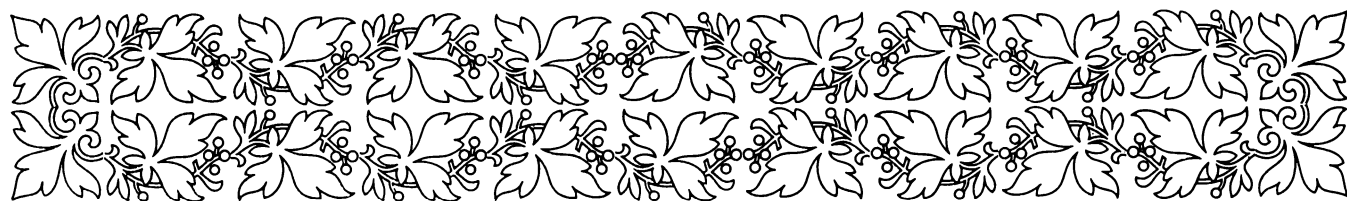


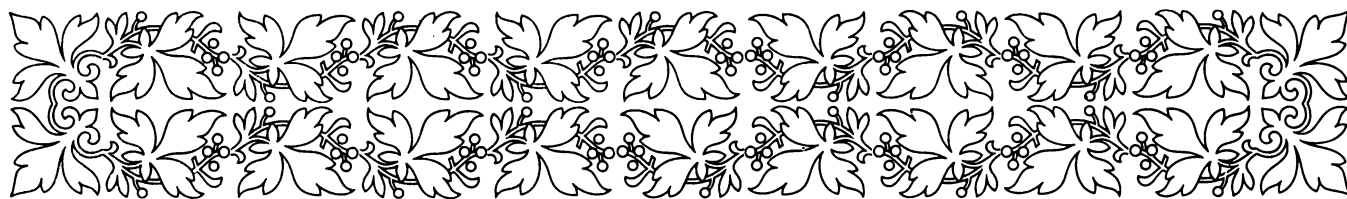
THE WATCHMAN

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



See article on page 700.

Santiago, Chile, as seen from the hill Santa Lucia



The Southern Publishing Association, Nashville, Tennessee

"TO THE LAW AND TO THE TESTIMONY; IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." ISA. 8:20.

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

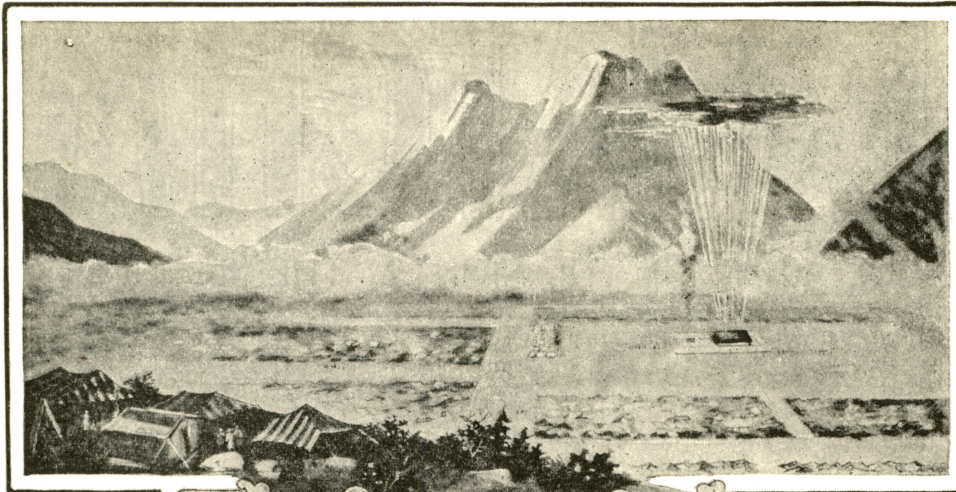
"Doe then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3:4.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"All Thy commandments are truth. Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:151, 152.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For 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. 5:17, 18.



The Law of God

And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

III.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah 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: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

—American Revised Version.

"The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

"Great peace have they which love thy law, and nothing shall offend them." Ps. 119:165.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

"All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be afraid of their revilings." Isa. 51:7.

"Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God! What is proposed!—To make an erasure in a heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of His law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole Decalogue with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation.—Rev. Geo. Elliot.

The above is a one-color reproduction of one of the striking pages which will appear complete in three colors in our grand Special number, described more fully on page 703 of this issue.

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

THE WATCHMAN

Vol. XVI

NASHVILLE, TENN., OCT. 29, 1907

No. 44

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

TO THE BACKSLIDER

Eliza H. Morton

HAVE you wandered far from Jesus?
Has the dazzling fruit of sin
Turned to ashes on your palate?
Are you sick and sad within?
Have your life-plans all been thwarted,
And your hopes been turned aside?
Have you chosen sin and folly,
Drifting with the tide?

Gloomy mountains rise above you,
Earth-enamored is your mind;
But a voice to you is speaking,
Christ the Lord is wondrous kind,
"Turn, O turn, for I've redeemed thee,
Come and find thy promised rest;
In my arms are love and safety,
Lean thy head upon my breast."

Sunny memories wrap thy spirit
In a vision of the past,
Home and mother, happy childhood,
Then a chaos dark and vast;
Come, O come, make known thy yearning,
Seek the Lord in contrite prayer;
Though upon a desert dying,
God will bless you even there.

Have you known the truth now sounding
Far and wide o'er earth and sea,
Yet have failed to keep and hold it,
Fearing not the last decree?
Sad, O sad, if still rejecting,
Darkness deepens more and more,
Till the Saviour comes in glory,
And probation's hour is o'er.

LIVING FOR CHRIST

Mrs. E. G. White



As a Christian submits to the solemn rite of baptism, the three highest powers in the universe,—the Father, the Son, and the Holy Spirit,—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of his resurrection. The Saviour went down into the grave, but he rose from the dead, proclaiming over the rent sepulcher, "I am the Resurrection and the Life."

The three great powers of heaven pledge themselves to furnish the Christian with all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the Word of God, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but in the heart of him who is susceptible to the influences of heaven.

The light that shines forth from the life of the true Christian testifies to his union with Christ. Self is hidden from view, and Christ is revealed. Heaven recognizes the fulfilment of the promise, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Then those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

My brother, my sister, God's purpose for you is that you shall live a life that will make others better,—a life which will show that Christ is formed within, the hope of glory. It is his purpose that you shall be able to say with the apostle Paul, "I live; yet not I, but Christ liveth in me." In perfect content, resting in the love of Christ, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will

know as you draw nearer and still nearer to him, what it means to endure as seeing him who is invisible. God desires us to rest content in his love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones.

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Mis-directed ambition will lead you into sorrow as surely as you yield to it. Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Consecrate every power of your being to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to reach the high standard set before you. You can be perfect in your sphere, even as God is perfect in his sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

Our lives are pure only when we are under the control of God, and happy only when we hold communion with him. The luster possessed by those who have gained the richest experience is but the reflection of the light of the Sun of Righteousness. He who lives nearest to Jesus shines the brightest. And let us thank God that the Master has his hidden ones whose value may not be recognized by the world, but whose names are written in the Lamb's book of life. The Lord knoweth them that are his. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

I am so glad that we have a God who understands,—a God who will reward

every man according as his work shall be.

I long to see Christians who are harmonious in all their parts. It is so sad to see those whose lives are a jumble of

opposites. Christians must be Christ-like. The life of a true, lovable Christian is the most powerful argument that can be produced in favor of the gospel.

also perish without law: and as many as have sinned in the law shall be *judged by the law*; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Notice that all who have "sinned without law" perish. Those who can boast of "no law," have one decision. They will perish, for "all have sinned." Rom. 3:23.

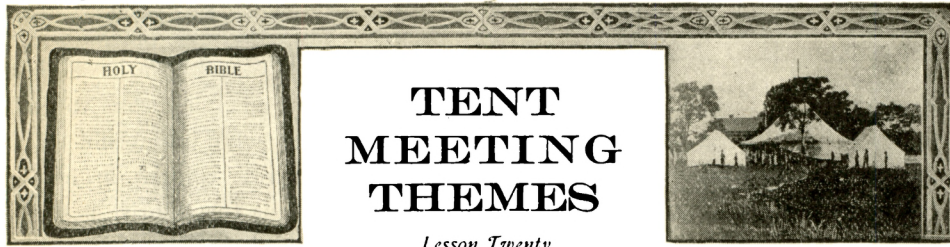
In Eccl. 12:14, we learn that the secrets of men, or "every secret thing," will be opened in the judgment day. A sinner—transgressor of the law (1 John 3:4)—is always a servant. He is not and cannot be free. Christ said, "Whosoever committeth sin is the servant of sin." John 8:34. It is evident, then, that the commandment-keeper alone is free, and the law which when kept, keeps him free, must be a law of liberty. James calls it such. Hear him: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. This is an added testimony that the law is the standard of the judgment, and he who keeps it will come from the decisions of that bar a free man.

That the ten commandments are the law of liberty referred to by James, is further proved by Ps. 119:45: "I will walk at liberty; for I seek thy precepts." Remember also that Paul, speaking by the Holy Spirit, testifies that "all things" in the sanctuary were an exact pattern of things in the heavens.

Then by reading the ten commandments as recorded in Ex. 20:3-17, you can read an exact copy of that law which is in the sanctuary in heaven, and the one by which all men will be judged. Read it; ponder it well. Decide that you will come forth from that judgment scene free in Christ. You will remember that "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13. The offering for sin having been accepted by you, and the blessing promised to Abraham being yours, you can have a positive assurance that God will account you an heir "according to the promise." Gal. 3:29.



WE are doing a work for the judgment. Let us be learners of Jesus. We need his guidance every moment. At every step we should inquire, "Is this the way of the Lord?" We are to be concerned only as to whether we are walking in the way of the Lord.



THE RULE OF THE JUDGMENT

CLARENCE SANTEE



LET us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil." Eccl. 12:13, 14.

This text teaches us that the whole duty of man is summed up in the keeping of the commandments of God. You will also notice that there is a reason given,— "For God shall bring every work into judgment, with every secret thing," etc. The keeping of the commandments, then, will acquit in the judgment, or breaking them will condemn, deciding "whether it be good or whether it be evil."

