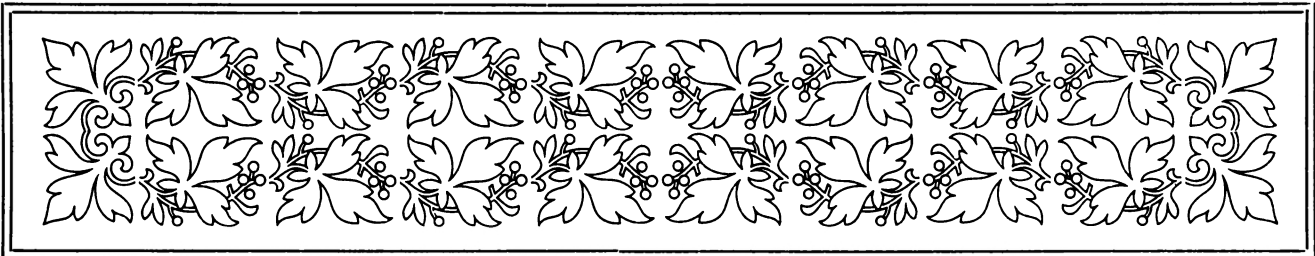
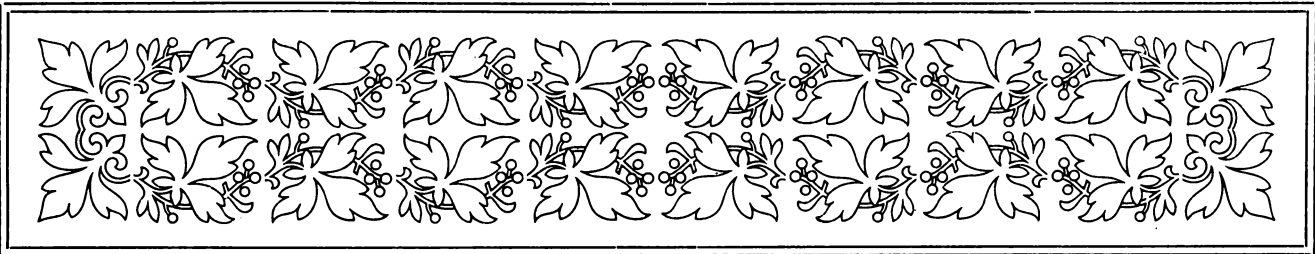


THE WATCHMAN

"WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH."



A CALIFORNIA LANDSCAPE



The Southern Publishing Association, Nashville, Tennessee

THE SPECIAL WATCHMAN

"The Morning Cometh"

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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

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NASHVILLE, TENN., NOV. 12, 1907

No. 46

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

HE COMETH!

BEHOLD He cometh! Lo, the mountains
Are glowing with his light;
It flashes from the living fountains,
And leaps from height to height.
Behold he cometh! Yet in blindness
Earth's millions still reject his kindness,
Nor see the glory bright.

Behold he cometh! All creation
Feels an impending doom;
Behold he cometh! Every nation
Surges in restless gloom.
Behold he cometh! Gnashing, raging,
All evil powers 'gainst him engaging,
Disdain to yield him room.

Behold he cometh! Naught can stay him,
Naught can his hour delay;
All kings and rulers shall obey him,
Submit to his just sway.
Behold he cometh! Fierce resistance
Shall fade as night fades in the distance
Before triumphant day.

Behold he cometh! Ye who love him
Break forth in jubilant song.
He cometh! See beneath, above him,
A wondrous, radiant throng.
Behold he cometh! Grand and glorious,
Majestic Lord, and King victorious!
All hail! the shout prolong.
— Louise J. Strong, in *Christian Herald*.

BY WHAT AUTHORITY?

Mrs. E. G. White



T was the last days of the Saviour's life on earth. The crucifixion was just at hand. But Jesus taught in the temple, "and the blind and the lame came to him," and "he healed them." Now "when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased." "And they spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?"

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?"

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he

said unto them, Neither tell I you by what authority I do these things."

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death.

Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evaded the issue they hoped to bring about, but turned the condemnation upon them.

In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ.

John had preached the coming of the Messiah. In trumpet tones the words of the forerunner of Christ had rung in their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

"He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

For ages the people of Israel had been separating themselves from God, and they had lost sight of precious truths which he had committed to them. Now they refused to do the work which God had

appointed them in revealing Christ to an apostate world. They professed to be anxious to know the will of God, but they rejected the evidence that Jesus was the Messiah, which was given them in such abundance.

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,—a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement.

The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible, that are really false interpretations of Scripture adopted during the ages of papal darkness. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. "Had they *known*, they would not have crucified the Lord of glory."

Let those who hear the message God sends to-day beware lest they follow the example of the self-exalted Jews. It is ours to reveal to the world the true character of God. Instead of criticising the Bible, let us seek, by precept and example, to present to the world its sacred, life-giving truths, that we may "show forth the praises of Him who hath called us out of darkness into his marvelous light."



THE SABBATH

CLARENCE SANTEE



YOU will remember that in our last lesson we considered texts proving that God would neither "break" his law nor "alter" it, that in harmony with this statement Christ said, "I have kept my Father's commandments."

He was accused of breaking them by doing acts of mercy, such as healing the sick, etc., on the Sabbath, but he affirms that he had kept them. He also says that "we should follow his steps." Also that "he that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

In the same connection you will read, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:3, 4.

It is evident that many will be deceived in their experience, believing that they are going into the kingdom, but when too late, awakening to the fact that their religious experiences were not based upon a "thus saith the Lord." You will remember that Christ, in his wonderful sermon on the mount, said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven." Matt. 7:21. He then adds, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you." Verses 22, 23.

You will see from this that the *doing* of his Father's will is the passport which Christ will recognize at the gates of the city of God. His Father's will is expressed in his law. Christ said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

Christ bore testimony in as strong lan-

guage as can be framed, that the ten commandments could not be changed or abolished. Listen: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18

With all these statements so often repeated in both the Old and the New Testament, that the law, in its least part, cannot be changed; that in its form as given by God himself it will stand forever; that it is, as it now stands, "perfect" (Ps. 19:7); that being framed by God, "nothing can be put to it, nor anything taken from it" (Eccl. 3:14), the question will arise, Why has the Catholic Church taken out the second commandment, and changed the tenth? Another question equally vital is, Why has the Sabbath commandment been changed, making the day of worship, not the seventh, but the first day of the week? And why have nearly all Protestants accepted the change? Is God the authority for the change? If he is, can we believe his strong assurances to the contrary to mean more than the words of changeable man? If he is not, will it be safe to accept any change made by human authority, expecting that it will be accepted at the tribunal of God? Christ gives the estimate in which his Father holds the laws of men touching things spiritual in these words: "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

The change of the Sabbath from the seventh to the first day of the week is at the present time the most important question that confronts us, and as such we will give some time to the study of the Sabbath.

The Sabbath command must stand or fall with the law of which it is a part. The meaning of the word Sabbath is simply rest. God's Sabbath day means his rest-day. He labored, then he rested

from all his work which he had made. The Sabbath is first mentioned in Gen. 2:2, 3: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Again it is mentioned in connection with the creation in Ex. 20:11: "For in six days the Lord made heaven and earth, the sea, and *all that in them is*, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath was inseparably connected with the creative works of God. It was made for man. Christ said, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. After making the Sabbath for man, God commanded man to keep it in honor of him as Creator. I will repeat the command. You will find it in Ex. 20:8-11: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

Then follows the reason for the command as given in verse 11. The reason, as you will see, for keeping the Sabbath is to "remember," or as a memorial of, his creative power and work. He says, "For in six days the Lord made," etc.

The same reason is given in other scriptures: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Verse 17. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

The apostle says, "There be gods many and lords many; but to us there

is but one God, the Father, of whom are all things," etc. 1 Cor. 8:5, 6.

Out of this multitude of gods that are worshiped, we must have some means of knowing and worshiping the true God. There is but one way. That is to keep in memory the God who *created* all things. The Sabbath was given for this purpose. "The Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that *have not made* the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10-12.

The God who created has a right to command the creatures he has made. If the Sabbath had always been kept, there could never have been an idolater, nor a soul in heathen darkness. No wonder God says, "Remember the Sabbath day to keep it holy." It is also necessary to know whom we worship in worshiping the Creator. Some have thought that in keeping the Sabbath of the fourth commandment, we were turning our backs upon Christ. But though the statement may seem strange to these persons, the Bible shows clearly that *Christ was the active agent* in the work of creation.

Please read with me a few texts on this subject. First let us understand that Christ as well as the Father is called God. He has his name by inheritance the same as a son has a right to the name of his father. This is explained in Heb. 1:4-8: "Being made so much better than the angels, as he hath *by inheritance* obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom."

The names Christ inherits as a Son

are found in Isa. 9:6. It reads: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The Everlasting Father, The Prince of Peace."

