

THE WATCHMAN

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



“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.” Gen. 8:22.

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

THE WATCHMAN

Vol. XVI

NASHVILLE, TENN., MAY 7, 1907

No. 19

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

TELL IT TO THE WORLD

WILLIAM BRICKEY

HAVE you heard the blessed story?
Tell it, tell it to the world;
Christ is coming in his glory;
Go and tell it to the world.
He may come at night or morning,
With rich diadems adorning,
Every soul must hear the warning;
Go and tell it to the world.

Watchman on the walls of Zion,
Tell it, tell it to the world;
He is both the Lamb and Lion,
Go and tell it to the world.
All the signs of his appearing
Have been seen; the end is nearing.
O the prospect is so cheering,
Go and tell it to the world.

All the elements proclaim it;
Tell it, tell it to the world.
Though the wicked fear to name it,
Go and tell it to the world.
In this present generation
Will each kindred, tribe, and nation
Reach the end of its probation;
Go and tell it to the world.

EDUCATION IN ISRAEL

Mrs. E. G. White



THE chief subjects of study in the schools of the prophets were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system—the Lamb of God that was to take away the sins of the world.

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure-house of God things new and old.

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise

to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Even from theological schools many students are graduated with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment.

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation which involves the searching of the

Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome?

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water.

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessing of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment are not impressed upon the minds of the young.

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into school-books. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipa-

tion, and licentiousness, terrible to contemplate.

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises

of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,—soul, body, and spirit,—and to the glory of God through Christ.

created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

Satan was one of the two anointed cherubs that stood by the throne of God, overshadowing it with their wings. Verse 14. That this text applies to Lucifer, once "son of the morning," is evident from the description given: "Thou sealest up the sum, full of wisdom, and perfect in beauty" (verse 12); "there is no secret that they can hide from thee" (verse 3 last clause); he was "in Eden, the garden of God." This beautiful angel, standing next to the throne, was cast "out of the mountain of God." Verse 16.

We can get a better understanding of the position occupied by this exalted being by viewing the sanctuary built by Moses, with its furniture, as these are said to be "patterns of things in the heavens." Heb. 9:23; 8:5; Ex. 25:9, 40. Moses was commanded to make an ark, and to cover it with a cover of pure gold, called a mercy-seat. He was then to make two cherubims of gold, and to place one at either end of this mercy-seat. Their faces were to be turned inward, or toward each other, and they were to "stretch forth their wings on high, covering the mercy-seat with their wings." Then from between these cherubims above the mercy-seat, God promised to meet and commune with the children of Israel. Ex. 25:17-22.

This sanctuary being a pattern "of things in the heavens," we would expect that at either side of the throne of God, or where he sits, there would be a covering cherub. The prophets in vision saw him thus: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between the cherubims*, shine forth." Ps. 80:1. "The Lord reigneth; let the people tremble: *he sitteth between the cherubims*; let the earth be moved." Ps. 99:1.

We can see from these scriptures that



HOW LUCIFER---"DAY STAR"---BECAME SATAN, THE "ADVERSARY"

Lesson Three—First Part

Clarence Santee



Now inquire into the introduction of sin in this fair world of which it was once said, "And God saw everything that he had made, and, behold, it was very good."

Gen. 1:31. Notice first a text in the book of He-

brews: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. Again, speaking of Satan in John 8:44 last part, the Saviour said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

In these texts it is plainly stated that Satan has the power of death, that he was a murderer from the beginning, and that he is the father of lies. This being so, if we can trace back in the life of Satan, we shall find a cause for all these things that centered in him.

But is Satan a real being? This question has often been asked, and we believe the Bible answers it. Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:18. Again, James 2:19: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." They are also said to be "angels that sinned." 2 Peter 2:4; Jude 6. In Matt. 25:41 we read that those who reject salvation through Christ, shall share in "everlasting fire, prepared for the devil and his angels."

In these texts we learn that Satan has fellow angels that sinned, that they were cast out of heaven, that the Lord has prepared punishments for them, and that they can believe and tremble in view of the fate they have brought upon themselves. This could not be said of simply a principle of evil, but it takes hold of beings that can believe, feel, and tremble. They are fallen angels, or "angels that sinned." Satan is called dragon, devil, and old serpent, in Rev. 12:7, 9. Here it is also stated that he has angels under his command. He is called "the prince of the devils." Mark 3:22, 23. Turn now to Isa. 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations!"

If Satan, or Lucifer, was once an angel in heaven, what was his position there? and how could he have gained such an influence in heaven as to cause angels to rebel and accept him as their leader? If you will turn with me to Eze. 28:12-16, the position, arrogance, and pride of this leader in sin, are all made plain: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast

at one time, Lucifer, being "the anointed cherub that covereth" (Eze. 28: 14), was permitted to stand by the throne of God. It was his right to occupy that place; for God says, "I have set thee so." And standing in that glory with which no other place in all the universe can compare (1 Tim. 6: 16), as he passed among the angels the glory of that presence caused his person to shine with a brightness not possessed by any other of the angelic host. His heart was lifted up because of his beauty, and his wisdom was corrupted, or his head was turned, by his "brightness." Eze. 28: 17.

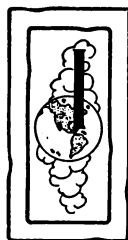
This position of honor, this glory of person, gave him a strong influence over the angels of heaven, and as he was the happy medium of messages of light and truth from the throne to the heavenly host, his word became almost as the oracle of God to those who heard him.

If such a being, filled with grace, permitted to hear instruction direct from the mouth of God, of whom God could say, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Eze. 28: 15), could fall away, let not puny man boast himself as being secure, if once in grace, that he will ever remain so.



A SOUND MIND

J. S. Washburn



THE enemy of souls cannot fill us with worldliness, cannot cause us to commit open and terrible sin, but finds in us a desire to serve God, he will do his utmost to push us over to the extreme of fanaticism, and get us to take extreme positions, which may in the end accomplish as much or more harm than open wickedness. Let us remember that God "hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

The mind of the Lord is perfectly sound. It is perfectly balanced. The nearer we become like him, the more strongly manifest will be that which we in homely terms call common sense. Foolish sentimentality, wild extremes, have no place in true Christian experience.

It is true that God gives to us joy, happiness, unbounded, unmeasured; but there is always with it a serenity, a peace

that passeth all understanding. The Spirit of God is a meek and quiet spirit. The Holy Ghost never makes a fool of a man. All about us there are those teaching doctrines that seem to have been condemned by the wise man, who said, "Be not righteous overmuch." Many times these doctrines come so near to the truth that it is difficult to distinguish the dividing line between truth and falsehood, but those who go over the line are led to claim extra holiness and sanctity. Logically the next step is that their desires, feelings, and propensities have been sanctified, and elevated to a higher plane than that of their fellow beings, that

they are holy and are safe to follow.

For a time Satan may hold his deceived servants from committing out-breaking sin, but the time will surely come when some wild, some foolish, or some terrible act will indicate that these deceived souls are off the main line, and that which seemed to them a higher and quicker line to heaven proves to have been a sidetrack, quickly turning from the main road down to destruction. May the Lord give us all the spirit of a sound mind, preserving us from following the many voices that say, Lo here, and, Lo there. Matt. 24: 23 is being fulfilled to-day.

THE GREAT THINGS OF THE WORD

W. R. CARSWELL



HOW shall we escape if we neglect so *great salvation*?" This is part of a question asked by the inspired writer of the book of Hebrews. The greatness of this salvation can only be known when we realize the greatness of our needs. And our necessitous state is clearly set forth in the divine Book: "All have sinned, and come short of the glory of God." "There is none righteous, no, not one." "The whole head is sick, and the whole heart faint." "The heart is deceitful above all things, and desperately wicked." "Death passed upon all men, for that all have sinned." "Having no hope, and without God in the world." "Without Me ye can do nothing." These are some of the expressions which tell the story of man's hopeless, helpless condition without a Saviour.

"But God, who is rich in mercy, for his *great love* wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "For God so loved the world that he gave his only begotten Son." In giving him, he gives us all things (Rom. 8: 32), and commends his love to us. Rom. 5: 8. How we should seek to know more of the love of Christ, "which passeth knowledge," that we may be filled with the "fulness of God!" Eph. 3: 17-19.

Through his infinite love, God has made it possible that where sin abounded

grace may much more abound. Rom. 5: 20. In hearts surrendered to him, divine grace will overcome the power of sin; and through eternal ages God will reveal to the universe "the exceeding riches of his grace in his kindness toward us through Christ Jesus." Compare Eph. 2: 7 with 3: 10, 11. Like the early Christians, the testimony concerning God's people to-day should be, "and *great grace* was upon them all." Acts 4: 33.

Then with *great power* will the testimony of God be given, even as when the disciples were filled with the Holy Spirit on the day of Pentecost, and afterward when they turned to God for help. The promise, "Ye shall receive the power of the Holy Ghost coming upon you" (Acts 1: 8, margin), is for believers in the last days as truly as at the first advent. Acts 2: 17, 39. The last gospel message will close in great power, and the earth will be lightened with its glory. Rev. 18: 1.