Some will say, "That law was the rule in those days, but it is not our rule of conduct now." Dear friend, we have proved in past lessons that the judgment did not take place in the past, but that it was still future until 1844, when that great solemn work began. It could not take place until near the end of probationary time. So you must place two rules in the same judgment, or the same rule covers all. Our text gives one rule for all under the general term "man." As man comes into the judgment, the law of God is the rule. He has never given any other. If there should be another, and the Lord did not notify us of it, we could have no certainty what our final decision would be. The Lord does not so deal with his creatures.

In studying the types, which were an exact pattern of the true, we found that in cleansing away sin from Israel, the blood must be sprinkled before the ark containing the law of God, signifying the death the law demanded of the transgres-

sor. It is explicitly stated that they served "unto the example and shadow of heavenly things." Heb. 8:5.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. The better sacrifices than the blood of bulls and goats, are found in verse 26: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

He becomes the sin-offering in the judgment. His blood is sprinkled before that law which has been broken by the sinner, and as it demanded the death of the sinner ("The wages of sin is death." Rom. 6:23.), the blood attests that the demands are satisfied, and the sins are blotted out, or washed out, in blood. Then, as in the type, when the offerings are ended in the day of atonement,—the day of judgment,—our High Priest comes forth from the sanctuary, and places upon the head of Satan, the instigator of all sin, the sins of all who, by repentance and confession, have placed them in his hands.

John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. The evidence is positive that, as the judgment decides every man's destiny, removing sin,—the transgression of the law,—or cutting off the sinner, that law must be the standard of character, the rule of the judgment. This agrees with Rom. 2:12, 16. The verses between are inclosed in parenthesis, and according to the rules of language, are not to be read in following the direct line of thought. I will read the text: "For as many as have sinned without law shall

 TO WHOM SHOULD WE LISTEN?

C. E. Rentfro



EE that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth." Heb. 12:25, 26.

This scripture reminds us that it is necessary to obey the commands of the voice that spoke from Sinai's mount. The occasion of this speaking was one of great importance. No more awe-inspiring scene has been recorded in history. Nothing equal to it will be seen until the heavens and the earth shall be shaken at the coming of our Saviour. Doubtless, then, the same law will be announced from heaven in the midst of greater grandeur than of old.

It will be well to read of this historic occasion. Mention of it is found in Catholic catechisms and Protestant writings, all referring to the giving of the decalogue. The original record is found in the Holy Bible. In Exodus 19 the preliminary instructions are recorded, as given to Israel three days before the great day. These were days of preparation.

"It came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Ex. 19:16-19.

This was a great earthquake accompanied by "thunders and lightnings." "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off." Ex. 20:18. A number of years after this, Moses was recounting to the people these facts and said, "And ye came near and stood under the mountain; and the moun-

tain burned with fire unto the midst of heaven with darkness, clouds, and thick darkness." Deut. 4:11.

All this occurred that the people might know who was the only true and living God, and that what was done and said by him at this time was of no little importance. He spoke the "ten commandments," thus giving to mankind by means of his own voice the basic principles of his government, a transgression of which in sin and results in death. Of this law Moses said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone." Deut. 5:22.

Many people are ready to teach that this law announced by God's voice in the midst of thunders, lightnings, fire, and thick darkness, and heard by a million souls who trembled greatly with fear, has been changed or even abolished; but that the change has been accomplished in such a secret way, so quietly, that even thousands who accept it by keeping the first day of the week, say that there is no record of the change.

No one with the use of reason will exchange a good thing for a poorer without a great deal of persuasion. We must believe that those who wished to change the true day of rest into another, thought that the new day was far better than the original. To illustrate: In Hebrews are mentioned two covenants. One was defective, and being the first or old covenant, a new was made and recorded as well. Heb. 8:7-13.

Knowing that the seventh-day Sabbath was given to man at creation, and again announced to Israel on a day so memorable as that at Sinai, we must expect that if this change took place, it would be at an hour more terribly solemn, with a greater earthquake, more thunders and lightnings, and more and louder sounds of the trumpet, inasmuch as the law of Sunday-keeping is said to be more important than the Sabbath of God's law; and if it were not so, no one would wish to exchange.

Is there any record of this change? Has Jesus Christ spoken the second time,

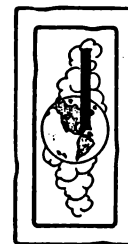
annulling the work of the other? How many heard the announcement from heaven? Does history record such a fearful event greater than that at Mount Sinai?—No. Then let us listen to the "voice that speaketh from heaven."

"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 manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. 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." Ex. 20:8-11.



FULFILLING THE LAW

H. W. Cottrell



IN Christ's memorable sermon on the mount, he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. Whatsoever he declared of the law as a whole, he equally declared of every commandment or letter of the law; therefore Christ did not destroy the law—Sabbath commandment or any other commandment in the law. He admonished the disciples and the multitude not to even *think* that he had "come to destroy the law."

To "fulfil" means to *establish*. To place any other meaning on the term as herein used, would be to wrest it from its divine setting; for it must be in harmony with the statement, "I am not come to destroy." However, should any one insist that "fulfil" means to bring to an end, we will let inspiration settle the question by comparing this saying of Christ with Gal. 6:2: "Bear ye one another's burdens, and so fulfil the law of Christ." If fulfil in this connection means to end, abolish, destroy, then the text would read, Bear ye one another's burdens, and so end, abolish, or destroy, the law of Christ.



"THERE is no excuse for defection or despondency, because all the promises of heavenly grace are for those who hunger and thirst after righteousness."



BE CHEERFUL

D. H. Kress, M. D.



E not as the hypocrites, of a sad countenance," when you fast, or at any other time. If not for our own sakes, for the sake of those about us, it is our duty to cultivate a cheerful, happy, hopeful disposition. The observing physician recognizes the value of this in the treatment of his patients. "The cheerful countenance [of the physician] doeth good like a medicine." This is a part of the physician's stock in trade. It is a remedy that he cannot dispense with, and expect to meet with success in his medical practice. It is probably of more value in the successful treatment of a large share of chronic maladies than any other remedy.

Probably a large part of all diseases have their origin in a disturbed condition of the mind. Remorse of conscience, despondency, worry, lack of faith, and business disappointments lie at the very foundation of a great many diseases. The mind unconsciously influences every organ of the body; either vivifying and sending healthy, cheerful impulses to each, or else depriving or interfering with their healthy action, and laying the foundation for disease. A change of mind and of disposition must, therefore, take place before a change in the disease of the body can occur. It is not necessary to go to the physician for this remedy. He is not the sole agent for it. The remedy is as free as the air we breathe, and may be in every home, and may be dispensed by every person.

What changes would come over the human family if all should possess or cultivate a cheerful, hopeful spirit, and a smiling, happy face to bless the lives of those with whom they come in contact! How may we obtain such a disposition?

Some time ago, physiologists discussed the interesting problem, "Whether a man

smiled because he was happy, or was happy because he smiled." Undoubtedly there is truth in both propositions. We know that a merry heart maketh a cheerful countenance; but it is equally true that a man may cultivate a cheerful countenance for the sake of those about him, and thus come into possession of a merry heart, for God will bless every effort put forth to brighten the lives of others.

It may be necessary at times to force a smile, or to say, "This is a pleasant day," when everything looks blue; or to say, "Brother, be of good courage," when our own courage is at low ebb. Talk courage, and you will have courage. "Give [when you have nothing apparently], and it shall be given unto you."

"Is thy cruse of comfort failing?
Rise and share it with another."

This is the only way to increase the supply. Thus a scanty supply for one may become a royal feast for two, or even more.

We are not so much in need of more light, as we are of dispensing what we already have. All are in the possession of some rays of light to bless others: for "This is the true light, which lighteth every man that cometh into the world." Therefore the Saviour said, Let it shine. Give such as you have, and more shall be given you. Do not ask to consume, for this is to ask amiss. But ask, to give, and you shall receive. If your friend hungers for a cheerful word, give it. This connects you with the Giver of every good gift, whose resources are infinite.



"God measures the generosity of the giver, not the size of the gift. The widow's mite was praised by the Master, not because it was a mite, but because it was the best possible gift. How many can measure up to it?"

MENU FOR NOVEMBER

Mrs. M. H. Tuxford

Soup without Meat	Vegetable Stew
Rice Cutlets with Lentil Dressing	
Spinach Souffle	Baked Potatoes
Molded Fig Pudding with Lemon Sauce	
	Melange of Fruit

Soup without Meat.

Two ounces of butter or three tablespoonfuls of the best oil, two sliced onions, two heads of celery, two of lettuce, a small bunch of parsley, two handfuls of spinach—or cabbage will do if the spinach is not procurable—three pieces of bread-crust, a little mace, salt to taste, the yolks of two eggs, three tablespoonfuls of lemon juice, two quarts of water. Melt the butter or oil in a stewpan, and put in the onions for a few minutes until nicely browned, then add the celery, spinach, lettuce, and parsley. All the ingredients must be cut small. Stir well for a few minutes. Now put in the water, bread, seasoning, and mace. Boil gently for an hour and a half, and at the moment of serving beat in the eggs and the lemon juice, but do not let it boil, or the eggs will curdle.

Vegetable Stew.

Cut neatly any vegetables, such as one or two large Irish potatoes, two or three white turnips, one carrot, one onion (or onion juice) a little squash, and one large mellow apple. When all is well cooked, season with salt, and a teaspoonful of dried sage. Then stir in two tablespoonfuls of browned flour, rubbed smooth in a little cold water. Cook a few minutes, and serve hot.

To brown the flour, put some in a baking pan, being careful that the oven is not too hot, stirring occasionally, and when of a golden brown, remove; allow it to get cool, and sift through your flour sifter to remove all lumps, then put it away in glass jars, and it is ready when it is required.

Rice Cutlets.

Delicious rice cutlets may be made as follows: grate two onions in an oiled pan, and fry until tender and brown, then put four tomatoes in the same pan, and cook these until they are tender. Cook a small cupful of rice, so that it is well done, but not soggy. Turn all into a basin with a teaspoonful of finely chopped parsley, two ounces of bread crumbs, one or two eggs, and salt to taste. Mix well, turn out on a plate,

SOME MOTHER'S CHILD

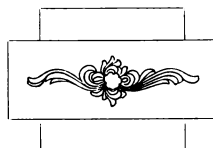
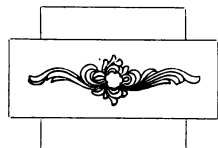
At home or away, in the alley or street,
Wherever I chance in this wide world to meet
A girl that is thoughtless or a boy that is wild,
My heart echoes softly, "'Tis some mother's
child."

