their beauty.

Each of the above departments alone is worth the price of the paper, and other features, together with a survey of the most important events of the past year make this issue a most valuable one and its small price puts it within the reach of all.

The Protestant Pledge.—“The Bible, and the Bible only is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant *how early* a doctrine originated if it is not found in the Bible. Hence, if a doctrine be propounded for his acceptance, he asks, Is it found in the inspired word? Was it taught by the Lord Jesus Christ or His apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of the nineteenth. If it is not found in the sacred scriptures, it presents no valid claim to be received as an article of religious creed. He who receives a single doctrine upon mere authority of tradition, let him be called by what name he will by so doing steps down from the Protestant rock; passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.”—*Dowling's History of Romanism.*

Loyal to the Bible.—The Anglican Church.—“It is not lawful for the church to ordain anything that is contrary to God's written words.”—*Book of Common Prayer, Art. 20.*

Congregational Church.—We believe that the scriptures of the Old and New Testaments were given by inspiration of God, and that they are the only authoritative record of the Divine Will.—*Articles of Faith, Art. 2.*

Baptists.—The Baptists stand on the eternal principles. The belief in the Bible, pure and simple, from the first verse in Genesis to the last word in Revelations—*Rev. Dr. Wharton.*

Methodist.—The Holy Scriptures contain all things necessary to salvation so that *whatsoever* is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary for salvation.—*Article of Faith, No. 4.*

Luther and Eck.—The following discussion from Danbigne's history of the Reformation illustrates the manner in which the priests in Luther's day endeavoured to stay the work of the Reformers and hold the people under the bondage of tradition. It is surprising to see Protestants of to-day resorting to the same argument as Dr. Eck.

LUTHER.—“But even should St. Augustine and all the Fathers say that the Apostle is the rock of which Christ speaks, I would resist them single-handed, in reliance upon the Holy Scriptures, that is on Divine Right. *For it is written.*—“Other foundation shall no man lay than that is laid which is Jesus Christ.” 1 Cor. iii, 11. Peter himself terms Christ “the chief corner stone and a living stone on which we are to build up a spiritual house.” 1 Pet. ii, 4-6.

ECK.—“I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! It would be surprising no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend father.” Book v., Chap. 5.

So at this time we see men oppose those who are standing for God's message for to-day, leave the plain words of Holy Scripture and appeal in like manner to long establish custom or venerable traditions. To-day, as at Luther's time, a glorious triumph is to be gained through the simple reading of the word.

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