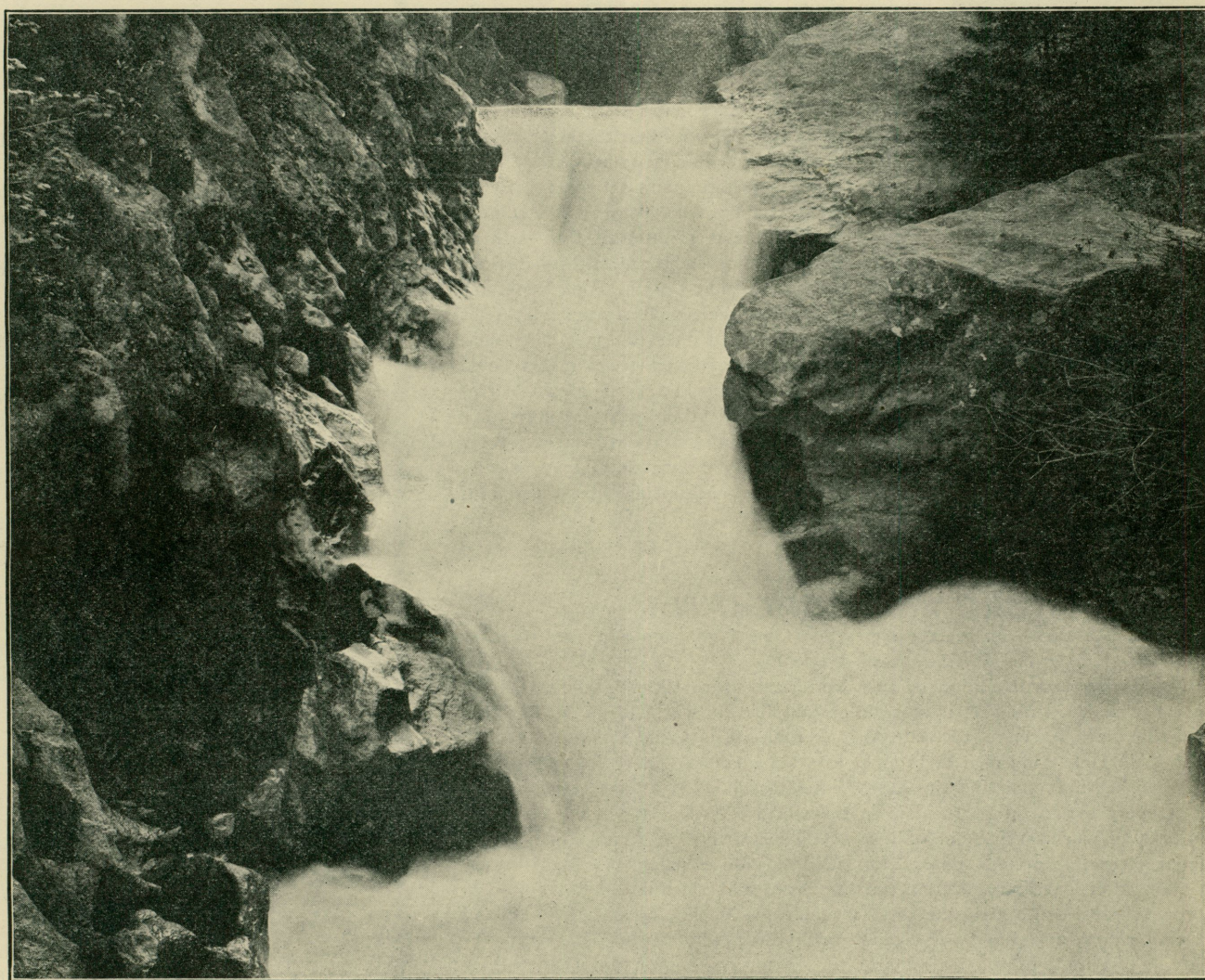


THE WATCHMAN

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



Boulder Falls, near Boulder, Colo.



The Southern Publishing Association, Nashville, Tennessee

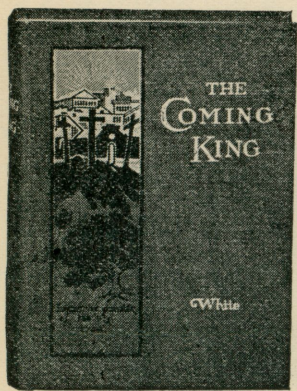
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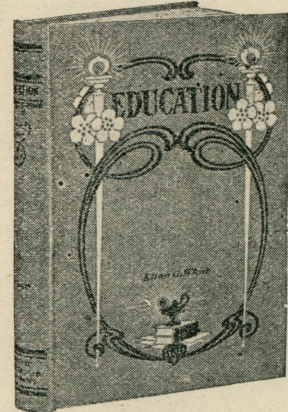
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"The path of the just is as the shining light, that shineth more and more unto the perfect day."