And when I see those o'er whom long years
have rolled,
Whose hearts have grown hardened, whose
spirits are cold —
Be it woman all fallen or man all defiled,
A voice whispers sadly, "Ah! some mother's
child."

No matter how far from the path she has
strayed;
No matter what inroads dishonor has made;
No matter what elements cankered the pearl —
Though tarnished and sullied, she is some
mother's girl.

No matter how wayward his footsteps have
been;
No matter how deep he has sunken in sin;
No matter how low is his standard of joy —
Though guilty and loathsome, he is some
mother's boy.

That head hath been pillowed on some tender
breast;
That form hath been wept o'er, those lips
have been pressed;
That soul hath been prayed for in tones sweet
and mild;
For her sake deal gently with — some mother's
child.



— Selected.

and smooth with a wet knife, cut into
fingers, put each one on an oiled plate or
baking dish after being dipped in egg
and bread-crumbs. Cook in quick oven
until nicely browned. Serve with lentil
dressing or tomato dressing.

Lentil Dressing.

Wash and boil one cup of lentils, and
when they are quite tender rub them
through a strainer to make them smooth.
Then add one quart of boiling water,
one or two tablespoonfuls of browned
flour, after it has been rubbed smooth in
some cold water. After it has come to
the boiling point, add salt and a little
garlic, thyme or any other flavoring to
suit the taste. This is a good dressing
for rice or macaroni.

Spinach Souffle.

After carefully washing some spinach,
to free it from all sand, cook it until well
done in as little water as possible, drain
it well, and chop fine. Add a little flour,
and season with salt. Beat the yolks of
two eggs with a little milk, and add to
the spinach; mix and place in a pie dish.
Put into a hot oven, and bake until well
puffed. Turn out on a serving dish,
when the bottom of the souffle will be
uppermost. In the meantime beat the
whites of the eggs very stiff. Then pile
the stiffly beaten whites on top of the
spinach. Return to the oven until the
whites of the eggs are well set, and
slightly colored. If spinach is not in
season, substitute some good cabbage.

Molded Fig Pudding.

Make a custard as follows: A pint of
milk, yolks of three eggs, and three table-
spoonfuls of sugar. When taken from
the fire, add one third of a box of gelatin
that has been soaked in a little water.
When beginning to thicken, add one tea-
spoonful of vanilla and the whites of the
eggs stiffly beaten, and beat all together
until quite stiff. Have ready a mold
lined with figs which have been soaked,
split in half and dipped in currant jelly,
and pour the custard into the mold. This
may be eaten with or without lemon
sauce.

Lemon Sauce.

One cup of boiling water, one level
tablespoonful of corn starch, juice of one
lemon, and sugar to taste. When the
water boils, add the lemon juice and
sugar. Mix the corn starch with a little
cold water, and when smooth add it to
the boiling mixture. Stir until it thick-
ens, turn into a pitcher, and serve with
the pudding.

Baked Fig Pudding.

Another nice and appetizing fig pud-
ding is made as follows: One cup of
finely grated bread crumbs, one cup of
hot (not boiling) rich milk, half a cup of
chopped steamed figs, half a cup of honey
or sugar, and one beaten egg. Beat all
together, put in a deep dish, and bake
until the custard is well set. Serve with
lemon sauce.

Melange of Fruit.

To many, a mixture of several fruits

is a novelty, and few know how to take
tasteless winter pears, or an insipid wa-
termelon, and combine them with fruits
possessing a fine flavor. In summer the
combinations are well nigh endless. In
winter, or the autumn, or if far removed
from markets, one may use the Californ-
ian dessert fruits in cans.

Choose a can of Bartlett pears of home
canning; if not, the California ones. To
this add a small can of pine-apple and
the juice of one lemon. A fine canned
peach or two, cut fine, is an additional
flavor, but not necessary. Use the syrup
from the pears. This is a very fine des-
sert.



THE CRIPPLE'S GARDEN

IN the Chicago Home for Incurables
there is a remarkable patient. Both his
legs are gone, having been cut off above
the knee; several fingers on each hand
are absent, the result of accident or am-
putation; and even the poor body has not
escaped, for some of the ribs have been
crushed or broken. Yet, with all of these
physical drawbacks, this poor cripple is
one of the most cheerful souls imagin-
able. In a recent letter written to a
friend in Yonkers, N. Y., the cripple
writes:—

"Did you ever hear of the garden I
have and the flowers I raise? Well,
through the center runs a path with flow-
ers on either side; a large bed of Pa-
tience and a beautiful bed of Hope, a fine
Climbing Courage, and a little vine called
Cheerfulness that runs in and out all
over my garden. Around the garden is
a fence made of Determinations, with
posts of Perseverance; this is to keep out
the Grumbler Vine that grows all about
outside and tries to get in. Outside the
garden is a tree like a Weeping Willow,
which sometimes casts a shadow over
my flowers, and once in a while a black-
bird comes and sings in its branches. I
call it the Complaining Bird. It does
not come often. In one corner of my
garden I have a hot-bed where I raise
Smiles, because they have to be forced.

"What do you think of my flower gar-
den?"

Surely, the optimism of this brave
soul under affliction, should carry a les-
son to the grumblers.—*Christian Herald.*



COOKERY is become an art, a noble
science. Cooks are gentlemen.—*Se-
lected.*

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THE SEVENTH-PART-OF-TIME FOLLY

OUR friends who teach the seventh-part-of-time theory of Sabbath observance say that where the term "the seventh day" is used, it simply means the seventh part of the time, irrespective of the particular day of the week; while we say that wherever that term is used in the Bible, it always means the seventh day of the weekly cycle, as specific every whit as Saturday is in our weekly cycle. Now which is right? Well, according to our friends' theory, the seventh day means the seventh part of time. Then in Ex. 16:22, where it says the people gathered twice as much manna on the *sixth day*, it means the *sixth part* of the time; so the fifth day would, by this principle of reckoning, be the fifth part of time; the fourth, the fourth part of time; the third day, one third of the time; the second, one half of the time, and the first day, the *whole* of the time. The first day of the week, then, would comprehend about everything.

Now the reasoning is in precise harmony with the seventh-part-of-time theory; but the conclusion is ridiculous nonsense. The trouble therefore must be wholly with the premises. They are wholly fallacious. No; it is well known that the *names of the days of the week* among the Israelites were, first day of the week, second, third, fourth, fifth, sixth, and the Sabbath day, and were just as specific as Sunday, Monday, Tuesday, etc., the names as given by the heathen, which we have adopted. Therefore the seventh-part-of-time theory is utterly untenable.

The arguments of Sunday-keepers are in a perfect muddle. They tell us God only requires us to keep one day in seven after six of labor, and yet that the Sabbath was changed at the cross, and that still one seventh part of time is all that is required to be kept; and they expatiate upon the impossibility of keeping any specific, particular day. So the position must stand like this: The Sabbath was changed from one day in seven and no day in particular to another day in seven and no day in particular. Rather indefinite, surely, as well as quite ridiculous. But let no one suppose for a moment that our first-day friends who use the "seventh-part-of-time," "no-day-in-particular," "any-day-a f t e r -s i x -o f -l a b o r," theories, and kindred positions so often and so plausibly, and who think the seventh-day

observers are so foolish for making so much fuss over a particular day, are any less strenuous than we are for a specific, well-defined, particular day of the week, and that the first day of the week, the day of Christ's resurrection. After using, with all the force in their power, the theory we have so often referred to, to break the force of the seventh day, appointed in the commandment, when this is accomplished, they immediately flop over to the supposed sacred claims of the resurrection day, the first day of the week.

It is never well to accuse people of dishonesty unless some very important reason forces the taking of such a position; but it is astonishing how otherwise intelligent people can place themselves in such a position as our Sunday friends do, relative to this seventh-part-of-time theory. There is not a people on earth who observe the seventh part of time, *i. e.*, one day of rest after six of labor, more strictly than do Seventh-day Adventists. Our first-day friends in general do not begin to carry it out as strictly as we do. If they were consistent, they would universally look upon us with favor. We everywhere work six days, and the day following we sacredly observe as a rest-day unto the Lord. How, then, does it happen that scores and scores of our people, devoted, earnest, honest, God-fearing, who carefully regard the rights of their neighbors, and daily pray to God for them and their salvation, are hauled away to jails, shut up in filthy prisons, worked in chain-gangs, hounded by seventh-part-of-time observers, and often abused by ministers for their practice?

Why is it that in all these so-called Christian nations of the world, whose laws are made under the influence of our seventh-part-of-time believers, we are thus persecuted, when we have observed that portion of time as well as, or better than, any of them? How is it that their logic and fairness all break down so completely at this particular time and place? Does it not prove that they are utterly inconsistent in practice with their own profession? Does it not show that the very ones who use this argument are themselves not believers in it? They may think they are, but their practice shows they are not.

When we come to the practical illustration of their doctrine, it utterly fails. They have a particular day that they are determined to force every one to honor. It is not any day in seven after six of labor; it is the first day of the week, pure and simple, the day of the resurrection, "the venerable day of the sun," the day of pope and pagan, "the wild solar holiday of all pagan times," the worldly rival to the Sabbath of the Lord our God. This is the result to which all these specious arguments about "any day of rest after six of labor," finally simmer down. The other is merely dust to throw in the eyes of inquirers to confuse their minds and break their hold on the Sabbath of the commandment. When we get into the law courts which these Christian liberal people who rule our state legislatures have originated, placing these Sunday laws in their codes, we soon find out what seventh part of time it is which they meant

all the time we should keep — *the day following the six days which precede Sunday*. That's what they meant all the time, and that's what they propose to force all of us to observe, *volens volens*. We must keep the day of the sun, say they. But we prefer another day, the Sabbath of the Lord our God. Christ kept this day, after he had made the world, and while he was here on earth, and we *must follow him*. May God help us to do it!

In conclusion, who can dispute that the seventh-part-of-time theory is a dodge, a makeshift, a deception, a snare, a mockery, used to blind the eyes of the searcher of the truth, a hypocritical pretense which really those who advocate it do not believe themselves; for they are as great sticklers for a particular day as any of us dare be.