Now we will study his connection with the creation. Turn to Heb. 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Here it is said that God made the worlds by Christ. In Col. 1:16, when speaking of Christ Paul says, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." The same is stated in Eph. 3:9, last part.

John bears this testimony: "All things were made by him; and without him was not anything made that was made." "He was in the world, *and the world was made by him*, and the world knew him not." John 1:3, 10. "The world was made by him" is the divine statement. Then while God was the great author, Christ was the active agent in creating the world in space. Christ not only created all things, but he is the one who upholds all things by the word of his power. Heb. 1:3.

The relation is summed up in this way: "To us there is but one God, the Father, *of whom* are all things; . . . and one Lord Jesus Christ, *by whom* are all things." 1 Cor. 8:6. The Father was the Author, Christ was the Maker. The one who labored must have been the one who rested. Then Christ, equally with the Father, joined in making the seventh day of creation week a day of rest, or the Sabbath. Christ could truthfully say, "The Son of man is Lord also of the Sabbath." Mark 2:28. Or as in Matt. 12:8, "The Son of man is Lord even of the Sabbath day."

To those who have called the seventh-day Sabbath "the old Jewish Sabbath," "a yoke of bondage," etc., this may be a new thought, but it is plain Bible truth. The Sabbath is Christ's rest-day. "All things were made by him; and without him was not anything made that was made." The Sabbath

was one of the "all things." That which was made by Christ is Christian. The seventh day is Christ's Sabbath, or the Christian Sabbath.

The position taken by some that Christ did not exist until he was born into this world eighteen hundred years ago, is proved incorrect by the foregoing texts. The following texts are also definite. Micah 5:2 reads: "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The margin reads, "The days of eternity."

"These things saith the Amen, the faithful and true witness, *the beginning of the creation of God.*" Rev. 3:14. This was spoken of Christ. Jesus said of himself, "Verily, verily, I say unto you, Before Abraham was, I am." John 8:58. Other texts have shown that when this earth was created, Christ was there.

Having found the reasons for keeping the Sabbath, and the Author of the Sabbath, we will consider the blessings promised in its observance, the length of time it was to be kept, and its position in the law of God.

The positions taken in this study are not fanciful. They are plain Bible statements, and will stand the test at the judgment of God, where his word is the standard.



PREACHING

I DESIRE my minister to preach every Sunday the simple gospel. The "old, old story" never wearies the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian.

I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his gospel, and the inspiration of the Bible from a careful reading of that Book of books and of the shorter catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures.



TAKING COLD



THIS is the season of the year when almost everybody has a tendency to take cold. Some part of the body gets chilled by exposure to the cold air, the equilibrium of the circulation is upset, a congestion of blood in the head, throat, or lungs follows, and then the victim "has a bad cold."

It is not always possible to avoid a certain amount of exposure to the cold air; but we can avoid taking cold from such exposure by keeping the system in a proper condition of health. This is the point we need to bear in mind. While taking cold comes as the result of exposure to the cold, back of this cause lies another and by far the most important cause, in the lowered vitality of the system. If the system were kept always "up to concert pitch," so to speak, the blood circulation would be vigorous enough to withstand any ordinary exposure to which people are subjected by the coming on of cold weather.

What causes the vitality of the system to be lowered? Very often, we reply, it is caused by errors in diet. You have noticed that if you feed your stove coal that is of an inferior quality, it soon becomes clogged with clinkers, and you have hard work to make it keep up a good fire. Frequent poking and shaking

Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: "It pleased God by the foolishness of preaching to save them that believe."—*William J. Bryan.*

down is necessary. Finally you dump the grate, which removes everything that interfered with the draught, and then when the fire is again started, it burns beautifully until the clogging process again begins. That is the way it is with the human body. It becomes clogged with poisons, which lower the nerve force and weaken every vital organ, and these poisons have to be eliminated before the normal state of vitality can be re-established. The nerves control the blood vessels, so that any diminution of the nerve force naturally weakens the circulation. When the system gets clogged with poisons, a clogging of the circulation naturally follows, or at least is brought about by a very slight cause. Nature finally makes an effort to get rid of the obnoxious load, and this of itself is sufficient to cause a serious disturbance.

These poisons are the product of indigestion, which is due either to the eating of things which are indigestible or nearly so, or the loading of the digestive organs with more food than they can take care of. Very many persons impose upon their systems a tremendous burden of eliminating superfluous portions of their diet, and the strain sooner or later causes a breakdown in the digestive organs. Food which cannot be taken care of in a short time, remains in the stomach or other part of the digestive tract and decomposes, giving off poisons which are carried into the circulation and affect the whole body. Cases have been noted in which decomposed food remained in the stomach for several weeks, all this time, of course, doing tremendous damage to the machinery of the body. No wonder that a person under such circumstances does not feel well or have a good appetite.

Profuse sweating helps to unload the system of poisons in the blood, and so

A LITTLE THING

FRANCIS M. WILCOX

A LITTLE thing — a loving smile —
A child's sad face was brighter made,
It chased the gloom away awhile,
It cheered a heart with sorrow weighed.

A little thing — a kindly word —
To one inured to scoff and scorn;
The better instincts by it stirred,
Awakened life, desires new born.

A little thing — a silent prayer —
Uttered for one in trial deep,
It furnished strength the load to bear,
From sin's dark ways a soul did keep.

A little thing — a thoughtful deed —
Inspired by love and pity kind;
It fed the hungry in his need,
Brought strength to body, peace to mind.

A little thing — one little thought —
Becomes a seed for weal or woe;
By it are mighty issues wrought,
The weak made strong, the great brought low.

A little thing — a purpose deep —
A motive hidden from the light,
Cause to rejoice or cause to weep,
As turns the victory in life's fight.

The little things make life's great whole,
They prove the nature base or true,
The character of heart and soul,
Possessed by many or by few.

Despise not, then, the deed so small,
Or smile of love, or word of grace,
Let kindness in thy pathway fall,
And unkind things to love give place.

contributes to a recovery from a cold. A hot foot bath draws the blood away from the congested place, and so helps to restore the circulation to its proper equilibrium.

So if you would avoid taking cold, be careful of your diet. Do not eat things that are next to impossible of digestion, and do not take into your stomach twice as much food as your body requires. The idea is quite prevalent that in winter a person needs to eat a large amount of rich, greasy food to afford the required amount of bodily heat. This is all nonsense, and worse, because such food soon upsets the digestion, which in turn deranges the nervous system, and so lowers the resisting power of the body instead of raising it. Such a diet instead of fortifying a person against colds, makes him especially susceptible to them.

Simplicity in diet is a prime requisite of health, whether in cold weather or in hot.

L. A. S.

YESTERDAY: FORGET IT

M. H. Tuxford

If you made mistakes yesterday, forget them. No strength was ever built upon continued regret. To-day is the result of yesterday, but it is more important to remember that to-morrow will be the result of to-day. The results of the actions of to-day we can determine, but no amount of dwelling upon yesterday's regret will re-shape to-day. If we fell yesterday, there is nothing to do to-day but to pick ourselves up, shake off the dust, and start afresh.

Rise above yesterday. It is hard work to hold up the head and live down a black yesterday; but the blacker the yesterday, the greater need of rising above it, the higher the head must be held. Yesterday is passed, let it rest in peace; don't keep dragging it out on parade. Do not waste energy on what cannot be undone. Let yesterday alone.



SIMPLE REMEDIES FOR INSOMNIA

FIRST of all, sleep in a room with plenty of fresh air. Avoid tea and coffee, especially at night, and food that is rich and indigestible. I believe, however, that more insomnia is occasioned by lack of food than by overeating. Many cases of insomnia have been cured by taking upon retiring a glass of milk and a biscuit, a slice of bread and butter, or some other light refreshment, such as has been found to agree with one.

For the insomnia of brain activity, when the thoughts become uncontrollable in their persistence, it is well to get up and abandon attempting to sleep for a time. A hot bath is excellent for that kind of sleeplessness, as it helps to distribute the blood in the body. A foot-bath is also good for the same reason. A simple and sometimes very effective remedy is a cold compress placed on the forehead, bringing the ends well down behind the ears, where the large blood-vessels which carry the blood to the head are situated. The cloth will keep cool longer and be more effective if some cologne is sprinkled upon it.

The habit of wakefulness may have been acquired by some of the causes which have been mentioned, and the idea takes possession of the would-be sleeper that he cannot get to sleep, that the power of sleeping has left him. This alone will prevent sleep. It can be best met with a calm consideration of the subject. It is not such a dreadful matter after all if one loses sleep. . . . The lack of sleep is not half as bad for the system as the worry that one indulges in because of it. It seems heartless and unsympathetic often to say this to a person melancholy because of lack of sleep.

The many devices of occupying the mind with trivial thoughts to the exclusion of those in which one is vitally interested, is founded on sound, physiological principles; that is, the mind cannot think intently on two things at once. The counting of imaginary sheep going over an imaginary stile has been found useful. A very good way to tire out the mind and to change the current of thought at the same time is to recall a pleasant journey that one has taken, and travel through again in imagination each hour and each moment of each hour, recalling every little detail. In this way the brain is soon wearied to the sleeping point.