THE WATCHMAN

Vol. XVI

NASHVILLE, TENN., AUG. 6, 1907

No. 32

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

Saved to Serve

ELIZA H. MORTON



Matt. 8:28-34.
Mark 5:1-20.

'Twas morning in the long ago,
And o'er fair Galilee
The rising sun cast silvery gleams
And kissed the shining sea;
And o'er the waters came a boat
And touched the pebbly beach,
And Jesus stepped upon the strand
With those he sought to teach.

When lo, most hideous shrieks rang out
Upon the balmy air,
And from the tombs two madmen rushed
Like wild beasts from a lair;
In terror the disciples fled,
And Jesus stood alone;
He who had stilled the tempest's blast
Knew power was on the throne.

He raised his hand as nearer came
Those men by Satan bound;
They fell upon their knees before
The Saviour they had found.
The demons spake; but Jesus' voice
Expelled them with a word,
And songs of praise from hearts made free
The wondering people heard.

They begged of Jesus to allow
Them close by him to stay,
But no, he pointed to a work—
At home and far away;
The things the Lord had done for them
To others must be told,
That they might find a shelter safe
Within the Shepherd's fold.

And so should we go forth in love,
Unselfish in our ways,
And minister to those in need
Through all the weary days;
For saved are we, and saved to serve,
All power's at our command;
'Tis ours to stoop to help and bless
The lowest in the land.

gods, O Israel, which brought thee up out of the land of Egypt."

Aaron then built an altar before the idol, and declared: "To-morrow is a feast to the Lord." "And they rose tip early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." After feasting, they gave themselves up to mirth and dancing, which ended in the shameful orgies that mark the heathen festivals.

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and as he came near, he beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been so dishonored, and that the people had broken their solemn covenant with him, he cast the tables of stone upon the ground, and broke them.

And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)." This open departure from the Lord brought its dire punishment, but not until repeated warnings had been given.

To us the warning is given: "All these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not point out to the youth the dangers that are constantly arising to lead them away from God?

Two great powers are at work in this world,—one from above, and the other from beneath. Every man is under the influence of one or the other. Those who are united with Christ will work in Christ's lines; those who are in union with Satan will work under the inspiration of their leader. The will of man is left free to act, and by action is revealed what spirit is moving upon the

TAKE HEED LEST YE FALL

Mrs. E. G. White



MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." "Now these things were our ensamples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play."

In the hearing of all Israel, and with awful majesty, God had spoken from Mount Sinai, declaring the precepts of his law. Overwhelmed with a sense of

guilt, and fearing to be consumed by the glory of the presence of the Lord, the people had entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

God called Moses up into the mountain that he might communicate his law to him; and when Moses was no longer there, the solemn impression made upon the people by the manifestation of God's presence, passed quickly away. Although the glory of God was still like a devouring fire upon the top of the mountain, old habits of thought and feeling began to assert their power. Even the leaders of the host seemed to lose their reason. Weary of waiting for the return of Moses, they began to clamor for some visible representation of God.

Aaron, who had been left in charge of the camp, collected the golden ornaments, and made a molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy

heart. "By their fruits ye shall know them."

The Holy One of Israel has given us rules of guidance, and all who would be saved must follow these rules; for they form the standard of character. The Lord's will must become our will in everything. His religion must be brought into all we do, giving sanction to each daily duty. No one can swerve from the first principles of righteousness without sinning.

In that great day when the accounts

of all are opened, it will be known who is prepared to meet his Lord in peace. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

tion, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed, and the Synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."²

Thus perished the kingdom of the Vandals. They were not accused of any crime, save that their religion was not that of the papacy. Consequently this "beast of prey" must tear in pieces and utterly devour her peaceful neighbors, so as to establish herself as the universal religious power.

The Uprooting of the Ostrogoths

The Ostrogoths were an Arian nation. True, Rome had used them to destroy the Heruli, and they had been her faithful servants in the matter. But this did not save them. The Arian heresy had to be rooted out to make way for her universal church empire.

The emperor Justinian was appealed to. He "received petitions from all parts of Italy, and from all persons, lay as well as clerical." Belisarius was dispatched with an army to duplicate the work he had done so successfully against the Vandals. Sicily was subdued in 535, Italy invaded and Naples captured in 536. "The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter into the city."³

Belisarius at once marched on Rome, and the king of the Ostrogoths withdrew. "But he was no sooner gone than the senate, at the persuasion of the pope, invited Belisarius to come and take possession of the city, which he did accordingly."⁴

But the Ostrogoths were not yet vanquished. They returned to the siege of Rome in the spring of 537. "The whole nation of the Ostrogoths was assembled for the attack, and was almost entirely consumed in the siege of Rome." "With heavy hearts the barbarians must have thought, as they turned them northward, upon the many graves of gallant men which they were leaving on that fatal

² Gibbon, "Decline and Fall of the Roman Empire," chap. 41, par. 11.