G. I. B.

ENTIRELY TOO NEW

IN an argument against the Seventh-day Sabbath, the *Christian Standard* (Cincinnati), a leading organ of the Disciple Church, says that Seventh-day Adventists are trying to put new wine into old bottles. "If the old Sabbath," it says, "was brought over into the new dispensation, then it was the one item only of all the entire system of the old covenant incorporated into the new." In the new dispensation, it adds, there were "entirely new arrangements," namely, a "new covenant," a "new church," a "new head of the church, Jesus Christ," a "new priesthood," a "new high priest," a "new and living way," a "new sacrifice," a "new temple," a "new altar," a "new circumcision," a "new passover," and so forth down to "new religious services on a new day, with a new name: 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them' (Acts 20: 7); 'I was in the Spirit on the Lord's day' (Rev. 1: 10)."

The idea set forth is that everything under the old dispensation passed away at the death of Christ, and under the new dispensation we have everything new.

Many things were changed at the death of Christ, it is true, and new ordinances were introduced; but if everything that was under the old dispensation had been done away, the new dispensation would have been entirely too new for the welfare of the human family.

For example, suppose the old law given from Mount Sinai had been abolished, so that under the new dispensation Christians would have enjoyed(?) the liberty to steal, kill, commit adultery, etc. We would prefer not to live under any such new dispensation as that. The old moral code still stands; that is one thing that came right over from the old dispensation into the new, and the seventh-day Sabbath is a part of that law. Why will Christians admit that nine of the ten commandments are binding on people to-day, and yet claim that somehow the other one, the fourth commandment, is not binding?

Then there is the faith of Abraham; this also is for Christians in the new dispensation. Abraham is the father of the faithful, and if

we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3:29.

There are the promises also. "To Abraham and his seed were the promises made," and we become Abraham's seed by faith in Christ. Gal. 3:16; Rom. 4:13.

The covenants also. The new covenant was made with "the house of Israel and with the house of Judah." Jer. 31:31. This covenant was in fact made from the foundation of the world, since Christ was "the Lamb slain from the foundation of the world." Rev. 13:8. See also Gal. 3:17. This covenant was ratified or confirmed by the blood of Christ, and nothing could after that date, the date of his crucifixion, be put into it. Gal. 3:15.

The gospel, also, was preached to God's people under both the old dispensation and the new. "Unto us was the gospel preached as well as unto them." Heb. 4:2; Gal. 3:8.

It is the same Israel, also, under the new dispensation as under the old. There are no promises made to the Gentiles as Gentiles. The Gentiles must first become Jews in order to share in the promises. They are wild

olive branches, and must be grafted into the tame olive tree. Rom. 11:17-24.

Nor is there a new head of the church in the new dispensation. Christ was always the leader of God's people. He was with "the church [Israel] in the wilderness." Acts 7:38; 1 Cor. 10:4.

The truth is that there has been only one way of salvation from Adam's day down to the present, and that way is by faith in Christ. There was anciently a sacrificial system pointing forward to Calvary, by which God's people showed their faith in a Saviour to come, and this system necessarily passed away at the cross. Since the sacrifice on Calvary, the gospel ordinances necessarily point backward to a Saviour who has come, and thus there is a change in the sacrifices and in the priesthood, a new priesthood bringing in a new law of the priesthood; but the moral code of Jehovah, the ten commandments, remains the same; it is the same gospel now as before, and the same faith which secures salvation; the same gospel truths only in a new setting.

We would commend these thoughts and these texts to the editor of the *Christian Standard*.

L. A. S.



THE ZENITH OF THE PAPAL EMPIRE



HILDEBRAND succeeded in making the power of the church supreme. The papal empire was now thoroughly established. She was indeed the mistress of all Christendom. And yet the heyday of the papacy was the midnight of Europe. She claimed, and as far as any human power could, she obtained, dominion over the heart and life, and the soul of all mankind. She insisted that the temporal power of the world must be subject to her power. She had now gained complete domination over the kings of the earth. Her dominion over man was complete. The acts of individual popes were many times contested, but the legitimacy and power of her empire there was none to dispute.

What, now, was the state of society under her rule? What were the morals of princes, priests, and people during the days when the papal empire was at the height of its power? Was this power used for the benefit and blessing of the flock, or to shear them of every good thing they possessed, spiritual and material? The answer to this question is best given in Lea's "History of the Inquisition," a monumental work of historical accuracy. Its *evidences* are unquestionable; while its *opinions* are so biased in behalf of the papacy that they amount almost to an apology for her. In its pages it is told how she treated the common people and the poor of her own particular people—those who were bone of her bone, flesh of her flesh, and soul of her soul:—

"Besides supervision over matters of faith and discipline, of marriage, of inheritance, and of usury, which belonged to the clergy by general consent, there were comparatively few

questions between man and man which could not be made to include some case of conscience involving the interpellation of spiritual interference, especially when agreements were customarily confirmed with the sanction of the oath; and the cure of souls implied a perpetual inquest over the aberrations, positive or possible, of every member of the flock. It would be difficult to set bounds to the intrusion upon the concerns of every man which was thus rendered possible, or to the influence thence derivable. Not only did the humblest priest wield a supernatural power which marked him as one elevated above the common level of humanity, but his person and possessions were alike inviolable. No matter what crimes he might commit, secular justice could not take cognizance of them, and secular officials could not arrest him. He was amenable only to the tribunals of his own order, which were debarred from inflicting punishments involving the effusion of blood, and from whose decisions an appeal to the supreme jurisdiction of distant Rome conferred too often virtual immunity."

"Crimes of the deepest dye, murders, robberies, adulteries, rapes, were daily committed with impunity by the ecclesiastics. It had been found, for instance, on inquiry, that no less than a hundred murders had since the king's [Henry II. of England] accession been perpetrated by men of that profession, *who had never been called to account for these offences*; and holy orders were become a full protection for all enormities."

The officials of the church decreed that spiritual penalties alone could be inflicted "in cases of offences of the clergy. When a cleric had ruined the daughter of a gentle-

man, and then had murdered her father, and King Henry II. had required that the priest should be delivered up and receive condign punishment from the magistrate, Becket insisted on the privileges of the church; confined the criminal in the bishop's prison, lest he should be seized by the king's officers; maintained that no greater punishment could be inflicted on him than degradation; and when the king demanded that immediately after he was degraded he should be tried by the civil power, the primate asserted that it was iniquitous to try a man twice upon the same offence."¹

"Practically, the whole body of Christians no longer constituted the church; that body was divided into two essentially distinct classes, the shepherds and the sheep; and the lambs were often apt to think, not unreasonably, that they were tended only to be shorn.

"The episcopal office was prostituted in a thousand ways of oppression and exaction which were sufficiently within the law to afford the sufferers no opportunity of redress. How thoroughly its profitable nature was recognized is shown by the case of a bishop, who, when fallen in years, summoned together his nephews and relatives that they might agree among themselves as to his succession. They united upon one of their number, and conjointly borrowed the large sums requisite to purchase the election. Unluckily the bishop-elect died before obtaining possession, and on his death-bed was heartily objured by his ruined kinsmen, who saw no means of repaying the borrowed capital which they had invested in the abortive episcopal partnership. As St. Bernard says, 'Boys were inducted into the episcopate at an age when they rejoiced rather at escaping from the ferule of their teachers than at acquiring rule; but, soon growing insolent, they learned to sell the altar and empty the pouches of their subjects!'

"In thus exploiting their office, the bishops only followed the example set them by the papacy. Arnold, Archbishop of Treves, won great credit in saving his people from spoliation by papal legates. Whenever he heard of their expected arrival, he used to go to meet them, and by heavy bribes induce them to bend their steps elsewhere; to the infinite relief of his own flock.

"It was worse when the pope came himself. Clement V. made a progress to Bourdeaux, in which he and his retinue so effectually plundered the churches on the road, that after his departure, Archbishop Gilles, in order to support life, was obliged to present himself daily among his canons for a share in the distribution of provisions.

"Even more efficient as a cause of misery to the people and hostility toward the church was the venality of many of the episcopal courts. The character of the transactions and of the clerical lawyers who pleaded before them is visible in an attempted reformation by the Council of Rouen in 1231, requiring the counsel who practiced in these courts to swear that they would not steal the papers of the

¹ Hume, "History of England," chap. 8, par. 2.

other side or produce forgeries or perjure testimony in support of their cases. The judges were well fitted to preside over such a bar. They are described as extortioners who sought by every device to filch the money of suitors to the last farthing, and when any fraud was too glaring for their own performance, they had subordinate officials ever ready to play into their hands." P. T. M.

(To be continued.)

GOOD TESTIMONY ON SUNDAY LAWS

HON. BOYD WINCHESTER, former U. S. Minister to Switzerland, in a recent article in the *Louisville Courier-Journal* against Sunday laws, made the following sensible observations:—

"It is not the object of the state to educate its citizens morally by the employment of coercive laws, or to direct those things which belong to the inner psychic of man. When the efficiency of law is exhausted, a large field of conduct still remains over which sound policy, enlightened morality, and the precepts of Christianity exercise the only control that is possible. To attempt to establish the nature of our obligations by the legislative square and circle, and to torture the divine course into a theological diagram, is to spend time and labor among 'infinities and unsearchables, and to heat one's brain about things impossible.'"

To which the *Nashville American* adds:—

"Between extreme and conflicting theories, practical common sense may find sound lodgment. Those who would enforce the old Blue Laws, and those who would have the open saloon and associate evils on Sunday, will, let us hope, never have their way in this country. There are many apparently sound theories which it would not be wise to put in practice. The citizen should have the fullest freedom so long as it is not calculated to make him a nuisance or an expense to others. The law has no right to dictate a man's religion or prescribe his code of morals; but it has a right to say to him, 'When you do things that injure others, when you do things that injure yourself and perhaps cause you to become a public charge in a poorhouse or madhouse or prison and your family a charge upon the public, I will restrain your boasted freedom.' Liberty is not license. You have no freedom to injure others. You have no right to be a vagrant. As a free man you have no right to cut off your arm or your leg or put out your eyes, or poison yourself by eating—or drinking. And the man can say to the law, You have no right to interfere with my freedom to sing or dance or laugh or play games or make merry with my friends on Sunday, so long as I injure nobody, even if my conduct does offend somebody who believes that Sunday should be a day of meditation and prayer, of quiet and solemnity. That is a matter of opinion, persuasion, custom, or habit. The saloon is no part of Sunday freedom."

When the saloon is prohibited on all days of the week, as it should be, there will be no question of Sunday legislation growing out of an effort to minimize its evils. L. A. S.