The work of the Holy Spirit is to write in human hearts the *great law* of God (2 Cor. 3: 3; Heb. 8: 10), which was first written on tables of stone. But many look upon the great things of that law as strange and new, and refuse to receive them. Hosea 8: 12. When asked, "Which is the great commandment of the law?" our Saviour summed up the great things of the law under two heads. Love to God and love to man embrace all the requirements of the whole law. Matt. 22: 36-40. These are the "weightier

CULTIVATE HAPPINESS

"TALK happiness!
 Not now and then, but every
 Blessed day,
 Even if you don't believe
 The half of what
 You say;
 There's no room here for him
 Who whines as on his
 Way he goes;
 Remember, son, the world is
 Sad enough without
 Your woes.
 Talk happiness each chance
 You get, and
 Talk it good and strong!
 Look for it in
 The byways as you grimly
 Plod along;
 Perhaps it is a stranger now
 Whose visit never
 Comes;
 But talk it! Soon you'll find
 That you and Happiness
 Are chums."

matters" which the Pharisees neglected. Matt. 23:23. Without love in the heart we cannot please God. Faith is essential, and faith always works by love. Heb. 11:6; Gal. 5:6.

The law of love received in the heart will make the receiver great in the sight of God, as was John the Baptist. Matt. 5:19; Luke 1:15. And with this law of love comes the *great peace* which only the converted, obedient heart can know. Ps. 119:165. The love of God shown in obedience brings that peace, broad and deep as a mighty river. Isa. 48:18; 57:20, 21.

"In keeping of them there is *great reward*." Ps. 19:11. Not in this present mortal state shall we receive the reward of loyal, loving obedience, though even now we enjoy Christ's legacy of peace. "I come quickly, and my reward is with me," he declares. Eternal life, eternal peace, eternal joy and love, will be part of the saint's reward in the eternal kingdom. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. There we shall drink of the river of God's pleasure; there will be "fulness of joy;" there will be "pleasures forevermore." Ps. 36:8; 16:11.

In view of the excellent things which God has provided for us in the great plan of salvation, who among the redeemed will not say with the psalmist, "Great is the Lord, and greatly to be praised," and



DUST AND ITS COMPOSITION



THE very sound of the word dust brings to our minds the hot, windy days of summer, when the fierce, hot air comes rushing along, carrying in its train clouds of minute particles, which we call dust. These it gathers from the highways and byways as it careers along. Some of my readers will be surprised to learn that the atmosphere is full of dust, even on the calmest of days; in fact, there is no atmosphere without it. The air which envelops the highest mountain peak, or that from the most far away point of the widest ocean, contains it. The quantity found may vary, but nevertheless it is there.

A gentleman, who was a great enthusiast on this subject, made up his mind to take a voyage around the world; the object of this voyage was to see if he could find an atmosphere free from dust. He took with him a little instrument, called Aitkin's Pocket Dust Counter. With this he could sample the air, and count the dust particles. At one time in his long journey he was 13,000 feet above the sea level, but the atmosphere was full of dust. Again he took a sample of the atmosphere on the open sea, so far from land that it was impossible for the air to be artificially polluted, but dust was there also. After sampling air in very many places, his journey was at last completed, and he had to acknowledge that as far as finding an atmosphere with no dust was concerned, his journey had been a fruitless one.

Air taken from the summit of high mountains is found to contain from 10,000 to 200,000 dust particles to the cubic inch. The beautiful, balmy country air contains 2,000 particles to the inch. The atmosphere of towns and cities contains three million particles to the cubic inch, and inhabited rooms contain on an average the very large number of thirty millions to the inch. For those dwellings in which dust is allowed to accumulate—through the occupants allowing the habit of untidiness to master them—the particles per cubic inch must be more than doubled. If people only knew how necessary it is, for health's sake, to have a clean home, and the great danger there is of contracting some deadly disease,—for the germs are in the air, and only waiting for a suitable moment to attack the vital parts of their human victims,—they would not rest until everything about their houses was as free from dust as it is possible to make them. A dusty atmosphere means a germ laden atmosphere; the two are inseparable. I trust my readers will take heed to these facts; for they are not written simply to fill up the page, but are truths which we should not pass lightly by.

In a cubic inch of dust we find, as we view it under the microscope, thousands of millions of particles. Each particle is a study in itself. We see animalcules, spores, pollen, different parts of deceased insects, decayed vegetable and animal matter, and microbes, or germs, both harmless and deadly, by the thousand.

We live, and move, and breathe in an atmosphere containing about thirty million dust particles to the inch. Every foot of air contains an average of 200 microbes. Now you can see the great danger we are exposing ourselves to if we allow the dust to accumulate in our dwellings.

A sample of air taken from the pure air of a Swiss mountain contained one germ to the yard. A similar quantity

FAINT NOT

Mary B. Willey

"If thou faint in the day of adversity, thy strength is small."

FAINT not though the battle be raging,
And to right and to left of thee fall
Friends and comrades in whom thou hast
trusted,
Till alone thou must heed duty's call.

Faint not though the winds blow adversely,
And the billows sweep o'er thy frail bark:
Grasp thy oar with invincible firmness;
Look for light, but be brave in the dark.

The faint-hearted win not the battle,
And to falter is to court defeat;
'Tis the brave hearts which conquer in those
things
Which make life sublime and complete.

taken in mid-Atlantic contained six germs. The same quantity taken in a city park, 450; in a city street, 4,000; and in a house, 10,000. Fancy 10,000 germs in a square yard of the air that we breathe in our rooms. By practicing cleanliness this number can be greatly reduced, and by observing health reform, and living on the pure foods that God ordained for man's use, we shall have power over the enemy; for no deadly germ can take root in a pure and healthful body. The only soil in which germs can thrive is a polluted one. Keep the soldiers of the body healthy, and they will exterminate all germs that try to gain an entrance.—C. Hallum.



"COME YE YOURSELVES APART"



MOST of us, from one cause or another, are physically weary when summer comes, and look forward longingly to holiday time and the going away it brings. But many of us do not really "go away," in the fullest and best sense of the term at all. "Going away" should, if possible, mean cutting ourselves entirely free from everything that has formed our lives during the year, away from worrying troubles, away from depressing surroundings, away from one's daily self to seek for one's best self, and away from familiar places and people.

Most of us need this going away badly, and because so many of the world's workers have so little time for rest and recreation during the working months, the holiday should be made as much a real change as possible.

The Saviour advised his disciples to go "into a desert place" for the rest they needed, that, so getting nearer to nature, they might gain a little more of the spirit which comes from communion with God in quiet hours amid the beauty and glory of the world which he created.

The Timely Holiday

Many a weary worker is helped to do

and to bear by the timely holiday. Burdens which seem too heavy can be carried more easily after rest. To seek for health is a duty. We cannot do our work as it ought to be done if we are ill and weary; and unless we try to keep ourselves as far as possible in a fit state to do it, we are neglecting an obvious duty.

Only a day's rest and change is better than nothing, and even a variety in our surroundings does good. I know one busy woman, who, when she gets very tired and weary of home, re-arranges her rooms, changes the pictures and furniture, and so makes a change. She says it refreshes her, and no doubt it does. Anything is better than to accustom our eyes to the same thing year in and year out, till we get heartily sick of it all.

And there are very few of us, who, if we make the effort, cannot do something to break the weary round of monotony. The wise question is not "What might I do if things were different?" but, "What can I do situated as I am with things as they are?"

A Rest at Home

A rest at home is often as much needed, and does nearly as much good, as a long journey in search of health. Even our limitations are sometimes of immense good if they teach us to make the best of what we have. It is well, of course, if we can have change of scenery; but if we stay at home, and yet "go away" in the sense of making things different in some way, no matter how small, from the ordinary routine, we shall probably be surprised to find how it refreshes and rests us. The very act of changing even minor things leads our thoughts into new channels, gives us new work to do. The interest in it is freshened, the sense of change has come into our life.

As He Would

If we use our holiday aright, we shall gain from it not only the strength we need to fight our daily worries and cares, but, if we remember Christ's injunction,

"Come ye apart," and try to spend the holiday in a way that we feel he would approve, we shall also find strength to help us to fight onward and upward on the heavenly road, which will lead us at last to his side. M. H. T.



HOME INFLUENCES

LET us take time to enjoy home and one another. "We pass this way but once."

Vasari says of the painter Raphael that ill-humor could not live in his atmosphere. Nothing is more contagious than temper—good and bad. Be non-conductors of this moral electricity. Pass on only the pleasant things, harmonize all discords, and try to radiate cheerfulness. Cultivate a certain impassiveness and imperviousness. When others are cross, turn a deaf ear or pretend not to see, and earn the gratitude of the culprits afterward. Praise when possible, and such opportunities will appear with increasing frequency; for we all love praise, and turn our most attractive side toward those likely to appreciate it.

Some families seem positively bashful about expressing their affection. Taking love on trust, because it has been expressed long ago, and never officially retracted, is like trying to warm one's self with the memory of last year's sunshine.

I believe in frequent repetition of the bliss-laden words, "I love you," coming as readily to the lips as to the heart, supplemented by watchful little attentions and tones that enforce the words.

What we are wins more affection than what we do for people. Unselfishness, kindness, tolerance, courtesy, cheerfulness, sympathy—these are the graces none can resist. Love does not depend upon the will. Do we not all know persons to whom we owe affection, but, little by little, our love dies out in spite of all our arguments with ourselves to prove that it should not? Those who are love-worthy will be loved. We reap what we sow, and it is a bad sign when others seem to enjoy themselves better in our absence.