³ Gibbon, id., chap. 41, par. 23.

⁴ Bower, "History of the Popes," Silverius, par. 2.



ANTIPAS, MY FAITHFUL MARTYR

PERCY T. MAGAN



HE Roman Catholic Church signifies the *Roman UNIVERSAL Church*. To her, the "dragon" universal empire of Rome "turned over," or gave, his world "power, and his seat, and great authority." Next the

Scripture states that "power was given" her "over all kindreds and tongues and nations." Thus Holy Writ declared that the Catholic Church of Rome would be universal in her sway, and she asserts in her very name that this is just what she is. And so she styles herself the "beast of prey" of the Apocalypse.

Now, then, does the history bear out this contention of the Scripture, and this verifying assertion of the papacy?

1 The Case of the Heruli

The barbarians who possessed themselves of Italy when the Roman empire went to pieces were known as the nation of the Heruli. They were not Roman Catholics, but belonged to the Arian faith. Worse than this, Odoacer, their king, "presumed to assert civil authority over the papacy." He considered this necessary on account of a bloody riot at the election of the pope. This was an offence which the papacy could never forgive. Theodoric, king of the Ostrogoths, received "a commission to invade Italy." On March 5, A. D. 493, Odoacer the Herulian was slain by Theodoric, and his people "were universally massacred." Thus did the bishop of Rome reign over and ruin this nation, for no other reason than that the king attended to the proper business of civil government.

2 The Undoing of the Vandals

In the early part of the sixth century the Vandals dwelt in the northern part of Africa. In the "interest of the Catholic religion and church," the emperor Justinian was counseled to enter upon a crusade against these people because they also professed the Arian belief. He hesitated, when a bishop declared, "I have seen a vision! It is the will of Heaven, O emperor, that you should not abandon your holy enterprise."

That was enough for the pious emperor, and in June, 533, "the whole fleet of six hundred ships was ranged in martial pomp before the gardens of the palace," laden and equipped with thirty-five thousand troops and sailors and five thousand horses, all under the command of Belisarius. "He landed on the coast of Africa in September; Carthage was captured on the eighteenth of the same month; Gelimer was disastrously defeated in November, and the conquest of Africa and the destruction of the Vandal kingdom, were completed by the capture of Gelimer in the spring of 534." "During the rest of the war Belisarius reduced the islands of Corsica, Sardinia, Majorica, Minorica, and whatever else belonged to the Vandals, either on the continent or in the islands."¹

As soon as the news of these victories reached the emperor Justinian, he, "impatient to abolish the temporal and spiritual tyranny of the Vandals, proceeded without delay to the full establishment of the Catholic Church. Her jurisdic-

¹ Bower, "History of the Popes," Agapetus, par. 5, note A.

plain. Some of them must have suspected the melancholy truth that they had dug one grave, deeper and wider than all: the grave of the Gothic monarchy in Italy."⁵

Thus perished from off the face of the earth the Ostrogothic nation, first the tools and then the victims of the lust for universal power and empire of the sea of Rome.

Verse 13 locates the time to which the Lord applies this prophecy: "Put ye in the sickle for the harvest is ripe." "The harvest is the end of the world." Matt. 13:39.

You can see the conflict in these two prophecies. In the last days, *men* will say, "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." At the same time *God* will say, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong."

No comment is necessary. Every nation under heaven is preparing war to the extent of its ability. The small nations are awakening. "Let the weak say, I am strong," is the edict of the Lord; and small nations are successfully waging war against mighty powers. He says, "Let the heathen be awakened," and behold, an awakening to life among the nations who for ages have slumbered in unbroken heathen darkness.

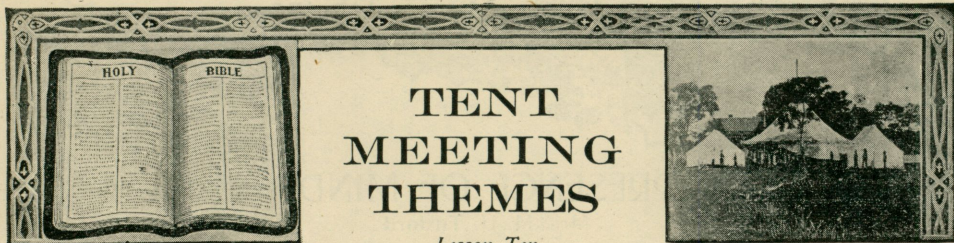
The New York *Sun* is authority for the statement that the late Herr Krupp, the great German gun manufacturer, when procuring material for a test cannon, purchased two car loads of old plowshares, because he believed them to be the best material for the purpose.

While men are crying peace, they are devoting every energy to the preparation of munitions of war.