BY WHAT AUTHORITY

THE all-important question as regards any system of belief is that of the authority on which it rests. Is it divine authority? or is it human authority? We contend that divine authority is the only good authority, and that no man or set of men, however eminent, can be sufficient authority for any religious doctrine. The world is full to-day of doctrines which rest on no basis save human opinion, speculation, or assumption, and would-be teachers of the people proclaim their own religious theories and ideas with as much assurance as if they were quoting the language of Scripture. They seem to regard their own authority as being nearly if not quite on a par with the authority of the Bible. But in the day of judgment it will be seen that those who have put no difference between human authority and that of the Bible, have made a great and fatal mistake.

Human authority is also put in the place of divine authority when men assume the right to interpret the words of God; for the real authority is in that which declares the meaning of the language. If I ask my clergyman what a text of Scripture means, and I believe that it teaches a certain thing because he says it does, my authority is not the Scripture, but the clergyman; it is not divine authority, but human only.

The word of God, the Bible, is the only good authority in religion. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James 1:5. If you would know the meaning of the Scripture, ask of God, its author. By his Holy Spirit, who is the only authorized interpreter of the Scripture, he has promised to guide you into all truth. John 16:13. L. A. S.

EDITORIAL NOTES

RECENTLY a "stockholders'" meeting of the Union Pacific Railway share owners was held at Salt Lake City, which shows about how nearly representative railway stockholders' meetings generally are. There are 15,000 of the Union Pacific stockholders, and exactly seven chairs were provided for the meeting. "No more seats were needed," we are told, "inasmuch as exactly seven persons were present. Mr. Harriman's representative, however, was able to poll over 1,000,000 votes, and no one thought it worth while to demand a recount." These are the kind of facts made use of as arguments for government ownership of the railways.

It has been decided that the Philippine Assembly or governing body, which has been recently created under authority of the United States, shall be opened without prayer.

Whether the principle of the separation of church and state is more faithfully cherished in Manila than it is in Washington, or whether this action is due to religious conditions prevailing in the islands, is not yet clear.

THE twenty-first annual report of the U. S. Commissioner of Labor, recently made public, states that from 1881 to 1905 inclusive, there were in this country 36,757 strikes and 1,546 lockouts, involving 199,954 establishments, and throwing 9,529,434 persons out of work. The average duration of strikes per establishment was 25.4 days, and of lockouts 84.6 days. It is stated that both strikes and lockouts succeeded oftener than they failed.

THE plan of the Almighty is not to patch up and mend "this present evil world" so as to have it continue on indefinitely, but to end it. There is nothing this world needs so much, and has long needed, as to come to its end. God's plan is to have a new creation. "Behold, I make all things new." Rev. 21:5. And as an earnest of this, he is creating new all those individuals on the earth who are to be subjects of his kingdom. "If any man be in Christ, there is a new creation." 2 Cor. 5:17, margin. Is there a new creation taking place in your life? "Verily I say unto you, Except a man be born again, he cannot see the kingdom of God." John 3:3.

RECENTLY Governor Hughes of New York appointed a Public Service Commission to investigate the financial and political doings of New York City's street railway trust. The result was, we are told, a disclosure of dishonesty and corruption unequalled even by the scandals in the great life insurance companies. "A remarkable system of bookkeeping" was brought to light, "in accordance with which large sums of the stockholders' money, expended for the creation of the desired brand of public opinion, and for the purchase of an imaginary railway, still appear in the books as 'assets.'" One item showed the sum of \$24,000, which had been paid to the leading figure in the trust, charged to "expense account," which leads the *N. Y. World* to remark that "such payments help explain the suspense of metropolitan stockholders about vanished property, and the suspense of the public from car straps." It is the same story that has been told by all the investigations into the methods of modern "high finance."

IS THERE a connection between insanity and tea-drinking? A conviction that there is, is coming over people in the north of Ireland, where insanity is notably on the increase. A London paper makes this comment on the subject:—

"Insanity continues on the increase in Ireland. Comparing the number of lunatics per 10,000 of population for 1871, England and Wales had 30.4, Scotland 34, Ireland 30.5; but in 1901 the figures were England and Wales 40.8, Scotland 45, Ireland 56.2. There is a widespread conviction in the north of Ireland

that there is a close connection between insanity and tea-drinking. This idea is held by many who are capable of giving the question careful study. Large quantities of strong tea are consumed in the north of Ireland, and in some homes the tea is kept stewing for hours. The use of tea exercises deleterious effects on the nervous system, and where the beverage is drunk in large quantities, it is quite capable of producing mental derangement."

FROM THE FIELD

A JUST JUDGE.

SOME of our readers will remember that we made mention some weeks ago of the case of Brother Jarvis, of Seymour, Ind., who was arrested for doing secular work on Sunday, tried, and convicted on the ground that he was not entitled to the benefit of the exemption in the Indiana Sunday law for observers of the seventh day, because he did not begin the seventh day at midnight, but at sunset of the preceding day. An appeal was taken to the higher court, and the result is thus stated by Elder A. L. Miller:—

"It will be remembered that Brother Bruce Jarvis was arrested for Sunday labor performed June 9, 1907. In the preliminary trial before the police court, Brother Jarvis was found guilty on the ground that, since he kept the day from sundown Friday evening until sundown Saturday evening, he did not keep the *legal seventh day*, which begins at midnight Friday and ends at midnight Saturday night.

"Being found guilty, and to settle this technical point of the law, the case was appealed to the circuit court. The case was called in this court before Judge Shea, Friday, September 20, and Brother Jarvis was found not guilty.

"The prosecutor made his whole fight, and rested his case upon the same grounds that he did in the police court, *viz.*, that Brother Jarvis did not keep the *legal seventh day*, and was therefore guilty.

"In the examination of the witnesses he combated every inch of the ground upon this point of the *legal seventh day*. When the question was asked the writer, if Mr. Jarvis was a member of the same church of which I was a minister, the prosecution objected, stating that this was not a question as to what church any one belonged, but as to whether or not Mr. Jarvis kept the seventh day. We are not trying churches to ascertain the church to which he belongs, or whether he belongs to any church, but whether or not he keeps the seventh day. The Judge overruled the objection, stating that the answer might have some bearing upon the case, owing to what the church teaches relative to the day to be kept.

"When the question was asked as to what day the church taught for the Sabbath, what day it kept, and the time of beginning and ending the Sabbath, strong objections were made by the prosecution, upon the ground that this was not a question of what a church teaches,

it is not a question of creeds and cults. To place it upon such a basis would be to make void the law of the land and bend it any way to conform to the dogmas of a church. This is a *civil trial* not a *religious trial*, and it must be tried according to the law, and not according to the teachings of a church. Judge Shea overruled the objection, saying that this was different from ordinary trials; this has something to do with religious rites, as the exemption clause says they must *conscientiously observe* the seventh day. By the judge admitting this evidence, the Sabbath truth was plainly and clearly brought before the court officials. The judge asked Brother Jarvis why he kept the seventh day. Brother Jarvis answered, 'I have thoroughly searched the Bible, and find nothing to show why we should keep the first day, but all the evidence is that we should keep the seventh day, therefore I keep it.'

"After the evidence was in, and the lawyers had made their pleas, Judge Shea in substance gave the following decision:—

"In our dealings with one another we are liable to be too narrow, and not want to give to our fellow-man the same rights and privileges that we wish for ourselves. We want to concede to others their natural rights to think and act for themselves, so long as they do not molest their fellow-creatures in the same right. We have many churches holding to different tenets of faith. On baptism different theories are taught and practiced; in celebrating the ordinances some practice close communion and others practice open communion. The law does not interfere with these rights. The intent of the law is evident in the exemption clause, exempting those who conscientiously observe the seventh day. It is not a question as to parts of days, or weeks, or months. These have frequently been changed by man. The Gregorian calendar is different from the Julian calendar. Since it has been proven that he conscientiously observes the seventh day according to the teaching of the Bible, I therefore find him not guilty.'

"How grateful we should be that there are still officials who are men of principle, and that liberty is still ours to enjoy."



ROME IN THE WEST INDIES

It is said by certain Protestants at the present time that the Roman Catholic Church is not what it used to be, that it has adopted the advanced, liberal, tolerant spirit of the age, and that it would be impossible for her to revert back to her former intolerant and persecuting spirit. No doubt those who take this *very* charitable view feel that it is the right thing to do, but it is interesting to note that Rome herself has no faith in this proclaimed change of character. She maintains as stubbornly to-day as ever in the past, that she "never changes," and no doubt this is true as regards her essential features. She can and does adapt herself to customs and situations that are not in harmony with her feelings and spirit; but as she has clearly indicated, this is done to gain the well-defined

end of bringing the world once more under her sway. However, adaptation is not a change of vital principles, and all who take the pains to investigate the matter carefully in the light of gospel truth, will be driven to the inevitable conclusion that Rome is to-day what she has ever been; and that it only remains for her to once more get the power in her hands, for persecution to become as easy and as natural to her as in the Dark Ages.

To many of those living in the United States, where the Catholic Church poses as the friend of the poor as well as of education, it will perhaps appear that the above statement is overdrawn. Such should remember, however, that to see the church as it is, one should study it in a country where all conditions have been favorable for the realization of her pretensions. The low state of education and morals in Catholic countries is a telling and unanswerable argument against Roman Catholicism. It is in such countries that the clergy, feeling themselves strongly entrenched behind laws and customs of which they themselves have been the origin, very often manifest their true colors. Sometimes the people rise against this clerical domination, and as a result perhaps a concordat is broken, and for the moment it seems that another nation is on the high road of progress. But Rome knows how to bide her time, for is she not aware that the selfishness of humanity runs closely parallel to her own course? And knowing this, is it not reasonable that she should shrewdly count on the two streams converging again?

As illustrating some clerical conduct, as well as clerical methods of silencing those who oppose the surliness and oppression of priests where they are in power, the following incidents, which have taken place within the past few weeks near Cape Haytien, will be to the point:—

According to *Le Cable*, the daily journal of the town, a priest, while under the influence of liquor, grossly insulted a certain doctor and some of his friends. The doctor, who is himself a Catholic, and who had for twenty-five years given his services freely to a certain Catholic institution, went to the bishop to seek redress, but obtained none. On the contrary, this functionary took sides with the *curé*, for while not directly justifying the priest, he did all he could to hush the matter up.