The ideal home is a restful place, where our small virtues are magnified, our wrongs espoused, our faults condoned, where we are believed in and most beguilingly persuaded that we are that which we hope to become.—*Ladies' Home Journal*.



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"LOVE NOT THE WORLD"

LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17. This scripture is one of those powerful passages in which "the ax is laid unto the root of the trees." How few that call themselves Christians ever realize the grand truths couched in this language.

Mr. Webster, in giving definitions of the word "world," gives this one as No. 8: "The earth and its affairs as distinguished from heaven; concerns of this life as distinguished from those of the life to come; the present existence and its interests; hence secular affairs; engrossment, or absorption in the affairs of this life; worldly corruption, the ungodly, or wicked part of mankind." He then gives this very text that we have quoted as an illustration of his meaning. The definition seems to be quite appropriate.

The God of This World

It is very evident that the Lord, when inspiring this scripture, had in view the world as at present constituted under the dominion of the "god of this world"—Satan. The rebel angel, through his cunning, lied to our first parents, and defrauded them by getting from them the dominion which God had given them. They became his servants. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. Every unconverted person, then, is a willing servant to Satan. And as the great mass of mankind are unconverted people, Satan rules in the hearts of men. This is why Inspiration represents the people of God as being "pilgrims and strangers" in a world of sin.

Satan himself, in the great temptation in the wilderness, offered his dominion in this world to Christ if he would fall down and worship him. Of course if Christ had done this, Satan would not have fulfilled his promise; for he is a "liar, and the father of it."

The World in Rebellion against God

We see, then, that this world, as at present constituted, is in rebellion against its liberator. This is why wickedness exists in high places. War, bloodshed, sin in every form, lust, depravity, fashion, pride, and vanity abound everywhere. Every one who loves this world and its spirit as at present constituted is a subject of Satan, and is a rebel against the government of God. So God says to us in this scripture, "Love not the world," or those things which constitute this rebel world. If any man loves such a world as this, then "the love of the Father is not in him." The line must be drawn. "We cannot serve God and mammon." It is simply impossible. We can love God, or we can love mammon (*i. e.*, the personification of worldly riches); but we cannot possibly love both at the same time, any more than one can ride two horses which are going in opposite directions. Never was a man agile enough to do that feat.

Multitudes of people, however, are trying to do it, but they find in the end that it is impossible.

"The Lust of the Flesh"

The apostle proceeds to further elucidate the subject: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Here the word sums up the constituent parts of what is spoken of as the "world." It embraces three great departments or branches: 1, "The lust of the flesh;" 2, "The lust of the eyes;" 3, "The pride of life." It will be difficult to find any worldly man who is not sinning in one or the other of these divisions, and he may be sinning in all three at the same time.

1. "The lust of the flesh" is the gratification of lust and passion. Lust is *unlawful* desire, those things condemned by the law of God. The whole world is under the thrall of lust and fleshly longings. Appetites are not held in proper control. Multitudes go down into untimely graves as the result of ungovernable appetites and passions. The world is corrupted, and the image of God is defaced in men, because of their excesses. The majority of mankind are heathens outright, and in the corruption and bondage of unmentionable sins. Christendom is in but little better condition, that is, those who are not genuine Christians.

There is a godly seed left, and they are no doubt to be found more or less in all Christian churches. Were it not for these, the world would perish in its own corruption. God illustrates this principle in his conversation with Abraham just before the wicked Sodom and its neighboring cities were to be destroyed. If a very few righteous men could be found, he would spare the city; but because they could not be found, the people perished miserably in fire and brimstone.

In the vast array of wickedness now seen, in the terrible catalogue of crimes now filling the public prints, we see the Sodom spirit stalking abroad. This world is rapidly drawing to its close. "Likewise also as it was in the days of Lot; they did eat, they drank,

they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

"The Lust of the Eyes"

2. The "lust of the eyes" is another great department of sin. It may not be so extensive as the preceding, but it is Satanic in its origin and contrary to the word of God. It is just as truly an exhibition of selfishness and pride of heart as is the preceding sin. The principle of the human heart that makes persons love outward adorning, to deck themselves out in every form of finery, is of the god of this world. Gold and precious stones and very fashionable attire show that the heart is not submitted to the Lord. This outward adorning is condemned in the word. 1 Peter 3:3-7. The adornment of the "hidden man of the heart," "the ornament of a meek and quiet spirit," "is in the sight of God of great price."

When we stop to consider the vast amount of money worse than wasted, thrown away on fine dressing and in other gratifications of the eye, any candid, godly person can easily perceive that here is a vast field of worldliness that belongs with the god of this world.

"The Pride of Life"

3. "The pride of life" doubtless embraces the principle actuating the great mass of men in public life, men and women whose main ambition is to be leaders among men, longing for exalted station and to be admired and adored. O what a pressure, rush, and effort is manifested in these channels! Every form of iniquitous practice is used to bear down others and to raise up self. This selfish longing for power in this world where the great rebel leader has his realm, is worldly, sensual, devilish. It is in most cases precisely the same principle which prompted Lucifer, Son of the Morning, to seek his own exaltation in the heavenly courts above. Satan inspires this spirit in multitudes of men to-day, and those who follow him in such principles will share in his reward in the lake of fire.

The Conclusion of the Whole Matter

The principles seen in Jesus Christ, just the opposite of those illustrated by John, will characterize all of his followers.

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Here we have in epitome the whole conclusion. There is no escape from the premises. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." All who follow him in motive and spirit will share in his final reward. Thus sin will be stamped out eternally from God's universe, but those who follow Christ in deed and in truth will live as long as God shall live. "Come, ye blessed of my Father, inherit the kingdom prepared for you." Which, dear reader, will you choose? Make the decision intelligently, and in the fear of God.

G. I. B.

THE GIFT OF PROPHECY

IS it a strange thing that there should be in the Christian church the gift of prophecy? Must we look with incredulity upon the claim that such a gift does exist in the Christian church to-day, as though to set up any such claim were an evidence of foolishness or fanaticism? Judging from the practice of religious people at the present day, we should be obliged to answer such questions in the affirmative. It seems to be taken for granted that we are past the age when God's presence in his church is to be manifested by the gift of prophecy. None of the large Christian bodies, so far as we know, make any claim to the possession of this gift.

When we examine Bible testimony on the subject, however, we find nothing to warrant the popular attitude of Christian bodies toward this subject. We find, on the contrary, evidence that the absence of the gift of prophecy in a church is an indication that there is something wrong with that church. The word of God has set no time when this gift is to cease in the Christian church, and disappear, short of the final day when we shall no longer see "through a glass darkly" (1 Cor. 13:12), and faith shall give place to sight. No valid reason can be given why the manifestation of this gift should not have continued in the Christian church down to the present time.

The gift of prophecy has been in all ages a characteristic manifestation of the presence of the Holy Spirit. Many illustrations of this are given in the Old Testament. What these men prophesied is in many instances not recorded; but it is stated that when the Spirit of God rested upon them, they prophesied. Their prophecies were not for the benefit of future generations, but were simply a characteristic manifestation of the presence of the Spirit. Why should not the presence of the Spirit be manifested in the like manner to-day? 1 Sam. 19:20-24 is one of many texts that might be cited in evidence on this subject.

The gift of prophecy in the church did not end with the days of the Old Testament prophets. The disciples prophesied when the Spirit came upon them on the day of Pentecost. See Acts 2:17, 18. The apostle Paul, who was himself one of the greatest prophets, exhorts the church to "desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1. The gift of prophecy has been set in the Christian church (1 Cor. 12:10), and there is no record that the gift has ever been withdrawn. Nor can any reason be given why it should not continue to be seen.

It is recorded in the eleventh chapter of Numbers that when seventy elders were chosen from the Israelites to bear the burden of government with Moses, the Spirit of God came upon the seventy and they prophesied. They were outside the camp, but there were two men in the camp upon whom the Spirit of God came, and they prophesied in the camp. "And there ran a young man and told Moses,

and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them." Moses replied: "Art thou jealous for my sake? Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them." It is evident from this that the only thing that hinders the manifestation of the gift of prophecy in the church is the unspiritual condition of the people. It is desirable that the gift of prophecy should abound in the church. "Would that all Jehovah's people were prophets." And when it is a fact that none of the professed people of Jehovah are prophets, and the gift of prophecy is not in the church at all, that fact, so far from being an indication that the church is rightly related to God, is positive evidence to the contrary. This is certainly true if Bible testimony is to be given any weight in the matter.

Reader, do you know of any Christian church which has in it the gift of prophecy? — Not a church which pretends to have it, or which has some spurious manifestations that deny the plain teachings of God's word; but the gift of prophecy which confirms faith in the Bible and exalts Christ as the Saviour of sinners. If none of the popular churches in the land to-day possess this gift, what does the fact signify as regards the condition of those churches? And if there is a church which does possess this gift, what does this fact signify as regards the relation of that church to God?

L. A. S.



ANOTHER OLD VETERAN FALLEN IN DEATH

ELDER T. M. STEWARD died at his home in Graysville, Tenn., April 23, 1907, in his eightieth year. He was born in Glenburn, Me., in 1827. In 1846 his father and mother went to Wisconsin. In the fall of 1852 he commenced to keep the Sabbath. He was married in 1855. Elder Steward preached this message for more than half a century, laboring in connection with Elders J. H. Waggoner, J. N. Loughborough, R. F. Andrews, and other ministers. His earlier labors were in Wisconsin and Illinois. These two states at an early date were organized into one conference, but afterward were organized separately. He acted as secretary of the conference for some five years.