Now I ask you to consider this proposition candidly. *Some* of these events could take place, and yet constitute no sign; but they could not *all* appear in a time specified as "the last days," the time of the harvest, etc., without constituting them a sign of the end that cannot be evaded.

Scoffers in the Last Days

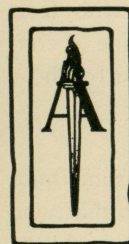
One more text, and I will close this lesson. When these momentous truths are taught, some will scoff at the idea. They will point to certain fanatics, and class all expositions of Bible prophecies as equally uncertain and speculative. Especially those pointing out the nearness of the return of the Saviour. Peter speaks of this class. "Knowing this first," he says, "that there shall come in the last days scoffers, walking after their



SIGNS IN THE EARTH

CLARENCE SANTEE

Rome's Growing Influence



At the recent Peace Congress held in Carnegie Hall, New York, April 14 - 17, 1907, an address was read which contained these significant words: "The holy see [the see of Rome] is still the working head of the great Catholic body, over two hundred and fifty-six millions of souls; and its moral authority was never greater. All these countless millions would surely welcome the recognition of the holy see as a factor in international arbitration." "I am not prepared to say just how the holy see might again take its place as a factor in the work of universal peace, or how *the Christian world shall resurrect a tribunal* that was once its [Rome's] pride and honor."

"International arbitration," "universal peace." This is the dream of many people. And when "the Christian world shall resurrect a tribunal" that, by the influence of the Reformation and through edicts of toleration, has been buried for generations; when the compelling force of religious zealots shall again essay to control the consciences of men, then it can truly be said, "Sudden destruction cometh." When that tribunal is resurrected that was once Rome's pride and honor, then may the child of God indeed pray, "Come, Lord Jesus, come quickly." (All who know the history of the tribunal of Rome can realize its terrible meaning.)

Friends, if these words were not uttered, if representatives from different

countries did not come together and voice these sentiments, prophecy would fail. Here is some more in the same line. The mayor of New York voiced the sentiment of this congress when he said, "I am one of those who believe that the world was better yesterday than it was the day before; is better to-day than it was yesterday; and with God's blessing, will be better to-morrow than it is to-day."

"Prepare War"

The federation movement among the churches will develop. While accusing none of wilful hiding of the eyes, yet the word of God says that the effort will fail of its object. It is the last human effort to stay the tide of evil that will again call for vengeance as in the last days of Noah and of Sodom.

Listen to what the Lord says at the same time that these "many people" are prophesying peace, and saying, "The mouth of the Lord of hosts hath spoken it." A prophecy records what the Lord says will really take place instead: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3:9-13.

⁵ Hodgkin, "Italy and Her Invaders," lib. 5, chap. 9, par. the last.

own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

These scoffers, though unconscious of the fact, are themselves signs of the nearness of the end. God says that they will appear in the last days. It is evident that some one will be teaching the solemn truth that Christ's second coming is near, or there would be no scoffers questioning that event. They would not think of the matter unless their attention was called to it. They would not say, "Where is the promise of his coming?" were it not that some one will be teaching that his promised coming is near.

As the weary, foot-sore traveler, when the day draws near its close, and the darkness gathers round him, eagerly watches for the sign-boards that tell of the nearness of his journey's end, so earth's weary pilgrim, hastening on, welcomes the signs hung out by the way; and as he compares them with the Guide Book, and finds each in the place described, his faith increases, and with a light heart he anticipates the promised rest.



JUST WHERE YOU ARE

It is somewhat difficult for us to realize that the very best place for us in life, the place where we can render the most acceptable service to our Lord, is just where we are.

We must conclude that this is true when we remember that it was not by chance that we were placed in the world. The Lord could have placed us in the very position that we would choose for ourselves if he had seen fit to do so. But "knowing our frame," he knew where we were most needed.

Is it not a helpful thought that just here, right where we find ourselves, we can for the present best serve the Master? How it illuminates the most unattractive duties when we remember that by properly performing our humble, every-day tasks, we are serving him just as surely as is the man who is doing great and noble things for him.—*Geo. D. Gelwicks, in New York Observer.*



"LISTEN, you girls, I've a word for you; 'Tis the very same—'Be true! be true!' For truth is the sun, and falsehood the night; Be true, little maid, and stand for the right."

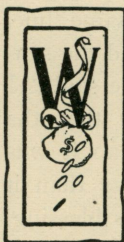


PRESENCE OF MIND

Mrs. M. H. Tuxford

"Wouldst thou go forth to bless? Be sure
of thine own ground.
Fix well thy center first, then draw thy circles
round."

—R. C. Trench.