The week following this occurrence, at the close of mass in a neighboring village church, the priest in charge struck a woman with a chair. Certain gentlemen who were present interfered on the woman's behalf, but only to be insulted by the pretended representative of Jesus Christ. This case was also brought to the notice of the bishop, with the same results as in the former one.

These incidents aroused a great deal of newspaper correspondence, in which, however, the clergy concerned made no straightforward attempt to defend themselves, choosing rather to treat the whole matter with disdain. It must be acknowledged that this correspondence was far from complimentary to the clergy in general and to the bishop and the two offend-

ing priests in particular. For example, it was brought out that the priest who hit the woman with a chair, on hearing the confession of one of his parishioners recently, had told her that she would have to fast three days, or he would not give her communion on the following Sunday.

Saturday evening the woman presented herself before the priest, happy in the hope that she had earned the boon that her poor soul longed for. But what was her surprise and chagrin to be met by a further refusal from the priest, who now told her: "Until you compel your two daughters and your son to get married [they are living in 'concubinage'], I will not give you the communion."

Aside from the citation of such acts of injustice, a number of things came out in print that need not be reproduced here. The bishop, however, got in one strong blow which in his estimation, no doubt, brought him victory. Just at the moment when the newspaper articles were getting the warmest and the most outspoken, an order came to the editor from the chief authority in this part of the republic, saying, "Let this attack on the bishop and the clergy cease immediately, under pain of having your office closed."

For obvious reasons this order has been strictly obeyed; but it may well be imagined that in silencing the press in this manner, the priests have not improved their case in the eyes of those who think for themselves.

It is such incidents as these which occasionally come to the surface, that help to reveal the true character of the papacy. Placing themselves above ordinary mortals, the priests arrogantly claim that by divine right they should not be criticized by the laity; and therefore they resent the light of anything that savors of public investigation upon their actions. But facts cannot always be kept hidden, nor can the people always be kept from thinking, and so there is abundant evidence coming to light the world over to the effect that, even in these days of light and progress, Rome is still "unchanged" in heart and principle.

W. JAY TANNER.

Cape Haytien, Hayti.

PHILADELPHIA

A good work is being accomplished in the metropolis of Pennsylvania, as is shown by the following report from that city sent to the *Atlantic Union Gleaner*:—

"Since my last report to the *Gleaner*, we have had twenty-seven additional decisions for God's truth. This number, together with the sixteen former decisions, makes forty-three new Sabbath-keepers as the result of the tent effort in West Philadelphia.

"Evening meetings are still continued in the tent, which is heated and made comfortable. Although during the last three weeks we have had the help of six Bible workers, we have not been able, in our personal work, to keep up with the *increasing interest*. We ought to have fully fifty Sabbath-keepers before the end of October.

"As workers, we are all thankful to God

for this success, and our ambition is to labor on until the final triumph, and to then receive the 'Well done, good and faithful servants.'

"O. O. BERNSTEIN."



CHILE, SOUTH AMERICA

CHILE is a country about four thousand miles long, and contains nearly four million inhabitants. Its principal industries are mining and agriculture, and thus the country is occupied according as it produces. In the northern portions it seldom rains, and the people are entirely dependent upon the saltpeter, copper, and bronze mines for a livelihood. The southern portions are abundantly blessed with rains, and in the winter it rains almost incessantly.

In religious matters the government is tolerant, but the constitution recognizes the Catholic religion as the religion of the country. The people manifest quite an independent spirit, and buy Protestant literature and read it also. To be sure there are many who would not read anything that is not strictly Catholic.

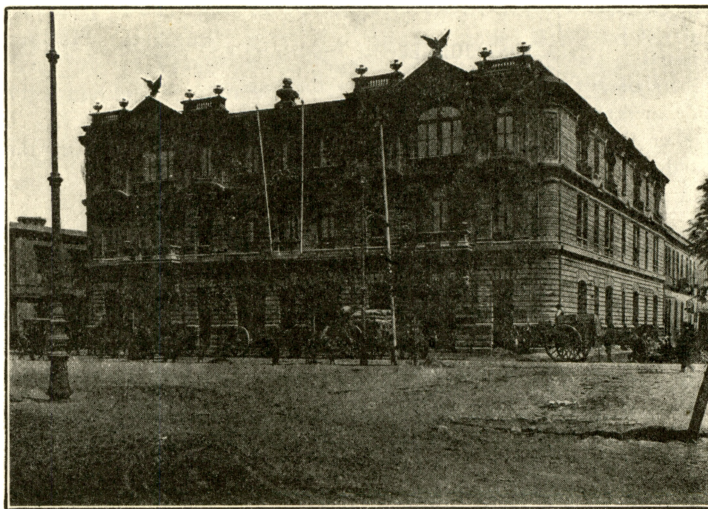
There are not many large cities in Chile, but a number of smaller towns. Valparaiso is one of the largest sea-ports, but it was greatly damaged in its recent catastrophe, and several years will evidently pass by before this great city can be fully restored. At first, when ruins and debris were piled up in the streets, it looked as if it would take a very long time to clear it away, but the work is about done. Next follows the building of the large squares, which will also proceed very rapidly.

Santiago, with about 400,000 inhabitants, is the largest city of Chile. It is a very pretty city with the exception of the back streets. It contains a hill which is called Santa Lucia (holy Lucia). This mountain has been planted with trees and flowers, and has a very beautiful and refreshing appearance. The man who first started to decorate it went into bankruptcy. From this high hill the entire city can be plainly seen. [See view on front cover page of this issue.]

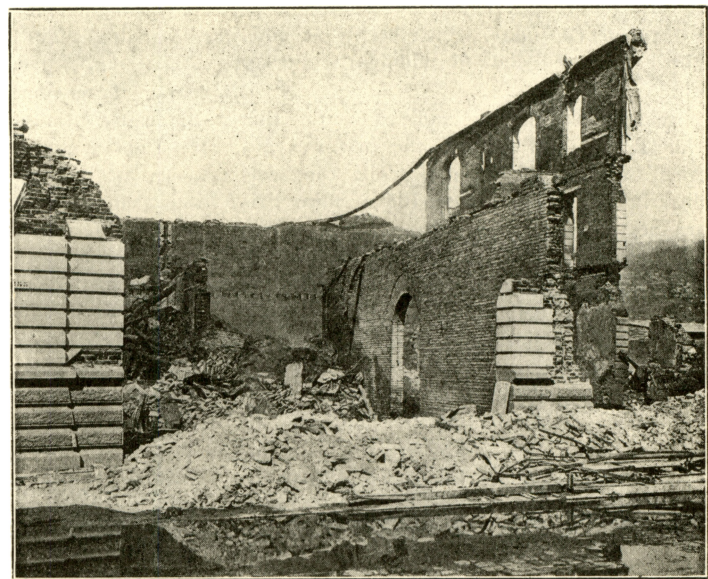
At this time there is a Sunday bill before Congress. It passed the House of Deputies

almost without discussion. There was only one voice raised against the bill, and that was laughed down. The bill is now before the Senate, and it seems to meet with more opposition there, but what the outcome will be we do not know. There will be stirring times, I am very sure, for we are living when souls are tried. We have sent a remonstrance, and will send a copy to each of the senators, and acquaint them with the principles of the gospel.

The work of the third angel's message is progressing rapidly, and in a little while all



A HOUSE IN VALPARAISO: BEFORE THE EARTHQUAKE



THE SAME HOUSE AFTER THE EARTHQUAKE

will have heard the message. This year a company of canvassers is entering the field with more courage and faith than in the past. Some have been in the field for nearly three years, and have demonstrated that canvassers can be self-supporting in this country. We are looking for good results from the book and paper work. Our canvassing institute has now closed, and we shall have about fourteen canvassers in the field. I am very glad that the number of canvassers has increased from four to fourteen.

The work of the ministry is also producing

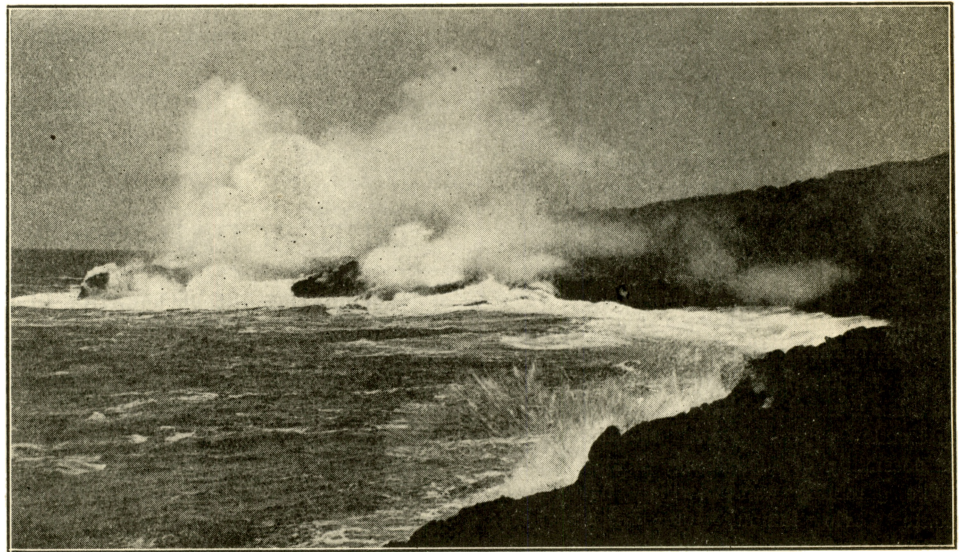
good results. Through the efforts of one of the ministers a little company of ten Sabbath-keepers has been raised up at Quillots, a city of about four or five thousand inhabitants. This interest was started by the sale of our missionary paper *Las Senales de los Tiempos*. Two other families at San Filipi have also commenced to keep the Sabbath, and part of the work was done by our missionary paper. One of our ministers reports having baptized ten souls in the northern part of Chile. In the south the work is progressing also, and a number of souls have embraced the truth.

We are now building our school, and when it is completed, we hope that it will add to our facilities in pushing the work forward. We are free from debt so far; but the house is not finished yet. When it is done, more means will be called for. There will be room for fifty boarding students, and we expect that next year all the rooms will be filled with students.