In 1874 Elder Steward and his family moved to Battle Creek, Mich., and they remained there until 1902, when they moved to Graysville, Tenn., where they lived until his recent death.

Elder Steward's health has been failing for some years, though until quite recently he has been able to be around working on his little farm, and to preach when from time to time he has been called upon to do so. His health and strength recently have gone down quite rapidly under a complication of diseases. He went to his rest peacefully, like a shock of corn fully ripe.

Elder Steward was an able preacher, and thoroughly understood all the doctrines of our faith. He was not one of the kind who wavered, doubted, or was easily turned aside. He was one of the staunchest believers all through the half century and more that he worked in connection with this glorious truth. Hundreds embraced the truth under his labors, and he had the reputation of thoroughly instructing all the new converts in every principle of our faith, so that they were intelligent in regard to every point of our doctrine. He had the respect of our people who knew him, and his life was an honor to the cause of God.

He has fallen in death with a bright hope in his blessed Lord. He will come forth in glorious immortality when the last trump shall sound. The precious doctrine of Christ's soon coming was a most cheering theme to him. Nothing would interest him like that. It was the writer's privilege to meet him often when stopping for a brief time in Graysville. He was always the same cheerful, earnest Christian man. May the dear Lord bless the dear ones who are left behind. May he pour into their hearts the blessed consolations of the precious hope.

G. I. B.



WHY THE SANCTUARY WAS BUILT

WHY must Israel build a sanctuary in order that God could dwell among them? It was not because he had not espoused them as his people; neither was it because they had not designed him to be their God. For two hundred and fifteen years they had been in Egypt, where the sun was worshiped as the source of all good, the author of all blessings. They were to build a dwelling-place for God, and God promised to walk in their midst, to destroy their enemies, and magnify his power in their behalf; but he desired a special dwelling-place, where they could see the visible manifestations of his glory.

All of this was to teach them of the personality of God. God had dwelt with Abraham, Isaac, and Jacob without a building. It was not therefore the building that was so necessary, but the erection of the building, and the services connected therewith were designed to destroy the last vestige of pantheism that had lingered among them, the existence of which excluded the personality of God; for "he that cometh to God must believe that he *is*, and that he is a rewarder of them that diligently seek him."

Then from this we learn that there was a dwelling-place for God in heaven after the pattern of the building which Moses made upon the earth, and in this dwelling place the character of God was known. "Thy way, O God, is in the sanctuary." "Thou art a God that doest wonders." "The Lord has prepared his throne in the heavens, and his kingdom ruleth over all." "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." "A glorious high throne from the beginning is the place of our sanctuary."

Such is God's testimony concerning the sanctuary built upon the earth, and his own dwelling-place in heaven.

S. N. H.

WHY THE "NEW THEOLOGY" IS HERE

THE main tenets of the "new theology" which is causing a spiritual upheaval in Great Britain, are thus defined in a book written by its leading exponent, Rev. R. J. Campbell:—

The "starting point" of the New Theology "is a re-emphasis of the Christian belief in the divine immanence in the universe and in mankind." [Note the fact that the doctrine of "the divine immanence in the universe and in mankind" is not a Christian belief at all, but is pure pantheism. The definitions which follow, and which are quoted from Mr. Campbell's book, represent the very opposite of Christian teaching.]

GOD.—"The mysterious Power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole." "My God is my deeper self."

EVIL.—Evil "is not a thing in itself, it is only the perceived privation of what you know to be good."

SIN.—Sin "is the opposite of love." "It is the God within who is injured by it rather than the God without."

DIVINITY OF CHRIST.—Jesus "was God manifest in the flesh, because his life was a consistent expression of divine love, and not otherwise." "Jesus was the child of Joseph and Mary, and had an uneventful childhood."

FUTURE REWARD AND PUNISHMENT.—"There is no such thing as punishment, no far-off judgment day, no great white throne, and no judge external to ourselves." "The true resurrection is spiritual, not material." "Heaven and hell are states of the soul."

There is no reason why such a system of doctrine should be called the "new" theology. All these doctrines are as old as heathenism, and "the old heathenism" would be the fitting and truthful name for it. This old heathenism now comes boldly forward under a Christian title, to deceive those who know so little of God's word that they are not able to distinguish between true Christianity and the basest counterfeit. And sad to say, the great mass of the people in this country as well as in Great Britain, are almost totally ignorant of what the Bible teaches. This was not so in the days of our grandparents, and the devil would not have dared to attempt such a deception upon the people of that time; for they read their Bibles and knew what was the true religion. But nowadays people in general know little and care less about the teaching of the Word of God, and are consequently all ready to be made the victims of the grossest deceptions. When people treat God's word with indifference, scarcely caring to look between the lids of the sacred volume, they become not merely ignorant as to its teachings, but filled with the belief of error. For such, the devil has his soul-destroying deceptions all prepared, and there is no defense for their souls against him. The truth of God is the Christian's shield and buckler; with which he wards off the darts of his adversary. Ps. 91:4. It is impossible to overestimate the importance of thorough, prayerful study of the word of God.

L. A. S.

EDITORIAL NOTES

THERE is reason to believe, say some authorities, that the unprecedented weather of the past month is in some way connected with the terrestrial disturbances which are now becoming so frequent, in the form of earthquakes and volcanic eruptions. It is believed that great atmospheric and terrestrial disturbances may be due to the same general cause. According to Bible testimony which should not be overlooked on this subject, the earth is getting unable to bear the weight of the transgressions of its inhabitants, and the end will be that "the earth shall reel to and fro like a drunkard," and "shall fall and not rise again." See Isa. 24:17-20. This whole chapter relates to conditions now existing on our world.

EVERY person in this country who cares to know the difference between truth and error ought to read the series of articles on Christian Science now being published in *McClure's Magazine*. They go back to the beginning of things, and trace historically the events and influences leading up to the development of this false religion, especially as connected with the life-history of its founder, Mrs. Eddy, and so completely expose the fraudulent character of the whole system that one would naturally think nobody could have the credulity after this to follow it further. And yet all experience shows that no amount of exposure of such frauds will keep some people from being captivated by them. The only sure safeguard against religious deception is Christian faith.

PROBABLY the most prominent figure in Europe to-day is Emperor William. Upon him depends, more probably than on any other ruler, the peace of Europe. The German Kaiser's opinion regarding the probability of war in the near future is certainly worthy of note; and his opinion is, according to the following report from Washington, that war is coming:—

"The Kaiser Wilhelm tells his people that the reason he disapproves of holding an international exposition in Germany is because he knows that a great war is imminent, in which almost all the great nations of the earth will be participants. Hudson Maxim of New York, the noted inventor of maximitite and other high explosives, who is in Washington on a business visit, not indirectly connected with the war and navy departments, is decidedly of the same alarming opinion. He tells me that 'despite the recent peace meetings, the world is on the verge of a great conflagration,' and he adds: 'The world is at peace to-day, but the nations are preparing for the conflict that is to come. In fact, that is the only reason there is peace. During the next two or three years we shall continue to be free from war, and then, in my opinion, the war dogs will be let loose to fight until a complete readjustment of political, industrial, and social lines is made.'

"Talk of turning spears into pruning books

is, therefore, futile. Germany is building eighteen new battleships in order to protect herself. Russia must necessarily replenish her navy. Japan is going ahead on naval lines all the time. She is preparing for the time when she will struggle for the control of the Pacific—and struggle with us. . . . The world is on the verge of a struggle, and when it comes, we should be prepared."

The preparation that is most needed just now is a preparation to meet in peace the coming Prince of Peace.

FEW persons probably have never heard about the Roman Inquisition, which flourished back in the Dark Ages; but probably there are very few who have any idea that the Roman Inquisition still exists, and that it is not only alive, but very active in the propagation of its nefarious business. Yet testimony that such is the fact comes from an apparently reliable authority. Ex-Abbe G. du Balloy, who was Secretary of the Vatican Council in 1869 and 1870, and was at one time present so as to overhear what was said at a meeting of the Inquisition, makes this statement: "I have good reason for saying that the Roman Inquisition at the present time is much more terrible than in the sixteenth and eighteenth centuries, when it worked for the most part in the light of day. Its 200,000 agents or spies are scattered throughout the world, occupying every station of life from royal princes down to domestic servants. These spies make their accusatorial reports to a superior, who sends these reports in cipher to the secretary. He, in turn, passes them on to the president, who then places the correspondence before the monthly meeting of the Inquisitors. If no reply is deemed essential, the informant receives an envelope containing only a sheet of blank paper. If the person is thought worthy of death, a red seal is forwarded in the paper, and the sentence must secretly be carried out by the one to whom the seal is sent. If this be too dangerous a course, or the offense does not appeal to the imperial inquisitors as serious enough, a gray seal is dispatched, meaning a seclusion for life in a convent or, if possible, in a prison; or possibly a white seal is posted, which would signify that a doctor (Catholic, of course) must be called in to certify insanity and so compel the unfortunate victim of Rome's hatred to spend the remainder of his life in an asylum."