WHEN my brother and I were children, we thought what a fine thing it would be to have presence of mind in emergencies. Indeed, we used to plan how, if a house were on fire, we would bravely extinguish it, and rescue the forgotten children in the upper room; or how we would run under the horses' feet to drag away the child just in time; or dash before the approaching train with the same heroic object, then —

"Shades of the prison-house began to close" about us, as Wordsworth says, the imagination grew dim. We found that adventures come to very few people; we ceased to long for them, and perhaps sank into that most dreary of states — contentment with ourselves.

If we have it is a pity, for there is a constant succession of —

EVERY-DAY EMERGENCIES

in every one's life,—emergencies that really need presence of mind and a readiness of action that must equal that of a man who saves a child from a burning house or jumps in front of a train. I don't mean possible emergencies like a burn or a scald, or even probable ones, but those really inevitable happenings in the life of a member of a family or one who goes into society — any one, in fact, who mixes with other human beings.

For instance, it often takes the most heroic presence of mind to be able to change the conversation. It is getting personal or scandalous. Don't we all know how quickly people drift into that sort of talk? Some one, thoughtful,

used to converse well, is needed to raise the conversation to a higher level.

To quietly, naturally, promptly introduce a fresh subject, is something that cannot be done by every one who feels vaguely uncomfortable at the tone of conversation. It can only be done by those who have —

LEARNED TO TALK,

and filled their minds with something worth saying. Any one can do that who tries. Really, you know, it would be no use having "presence of mind" unless that said mind had something in it worthy of making its presence felt.

That is one great reason why girls should read and interest themselves in all that is going on. If you think of nothing but your neighbor, her dress, etc., you won't be able to talk of anything. Read when you can, think always, and fill your mind with all that is pure and lovely, and you will never be at a loss when presence of mind is needed in conversation.

Do not think that attitude of mind will make you too serious. It is often the very lightest touch of humor that will save the situation. I always like the story of the famous bandmaster who saved more lives than one dares to think. He was playing to an audience of about twelve thousand people in a large hall, when the electric lights went out. Some, panic-stricken, shouted, "Fire!" and there was an ominous rustle of people prepared to rush the doors.

Rap, rap! went the master's baton, and without hesitation his band burst forth into "O dear, what can the matter be?" The rustle stopped, somebody laughed; and when the air was followed by "Wait till the clouds roll by," a roar of merriment showed that the situation was saved. Every one sat down and waited good humoredly until lights were brought.

 BACKBONE

When you see a fellow mortal
 Without fixed and fearless views,
 Hanging on the skirts of others,
 Walking in their cast-off shoes,
 Bowing low to wealth and favor,
 With abject, uncovered head,
 Ready to retract and waver,
 Waiting to be turned or led—
 Walk yourself with firmer bearing,
 Throw your moral shoulders back;
 Show your spine has nerve and marrow,
 Just the things which his must lack!
 A stronger word
 Was never heard
 Than this—backbone!

When you see a politician
 Crawling through contracted holes,
 Begging for some fat position
 In the House or at the polls,
 With no sterling manhood in him,
 Nothing stable, broad, or sound,
 Destitute of pluck or ballast,
 Double sided all around—
 Walk yourself with firmer bearing,
 Throw your moral shoulders back;
 Show your spine has nerve and marrow,
 Just the things which his must lack!
 A stronger word
 Was never heard
 Than this—backbone!

A modest song, and plainly told;
 The text is worth a mine of gold;
 For many men most sadly lack
 A noble stiffness of the back.

—Public Opinion.

Nothing needs presence of mind so
 much as —

THE SOFT ANSWER

to turn away wrath. One must be so
 very quick, for it to be of use. One
 member of a family ready with quick,
 bright, good-natured sayings will save
 many family jars—these saddest of all
 quarrels. But here, again, you cannot
 say good-natured things unless you are
 good-natured, unless you study to be
 bright, and ready to make peace. Good
 nature means unselfishness, and presence
 of mind is self-control written large.

One thing is sure. You will never
 have real presence of mind if your actions
 are guided by fear of what "they say."
 For it is only those who are brave that
 have presence of mind in a fire, whether
 kindled by a match or that unruly mem-
 ber—the tongue. There is only one
 Person to whom we should refer our ac-
 tions, and to him always. Shut the eyes
 of your heart for a bare second in the
 most crowded room, and let a quick
 prayer wing its way to Him, and you
 need never fear even an every-day emer-
 gency.



A LETTER WORTH READING

OUR contemporary, *The Sunday School Times*, has been asking a score of prominent business men, educators, and others for their opinion on the cigarette. Most vigorous replies have been received from such men as William Jennings Bryan; Judge Ben B. Lindsey, of the Juvenile Court in Denver; Orison S. Marden, Editor of *Success*; Mr. F. W.

Ayer, of the well known advertising firm, and several others. They all unite in condemning the cigarette in most unqualified terms.