Beware of Drugs

Drug habits are worse than sleeplessness. The same causes which prevent sleep are often those which would easily lead the victim to dependence upon drugs. Morphine habits have thus been formed. Sulphonal and trional and allied drugs should be avoided, as they act on the heart, and if long continued, will cause disease of that organ. . . .

One of the best remedies for sleeplessness is electricity. The galvanic current is used, as that is more sedative than the faradic current. The faradic current is the one that makes the buzzing sound, and is the current given by the ordinary cheap batteries. The current is exciting and will not promote sleep. Electricity should be administered by one who has knowledge and practice.—*Grace P. Murray, M. D., in The Ladies' World.*



"YOUR success or failure in life will depend not upon *where* you are, but upon *what* you are." And Christian education will make you what you should be.



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THE RESURRECTION AND THE FUTURE LIFE

A RESURRECTION is a re-creation, a rising again of that which was once alive, but now is dead. This doctrine, once the sole future hope of the church, is now largely discarded. With many the doctrine of the immortality of the soul has taken its place. What does the Bible say? Christ says of himself, "I am the resurrection and the life." "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they which have done evil unto the resurrection of damnation." John 5: 28, 29.

The Resurrection in the Book of Job

The book of Job is supposed to be one of the most ancient books in the Bible. Many think it was written by Moses when in the land of Midian, but Dr. Hales places Job's time previous to the birth of Abraham. What did this venerable patriarch believe concerning the resurrection?—"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" "If a man die, shall he live again?" "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Job 14: 10, 14, 15; 19: 25 - 27.

What the Prophets Say

Says the psalmist David, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

The prophet Daniel says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "But go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12: 2, 13.

The Resurrection Paul's Hope

Paul's faith in a literal resurrection was to him a wonderful consolation. It was because of his belief in this great truth that he was called in question by the Jews; for this was the great question which agitated the whole Jewish world. They had put Christ to a cruel death; his disciples claimed that he was raised from the dead again. The possibility, yea, the certainty of a literal resurrection, had been demonstrated. Christ "shall change our vile body; that it may be fashioned like unto his glorious body." Phil. 3: 21. In the resurrection the earthly body becomes a spiritual body. "So also is the resurrection of the dead. It [the body] is sown in corruption, it is raised in incorruption. [the same *it* that is sown, is raised. It is a real re-erection.] It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 42 - 45.

This was the kind of resurrection that Paul believed in and that he risked his life for. And when he was being tried for his life he said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 14, 15.

The entire fifteenth chapter of first Corinthians was written to make emphatic the resurrection of the dead. Yes, it teaches that the whole Christian system is founded upon this doctrine: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith also is vain. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 12 - 18.

Nothing is plainer than that Paul bases the entire Christian system upon this grand doctrine that there is to be a literal resurrection of the dead. The old heathen doctrine of the immortality of the soul,

first taught generally in idolatrous Egypt, conveyed from that country by philosophers who had gone to Egypt for their instruction, then from Greece to Rome, from Rome into the Catholic Church, and through the Catholic Church to the Protestant churches, and so quite generally received, is not in harmony with the doctrine that Paul teaches. Let us see if this is not true. If the popular immortal-soul doctrine is true, then Paul's language cannot be true. They say that all the saved go at once to heaven when they die. Suppose a thousand years pass, and there is no resurrection, have the saints perished?—O no, they are safe in heaven. Ten thousand years pass, and there is no resurrection; have they "perished"?—No, they are safe in heaven. Suppose no resurrection ever takes place, are the righteous perished?—By no means, they are all right up in heaven. What, then, becomes of the truthfulness of the statement of the apostle?

But if the future life of those who die depends upon a resurrection from the dead, then indeed if that never occurs, their life is gone forever. The popular idea, then, is squarely contradicted by the apostle's argument. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Here is the glorious scene when the righteous are called forth from their graves to go up to meet the Lord, and then they are forever with the Lord. Amen and amen.

G. I. B.



"GODLESS EDUCATION"

Is EDUCATION godless unless it is religious? So the spokesmen of Rome and some others continually assert; but God cannot be separated from truth, or from right principles of conduct, or from manliness of character; and any school which inculcates these cannot rightly be called godless, though it teach no religion at all. On the other hand, a school may teach a great deal of religion of a certain kind without in the least making its pupils more godly in purpose and character. A school may be very religious, and at the same time altogether godless. To say that the remedy for a godless education is merely to teach religion in the schools, falls far short of the truth. Much of the religious teaching which it is desired the state should give would only make the public schools more truly godless

than they were before. A godless religion can be taught by anybody; but Christianity can be taught by God alone. God and the Holy Spirit cannot be set to work by the state. Let the state inculcate the highest grade of secular education, and the result will conduce much more to godliness than will be the case if it attempts to teach religion. L. A. S.



THE SUNDAY LAW CRUSADE IN MISSOURI

KANSAS CITY, Mo., is just now the center of interest in the movement for enforced Sunday observance in the United States. A vigorous crusade, backed up by Governor Folk, is in progress there, which aims to suppress all secular business on the day held sacred by the religious majority. A large number of business places disregarded the first notice to close upon Sunday, and the proprietors were promptly haled to court, and fined. The following Sunday the closing up was general.

Such a vigorous effort at Sunday enforcement in a large Western city is a new feature of the situation. In past years the active sentiment in favor of such legislation has been manifested mostly in the East. Pennsylvania, for example, has long been foremost among the Northern states in compelling Sunday observance, having a rigid Sunday statute which was enacted more than a century ago. Pittsburg and Allegheny have been the headquarters of the National Reform Party, which is laboring to change the American republic into a theocracy, and Philadelphia has passed through more than one such crusade as is now on in Kansas City. At one time not long ago when such a crusade was in progress there, a body of those who were pushing it, clergymen and laymen, marched through the streets to Mayor Weaver's office and congratulated him on being at the head of "the most Christian city in the land." It was "most Christian" in their eyes because it was rigidly enforcing the Sunday law, while at the same time the notorious corruption of the city government was a matter of comment the country over, and even across the Atlantic.

According to the Kansas City *Star*, which quotes the noted advocate of Sunday laws, Rev. Wilbur F. Crafts, only two per cent. of the people favor this Sunday crusade, yet with the governor and a judge or two in their favor, they are running the city as though there was no opposition sentiment in existence. The fact is brought plainly to the surface that it is not necessary that all the people, or even a majority of them, should favor religious legislation, to make possible an outbreak of religious persecution. In this case, only two per cent. of the population suffice to set the machinery of religious oppression in motion, and, apparently, to keep it in motion indefinitely.

We say religious persecution, because already every provision has been made to subject to fine or imprisonment members of a Christian church who feel in conscience bound to observe the Sabbath of the fourth commandment rather than the sabbath instituted by the papacy. The Sunday law of Missouri exempts from its penalty those who believe

the seventh day to be the Sabbath and conscientiously observe it, of whom there are a considerable number in that state. But according to a ruling of Judge Wallace, who is trying the cases of Sunday breaking, the exemption for this class will not exempt, because they do not observe the *legal* seventh day, which begins and ends at midnight. They follow the Bible in observing the seventh-day Sabbath, and the same authority fixes the beginning and end of the day at sunset. See Lev. 23:32. If they were to follow Rome in beginning the Sabbath day at midnight, they might as well follow Rome in observing the first day instead of the seventh, and so be in harmony with the popular custom. It is as much a matter of conscience to follow the Bible in one point of religious belief and practice as in another. If the day begins at even, as the above text and the first chapter of Genesis clearly show, then the Sabbath day begins at sunset of Friday, and any secular work done on the *legal* Friday after sunset is as much a violation of the Sabbath in God's estimation as it would be if done on the following morning. And work done on the legal Saturday after sunset is not a violation of the Sabbath from this standpoint, which has always been the belief and practice of this class of people. The ruling of Judge Wallace turns the exemption for this class into a farce.

A paragraph in the Kansas City *Star* states:—

"Judge Wallace will not apply the Sunday working law to any religious sect that observes as Sabbath any other day than the first day of the week, called Sunday, but he will not permit trifling. The sect must observe some day. An orthodox Jew or Seventh-day Adventist who observes Saturday as Sabbath and works on Sunday will not be molested. The criminal judge decides whether or not the person is in good faith in his religious observance of Sabbath."

This statement brings out the fact that all classes of people are compelled by this law to be at least outwardly religious. Those who do not make a show of keeping Sunday must observe another day as the Sabbath, and they must do this "in good faith," else the judge will subject them to the penalty. A law which compels people to be religious can be nothing else than a religious law, and such laws have no rightful place in a government which professes to maintain individual freedom.