It is Rome's boast that she never changes, and history well supports the boast.

THE difference in the results of missionary work where the Bible is not used, and the results where God's holy and all-powerful word is made the basis of the work, is strikingly shown in the contrast between the following reports, one made by a Catholic missionary, the other by a Protestant. Abbe Dubois, speaking of his thirty-two years' work in India, said:—

"During this long period, I have made, with the assistance of a native missionary, between two hundred and three hundred converts. Of this number two thirds were Pariahs, or beggars, and the remainder were composed of

Sudras, vagrants, and outcasts of several tribes, who being without resource, turned Christians in order to form new connections, chiefly for the purpose of marriage or with some other interested view. I will declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction and through quite disinterested motives. Among these new converts many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for; and I am verily ashamed to make the humiliating avowal that those who continued Christians are the very worst among my flock."

On the other hand, note the following statement by a Protestant evangelist in the same country, the bishop of Madras:—

"Among the converts from the lower strata of Hindu society, the effect of Christianity is remarkable. Scores of Christians whose fathers were Pariahs, living as serfs, without hope in this world or the next, are now self-educated men, fit for positions of trust and highest responsibility, and bright examples of Christian faith and conduct. I have visited village after village where the Christians of Pariah origin are the best educated and most moral class in the community. I feel sure that when the whole 2,000,000 are converted to Christianity, they will be raised from the bottom right up to the top of the social scale, and form a marvelous witness to the power of Christ, such as no age has seen since the days of the apostles. We see now the beginning of a mighty movement that will revolutionize the whole fabric of Hindu society and Indian thought."

THE \$150,000 FUND

A FINISHED WORK

THE words of inspiration declare that God will "finish the work, and cut it short in righteousness," that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." The primary and leading meaning of the word "finished" is "completed," "perfected." God will have a completed work in the earth. All that his people are will be given to him, body, soul, and spirit. All that they have will be in his cause.

When the trumpet sounds that wakes the dead, and changes the 144,000, every cent of property of that selected people will have been placed in the Lord's work. This must be so. No one can deny this to be the truth. The work needs help that we can give now. Let us place our means as rapidly as possible in the bank of heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

How much has been raised in the collection on the 4th of May it is impossible as yet to tell; but from the encouraging omens, from letters and conversations with our people here and elsewhere, the writer is encouraged to believe that several thousand dollars have been

paid in on the \$150,000 fund, and that the *Review* list for the South will be quickly increased to a large extent.

But, brethren and sisters, we are in this work until every cent of this fund is raised. I believe that every Seventh-day Adventist, even though he may have given as much as some one else, or perhaps more, should stand by this fund with continued help until the last cent is raised. Let no one say, "I have done my share; you do yours." But let us strengthen the hands of our brethren in responsible positions, who, after most serious counsel, decided that \$150,000 was the least that should be raised at this time to meet the pressing needs of the work.

I call your attention to the following solemn words that we believe have been sent to us through the Spirit of Prophecy:—

"My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to unite in carrying to successful completion enterprises that have been undertaken in the counsel of God, and that are waiting for their portion of the \$150,000 fund which has been called for by the General Conference Committee."

J. S. WASHBURN.

ARE YOU WEARY?

ARE you weary of the repeated calls for means? It is probable that those who give to each call are not among the class that are weary, but those who do not give at all are doubtless weary, not of well doing, but of doing nothing. Read the following, which the Lord has sent us by his Spirit:—

"Will not those who know the truth see what they can do to help just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. . . . Some may say, We are being drawn upon continually for means. Will there be no end to these calls? We hope not so long as there are in our world souls perishing for the bread of life.

"Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God would enable them to do if they would consecrate themselves unreservedly to him. The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field."

J. S. WASHBURN.

THE PUBLISHING HOUSE IN PORT OF SPAIN, TRINIDAD

THIS little publishing house is one of the youngest in our denomination, and one that has been put up largely by the sacrifice and self-denial of those in the field. It is a small cement building, with six-inch walls, about twelve feet in height, sixteen by forty-five feet in dimensions. It has ventilation really on but one side, and on that side stands the Seventh-day Adventist church. The roof, which

is partly of galvanized iron and partly of terracotta, is subject to the scorching rays of the tropical sun. Port of Spain is only ten degrees north of the equator, and the city is surrounded, except on one side, by mountains, so that it gets comparatively little breeze, and the employees of the office are exposed to the most intense heat. They did not have the money with which to buy a lot backing up against this building, and the General Conference Committee has authorized them to purchase the said lot, so that they could open up their printing plant, and have ventilation through the same.

This little plant is sending out the *Caribbean Watchman*, one of the ablest missionary periodicals printed by our denomination. It has supported itself from the very start, and has maintained a monthly circulation of about seven thousand five hundred copies.

GENERAL CONFERENCE COMMITTEE.

HELP FOR OUR PARENT INSTITUTION

AMONG the institutions to be helped by the \$150,000 fund is one which appeals to every Seventh-day Adventist as a sort of parent institution. It is the *Review* and *Herald*. On the last day of 1902, the *Review* and *Herald* Publishing House in Battle Creek, Mich., lost one hundred and fifty thousand dollars above insurance by the burning of its principal office. By the direct leading of the Spirit of God, the *Review* and *Herald* office was removed in July, 1903, to Washington, D. C.

About \$50,000 has been invested in the new buildings and equipment there, a very small amount, considering the importance of the institution, and the great work that it has in hand. The only assistance thus far received was three thousand dollars from the overflow of the \$100,000 fund, and various individual donations amounting to about four thousand dollars. The *Review* and *Herald*, therefore, is in great need of immediate help.

It was originally intended to make a suitable appropriation for the *Review* and *Herald*; but owing to the destruction by earthquake and fire of the Pacific Press, and other pressing calls, only ten thousand dollars of the \$150,000 fund is devoted to this institution. This is a very small amount compared with the needs, but we believe that the desire to supply our parent institution with this small needed assistance will inspire our people to hasten forward the raising of the \$150,000 fund.

Many of our other institutions, now strong but once weak, have been helped by the *Review* and *Herald*. We believe our people will gladly come forward with help through the channel provided by the General Conference Committee in the ten thousand dollars appropriated for this institution out of the \$150,000 fund.

J. S. WASHBURN.



HE HELPS US

THE work which we count so hard to do,
He makes it easy, for He works, too;
The days that are long to live are His,
A bit of his bright eternities,
And close to our need, His helping is.

—Susan Coolidge.



THE GRAYSVILLE SANITARIUM

IN a very recent visit to Graysville to attend the closing exercises of the Southern Training School, it was our privilege to make a call at the sanitarium, of which Brother L. A. Hansen and his wife are the superintendent and matron. It is well known to the readers of the *WATCHMAN* that this institution has been struggling against difficulties for several years without sufficient money with which to furnish it completely; but through the generosity of the friends of the cause in raising the sum of \$150,000, fifty thousand of which goes to institutions in the South, a change has been effected. That institution has received its share, and the work there has been put on a much better basis than heretofore.

It was very pleasant indeed to see the improvements that have been made as a consequence of this assistance. It has become a very attractive place. The rooms have been fitted up in fine order, and the furnishings are very neat and attractive, the rooms being fixed up in different colors, and everything is in spick and span condition. Already they have quite a little patronage. There are a good many improvements which are yet to be made on the exterior, and these will make the place much more attractive and beautiful. When this is completed, we will have no reason to be ashamed of the Graysville Sanitarium. We believe that it will have a large patronage, and that many will come from long distances around Graysville to receive the benefits of the institution and a more correct knowledge of healthful living.

The Graysville Sanitarium is the first of our Southern sanitariums to be completed. It is not altogether completed on the exterior; but the interior may be said to be complete. I know that our brethren and sisters everywhere will wish it a most happy, encouraging patronage, and that it will accomplish a great deal of good.

The sanitarium in Nashville is rapidly approaching completion. In a brief period of time all the buildings will be completed, and we shall be ready for patients. We believe at that time we shall have a good patronage.

We have also formed plans, which will be carried out just as soon as the Nashville Sanitarium is completed, to repair and furnish the sanitarium in Atlanta, and put it in better shape than it has been for some time in the past.

We cannot express the gratitude we feel in

our hearts that this help has been furnished to our struggling sanitariums here in the South. They are not all that will be needed in this Southern field by any means. As openings are presented, we hope to start new sanitariums in different places.

The brethren at Madison are contemplating starting a sanitarium out there in the near future. The good work has been going forward, though sometimes it does seem as if it has gone very slowly. Still we are thankful, and praise the Lord for what has been done.

G. I. B.



CHESTER, S. C.

ABOUT two months ago I came to this city to sell "Seer of Patmos." My health not being the best, and this being a new field to me and only recently worked for "Coming King," the prospect seemed dull. My experience here is that the kind of help that helps for a canvasser is to do the right thing with the right book at the right time.

There were delivered 88 copies of "Coming King" and many smaller books; but this has helped rather than hindered my work. The wealthy have been especially interested, and I have had some good talks on present truth with them. I believe in systematic follow-up work, and by doing this, with the help of the Lord, have placed 132 copies of "Seer of Patmos" before the people, and the place is not yet worked. "Seer of Patmos" is a good book to follow after "Coming King." As we follow after some other canvasser we can better tell who are really hungry for truth; and what a blessed work to bring the bread of life to a hungry soul.