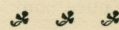
Mr. John Murphy, General Superintendent of the Pittsburg Railway Companies, sends a particularly outspoken letter, which, through the courtesy of our contemporary, we are permitted to publish. It runs as follows:—

"Being an officer of a company that carries—and, of course, is responsible for the safety of—over two hundred and twenty-five million people per year, it becomes my moral and legal, as well as my public duty, to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our accidents were increasing, upon investigating the cause I satisfied myself that the standard of our men who did not use liquor or tobacco (the latter in the form of cigarettes) was much above that of those who used either. I therefore deemed it my duty to abate the evil so far as lay in my power to do so, and tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual.

"I then went further, and concluded the desired end could be attained only by removing from the service or refraining from employing all men addicted to the objectionable habits alluded to. It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have

been criticized for the stringency of the order, especially the prohibition of the use of cigarettes; but, on the other hand, I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are more careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations, I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whisky come up to the requirements."

No comment is necessary.—*Selected.*



WORK AS A MEDICINE

ONE of the most noticeable things among the unemployed is the rapidity with which they age. The more delicately adjusted a piece of machinery is, the quicker it rusts out and goes to ruin when not running.

When the mind is not healthfully employed and constantly exercised, it ruins itself very quickly. There are many instances in history where great men, when deprived of liberty, when their employment was taken away from them, very quickly went to pieces. They were unable to sustain the shock. Statistics show that great mental workers are, as a rule, long lived. Activity is conducive to longevity.

There is nothing like having plenty of work, something to look forward to constantly, something to plan for, think for, live for. There is nothing more fatal to growth and normal living than the monotony which comes from mental inaction; nothing more fatal to growth than stagnation.—*Success.*



FRUITS and nuts are each readily made assimilable in the stomach. Meats are also stomach-digested foods, but do not misunderstand their food value; they alone do not produce strength. The Japanese, who are strong, muscular, disease-resisting men, are not "beef-eaters"—in fact, they use very little meat of any kind, and depend upon rice, not bread, for their heat and energy.—*Mrs. S. T. Rorer, in Ladies' Home Journal.*

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PROPHECY

THE Bible is the only book in the world which stands forth pre-eminently as a prophetic book. It can truly be said of it that about one fourth of its contents is prophecy, pure and simple. Prophecy is history in advance. It comes from Him who knows the end from the beginning. In the very nature of things prophecy can come only from God, who is almighty.

Nothing is worthy the name of being called prophecy concerning which there can be the least possible doubt of its truthfulness. Guesswork is not prophecy. Some shrewd minds, men of great ability and experience, make predictions; but with all the multiplied contingencies to be met, no man can predict the future with any certainty. That versatile man of the world, Napoleon Bonaparte, once predicted of the great Russian empire that in fifty years it would be either all republic or all Cossack. But the prediction has never come true, nor has there been any approach to it. If prophecy is not reliable, certainly it is not worth anything. But it is reliable. Not one word of God can fail. Heaven and earth will pass away, but not a jot or tittle of God's word can come to naught.

The Nature of Prophecy

What is the nature of prophecy? Let God's book answer: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. . . . For the prophecy came not at any time [margin] by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

How beautifully this definition illuminates this subject. What is more suggestive than a "light shining in a dark place"? There is no skeptic so darkened in his mind, but that he could see the force of such an illustration. Think of the blackness of midnight, and a man feeling his way along in a place of supreme danger, as if he were stone-blind, liable at any moment to fall into a bog or stumble over a precipice. What an inestimable blessing would be even an ordinary lantern in such a situation. It might not illuminate everything for miles around; but it would enable the unfort-

unate pedestrian to see where he was going to step, so that he might not destroy himself.

But how much more important is the light which illuminates the moral darkness of this sinful world, and enables the lover of truth to understand his whereabouts and discern his dangers. Thus he knows where he is in the stream of time, and he knows when the day will dawn. "Watchman, what of the night?" Never should the traveler be more interested in this question than now.

Bodies of Darkness

In all the so-called books of the sages and ancients which skeptics parade before the world as being as worthy of credence as the Bible, not one of them pretends to compete with the book of God in this particular. They furnish no blessed light in a dark place, "till the day dawn." Indeed, they know nothing about any such day to dawn. They are bodies of darkness.

Christ the Light of the World

But God's blessed book has had precious predictions of great good to come to God's people ever since sin entered the world. As soon as the devil gained an entrance through the consent of our first parents, the promise went forth that the promised seed of the woman should bruise the head of that old serpent called the devil and Satan. This promise of the blessed Seed was renewed unto Abraham; he was told that in his seed all the nations of the world should be blessed.

Christ came in the fulness of time, and the world has been made acquainted with this precious light. The very year of his coming was foretold, the place where he was to be born, and the fact that his mother was to be a virgin who never knew man.

The genealogical line through which he came was given, also the kind of life which he was to lead, his ride into Jerusalem, his death, and the time it was to occur, his rising from the dead, and the entire nature of his ministry.