Kansas City is now trying the experiment which Philadelphia, Pittsburg, New York, and other Eastern cities have tried before, and which has never been found to work for the real welfare of the community. A moment's thought should convince anybody that it is not to the interest of any city to maintain a larger police force than it needs to suppress actual crime,—murder, burglary, assault, etc.—and in many of the large cities the police force is in fact inadequate to insure proper protection to life and property. If the time and energies of the police are taken up in bringing to light *religious* offenses such as the non-observance of the Sunday-sabbath, it is made easier for real criminals to prey upon the people. Either the police force must be aug-

mented at the expense of the tax-payers to look after these religious offenses, or the city must put on an appearance of sanctity at the expense of less security to life and property.

It ought to be a recognized axiom in every government that honest work is better for the individual and the community than mere idleness, whether voluntary or compulsory

L. A. S.



LAYING UP TREASURES

IN the present world all men are engaged in the accumulation of treasures. The poor as well as the rich, the great and the small, the influential and the unknown, are laying by an account in the great bank of time, where it is kept with the most absolute fidelity. Consciously or unconsciously, no individual can escape the certainty of this accumulation, the nature of which is determined by his relation to the two great classes of good and evil into which the world is divided.

But while the act itself is unavoidable, it lies within the power of every person to determine what the nature of his account shall be. He has in this the aid of divine counsel. The Saviour said, in his sermon on the mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Nor do the Scriptures leave us in ignorance as to how this can be done. In the 12th chapter of Luke are found the words of Christ to his disciples, and through them to his church: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Also to the rich man who would be Christ's disciple were spoken words of like import: "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." The apostle Paul instructs Timothy to "charge them that are rich in this world," that they "be rich in good works, ready to distribute, willing to communicate." All who will follow such a course will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

But with what fearful eyes will the wicked, who know not God and obey not the gospel of his Son, behold at the final day the treasure which they have unconsciously hoarded. To this class the same apostle, in the second chapter of Romans, addresses the words of warning: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." All their evil deeds, like the good deeds of the righteous, live on after they have become invisible and forgotten to men, and work out a result which is no less certain, but fearfully different in character.

To one of these two great classes every individual must belong; to a treasure of divine wrath or of divine riches, consciously or unconsciously, he is every day adding, one or the

other of which he must meet in the great reckoning day when God "shall render to every man according to his deeds."

L. A. S.



THE RUIN OF THE PAPAL EMPIRE



WITH world-empire in Babylon came wealth, wealth bred luxury, luxury gave birth to vice, and vice, when it had conceived, brought forth death,—the utter ruin of that golden monarchy by the hand of those rude mountaineers led by the Persian Cyrus. In the end corrupt practices and enervating influences had caused the once mighty to fail, and they had become "as women," while a debauched and vicious Belshazzar disgraced the throne.

It was the same story with the third world-power-empire, Greece. Great as were the conquests of the youthful Alexander, he died in a drunken debauch before the full flower of his manhood had been reached. The boasted virtue of a once great people became an empty name. The victors of Marathon—the *immortelles* of Miltiades were no more. And the sons of those who had annihilated the Persians were themselves conquered by abundance and opulence, by lucre and by lust. The intoxication of universal power was too great for the descendants of the brave band who with Leonidas had held Thermopylæ—eating and drinking, voluptuousness, pelf, and wantonness, led Greece to the grave. The commonwealth might have survived the loss of Alexander, but the moral in words written centuries later was as true then—

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay:
Princes and lords may perish, or may fade—
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

And Rome, the iron monarchy of the prophet—When Rome was young, and poor, and small, she gave birth to an elder Brutus, to a Horatius, to Coriolanus, and to Cincinnatus. But when she became a world-power, Tiberius and Cladius, Caligula and Nero—human fiends and monsters of vice—sat upon her throne, and till seventy times seven disgraced the Seven Hills. Temperate living, once the glory of the Roman, was a forgotten dream of bygone days. The religion which worshiped the virtues,—Good Faith, Concord, Valor, Truth, and Chastity, was no more, and ugly saturnalias took their place. The once strict marriage relation was supplanted by adultery or even darker crimes. Once again—for the fourth time—all these were the products of world-empire, of universal lust and universal power.

Then the giant fabric of the colossal empire went down with a crash so terrific that men thought the end of all things had come; and the unlettered woodsmen of ancient Germania sundered in ten parts the empire of the world.

And now—Did the empire of the popes travel the same road? Did it encounter the

same doom? Did fulness of bread and idleness revel there? From priest to pope was it a life of self-sacrifice and sorrow, of chastity and continence, of stainless rectitude and untainted morals—or was it pride, fulness of bread, and abundance of idleness as in "sister Sodom." Were ecclesiastical courts free from veniality? Were elections to benefices honest? Were indulgences dispensed for the benefit of the sinner or for the pouches of priests and popes? Did lust and lucre, voluptuousness and wantonness, pelf and politronery run riot in clerical circles?

In other words, did the time ever come in the days of the papal empire when that world-power was ruled by Belshazzars, Alexanders, Caligulas, and Neros? And then did the rottenness at the top spread to the roots, and ruin all? Did papal Rome go the same way as all the other universal empires?

The answer to these questions calls for biographical reference to some of the popes of the Middle Ages. Indeed, the personal actions and private conduct of the popes necessarily intrude themselves upon us. For the unhappy character of those "was the inciting cause of the movements in Germany, France, and England, ending in the *political* extinction of the papacy, as *an actual political power.*"¹

Pope Paul I ascended the throne A. D. 757. When he died, the Duke of Nepi compelled the consecration as pope of his own brother Constantine. Later other electors chose Stephen IV; the eyes of Pope Constantine were then put out; the tongue of Bishop Theodorus was amputated, and he was left in a dungeon to expire in the agonies of thirst. The relatives of Pope Adrian seized his successor in the street, forced him into a nearby church, and tried to put out his eyes and cut out his tongue. At a later period when there was an attempt to depose this pope, Rome became given up to rebellion and murder, and the torch. Stephen V was driven from Rome in a most ignominious manner, while Paschal I, who followed him, was accused of blinding and murdering two ecclesiastics in the Lateran Palace.

By force and violence Stephen VII intruded himself into the see of Rome. One of his first acts was to take the body of Pope Formosus, who had been dead three months, from the grave, clothe it in the papal robes of state, prop it up in the pontifical chair, and try it before a council. The tiara was placed upon its head, and a pastoral baton in its hand. A deacon was appointed as counsel and advocate for the corpse, while Stephen addressed it in the following words:—

"Bishop of Porto, why hast thou pushed

thy ambition so far as to usurp the see of Rome, in defiance of the sacred canons which forbade this infamous action?"

The advocate who had been appointed, confessed that the corpse was guilty. Upon this Pope Stephen "pronounced a sentence of deposition against the bishop of Porto; and, having approached the pontifical seat, he gave a blow to the dead body which made it roll at his feet. He himself then despoiled it of all the sacerdotal vestments, cut off three fingers from the right hand, and finally ordered the executioner to cut off the head, and cast the dead body into the Tiber." Afterward some fishermen found the dead body, where it had come ashore, and it was given burial. Nevertheless this same Stephen was himself destined to exemplify the depth to which the papacy had fallen; he was thrown into prison, and strangled to death. Cardinal Baronius declares that Stephen richly deserved the fate that overtook him: "since he entered the fold like a thief, it was just he should die by the halter."

On Pope John IX Cardinal Baronius bestows the eulogy that he was "the best of the bad popes." And regarding the papacy in general during the ninth century he writes:—

"Never had divisions, civil wars, and persecution of pagans, heretics, and schismatics caused it [the holy see] to suffer so much as the monsters who installed themselves on the throne of Christ by simony and murders. *The Roman Church was transformed into a shameless courtesan, covered with silks and precious stones, which publicly prostituted itself for gold;* the Palace of the Lateran was become a disgraceful tavern, in which ecclesiastics of all nations disputed with harlots the price of infamy. Never [before] did priests, and especially popes, commit so many adulteries, rapes, incests, robberies, and murders; and never was the ignorance of the clergy so great, as during this deplorable period. . . . Thus the tempest of abomination fastened itself on the church, and offered to the inspection of men the most horrid spectacle! The canons of councils, the creed of the apostles, the faith of Nice, the old traditions, the sacred rites, were buried in the abyss of oblivion, and the most unbridled dissoluteness, ferocious despotism, and insatiable ambition usurped their place."²

Bad, however, as was the condition of the papacy during the ninth century, the condition was worse in the tenth. Of it, this same Roman Catholic cardinal is forced to write that it was "an iron age, barren of all goodness; a leaden age, abounding with all wickedness; and a dark age, remarkable above all the rest, for the scarcity of writers and men of learning. In this century *the abomination of desolation was seen in the temple of the Lord;* and in the see of St. Peter, revered by angels, were placed the most wicked of men, not pontiffs, but monsters."³

P. T. M.

(To be continued.)

² Quoted by De Cormenin, "History of the Popes," Stephen VII.

³ Quoted by Bower, "History of the Popes," under Benedict IV.

¹ Draper, "Intellectual Development of Europe," Vol. 1, chap. 12, par 54.