S. H. SWINGLE.



IN THE SOUTH

DEC. 7, 1906, my wife and I left Mt. Vernon, Washington, going by water to San Francisco, Cal. After spending a short time at San Francisco, Jolon, and San Luis Obispo, we started for North Carolina, arriving at Hildebran just in time for the closing days of the canvassers' institute. We were given a hearty welcome by those in charge, and made to feel at home. It did us good to be once more associated with those engaged in the circulation of truth-filled literature.

Well, how about the field? Much has been said about this part of the harvest-field, but none too much. My acquaintance has been too brief to warrant me in adding much; but there is one thing certain, one does not have to be here long to see that the need of work and workers has not been emphasized too strongly.

While my interest is especially in behalf of the circulation of literature, yet the needs of the Southern field appeal loudly for consecrated men and women for all departments of the Lord's work.

The truth-loving book man will find a wide field in this neglected territory. Why are we so slow to yield to appeal after appeal made in behalf of volunteers for the canvassing work? And O, how thankful we ought to be that it is our privilege to volunteer, to offer ourselves, freely and willingly.

In no uncertain tone the Lord is calling for us to cut loose from worldly pursuits and enter his work. The same call that was made by Christ to James and John while in their fishing boat, is made to us to-day. We look around us, and the condition of our fellow-beings is a strong demand for our service. We see by what is transpiring throughout the world that at best there are but few days left for labor. We hear plainly the invitation of King Jesus, "Go work to-day in my vineyard." It is *to-day* our help is needed. *Now* is the time our service is in demand. The night is coming, when no one will be needed; and if we fail to do the work which God has given us, some one else will do it, and obtain the blessings and experiences which we might have had.

Kind friends, I am thankful for a part in this work; come and join us.

H. B. TILDEN,

Lincolnton, N. C.



FAIRBANKS, ALASKA

I HAVE just received two letters from the *WATCHMAN* office; they were dated a month apart, but they came by the same mail. This is a terrible country, and it is next to impossible to get the mail.

The roads are very bad this year, as the Valdez trail, by which the mail now comes, is new, having been made this year, and carried over hills, mountains, lakes, and rivers. It abounds in bogs and hummocks, and it takes no little snow to fill in, and make a level road. In summer the bogs become swamps, so that the road cannot be traveled; but when it freezes, the snow and ice with the travel of dog teams finally make a fairly passable road. When the river freezes, it causes ice jams, and it overflows nearly all the time, even when the thermometer stands at sixty degrees below zero. This places travelers in great peril.

In previous winters the government has not been able to get in any of the mail to speak of except a portion of the letters; but this winter a new stage and new teams were put on the new trail across country from Valdez, and the new company promised to bring eight hundred pounds of mail twice a week. They thought that this year they would be able to bring in the second class matter as well as the first class, as their facilities were so much better.

The mail carriers are carrying the mail as fast as they can transport it with dog teams, on horseback, and on their shoulders, as best they can. Sometimes they come in with fifty pounds of letters; and since navigation closed, thousands of pounds of letters have been stacking up, and but little second class mail has arrived here. Yet the men on both runs are going through terrible hardships, and doing the best they can to get the mail in.

I did not know that I should be up here without papers. I am trying to be patient; but it is hard to be doing other work when I so long to give the message of truth, which I love better than life itself. For it I gave up my work as a nurse, and I have braved many hard and trying things to keep going. Then to think that I have nineteen hundred papers, all ordered and paid for, stacked up at Valdez and Fort Giffen! I pray and hope that I shall get some soon.

I have here a wide field, and interested people to work for. The country is rich; the people all have money to buy with, and I have no papers for them. In the summer they work such long hours. The days are so long, and in midsummer the sun shines night and day. Winter is the time when the people read.

There are no Salvation Army people up here, or any one else that sells papers this side of Dawson. And the men are very kind, and treat me with great respect and consideration. The officers in various towns offer to help me, and sometimes buy my papers.

I pray for this country. Our people need means so much, and here is a great harvest of both souls and means. I am the only Sabbath-keeper within a radius of a thousand miles, and I miss our people so much. Remember me and the work here in your prayers.

ELLA I. MALLORY.



SPECIAL TEMPERANCE NUMBER OF THE YOUTH'S INSTRUCTOR, MAY 14, 1907

THE *Instructor* will issue an especially attractive Temperance Number bearing date of May 14, 1907. Some idea of the nature of the contents of this number may be obtained from the following partial outline of the topics to be treated:—

True Temperance; Why Condemn the Use of Alcoholic Drinks? A Scene that Appalled the Heathen; Crime and Liquor; Legalized Drunkard-making; Alcoholism and Degradation; Food or Poison—Which? Cause of Appetite for Alcohol; Our Reasons for Demanding the Close of the Saloons Every Day; Physiological Effects of Alcohol and Tobacco; Progress of Vegetarian Ideas; Dr. Wylie on a Vegetarian Diet; Tobacco and Liquor as Companions; Students and Tobacco Using; No Christian Should Use Tobacco; Boys and Tobacco Seen Through Other Eyes; License Laws; Appeal to Christians; Statistics; News Notes on the progress of the temperance work and general temperance information.

This special number of the *Instructor* will afford the children and young people a chance to do some good remunerative missionary work along a line much needed in every community. The *Instructor* being an educator, the public mind can be reached and educated through it better than many other publications. The youth of this age have an obligation resting upon them in connection with the temperance movement. This Special Temperance Number of the *Instructor* will place within their reach a means by which they may discharge this obligation.

The retail price of the Special Temperance Number of the *Instructor* will be 5 cents a

copy. When 25 or more copies are ordered at one time, to one address, the rate will be 2 cents a copy; when less than 25 copies are ordered at one time, the price will be 2 1-2 cents a copy.

Orders for the Special Temperance Number may be made through the regular channels, or direct to the publishers.

YOUTH'S INSTRUCTOR,
Takoma Park, Washington, D. C.



PREPARING FOR THE CONVENTION

At the present time several are engaged in making the camp at East Lake ready for our Educational Convention soon to open.

We have now received the positive assurance that Elder and Sister Haskell will be with us a portion of the time. Arrangements have been made for other competent help, and we have every reason to believe that this important meeting will be all that we have hoped or expected.

Again we would urge that those who intend to camp upon the grounds provide themselves with plenty of bedding and comfortable clothing suitable for cool weather, should we have such during the convention.

All mail to those at the convention should be addressed to East Lake, Tenn.

J. E. TENNEY.



REDUCED RAILROAD RATES TO THE CONVENTION

ON April 29 and 30, also on May 1, 2, 3, and 4, and on *each Tuesday* thereafter until the close of the Convention at Chattanooga, Tenn., tickets may be purchased at any station south of the Ohio River or east of the Mississippi River on conditions that will allow you to return home at one third the regular fare.

The Conditions

When you buy a ticket, whether it be for a part of the journey or a through ticket to Chattanooga, obtain from each agent of whom you purchase the ticket a "certificate of regular form." Bring this certificate with you, and present it to the transportation agent at the camp.

When one hundred of these certificates have been received, any one having one of them can return home at one third the regular fare plus twenty-five cents.

C. L. KILGORE, *Trans. Agt., S. U. Conf.*



PUBLICATIONS WANTED

WANTED, for missionary distribution in connection with tent-meetings, late clean copies of our periodicals, and suitable tracts. Send, postpaid, to Elder Milo D. Warfle, Box 195, Roswell, New Mexico.

PLEASE send to address below, postpaid, copies of the *WATCHMAN*, *Review*, *Signs*, *Life Boat*, tracts, and religious liberty literature to be used in reading rack.

MRS. T. A. POTTER,
R. F. D. 5, Box 7, Bowling Green, Ky.

HIDDEN WORLD-FORCES

MANY people look upon foreign missions as a more or less visionary attempt to change the religion of the races of the far East. Few, even of those who support and encourage missions, realize how broad and deep are the results of missionary effort. William Eley Curtis, in "Modern India," says, "Sir Muncherjee Bhowmaggree, a Parsee who has been a member of Parliament, lately asserted that the American missionaries were doing more for the industrial development of the Indian empire than the government itself. The government recognizes the importance of their work, and has given liberal grants to their schools."

Of course the missionaries do not accomplish these things directly. Their message is first of all a spiritual one, but it is of such a nature that its effects begin to be seen almost immediately in material things.

For example, take the work which has been accomplished among the Telugus of South India. The people who have been benefited by it belong to the very lowest classes. They are, under Hinduism, ignorant, degraded, dirty, immoral, embedded in the heathenish customs of ages. Yet by means of mission work these people are being marvelously transformed, and it is discovered that underneath the crust of heathenism there is a manhood well worth developing. When the dawn of a better life begins to illumine the hearts of the Telugu outcasts, it shines even in their faces, and it is seen that by nature many of them, the men especially, have decidedly Anglo-Saxon features. One missionary said not long ago, "This resemblance is often startling. There was one white-haired man who was a perfect likeness of my father, except for the dark color of his skin."