We are now planning to purchase a site for our publishing plant. For this we are greatly dependent upon the donations that the General Conference Committee has voted us. We are glad to see the liberal spirit manifested in

A SOUTH PACIFIC VOLCANO
ON our journey to the Fijian Conference, we witnessed a wonderful and awful scene as we slowly passed the Isle of Savaii. The

city—a tropical rainbow encircled one half of the island. The brilliancy and width of the bow lent a glory to the scene unequalled by anything I have ever seen. It seemed as though

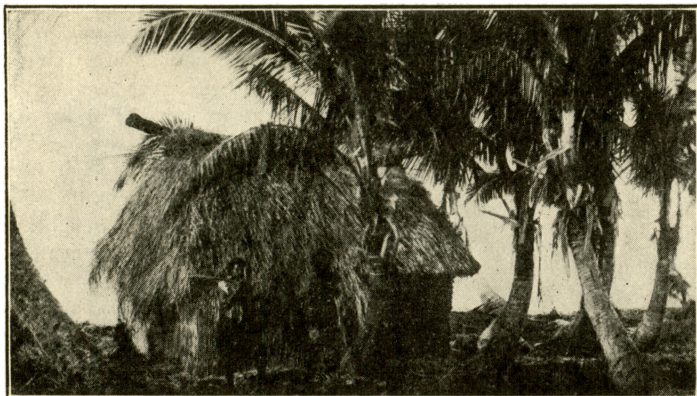


LAVA RUNNING INTO THE SEA AT SAVAII

volcano that came into action two years ago is still fiercely throwing out great quantities of molten lava, which forms into vast streams, rushing down the valleys into the ocean thirteen miles from the crater. In the daylight, from the ship's deck, miles away, we could see the mighty columns of steam rising out of the water to a distance of fifty to three and four hundred feet. Occasionally when about a mile from the shore, we could see burning fires

the hand of Omnipotence touched our hearts, and as the slowly westering sun sank into the sea, carrying with it the sacred hours of the Sabbath, we bowed our heads and worshipped. "Surely his salvation is nigh unto them that fear him: that glory may dwell in our land. Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Ps. 85:9-11.

Night came on quickly, and the awful grandeur of the burning mountain was revealed to our wondering gaze. The encircling clouds of smoke and steam looked like vast flaming forges, as the mountain vomited out red-hot stones and seething lava. As we looked along the shore line at the molten streams tumbling into the sea, we were reminded of beacons



TYPICAL SCENE IN FIJI ISLANDS

donating to this fund.

To conclude, will add that our faith in the final triumph of this message has never been greater than it is at present. We can see omens of the coming day when all the saints shall be gathered from the east and the west and the north and the south to sit down in the kingdom of our Father with Abraham and Isaac and Jacob. The time of our pilgrimage is almost over. Let us rejoice and be glad.

F. H. WESTPHAL.



PUBLICATIONS WANTED

WANTED for free distribution, tracts, and late, clean copies of the WATCHMAN and *Signs of the Times*. Send, post-paid, to J. S. Killen, 183 Flint St., Asheville, N. C.

E. R. BUTTON, Greenville, S. C., would like, for free distribution, copies of tracts or papers that have to do with the Sabbath question—its change, etc. Would also like some religious liberty literature. Send post-paid.

as the molten lava rushed hissing into the sea. The eruption at the crater was not so plainly visible in the blazing sunlight, but huge clouds of steam and smoke covered the island.

While we contemplated the scene, a thunderstorm broke over part of the island, and the rain descended in torrents. Most vivid flashes of forked lightning played around the crater. The scene was one of grandeur. Our minds were directed to the roll and crash of the thunders of Sinai, to the broken law of Jehovah, to the terrors of the final great thunderstorm, when suddenly our eyes caught a reflection of the glory of the eternal



KILLING TURTLES FOR A FEAST; FIJI

lighted along some rock-bound coast to cheer and warn the watching sailor, only on a much

 THINGS HERE AND THERE

MONTE CARLO

A RECENT horrible tragedy, of a kind not unrelated to other crimes which have had a similar origin, has again called Monte Carlo into more than the usual notice.

If a man were to hunt the world over he could hardly find a place which more absolutely fits the lines—

"Where every prospect pleases,
And only man is vile."

than does the little principality of Monaco, in the choicest part of the Riviera; and yet it is known as "the plague-spot of Europe" and the "international nursery of crime."

Two popular British novelists, Hall Caine and Max Pemberton, have lately discussed in the London papers the evils of the place and the possibility of suppressing them.

The gambling games which have made Monte Carlo famous—or infamous—the world over are carried on by a company which pays all the expenses of the government of the principality, and gives the Prince of Monaco three hundred and fifty thousand dollars a year besides.

The prince himself, instead of being the *roué* one might expect, is a most cultivated and amiable gentleman, who is recognized as the leading authority in Europe on oceanography. But he does not gamble. The people of Monaco, too, are quiet in their tastes, modest in their style of living, and contented. But neither do they gamble.

Of the visitors, many of course go for the climate and scenery, but more are there to try a "system" by which they hope to "break the bank"—a hopeless task.

The suicides, crimes, and other tragedies traced to Monte Carlo are uncounted. But the attendants are both courteous and sympathetic. "Monsieur has been unfortunate," says one of them to a ruined man. "He has lost all? Truly most sad! Have the goodness to allow us to advance monsieur a trifle." He slips him a hundred dollars, and continues, "Of course monsieur will not do anything rash, but—perhaps it would be well to go quite away for a time." Suicides on the spot are not regarded with favor.

There are, of course, international difficulties

larger and grander scale was the barren shore of Savaii lighted up on that memorable night.

It is barren on this side of the island, because of the devastating streams of boiling lava which have already spoiled twelve villages and many cocoanut plantations. Since this eruption on Savaii, earthquake shocks have not been so frequent and severe in the Samoan Group and the Friendly Islands. Poor old mother earth has a terrible vent-hole in Savaii. It is undoubtedly a vent-hole for the whole of the South Sea groups. We realize that we are surely amid the perils of the last days, and actually safe only when in the path of duty.

LILY M. THORPE.

Tonga, South Pacific.

in the way of suppressing Monte Carlo, but they are not insuperable.—*The Youth's Companion.*



TURKEY holds the record for tardy delivery of mail matter. The time taken was seventy-three years. A letter was sent in July, 1834, from a convent in Mount Athos to a woman in the island of Corfu, announcing the departure of a begging mission. The letter has just recently reached the island, and been delivered to the woman's grandson.

 OUR SCRAP-BOOK

REPUDIATING THE DECLARATION OF INDEPENDENCE

THE following is a quotation from the report of a speech by Senator Platt, of Connecticut, in the U. S. Senate:—

"Mr. Hoar.—'May I ask the senator from Connecticut a question?'

"Mr. Platt, of Connecticut.—'Certainly.'

"Mr. Hoar.—'It is whether, in his opinion, governments derive their just powers from the consent of the governed.'

"Mr. Platt, of Connecticut.—'From the consent of some of the governed.'

"Mr. Hoar.—'From the consent of some of the governed?'

"Mr. Platt, of Connecticut.—'Yes.'—*Congressional Record, Dec. 19, 1898, p. 330.*

The U. S. Senate agreed with Senator Platt that governments derive their just powers "from the consent of some of the governed," and Congress has never receded from this position since. The following from the *New York Sun* is a sample of the utterances of many papers at the time, regarding the Declaration, which molded public sentiment and led up to the repudiation of the Declaration by the national legislature:—

"The Declaration meant simply that the colonies had become tired of British domination, deeming it oppressive, and intended to set up a government of their own by the right of revolution. They were not laying down a principle for anybody except themselves: and they had no conception of the 'consent of the governed,' as it is proclaimed by . . . the generally hypocritical gang who are sympathizing with him [Bryan] in the hope of cheating us out of our rightful conquests."—*Review and Herald, Feb. 7, 1899, p. 91.*



THE UNITED STATES AS A WORLD POWER

"Italy wanted to grab a portion of China. Before finally deciding to do so, she 'endeavored to ascertain what attitude would be assumed by the United States in case of her occupation of Chinese territory.' While the United States refused to take any position on the subject, it is said that 'the startling position greatly astonished the administration;' because 'never before has the United States been consulted by any European power' with reference to Eastern affairs. This 'is considered by the authorities as a formal recognition of the new position in international affairs that the United States has assumed as a result of the war with Spain, and of the im-

mensity of the commercial interests of this government in Asia.'"—*Review and Herald, Vol. 76, p. 176.*

One of the leading Washington correspondents, writing Dec. 3, 1899, presents the following view of the position of the United States in the eyes of the nations:—

"One of the oldest employees of the State Department, one who has occupied an important and confidential post through many administrations, was speaking to me to-day of the remarkable change that had come in these two years in the status of the United States. 'It seems but a year or two ago,' he said, 'that Washington was looked upon in diplomatic circles throughout the world as a sort of place of banishment. No first-class diplomatists were sent to this capital. We were regarded as of such small importance that the legations here were used as a sort of makeshifts, and the diplomats nearly always tried their best to avoid assignment to this city. Now the best men in every diplomatic service are selected for Washington. Probably there is not a capital in Europe that contains a higher average quality of skill and ability among the foreign embassies and legations than we have accredited to us here.

"'Another and most gratifying evidence of our improved status in the eyes of the world,' continued this old official, 'is found in the manner in which all the nations are trying to get on good terms with us. We men here in the State Department are amazed at the contrast which the present shows with the past in this respect. We see it and feel it every day. We can all remember when the diplomats scarcely took the trouble to veil behind their traditional politeness a certain contempt for America and for our government. At times they were inclined to be just a trifle arrogant with us. Now it is all the other way. There is not a government in the world that fails to show us, in its every-day contact with us through the visits of its diplomatic representatives, that it wishes to cultivate the most friendly and cordial relations with the new world-power. If Secretary Hay dared do it, he could tell you of many instances of this, some of them of a rather amazing character.

"'I will venture one illustration: Not long ago Italy wanted to gobble up a slice of territory in China. The Italians had caught the fever from the larger European nations. One of the first things the diplomatic representatives of Italy at this capital did was to come to the State Department, seeking aid and comfort. They had not much more than got out the door when the Chinese minister came in, asking the help of the United States government in resisting the threatened encroachment of the Italians. Of course, there was nothing for us to do but tell both of them that the affair was out of our line. Only a day or two after, the Chinese minister was here, asking the United States to take charge of his country's interests in Colombia during the present troubles there. So it goes. Scarcely a day passes that some such request, or other evidence of the world's friendliness to us, and confidence in us, is not brought to our attention.'"