THE BIENNIAL UNION CONFERENCE MEETING

As TIME is rapidly passing, attention should be called to the important biennial meeting of the Southern Union Conference to be held in Nashville, commencing Jan. 14, 1908, for the election of officers of this conference for the ensuing two years.

This meeting will be a very important one. As the years go by, and the importance of the Southern Union Conference increases, and our various institutions become more and more important, these meetings will also grow in interest.

We shall expect a large attendance at this meeting. Questions of great moment will come up for consideration. Plans will be laid having an important bearing upon the prosperity of the cause throughout this Southern field.

These biennial anniversary meetings will ever be important in connection with the progress of our cause. They naturally furnish occasion for a review of the past as well as to lay plans for the future. For various reasons, it is well, from time to time, to consider the past. It is profitable to consider our mistakes. "To err is human." We all make mistakes. We fail in our weak human judgment, and often leave important interests neglected. Human effort is always fallible. Past mistakes should, if possible, be rectified and improved upon. How can we do this without taking time for reflection and consideration? We learn lessons from past successes, and are better equipped for future labors.

We must take time to consider the needs of the cause and plan wisely for future success. Great advancement must be made in the near future here in our great Southern field. The constituency of the Southern Union Conference has made a very creditable growth during the years the writer has been connected with it. Many improvements have been made. For these blessings, gratitude is due solely to our heavenly Father. The past year has been one of great progress. Our institutions have been greatly advanced because of the help we have received from the contributions of our people. For these blessings we should be most grateful to God and to our dear brethren and sisters throughout the country.

In the coming general meeting in January we wish to meet full delegations from each state conference, and also a goodly number of our brethren and sisters who love the cause which we all feel is the cause of God. Why should we not meet together to join in united efforts to advance its interests in every way possible, to plan wisely for future advancement, and to seek God together? We believe this would be to his glory.

There are many omens of future success. We have no reason to be discouraged. The cause is onward. Never before was its progress so rapid as at present. This truth has girdled the earth, and is rapidly advancing in all directions. It is a time for courage, and for moving onward to victory. The laggards, faint-hearted and unbelieving, can, if they choose, linger, complain, find fault, talk un-

belief, and fall out by the way; but the good soldiers should press to the front and go forward. Calebs and Joshuas are needed to lead out, and press the battle to the gate. We have long been wandering, as did the Israelites in the wilderness. Hearts have become cold; many of our brethren have lost their bearings.

Now, let all faithful ones press forward as never before. We hope our January anniversary meeting will mark a new era in the work in the South. Begin to prepare for the meeting. We expect efficient help from the General Conference. Serious questions confront us. We need the help of our General Conference brethren. This is a call to this important gathering. Let the state delegations be chosen. It would be well if each state conference would give notice beforehand, telling us who are to come as delegates. We expect preparations will be made so that those who come can find lodgings and provisions at reasonable prices. Come, praying for the success of the meeting.

Geo. I. BUTLER,

President Southern Union Conference.

EDITORIAL NOTES

It appears that prohibition does prohibit in some sections of the country at least. We have the testimony of an anti-prohibition paper, the Charleston (S. C.) *News and Courier*, which says:—

"If the entire disappearance of the whisky traffic from public view, the reduction of retail sales to one fiftieth or one hundredth part of their former volume, the complete obliteration of stationary whisky shops and the destruction of the treating habit, constitute prohibition enforced, then it is enforced in the rural counties of South Carolina. There are numerous towns and villages in the state where one may spend weeks without seeing, hearing of, or smelling whisky, and where one would find it a commodity about as rare as paregoric or other staple articles of the druggist."

SOME one recently started a report that choice has been made of a successor to Mrs. Mary Baker Eddy, to be the head of the Christian Science Church at her death. The official spokesman at the Christian Science headquarters, Mr. Farlow, sends out a denial of the report, in which he says:—

"Mrs. Eddy, founder of the Faith, and to-day in supreme control of the Christian Science Church, will have no successor. Neither Mrs. Augusta Stetson, the leader of the New York church, nor the Lady Dunmore, who has been prominently mentioned, will ever fill the position occupied to-day by Mrs. Eddy. With the death of the aged leader, the Christian Science Church will have no single personal leader. The business of the organization will undoubtedly be considered by a board of directors, while the memory of the founder and discoverer will remain the only name ever connected with the Faith."

On this the New York *Christian Advocate* appropriately comments:—

"Whatever is done in the future, the foregoing contains two absolute truths: The first is that Mrs. Eddy is the 'founder of the faith.' That charge cannot be laid to Christ or any of his apostles. Even if she got many of her ideas from Dr. Quimby, she is entitled to the name 'Founder of [that] faith.' The second is that she will die. She is here spoken of as 'aged.' She is also deaf, and acknowledged the same to the commissioners appointed in a recent suit to ascertain whether she is competent to manage her financial affairs."

JESUS said of the work of the Holy Spirit, "He shall testify of me;" and "He shall glorify me." John 15:26; 16:14. The purpose of God is to lift up Christ before the world as the one all-sufficient Saviour of sinners, and every agency of God is engaged in this work; every gospel truth exalts Christ. Manifestations which are really the work of the Holy Spirit will not, therefore, draw the attention of the beholder to the agency through which they came, leaving Christ in the background or altogether out of sight, but will bring before the beholder a clearer view of Christ, while the agency will remain in the background. On this subject the editor of the *Missionary Review of the World* well says:—

"We may be too much absorbed in what are called 'Holy Spirit manifestations.' Sir Robert Anderson thinks there is risk of substituting for the work of the Lord Jesus Christ a sort of 'cult of the Spirit.' Our Lord said that the Spirit would not speak from himself—*i. e.*, of his own suggestion—but would testify to, magnify and glorify, him. When the Spirit's activity is most unhindered, he reveals the beauty and glory of the Lord Jesus more clearly, and makes him more attractive. What utterance of the Holy Spirit terminating upon himself can be found in the Scriptures? Placing the Holy Spirit before us as the focus of spiritual vision may hinder his work as the *medium* for clearer, fuller vision of Christ. Most great heresies have come from some misdirected attention to the Holy Spirit as the *object* of vision.

"What pertains to the Spirit is always illusive if outside of Scripture limits, because the whole realm of spirit is invisible and intangible. Here is the devil's chance for master counterfeiting, because as a spirit he can easily impose caricatures and imitations on the unwary. How much discernment is required to distinguish the human spirit, the demonic spirit, and the divine Spirit, when the suggestions are plausible and seem good and true! The devil finds it hard to imitate simple faith in the objective work of our Lord on the cross and at the throne. But the psychical and pneumatical realms lie close together, and we may unconsciously pass from one to the other, mistaking fleshly enthusiasm and emotional excitement for spiritual ardor and fervor—and hysterical mania for supernatural exaltation to some third heaven."

The Mission Field

THE NORTH BRAZIL MISSION

THE last message of mercy is making progress in this mission field also. We see that the gospel is even here accomplishing for individual hearts that which at the Saviour's birth angel songs announced, as, hovering over the hills of Judea, they sang: "Glory to God in the highest, and on earth peace, good will toward men."

Across the bay from Rio de Janeiro lies the small and ancient city of Nictheroy. A short distance from Nictheroy lives Brother N., a native, and shoemaker by trade, who, as all true Adventists should do, sought to interest his neighbors (who were Roman Catholics) in the word of God. Accordingly he loaned one family a Bible. The wife soon became interested in this, to her, new book, and began to put into practice what she read. Brother N. also began to work with another neighbor, and he also became interested in the Bible and its teachings. Now it so happened that these two families, neighbors of Brother N., were bitter enemies, and Mrs. Mary would never



INAUGURATION OF THE MARKET OF FLOWERS.
RIO DE JANEIRO

speak to Mr. Antonio, nor even look at him.

But some time after Mrs. Mary had commenced to study her new-found Bible, which told her to love her enemies, she met Mr. Antonio in the road, and the latter hardly knew what to say or think as his former bitter enemy gave him a hearty shake of the hand and a cordial and friendly greeting. As Mr. Antonio thought of the past, his eyes filled with

tears, and he said, "Surely only the gospel could have wrought this change in you." And from that day, Mr. Antonio made greater progress in the spiritual life.

Mr. Antonio had been a devoted Catholic, and had many images of saints in his house, but as soon as he learned to know the true God, who forbids the making and worshiping of images, all his once precious idols were put away and destroyed. He at one time said to me, "All my life I have worshiped clay, but now am glad that I know and can serve the true God."

Where Brother N. began to sow the seed of present truth there are now two entire families keeping the Sabbath of the Lord, and members of two other families are likewise obeying the Lord's commandments and rejoicing in the hope of the Lord's soon coming.

Homes where Egyptian darkness reigned, with its multitude of sins, where people hated one another, are to-day sending forth beams of light to other souls still in darkness. The precious last-day gospel message, the message that calls all men to keep the commandments of God and the faith of Jesus, has there kindled a light which is even now guiding the feet of others to the sure harbor; for through these above mentioned, still others are becoming interested in the third angel's message.