The planting of Christian homes and the growth of a happy family life are some of the most inspiring results of mission work. A few years ago a lady who had been for some time a missionary among the Telugus became almost worn out by reason of her hard labors and by the perplexing problems that each day brings in such service. Early one evening she was walking near the mission compound in a somewhat despondent mood, when suddenly she began to hear the sounds of singing not far away. Lights glimmered in the cottages of the natives, and here and there she could see the Christian families at their evening worship. Children gathered round father and mother, the Bible was opened, and the words of David were read again in the musical Telugu, "The Lord is my Shepherd, I shall not want," and hymns of praise were sung. The scene restored hope and vigor to the weary worker. "Surely," she thought, "this is worth a thousand times more than all the labor and sacrifice it has cost."

All these good influences, too, are constantly extending their power. From the mission stations, schools, and seminaries light radiates in all directions and penetrates the deepest jungles. Telugu evangelists, trained and led by missionaries, go out to the villages where the truth has before been utterly unknown,

The native evangelists themselves are an object lesson of the vitalizing force that is in mission work. The ways of the people are studied, and methods adapted to them.

"I have with me," says one missionary, "a man who sings the life of Christ in a weird chant, and the evangelists give the responses. We take two lanterns and my camp-chair, and go to the center of the village in the evening. Three wooden plows tied together are good to hang the lights on. The people sit on the

ground, and the matchless Indian night is our canopy. By ten o'clock the singing and explaining will be over, and then comes my turn to try to impress the story which the people have heard. In the past year we have had a hundred such nights."

It is in these quiet ways that vast social changes are being wrought. The sailing of a company of missionaries may mean more for the destiny of nations than great changes in government or rulers.—*Youth's Companion*.



ANTIQUITIES have to give way to the needs of the present. The Egyptian council of ministers has approved the plan for raising the Assuan dam across the Nile, a change that will increase by two and a half times the amount of water that can be stored in the irrigation reservoir. The raising of the dam will result in the submerging of the island of Philæ and the flooding of the ruins of the temples. The island itself is a small granite rock about a thousand feet long and five hundred feet wide. It was the scene of the worship of the goddess Isis. Many pilgrims from various parts of the ancient world visited the shrine when the religion of Isis was most widely spread. The worshipers of other gods built temples near that of Isis, so that there appeared on the small island a splendid collection of examples of the best architecture of the various periods in which they were erected. The enlarged dam will make possible an annual increase of the cotton crop of Egypt amounting to between eighteen and twenty million dollars in value.—*Youth's Companion*.



KIND-HEARTED INSECTS

THE Bible has made ants famous for industry and foresight, and modern naturalists find few animals more worthy of study. These insects not only are surprisingly intelligent, but manifest a lively regard for each other's welfare, as the following incident well illustrates. It is taken from Mr. Belt's "Naturalist in Nicaragua":—

"One day, while watching a small column of these foraging ants, I placed a little stone on one of them to secure it. The next that approached, as soon as it discovered its situation, ran back in an agitated manner to communicate the intelligence to the others.

"They rushed to the rescue. Some bit at the stone, and tried to move it; others seized the prisoner by the legs, and tugged with such force that I thought the legs would be pulled off, but they persevered till they got the captive free.

"I next covered one up with a piece of clay, leaving only the ends of his antennæ projecting. It was soon discovered by its fellows which set to work immediately, and by biting

off pieces of the clay, soon liberated it. Another time I found a very few of them passing along at intervals. I confined one of these under a piece of clay, at a little distance from the line, with its head projecting.

"Several ants passed it, but at last one discovered it, and tried to pull it out, but could not. It immediately set off at a great rate, and I thought it had deserted its comrade; but it had only gone for assistance, for in a short time about a dozen ants came hurrying up, evidently fully informed of the circumstances of the case, for they made directly for their imprisoned comrade, and soon set him free.

"The excitement and ardor with which they carried on their unflagging exertions could not have been greater if they had been human beings."—*Selected*.



THE KEEPERS OF MILE ROCK LIGHT STATION

THE life of the average lighthouse keeper is at best a rather monotonous one. Sometimes it is a very lonely one, and again a calling full of excitement and peril. This last condition will apply to the keeper and his wife assistant of the famous little light station located on Mile Rock.

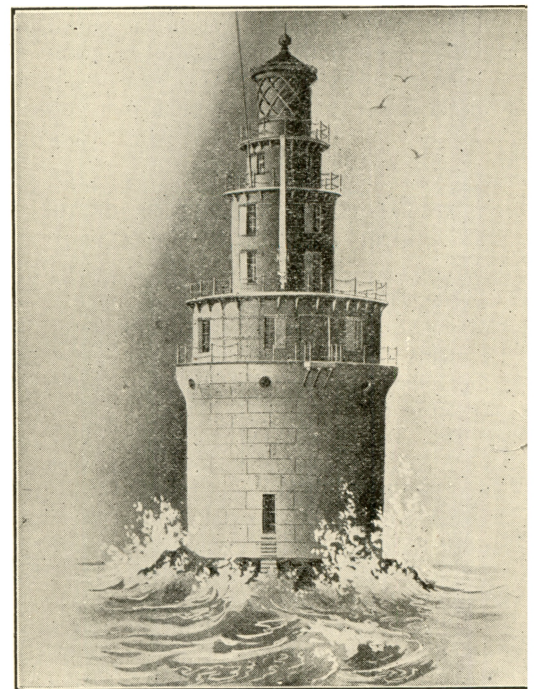
Mile Rock Station is situated just at the entrance to San Francisco Harbor, a short distance west of the Golden Gate. It stands some distance from the mainland on each side of the wide channel leading into San Francisco Bay. Originally there was nothing but a mere ragged point of rock jutting up from the surface of the sullen and ever-restless sea. At extreme low tide this pinnacle of rock rose sixteen feet only above the ocean's level; at the highest, but very little of the rock could be seen.

To level off this rock and build thereon a light station nearly one hundred feet high proved a most difficult and dangerous engineering feat; but this was finally accomplished, at a cost of \$100,000 to the government. Concrete, steel, and iron were used in the construction, and the whole structure was massively anchored to the rock foundation.

Mile Rock Station stands exposed to the full sweep of all the terrible gales, to the force and fury of the open sea and the violent

tidal currents. It is a third-order light, and is cared for by a keeper whose wife is his assistant. Though in full sight of land on each side of the channel, this couple are as much isolated as were Robinson Crusoe and his man Friday. They are amply provisioned, supplies being landed to do them half a year at a time. Water is obtained by distilling sea water. There is an abundance of books, periodicals, and papers to read, and many vessels are passing in and out that attract attention. Still time often drags heavily.

It is seldom calm, and the sea is ever tempestuous around this little "lone sea rock" light station. Heavy storms frequently rage off the entrance, lasting for many hours. Early in December a terrific windstorm swept over San Francisco and the harbor, lasting for many hours. It was the most furious ever known in the history of the city. Houses were blown down, buildings unroofed, several persons killed, and a number injured, and great damage done to docks and shipping. For several hours the tempest roared around Mile Rock Station, the wind sometimes reaching a



MILE ROCK LIGHTHOUSE

velocity of over sixty miles an hour, while the sea was lashed into foam. Grave fears were entertained for the fate of the keeper and his wife, as it was thought that the station would be blown into the raging ocean. But it braved the awful blasts, and stood like a miniature rock of Gibraltar.

Last April, at the time of the fearful earthquake, thousands of people thought of Mile Rock shudderingly. Surely it would topple over into the sea. But it stood as firm as the everlasting hills. The brave keeper and his no less courageous assistant have become accustomed to the perils of the calling, and are quite contented with the important and responsible position they hold in the light station service.—*J. M. Baltimore, in the Children's Visitor*.

Publisher's Department

RENEW EARLY

DID you ever think that the term of subscription for several hundred subscribers to the WATCHMAN expires every month? Did you ever wonder how the publishers keep accurate account of every subscription and send out advance notices to each person whose time is nearly up? Again, did you ever think of the amount of time and postage required to send out all these notices?

Hundreds of Dollars Saved.

YES, you can help the WATCHMAN to save hundreds of dollars every year. Will you do it? If each of the thousands of subscribers whose names are on the mailing list would send their renewal to the WATCHMAN a month or six weeks before the date of expiration of their subscription, thereby showing their intention to remain subscribers to this good paper, it would be unnecessary for the workers in the subscription department to keep such incessant watch of the dates opposite the names and there would be no need of sending out so many renewal notices.

As it is now, the first request for renewal is sent out about the middle of the month preceding the month in which the subscription expires, then if the renewal is not received after

three weeks another notice is sent. Yet a number of subscribers fail to send renewal until after a third notice has been sent and their names removed from the list as delinquents. When renewals come to hand as late as this the whole name and address must be reset and the type from which the address label is printed must be inserted in its proper place in the long mailing list.

Will each subscriber assist in this great saving, and run no risk of missing an issue of the WATCHMAN, by RENEWING EARLY?