Not another person ever lived to whom these prophecies could apply. None other could play his role. His work could never be counterfeited. There is no possibility of a mistake in regard to the Messiahship by one who will study the various predictions made in prophecy concerning him.

Prophetic Revelations

All the important events connected with the work of God have been revealed through prophecy. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. Enoch foresaw the coming of Christ the second time; Noah predicted the coming deluge; Abraham was made acquainted with the captivity of his descendants in Egypt, their triumphant deliverance, and their settlement in Palestine.

Examples of Precise Predictions

God spoke many predictions concerning the future of that people, and the awful judgments which would overtake them, and these proved true in both of the destructions of Jerusalem. Just to show how specific and care-

ful and particular the prophecies often have been, we quote what Samuel said to Saul when the Lord first called the latter to an important position: "When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine. And they will salute thee, and give thee two loaves of bread; which thou shalt receive at their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of the prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." 1 Sam. 10: 2-7.

We submit it to any person, if a statement so full of special particulars were given them beforehand, and all came true, would there be much chance to doubt? But the prophet knew and could read the future. No guesswork could ever foretell things with such exactness. Many other instances could be mentioned.

How wonderfully have the prophets spoken! Jeremiah foretold precisely how long the children of Israel would remain in captivity: just seventy years. With what wonderful explicitness did he describe God's judgments in the destruction of great Babylon, one of the seven wonders of the world. The ruins to-day demonstrate its complete fulfilment in every particular.

Events to Precede Christ's Second Coming

The predictions of the events to precede the second advent of Christ are still more wonderful. Take the great image of Daniel 2, an outline of human history for twenty-five centuries, and plainly foretold long ages before the events transpired. This is demonstrated beyond all question. These original words were written in Hebrew or Arabic, now dead languages. The Bible was translated into the Greek about a century after the death of Alexander the Great. It is called the Septuagint version. It was this version that was in common use in the Saviour's time. It had originated, therefore, hundreds of years before his time, so long before all the events brought to view in the prophecy had been fulfilled, the original prediction had been made. Indeed, the prophet describes the Roman power, and the ten kingdoms that arose from that power, far more particularly than he did Babylon, Medo-Persia, or Grecia, which were nearer to

the time that the prediction was made. The Scriptures were translated into Greek long before Rome had begun to be prominent, hence the prophecy could not have been written after the events took place. All the greatest events of the world are predicted in that wonderful prophecy. And it demonstrates beyond all question that we are now living right down in the very closing days of time. Some thirteen great lines of prophecy all point down to our day as the last of the last days.

How astonishing it is that the great religious bodies of our time have practically ignored the prophetic statements of Holy Writ relating to these last days. It was not so in the early days of their history. It is a fact that many of the early leaders of Protestantism were great students of prophecy. Indeed, the leading lines of prophecy, as taught by Seventh-day Adventists to-day, were originally brought out by many of these great Protestant divines. Sir Isaac Newton, the great philosopher who discovered the law of gravitation, spent the last of his glorious life in a deep and careful study of the prophecies. Bishop Newton was a great prophetic student.

Martin Luther expected that Christ would come in about this age of the world. He gained this view from his study of the prophecies; hence we can only draw the conclusion that had he lived in our time, he would have been an Adventist. John Wesley also expected the Lord would come in our time. He loved the prophecies. It is well known that the great evangelist, Dwight L. Moody, was an ardent believer in the nearness of the second coming of Christ, and he used to preach on it in his lecture courses.

But now in our time the prophecies are relegated largely to the poor Seventh-day Adventists. We cheerfully accept this sacred trust. The light shining out from them is glorious and beautiful. May the dear Lord help us to be faithful to this light. G. I. B.

CHARITY IS NOT SENSATIONAL

IT is not by signs and wonders alone that we are to know whether or not an individual is being led by the Spirit of God. Indeed, we are cautioned rather to beware of the one who can make a great show, for it is prophesied that in the last days there shall arise false leaders, who "shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Very many will be deceived by them. But the rule is given us by inspiration, "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. The question is not whether a leader has a large following, or can show great things accomplished, but whether he has the Spirit of Christ. This is the first question to be settled in the mind of the one who would know whether or not to accept his leadership.

How may we know the Spirit of Christ?

Several Bible answers may be given to this question, but probably the best and most complete answer is given in the 13th chapter of 1st Corinthians. Every Christian ought to know that chapter by heart. The Spirit of Christ is the Spirit of charity.

In this chapter are some remarkable statements, which emphasize the fact that we cannot judge by appearances. The first verse distinguishes between charity and the ability to "speak with the tongues of men and of angels." A great gift of language is no proof that the speaker has the Spirit of charity. Neither, as the next verse tells us, would the possession of the gift of prophecy, or of power to explain all mysteries, or of faith that would even "remove mountains," constitute proof that an individual possessed the Spirit of Christ. Yet the multitudes are ready to follow the leader who can make a great show of knowledge, or of faith, or of ability to heal disease, or something of a sensational nature, regardless of the fact that he may exhibit a spirit that savors little of charity. For example, the late Dr. Dowie was accepted by many thousands as a leader sent from God, because of the showing of great things he was able to make, notwithstanding these same ones heard him, week after week, preach sermons consisting largely of vituperation against his enemies.