A short time ago seven of these dear souls asked to be baptized, and we are expecting soon to have a baptism at this place.

It is hard for those who have not before seen the utter darkness and ignorance of these poor people in the things of God to realize the great change that has come over them; hard to realize what it means to now see them converted to God and his truth. And naturally their joy in the Lord and in his light is in proportion to the darkness from which they emerged.

This is what the third angel's message is doing for the people of Brazil, and surely it is gratifying to know that in some few provinces of this vast country the work has now a firm foothold. But in the North Brazil Mission, which includes sixteen provinces, and in which more than seventeen millions of just such poor souls are sitting in darkness, there is great need of more men and means, as the writer is the only ordained minister in this vast field, and aside from myself there is only

one more worker, a native brother who is doing colporter and Bible work in Rio de Janeiro. And we believe the Lord will send us the help we so much need. We desire an interest in your prayers.

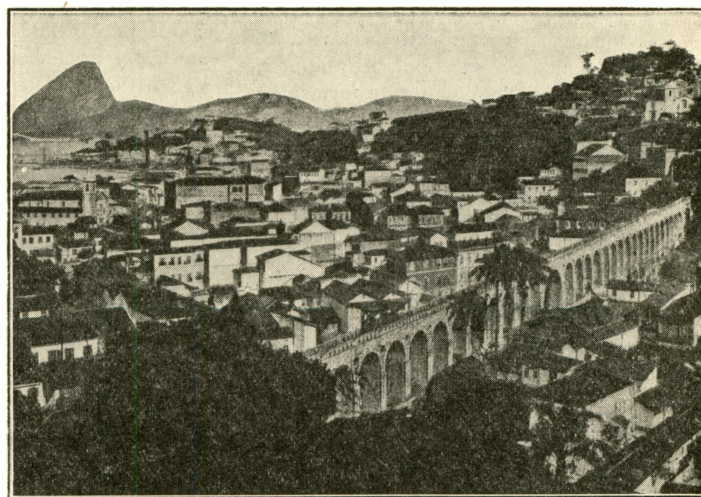
F. W. SPIES.



THE WEAPONS OF OUR WARFARE—NO. 1

THE great threefold message of Revelation 14 is to be preached "to every nation, and kindred, and tongue, and people." The proclamation of the everlasting gospel as embodied in these messages directly results in developing, from all nations, a people of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This calls for faithful message-bearers to



VIEW OF RIO DE JANEIRO, SHOWING ELEVATED ELECTRIC LINE UP
SANTA THERESA MOUNTAIN

go into all parts of the earth to preach the coming of the Lord and to hold up the commandments of God. As these workers go out into lands where heathen and papal darkness have long reigned supreme, they realize as never before the fact that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 12.

Note the opposing forces against which we are called to labor. The Twentieth Century New Testament states it thus: "For our struggle is not against enemies of flesh and blood, but against the powers of evil, against those that hold sway in the darkness around us, and against the spirits of wickedness on high." This condition is truer now than when the apostle Paul, under the guidance of the Holy Spirit, wrote of it; for we are certainly living in the times when Satan is working "with all power and signs and lying wonders, and with all the deceivableness of unrighteousness in them that perish." 2 Thess. 2: 9, 10.

Here is a summing up of all the masterpieces of deception on the part of the powers of darkness as arrayed against the work of God in these last days. It is not necessary to mention the different forms in which these deceptions appear; they are legion. However, it is necessary for us to remember the nature

of our foe and our warfare, "lest Satan should get an advantage of us; for we are not ignorant of his devices." In considering that our foes are not flesh and blood, we should also forever remember that "the weapons of our warfare are not carnal, but *mighty through God* to the pulling down of strong holds."

In Catholic Spain we read of *armed priests* leading their followers against their enemies, and quite a number *wounded* on both sides. In more enlightened lands professed followers of Christ are using every means to secure the enactment of laws by the civil powers to enforce ecclesiastical dogmas, especially the papal Sunday institution. Having no foundation in Scripture, carnal weapons are resorted to in maintaining these practices.

Thank God for better weapons! First, the defensive armor: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with *truth*, and having on the breastplate of *righteousness*; and your feet shod with the preparation of the *gospel of peace*; above all, taking the *shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the *helmet of salvation*." For offensive operations, take "the *sword of the Spirit*, which is the word of God." Thus equipped, we are able to meet and withstand all the powers of darkness, but without it defeat is sure.

It is not a question of meeting men and reforming them or changing their cultivated or inherited tendencies to evil by the power of persuasion, but it is a matter of meeting and defeating the powers of darkness that control men's actions and faculties. It is thus that men become, not reformed, but *new creatures* in Christ Jesus. Therefore every soul won to the message is a battle-ground on which is met, not only the sins and superstitions of the heathen, but Satan and his forces. To recognize the nature of the conflict is to be better prepared to meet it. The human agents whom God always uses in his work, however talented they may be, are absolutely powerless to meet this enemy, except as they have on the whole armor of God.

In the lands where the word of God has been excluded and kept out of the hands of the people, darkness and superstition prevail, and thus the powers of darkness are more firmly entrenched than in the lands where the word of God is free to all. This makes such fields difficult ones to work, and they often yield the least results. But this condition calls for a harder fight in such places. Re-enforcements are always ordered to the places where the fighting is the hardest. All of God's people, the rank and file, should take part in the fight, and, making use of the weapons God has provided, help share in the victory. That the victory depends as much on the prayers of God's people in the home lands as upon the missionaries' efforts in heathen lands, will be the subject of another article.

J. L. McELHANY.

Manila, P. I.

THE EDUCATIONAL SITUATION IN CHINA

WITHIN the last year or so the phrases, "New China," "the awakening," "the new era," "intellectual revolution," "phenomenal changes," have come to be a part of the average man's vocabulary among the foreign population in this old empire of China. They refer to the spontaneous and widespread educational, political, and social changes that are in very truth revolutionizing this great land which until recently was slumbering in self-satisfied security. The official and influential classes are well-nigh fully committed to the passing away of the old in China's education, and to the speedy and wholesale introduction of Western and modern ideas.

This of course means a complete change in the entire system of public education, with a corresponding change in all methods and standards. Furthermore it means the complete reversal of the entire nation on the subject of female education, which promises that from this time the other half of China's population is also to be educated, and hence to be taken account of and be fully reckoned with.

Medical schools on the order of those in the West are being founded, and the nation is learning modern medicine and surgery. The native system of medicine is surely doomed. High schools, normal schools, and colleges are springing up all over the empire. China is seeking to train her sons and daughters intellectually and physically, though it must be admitted that in this day of sweeping reform, the moral and spiritual factors are sadly left out of the question. The central board of education at Peking is manifesting much activity, and according to all appearances, there seems to be a set purpose on the part of the Chinese government to organize a thorough system of education for the whole empire.

As an illustration of what has been already accomplished in the way of opening schools, the province of Chili may be cited. It was reported that there are in that province three thousand primary schools with 19,000 students, two hundred elementary schools with 10,000 students, eighteen middle schools with 900 students, one provincial school with 300 students, one university at Tintsin with 200 students, one normal school at Pan-ting-fu with 400 students, and fourteen prefectural normal with 12,000 students. This is the metropolitan province of the empire, and as it now has at its head the strongest and most progressive men in China, it must of course be looked upon as being in advance of the other provinces to a certain degree.

Mission Schools

In view of this widespread intellectual awakening, and the general desire for education on the part of all classes in this land, it is felt by the entire missionary body that this is an hour of great opportunity in China, and that a failure, either through ignorance or indifference, to seriously and successfully lay hold of the present situation and make the most of it, would be not only unfortunate but quite inexcusable. It is felt that in a similar situation, a very serious mistake was made by

the missionaries in Japan on this very point when a few years ago they failed to enter the educational field in a way to give them *yan-tage-ground* in molding Japan intellectually. Such opportunities come only once in the history of a nation, and the favorable opening must be seen and entered.

It is an open secret that at the present time no little disfavor on the part of the Chinese government is manifested toward mission schools and all other schools conducted by foreigners; and the fact that idolatrous worship is required of the students in the public schools goes to show that the Chinese government is far from favorable toward the extensive and vigorous efforts put forth by missionaries along educational lines. Many missionaries are very much disappointed at the present outlook, and regard the action of the Chinese government in refusing to recognize the missionary schools, with grave apprehensions. Some feel that unless this, to them, very serious disability can be overcome, the work of education carried on by the foreign missionaries is practically doomed. This class insists that vigorous and well-directed steps should be taken to secure official recognition. Others, on the other hand, feel sanguine that merit will surely win out, and that missionaries need only see to it that their educational work is of the highest quality. In the mind of the writer it is a positive mistake to cater in any degree to any such consideration, for the very obvious reason that all missionary endeavor should have as its sole and constant object the preaching of the Word; and with this aim in mind, all education should look to the training of young men and women who shall with ringing enthusiasm give themselves to the work of evangelizing this great people. To others it may seem a great and worthy ambition to train Christian young men to enter and successfully discharge the duties of the statesman, and the lesser but equally important professions in life. But to us who believe in the near coming of Christ and that this message is to go to the whole world in this generation, all educational efforts must be made to contribute to this one end.