Publisher's Department

(Includes the second page)
Conducted by the Department of Circulation

THE SPECIAL NUMBER

ON the second page of this week's issue of the WATCHMAN will be found a one-color reproduction of one page of the new special number of the WATCHMAN. In the special the cut of Mount Sinai and the Israelitish encampment will appear in beautiful, harmonious colors. This page is certainly very attractive as it appears this week, and will set many minds to thinking in regard to the perpetuity of the law of God. In the special it will attract every reader by its beautiful design. This page alone is worth the price asked for the entire issue.

It is very important that the true relation of the individual to the law of God should be made plain, so that all may readily understand the conditions of eternal life. There are those who teach that if the ten commandment law is still in force God's people are still under bondage, but this is not true of those who keep the law of God. Those who keep the law of God are in harmony with it, and enjoy the clear conscience which it gives them; it states emphatically that those who do right are looked upon with favor by God. It is those who disregard the law of God that are under the law, just the same as the thief is under the law of the country for having taken that which does not belong to him. The man who does not steal is not under the law, but the law witnesses to his upright character. These and many other truths are clearly presented in the special.

There will be several other very attractive pages in the special, besides many pages of the most carefully written articles dealing with the fundamental points of present truth. It is planned that this special number of the WATCHMAN will be a power in presenting the true ideas of Christianity, and the particular phases of the gospel message which are of the greatest importance to the people of this generation.

This number will contain twenty-four pages printed on an extra good quality of paper, attractively illustrated throughout. The circulation of this issue will be one of the very most effective methods possible in the work of publishing present truth.

Scores of earnest individuals in every state ought to devote several weeks or months to the distribution of this one grand number. If this were done those who have a part in the work would feel most amply repaid for the efforts put forth; the Lord will be pleased and some souls will be made happy by a closer union with Christ.

Those who are interested should write at once to the publishers of the WATCHMAN. Orders are already coming in nicely. These will be filled promptly as soon as this good number is ready to mail. Those who desire to know more of the particulars in regard to the special number, or who are interested in its circulation, should write at once.

The special will be sold as follows:—
When mailed in one package to one name and address —

- Single copies\$0.10
- In quantities less than 100, each.... .05
- 100 to 499 copies, each..... .04
- 500 or more copies, each..... .03½

When mailed singly to lists of names and addresses —

10 or more copies in one order, each, 6c.

A neat WATCHMAN badge will be sent free, if requested, to any one ordering fifty or more copies.

Orders should be sent at once, and may be forwarded through the local society, the conference office, the nearest publishing house, or sent direct to the WATCHMAN, Nashville, Tenn.



THE WATCHMAN SCRAP BOOK

DOUBTLESS all the readers of the WATCHMAN have noticed references to the WATCHMAN scrap book, and have read with interest the items published from week to week in the Scrap Book Column. Those who are not concerned about the message of salvation which has been entrusted to the last generation, may not see the importance of these quotations and of keeping these and other clippings for permanent reference in a convenient scrap book; but those who are any wise engaged in the work of teaching the principles of the third angel's message always find it a great help to read quotations from eminent authorities, both ancient and modern, in regard to fundamental Bible truths. There are also in these clippings many items which show the origin of evil customs in the church, and the results of following such practices.

It awakens inquiry in the minds of many of our friends when they hear read statements from the founders of the church to which they belong that show that these noble men were quite in harmony with the principles of the third angel's message, and altogether out of harmony with modern, popular ideas of Christianity. It is a very noble thing for a young person to systematically save quotations bearing on the different points of truth. These serve as an instructor to the one who keeps the quotations, and he will find them to be of much value and force, when a little later in life, he takes up the work of presenting truth to those about him.

THE WATCHMAN scrap book has met with much favor throughout the country. Many ministers and Bible workers have availed themselves of this help, also scores of other individuals in different walks of life. All are well pleased with the idea of publishing these quotations in the WATCHMAN. The readers of this paper who have not yet procured a scrap book will do well to send in their order at once.

The WATCHMAN scrap book will be sent as a premium for two new yearly subscriptions at \$1.00 each and 15 cents extra to help pay transportation charges, or it will be sent transportation charges paid on receipt of 65 cents. Orders may be sent through local offices or direct to the WATCHMAN, Nashville, Tenn.

RECANVASSING

Do people buy publications containing present truth simply to please the one who brings the literature, or are they interested in the message and realize the precious opportunity offered to obtain something which will be of more worth to them than any amount of money? Those who are handling the WATCHMAN, and the books published at the WATCHMAN office, are carrying to the people of this country precious literature which is more valuable than shares of stock in a railroad or a gold mine. This thought should be kept in mind and allowed to have its bearing in the decisions of those whose hearts are stirred by the appeals for workers to sell the WATCHMAN and other literature filled with God's message for to-day.

The following testimony from one of our faithful workers is to the point: "Last Friday I canvassed two parties to whom I had sold the WATCHMAN and some books, and sold them \$40.00 worth of books. Does it pay to recanvass?"

All who are interested in taking up work of this character are invited to correspond with the publishers of the WATCHMAN.

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OLIVEINE, a pure refined oil of peanuts is next to olive oil, in fact it is largely sold for olive oil, both for table uses and for cooking. One gallon, \$1.50, three gallons, \$4.20, five gallons, \$6.75. It keeps well.

KORNOIL, the pure oil of corn, is also a natural food oil, and fine for cooking. One gallon, \$1.00, five gallons \$4.00, ten gallons, \$7.50. Three gallons Kornoil and two gallons Oliveine for \$5.00. We do not sell Cottonseed oil. Health food prices and catalogues free. Beautiful wall pockets, mottoes, pictures, and toilet preparations for agents

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THE WATCHMAN

NASHVILLE, TENN., OCT. 29, 1907

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

RECENTLY a great Sunday-closing campaign was inaugurated in Kansas City, Mo., the movement having the active support of Governor Folk. Doubtless the latter would have no sympathy with the prosecution of Christian people who for conscientious reasons based on the plain wording of the fourth precept of the decalogue, make the seventh day the day of rest instead of the first; but he is drawn into this movement because it has the appearance of being in the interests of good government. Its real nature is not shown on the surface, and many good people are deceived into giving it their support. To know what is really in it and to what results it must lead, one must read the Bible and the history of Sunday legislation.

WE would again invite our readers to forward to us matter suitable for our Scrap Book Column. Many have expressed their interest in this department of the WATCHMAN, and we know they are not unwilling, but only forgetful, to lend us their assistance in raising this department to the highest degree of interest and value.

WE expect soon to begin in the WATCHMAN a series of articles relating to special features of life in the South, and their bearing upon the prosperity of our work in this part of the United States. These articles will be of special interest and value to our readers in the North. Further announcements regarding these articles will be given later.

How much truth can there be in the assertion that this is a Christian nation when it spends its money, as this nation does, after this fashion? "For chewing gum, \$15,000,000; for ornamental jewelry, \$60,500,000; for coffee and tea, \$98,229,310; for soft drinks, \$107,536,000; for confectionery, \$178,000,000; for tobacco, \$949,500,000; and for whisky, gin, rum, and beer, \$1,744,447,672; and for foreign missions the insignificant sum of \$7,500,000."

THE series of valuable historical articles by Prof. P. T. Magan will soon be brought down to our own time, and then the writer will take up the subject of the Eastern Question, for which the preceding articles will have laid the historical foundation. These articles will add greatly to the value of the WATCHMAN as a missionary paper. Almost everybody is interested in the Eastern Question, and we know of no other journal which is giving particular attention to this great subject. Many thousands of the papers containing these articles ought to be used in missionary work.

In a report of the closing exercises of the Episcopal convention at Richmond, Va., it is stated that "Rev. Dr. Wilmer, of Georgia, a deputy, rising to a question of personal privilege, declared that he never said, as reported, that 'the Bible is the most fruitful source of infidelity in the world.' What he said was that 'calling the Bible the word of God is the most fruitful source of infidelity in the world.'"

When the very ministers in the pulpits declare that the Bible is not the word of God, is it any wonder that spiritual declension prevails in the churches, and that spiritual revivals come no more? Read 2 Tim. 3:1-5.

To know and to love the truth is not merely to know and love an abstract sentiment or fact. No person can love a mere abstraction. Love always centers on a person; and to truly love the truth is to love Him who said, "I am the way, the truth, and the life." We cannot truly know the truth unless we know him.

"The truth as it is in Jesus" is the real truth, and the only saving truth. All gospel truth exalts Jesus as the Saviour of sinners. We may know the truth intellectually as a theory, and yet not have the love of the truth in our hearts, because we do not have the love of Christ. And if we love not the truth, we shall be overcome by some strange delusion (2 Thess. 2:10-12), the intellectual light that is in us will turn to darkness, and we will abandon even the theory of the truth. We cannot be saved by mere knowledge; we can obtain salvation through Christ alone.

PRESIDENT ROOSEVELT made a visit to the city of Nashville Tuesday, the 22nd, and made a speech in which he said that the government's investigation and prosecution of some of the great corporations in this country "represents the effort to punish successful dishonesty." He stated that he was responsible for turning on the light (over the doings of these corporations), but he was not responsible for what the light revealed. It is not at all likely that any successor of the present chief executive will more vigorously seek to defend the interests of the people against corporate dishonesty, and when the present effort to curb the selfish exercise of the power of wealth fails, and the people realize that they cannot depend on the power of the government to save them from being exploited by the trusts, then what will come? The Bible and history both answer this question. To the righteous who suffer from such conditions the word of inspiration is, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. The coming of the Lord—that is the thing that is going to right the wrongs that triumph over law and justice in this world.

RECENTLY quite a discussion has been started by *Collier's Weekly* over the question of the propriety, from a moral standpoint, of giving space in periodicals to the advertisements of quack medicines. Many religious journals print such advertisements, and attempt to justify themselves by the plea that it is no business of theirs whether the things advertised are good or bad; they are merely selling space to the advertiser, etc. We wish to say to the readers of the WATCHMAN that we would not knowingly, on any consideration whatever, allow in this paper any advertisement that is not of a strictly honest character. Any paper that will lend itself to furthering the sale of so-called medicines which are intended only to enrich the manufacturer by creating an appetite on the part of the user for alcohol, morphine, cocaine, and similar drugs, returns evil for good by seeking to deceive and injure the very people who support it by their subscriptions, and is not one whit better morally than the evil business which it thus fosters, no matter how high its pretensions or denominational standing. Back of all the excuses made by religious editors for such advertising, is simply that love of money which is the root of all evil.