CANVASSING REPORT
Of the S. U. C. for Week Ending April 19, 1907

NAME	NAME OF BOOK	No. HOURS' WORK	TOTAL VALUE	VALUE BKS DELIVERED
Tennessee River Conference				
Warren C Ayres.....	CK	28	\$41 05	\$
J A Caldwell.....	GC	38	87 25	5 25
Jessie Iliff.....	CK BFL NTP	27	3 75	14 00
Mamie Moore.....	D&R	26	20 50	78 50
R H Hazelton.....	D&R		2 75	48 50
W R Hanson.....	D&R	9	34 00	
Mrs B A Philpott.....	D&R NTP	22	29 75	23 45
Katie Carico.....	D&R BS	22	18 75	

Cumberland Conference				
M J Weber.....	GC CK BS	48	5 50	101 85
Evan Haskell.....	D of A CK	30	5 25	8 50

Alabama				
C C Howell.....	D&R	29	1 90	42 50
L W Dortch.....	CK BS	17	38 00	3 00
R I Keate.....	CK BS	13	22 00	1 00
O A Prieger.....	CK	37	44 35	4 10

Florida				
E C Dettweiler 2 wks.....	D&R	83	87 50	8 25

Georgia				
J A Kimmel.....	D&R	28	17 75	58 00
R L Underwood 2 wks.....	CK NTP	69	61 00	

South Carolina				
Mrs E A Wirg.....	S of P BS	24	35 75	7 00
J B Rise.....	CK	30	25 50	9 00
H B Gallion.....	CK	14	31 25	5 25
F A Evans.....	CK	44	53 90	40 00
S H Swingle.....	S of P	27	26 50	67 75
C F Dart.....	CK	18	8 00	2 25

Louisiana				
Jas H Anderson.....	CK	26	36 75	9 75
C L Collison.....	D&R BR BS	51	30 30	30 30
I T Reynolds.....	D&R	36	75 00	8 50
G S Rogers.....	D&R	36	35	1 75

Mississippi				
R E Putney.....	D&R	40	67 25	9 50

Recapitulation.			
Tennessee River Conference	172	\$237 80	\$169 70
Cumberland Conference.....	78	10 75	109 85
Alabama.....	96	16 25	50 60
Florida.....	83	87 50	8 25
Georgia.....	97	78 75	58 00
South Carolina.....	157	180 90	131 25
Louisiana.....	149	142 40	50 30
Mississippi.....	47	67 25	9 50
Total.....	872	\$921 60	\$587 45

SOME EXCELLENT TRACTS

The Gospel to the World in this Generation:

A comprehensive statement of the "Everlasting Gospel" and the time of its fulfillment. Four pages; 1/4c each, 20c per hundred.

An Appeal to Clergy

This is an open letter from Seventh-day Adventist ministers to the Protestant clergy. It bears plainly and earnestly on the Sabbath question: it has already had a large circulation and ought to be used by the thousands wherever and whenever the question of Sunday laws is agitated. Eight pages; 1/2c each, 40c per hundred.

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This is an eight-page tract prepared by Elder S. N. Haskell: it treats the subject of redemption in a concise and comprehensive manner. It is very interesting reading and is so simple that a child can understand it. On the first page is an outline design of the crucifixion. 1/2c each, 50c per hundred.

Take Heed

The following are the outline thoughts of this good leaflet: The Saviour is coming soon; before he comes there is a message warning men to keep all the commandments; this work is rapidly being accomplished; we are responsible for diligence in obeying. Eight pages, envelope size. 1/2c each, 50c per hundred.

What Think Ye?

A forty-page tract, envelope size, giving a brief, yet comprehensive discussion of the following topics: God's Gift to the World; What Shall I Do to be Saved? Baptism; God's Sabbath; Condition of the Dead; Resurrection; Tokens of Christ's Coming; The Judgment; The Three Angels' Messages; Fate of the Wicked; Home of the Saved. 2 1/2c each, \$2.00 per hundred.

Every believer in the Bible should have a quantity of these or other choice tracts on hand at all times and should improve every opportunity to get them into the hands of others. Truths thus declared by the printed page, will lodge in hearts and transform lives. Do not wait for a more convenient time to order but send at once for a supply of these leaflets.

Southern Publishing Association

Nashville, Tenn.

Ft. Worth, Texas Hickory, N. C.

TENT-MEETING SERMONS

THERE is running through the columns of the WATCHMAN a most valuable series of sermons. They are clear, interesting, and forcible expositions of the great truths which are now separating the people of God from every old connection, and uniting them in obedience to all the commands of the Creator's holy law.

Are you interested in your final and eternal destiny? Are you anxious for the salvation of friends, relatives, and neighbors? The days of probation are fast closing; now is the time to study the truth and bring it to the attention of others. Soon Christ will come again.

These sermons, covering all the great lines of Bible doctrine in the order and manner in which they might properly be presented in a course of tent-meetings are of special value as missionary literature.

The series began April 23; subscriptions will be started with the first issue if desired. What will you do to get these articles in the hands of others?

Send all subscriptions to the

SOUTHERN PUBLISHING ASSOCIATION

Nashville Tennessee

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THE WATCHMAN
NASHVILLE, TENN., MAY 7, 1907

THE WATCHMAN
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THE BEGINNING AND CLOSE OF THE SABBATH
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" " Saturday, May 18, 7:07

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WHEN requesting change of address, be sure to give both your old and your new address.

THE Hague peace conference assembles June 15.

SOMETIMES you hear the question asked, "Why don't God destroy the devil?" It is easy to ask such a question, but to answer it properly a knowledge is required of the origin of Satan; how it happened that so great an adversary to God and man ever arose, and why, after he did arise, he was permitted to continue his career. The origin of Satan is considered in the third of our "tent-meeting" discourses, which we give this week, page 292. Here is a good place to call the attention of your friends (if you have not done so before) to this paper and this series of articles.

A GOOD article will be found in this issue on the danger of allowing dust to accumulate in your home. You cannot afford to be ignorant on such a subject. Of all forms of extravagance, perhaps the worst is the spending of money for needless doctor bills.

To THE Pharisees Jesus said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. The life of the church is maintained only by hearing the word of God and receiving it in faith. There is a spiritual deadness in the nominally Christian churches to-day, and it is coincident with a general ignorance of and indifference toward the word of God. It is not a chance coincidence.

WHAT do you think of our scrap-book proposition? or have n't you read what we said about it on the last page of our previous issue? You ought by all means to have a scrap-book, in which to keep special items of information relating to the great movements which point out to us the nearness of the end. You will realize the value of such a book more and more as you accumulate the valuable fund of information which it will contain. As announced last week, the WATCHMAN office will furnish these scrap-books, post-paid, at fifty cents each, or free in return for two yearly subscriptions to this paper. These books will be of convenient size to carry in a valise. Remember also our invitation to all our workers to send us items which they would deem suitable for publication in the column which the WATCHMAN will devote to this purpose. Beginning with the issue of June 4, the WATCHMAN will devote a column or more each week to the publication of this special matter.

IN ancient times, when a city was taken by a conquering army, generally the uppermost desire on the part of the victors was to obtain the spoils of the battle. The capture of ancient Babylon by the Medes and Persians was a striking exception to this rule. The victorious army under Cyrus cared nothing for the gold and treasures of the world's greatest city. They gave no thought to loot. And what was perhaps equally strange, one of the strongest passions which urged them on against Babylon was their hatred of idolatry. The capture of the city was attended by the ruthless destruction of the Babylonish idols. This and much other interesting historical information, showing the hand of God in history and his purposes in bringing events to pass, will be set forth in the series of historical articles we are about to publish, leading up to a consideration of the Eastern Question. One reads history to very little purpose if he merely gets the record of dates and events, the mere description of the rise and fall of kingdoms, without seeing how God was in it all, and

how history testifies to the great truth that the Most High ruleth in the kingdoms of men. This series of articles will begin May 21.

THE *New World* (Catholic) rejoices in the rapid growth of the papacy in Chicago. It says:—

"Wonderful as has been the growth of Chicago in commerce, in population, and in area during the last few years, the growth of its Catholicity has been far more wonderful. New churches have sprung up on every hand; new parishes have been founded; schools and hospitals and convents and colleges have been and are being erected in every section of the city. Protestant ministers of New York complained to President Roosevelt that within the last six years Protestantism had lost three churches, whereas the Catholic Church had gained six. Their lot is far less to be pitied than that of their Chicago brethren, who have been forced to rent and to sell several of their churches for want of congregations to fill them or support them, while to keep pace with the growth of the Catholic population over sixty new Catholic churches have been erected in and around the city within a period of two years."

Is Chicago growing better as a result of this rapid growth of Catholicism? it might be asked. Judging from all accounts that have reached us, we should be compelled to answer this question with a decided negative. An article in the May issue of *McClure's Magazine* presents Chicago as a city in which crime of every sort is especially rampant.

EVERY reader of American papers knows how common suicide is becoming in this country. Here is a statement regarding the prevalence of suicide in Europe, made by an Australian journal: "Suicide is becoming one of the open sores of the civilized world. It grows in scale at a pace which is nothing less than alarming. Suicides in the United Kingdom have increased by 200 per cent. in fifty years, and by 150 per cent. in twenty-five years. There have been over 50,000 suicides in England and Wales in twenty years. Bad as is the case in England, in other countries the evil is even worse. According to statistics recently published by the Swiss government, there have committed suicide during the last thirty-five years: 16,640 persons in Switzerland, 323,600 in Germany, and 274,000 in France, over 600,000 persons in all these three countries. More people have perished by their own hands than have been slain in war. German official figures put the number of suicides in Europe at 70,000 per annum, and the sad procession of the self-slain grows ever vaster. 'Men's hearts are failing them for fear, and for looking after those things which are coming on the earth.'" Luke 21:26.

Such figures as these, showing the prevalence of suicide, show at the same time the dearth of Christianity in the civilized world. The Christian's hope is a sure preventive of suicide.