Education and the Recent Centenary Conference

At the great conference held at Shanghai, it was only natural that the subject of education should occupy a very prominent place. Next to that of federation, the question of education was without doubt the most prominent. It is well known that educational schemes on a huge scale are the order of the day the world over, and why indeed (so it was argued), should it not be so in China, where there are hundreds of millions of people, and where education for millenniums has been held in the highest esteem? Men with their millions are giving large sums to the cause of education in America and in other lands; why should not these men be encouraged to help in this work for China? (It is reported that Rockefeller has given \$50,000,000 U. S. for non-sectarian education in China.) Great universities are the pride of the West; would it not be wise, and is it not in the line of duty as well as the hour of opportunity, to

do something for higher education in China? Why should not the missionary societies working in this land unite in founding a great union, Christian University at some center in this empire? This institution, it was contended, would represent as nothing else could the spirit and aim of the gospel, and at the same time prove a great blessing to the Chinese people in educating men for all the varied positions in the life of this nation.

Such a university, it was felt, should be of the highest type, and rank with the great universities in England and America. It would be a great stimulus toward Christian union, not only in China, but throughout the whole world; and stand as a concrete illustration of what education in its highest form should be. It was further argued that it would give to the missionary body a standing, and afford a splendid means of a fuller vindication of the Christian faith. On the other hand, some stoutly insisted, with much show of reason, that the whole scheme was premature in view of the little that had so far been accomplished along educational lines; and further, it was held that an institution of this kind would be sure to be looked upon by the Chinese government as a rival to the Imperial University at Peking and similar institutions. Ultimately the whole question was referred to a committee, with instructions to study the educational problem in general and report to the next conference.

That China is in dire need of education, no intelligent man will for a moment question; but in the light of the actual conditions now obtaining, this mammoth university scheme is premature and ill-advised. It is another illustration of the altogether too common attempt to float a great institution with the avowed intention of doing a work that must be done by and through the individual. It reflects only too faithfully the spirit of the times, which seeks by means of federation and huge combinations to take the world by storm, trusting the worldly resources ready to hand—money, education, civilization, whatever that may be, and charitable and philanthropic institutions. All this instead of seeking the individual by means of the life and power of the gospel.

J. N. ANDERSON.

BRO. W. R. ANDREWS reports from Connecticut that as the result of tent meetings held at Bloomfield, one of the deacons of the Baptist church, with his wife and five children, accepted the truth. Besides this family, two others took their stand. Five persons were baptized and taken into membership in the Hartford church, Sept. 28. At Bloomfield determined opposition was encountered, "culminating in the gathering of a masked mob which came one night about one o'clock and remained until four. They were armed with shotguns, with which they did some damage to the tent by peppering it with bird-shot. They were determined to take the tent down; but in quietness and confidence was our strength, and without any resort to force, the Lord gave the victory."

OUR SCRAP-BOOK

THE PAPACY AS A PERSECUTING POWER

"THAT the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings. Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than thirty-one thousand persons were burned, and more than two hundred and ninety thousand condemned to punishments less severe than death. The number of those who were put to death for their religion in the Netherlands alone, by Charles V, has been estimated by a very high authority at fifty thousand, and at least half as many perished under his son. And when to these memorable instances we add the innumerable less conspicuous executions that took place, from the victims of Charlemagne to the free-thinkers of the seventeenth century; when we recollect that, after the mission of Dominic, the area of the persecution comprised nearly the whole of Christendom, and that its triumph was in many districts so complete as to destroy every memorial of the contest, the most callous nature must recoil with horror from the spectacle. For these atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant church, with every circumstance of solemnity and deliberation. Nor did the victims perish by a brief and painless death, but by one that was carefully selected as among the most poignant that man can suffer. They were usually burned alive. They were burned alive not infrequently by a slow fire."—*Rationalism in Europe*, by William Edward Lecky, Vol. 2, Part 2, Chap. 4, pp. 40, 41, revised edition.

To Mr. Lecky's reliability as a historian Cardinal Gibbons bears this testimony:—

"I have regarded Mr. Lecky as an author of a sober and dispassionate mind, as well as of distinguished ability."—*The Tablet* (London), Dec. 2, 1899, p. 896.

"HE" AND "THEM" IN REV. 16:16

"AND he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16.

What are the antecedents of these pronouns, "he" and "them"? Allow us to answer this question by quoting other translations of this verse:—

"And they gathered them into a place called in Hebrew Armageddon."—*Whiting's Translation*.

"And they gathered them together to the place which is called in the Hebrew Armageddon."—*Wesley's Translation*.

"And they assembled them in the place called in Hebrew Armageddon."—*Sawyer's Translation*.

"And they collected them together in a place called in Hebrew Armageddon."—*Syriac Translation*.

"And they gathered them into the place which is called in Hebrew Har-Magedon."—*American Revised Version*.

"And the spirits gathered the kings together at a place called in Hebrew Armageddon."—*Wakefield's Translation*.

"And the spirits collected the kings at the place called in Hebrew Har-Magedon."—*Twentieth Century New Testament*.

With these renderings before you, read Rev. 16:12-16.

THINGS HERE AND THERE

A MARVELOUS NEW METAL

RECENTLY a report on rare metals produced in the United States, made public by Frank L. Hess, an expert of the Geological Survey, tells some of the marvelous properties of the new metal tantalum.

Tantalum can be drawn into a fine wire, having a tensile strength greater than that of soft steel.

A red-hot lump of tantalum may be at once hammered into a plate which on repeated re-hammering, becomes so hard that a diamond drill, running continually for three days at 5,000 revolutions a minute, failed to penetrate a plate one hundredth of an inch thick, while the drill was much worn.

Tantalum ore is found in the Black Hills of South Dakota. It promises to become one of the most valuable of metals.

FINGER-PRINTS

"THE French Academy of Sciences," the *Youth's Companion* says, "recently received a report of a commission appointed to study the question of the value of finger-prints as a means of personal identification. The report is highly favorable, declaring that the value of the finger-print as evidence of identity at least equals that of all other physical characteristics put together. It possesses the great advantage of being applicable at all ages, in infancy, in middle life and during old age. Every day, the report says, this system is tending more and more to replace the method of anthropometrical measurements."

OLD "Yesterday" has lived its life;
Why linger 'mid its sorrow?
It bears no part in future joy;
Forget it for To-morrow.

'Tis grand "To-day" must rule supreme;
Away with care and sorrow;
The joy of living right To-day
Will make us glad To-morrow.

— Jesse E. Campbell.

Publisher's Department

(Includes the second page)

Conducted by the Department of Circulation

THE SPECIAL WATCHMAN

THOSE who have been working on this number assure the readers of the WATCHMAN that it will be far superior to anything ever before published by this office. It certainly is worthy of a decided effort on the part of every believer in the third angel's message to place a copy in the hands of as many individuals as possible. It is a number which will interest readers of every class and condition. The illustrations are sufficient in number, and of such a character, that those who will be most readily attracted in this way will have their interest aroused and feel a desire to read what is said of the wonderful gospel message for this generation.

Readers who care particularly for solid, substantial reading will find it in this number. It is not of a character to arouse fancy, but to awaken deep, serious thoughts concerning matters of eternal consequence. The type is somewhat larger than that used for this article; it will therefore be easily read.

Everything that is possible in the way of preparation is being done to make this number one that every Christian will delight to place in the hands of his friends and neighbors, saying, "Here is something which I have found very interesting; it tells about the present conditions of the world, and of society, as noted in the Word of God. The principles of Christianity and the present outlook for those who adhere to these principles are here presented in such plain and interesting language that I am sure you will be delighted to read the paper."

Those who have had a little experience in selling the WATCHMAN will appreciate the fact that this number will sell very, very easily; others who have not yet proven by experience that the WATCHMAN sells readily will find this issue a fine number with which to begin their efforts. No one should miss this opportunity. Sample pages will be sent on request. Note the following prices:—

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FOR CHILDREN The New Testament Primer: bright and interesting. 35 and 60c. SOUTHERN PUBLISHING ASSOCIATION, Nashville, Tenn.

OUR SERIALS

THE splendid series of articles from Elder Clarence Santee and Prof. P. T. Magan have attracted much attention. This is because of their sterling worth as sermons to interest and instruct in the knowledge of God's truth for these days.

The contributions yet to follow in these timely serials will be of even greater interest than the articles already published. No one can afford to miss the remaining numbers. It is not too late to subscribe for the WATCHMAN for friends or relatives who will be interested and benefited by reading the pages of this paper, and especially the articles to which reference has been made.



A MANUAL FOR CHURCH AND MISSION SCHOOLS

THIS book is now ready and all orders are being promptly filled. The table of contents was published on this page last week and should be studied by any who may question the advisability of at once ordering a copy. It is written with a view to aid every educational worker in this field. Special stress is laid on the importance of thoroughly organizing and systematizing the work.

The schools of higher instruction find it absolutely necessary to conduct the work on thoroughly systematic plans, and the lower schools will reap just as positive benefits from following the same principles.

The following pointed statements from the Manual give something of an idea of its general character. "Our children and youth are surrounded by evil influences on every hand. This cannot be wholly avoided. In this world the young must come in contact with evil. The only defense a young man or woman can have against sin and its consequences is a strong, upright, symmetrical character built on right principles."

"We are living in an age of skepticism. It is popular to doubt God's word and common to scoff at the manifestations of Divine power. The beautiful account of creation as given in the Bible is discredited by the great majority of educators, and theories of evolution which discount the power of God are credited and taught."

The Manual contains 70 pages and is bound in a bright limp leatherette cover. Price, post-paid, 25 cents per copy. Orders may be sent to the Southern Publishing Association, or its branches.

IMPORTANCE OF SUBSCRIPTIONS

THE importance of receiving the regular weekly visits of the WATCHMAN cannot be easily overestimated. Benefits to be derived from the weekly reading of this good paper are many. The moral and spiritual tone of the paper is always elevating. The soul-filled articles published from week to week will certainly inculcate correct lines of thought.

The various departments of the WATCHMAN make it interesting reading for all who desire clean, pure, gospel literature. Parents should read the paper for themselves in order to keep in touch with the progress of the Lord's work throughout the field. The youth should be encouraged to read it that they may develop a desire for the things of God, and grow up with an understanding of the conditions of our work and its progress everywhere. The pointed explanations of Bible doctrines are needed by every student of the Word of God.

The WATCHMAN is a paper for the home, and for use in missionary efforts. Souls are being converted by reading the regular weekly issues. Those who have friends and relatives who do not take the WATCHMAN, and church members who know of families in any church in whose homes the WATCHMAN is not a regular weekly visitor, should do everything in their power to interest such persons in its weekly visits. Eternity alone will reveal the lines of heavenly influence which will develop from such efforts.

One yearly subscription will be given free to any one who sends in four new yearly subscriptions at \$1.00 each. Many have taken advantage of this special offer in the past. To all such, and to others who could do this work, the publishers wish to say it is not yet too late to begin. Agents are wanted in every locality who will take the WATCHMAN regularly to those living in that community. Correspondence is solicited. All letters will be cheerfully answered. Address the WATCHMAN, Nashville, Tenn.



STILL ONE DOLLAR

The yearly subscription price of the WATCHMAN is still \$1.00. Those who are sending subscriptions at the \$1.25 rate are receiving full credit for the amount of money they send. It is possible that the subscription price will be raised after the next meeting of the stock-holders, which will be in January, 1908. Now is the time to solicit subscriptions for the WATCHMAN. Now is the time to renew subscriptions which will expire some time soon. Circulars and order blanks will be supplied on request.



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ANY depository, tract society, canvasser, or other person having copies of "Patriarchs and Prophets" in the English language, of which they wish to dispose, please write to the undersigned at once, stating number of copies in each style of binding. State if books are all new or in first-class condition. Let me know if you have only one copy. Send no books until you have written for instructions.

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THE WATCHMAN

NASHVILLE, TENN., NOV. 12, 1907

CONTENTS OF THIS NUMBER

POETRY.	PAGE
He Cometh, <i>Selected</i>	723
A Little Thing, FRANCIS M WILCOX....	727
GENERAL ARTICLES.	
By What Authority? MRS E G WHITE..	723
The Sabbath, C SANTEE.....	724
Preaching	726
THE HOME. —Taking Cold, L. A. S.—	
Yesterday: Forget It, M H TUXFORD	
—Simple Remedies for Insomnia..	726, 727
EDITORIAL. —The Resurrection and the	
Future Life, G. I. B.—“Godless Educa-	
tion”—The Sunday-law Crusade in	
Missouri, L. A. S.—Laying up Treasures,	
L. A. S.—The Downfall of the Papal	
Empire, P. T. M.—The Biennial Union	
Conference Meeting, GEO I BUTLER	728-731
EDITORIAL NOTES	731
THE MISSION FIELD. —The North	
Brazil Mission, F W SPIES—The Weap-	
ons of Our Warfare, J L McELHANY	
—The Educational Situation in China,	
J N ANDERSON.....	732-734
OUR SCRAP BOOK. —The Papacy as	
a Persecuting Power —“He” and	
“Them” in Rev. 16: 16.....	734
THINGS HERE AND THERE. —A	
Marvelous New Metal—Finger-prints..	734

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

It is announced that The Hague peace congress will reassemble in 1915.

READ the announcements given in this issue regarding the special WATCHMAN. We want all those who helped us sell 165,000 of the special issue last fall, to show a like interest in the circulation of this number. We are sure our readers will agree with us on seeing it that it is a much better selling paper than the one which sold so readily last year.

If the seventh-day Sabbath was ever necessary as a memorial of creation, why is it not equally necessary to-day? And if the seventh day became the Sabbath of the Lord by his act of resting upon it and blessing it, how could that day ever cease to be the Sabbath? And if the Sabbath was set apart from all other days of the week, how could more than one weekly Sabbath ever come into existence?

If you walk in the narrow way of Christianity, it is quite probable that some people will charge you with narrowness, and if you go in the broad way that leads to destruction, you will no doubt be credited by many with breadth of mind; but there is a kind of narrowness which we must have and a kind of breadth which we must shun. The Christian's narrow way is the way of God's commandments, and his commandments "are exceeding broad."

Do ALL roads lead to heaven? So many people say, but Jesus Christ left but one path on the earth, and in that path we must walk if we would be followers of him. "If any man come after me, let him deny himself, and take up his cross daily, and follow me." It was a path of self-denial and affliction, and many other paths would have been pleasanter, but they did not lead in the right direction. There are many paths to perdition, but only one to the kingdom.

THERE is only one standard of righteousness in the Bible, and that is "the righteousness of the law." "All unrighteousness is sin," says the apostle John, and "sin is the transgression of the law." 1 John 3:4. The keeping of the law is righteousness. Fallen man could not of himself keep the law, because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. What Christ did for mankind was to provide for a new birth, a new creation, and thus make it possible for the righteousness of the law to be again fulfilled in us (v. 4), as it was fulfilled in Adam before his fall. Nothing could be more erroneous than the idea that God's law has been changed or abolished, and a new standard of righteousness set up under the gospel dispensation.

BIBLE prophecy is history in advance, and history shows that the prophecies of God's word have been fulfilled. In the explanation of such prophecies it is necessary to quote frequently from history, and if such quotations do not suit some of our readers, the result should not be charged up against this paper. We are not responsible for the facts of history. What we want is the truth; and if our views do not harmonize with what is found to be the truth, then it is time to change our views. This paper has no controversy with any person or denomination. It aims only to turn on the light of gospel truth, and as President Roosevelt said in a

recent speech, it is not responsible for what the light reveals. We are all of us bound for the judgment bar of God and have a heaven to gain or lose, and we cannot afford to trifle with our souls by being indifferent to the truth or being satisfied with the opinions of men. An earnest, prayerful searching of the Scriptures and a willingness to accept their teaching, however contrary to our preconceived ideas of truth and duty, is the only wise course for any individual to follow.

It is a fact that history plainly attests the truthfulness of Bible prophecy, by showing that prophecies have been accurately fulfilled. It is a still more important fact that the great lines of Bible prophecy predicting events in successive order from the remote past down to the second coming of Christ, are shown by history to have been fulfilled down to the period of time in which human probation is to close and Christ is to come in the clouds of heaven. All the great lines of prophecy terminate with that event; they come to a common focus in the last generation which is to live before Christ comes, and history shows that nothing more is left in these lines of prophecy to be fulfilled beyond the present time save those events which belong to the day of God, in which the offer of salvation will be past. And by this we know that we are now in the time of the last generation, that generation which Christ said should "not pass, till all these things be fulfilled." Matt. 24: 34. Reader, can you think of a more important or solemn truth than this? For a detailed account of the fulfillment of these great lines of inspired prophecy down to the present day, see the book "Daniel and the Revelation," published at this office.

A CANVASSERS' institute for North Carolina is to be held at Hildebran, in that state, beginning December 17 and ending January 13. It will be an important meeting, and all who can possibly attend it should do so. There ought to be a hundred persons circulating our literature where now there is one. There is nothing else that is so greatly needed in the world to-day. Just now a currency famine is being felt in this country, and it is causing much inconvenience, but a terrible and unlooked-for famine is impending over the world, described in Amos 8: 11,—“Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Our literature is now selling well, and those engaged in this work are conferring a blessing upon the people and gaining a special blessing and a most valuable experience for themselves. A fuller announcement of this institute has been received too late for *Report of Progress* of November 12, and will appear in the next issue. All who contemplate attending should write at once to Horace G. Miller, Gastonia, N. C.