Could a person bestow all his goods to feed the poor, and yet not have charity?—Yes; so verse three of this chapter assures us; and he might even give his body to be burned, yet not have, as the actuating motive, true love to God and his fellow-men.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

There is nothing in this that is *sensational*, nothing that makes a great outward show. It is all perfectly compatible with "the ornament of a meek and quiet spirit." Yet it is the Spirit of Christ. Christ's methods were not sensational. He charged those on whom he performed miracles of healing, to "tell no man," and ever sought to avoid creating sensations. Yet it is very much harder to manifest this spirit than to create a great sensation.

We must not be misled by outward appearances. No matter what any man can do, or what profession he may make, if he does not show this spirit of charity, he is not sent from God, but is a false leader. The world is being misled by false leaders, and even the "very elect" are in danger of deception. But to know the spirit of charity in others, we must possess charity in our own hearts. Therefore let us, above all other things, "follow after charity."

L. A. S.

CHRIST'S EXAMPLE ON THE SABBATH QUESTION

MANY are interested to know what was Christ's example regarding the Sabbath day. Christ died on the cross eighteen hundred and seventy-four years ago. We have but one infallible record of his example, and that is the Scriptures. Two things we read of him respecting the law and the Sabbath. A prophecy states his relation

to the law as follows, "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42:21. Of his teaching we read, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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.

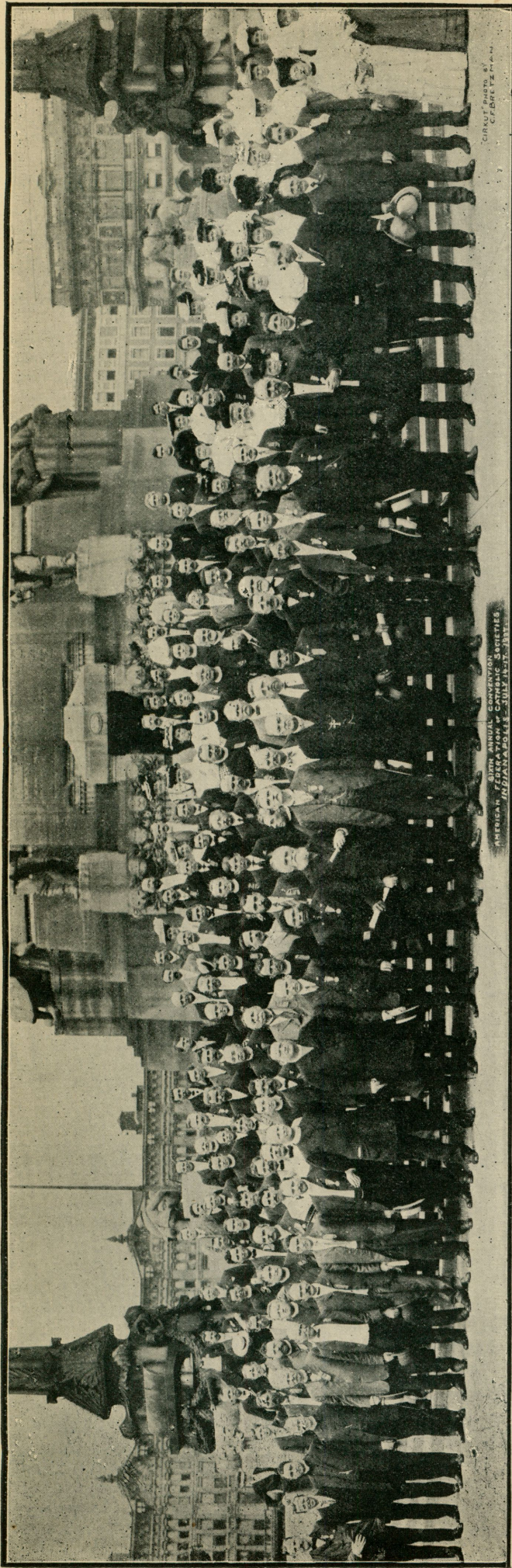
Regarding his example on the Sabbath we read, "And he came to Nazareth where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read." Luke 4:16. From this we learn that he was accustomed to go to the synagogue on the Sabbath day. He also healed the sick on the Sabbath. His disciples plucked the ears of corn, or the heads of the wheat, and rubbed them out in their hands and did eat them on the Sabbath. This evidently was while either going to or returning from the synagogue. So it is perfectly right to eat on the Sabbath day, or care for the sick.

His teaching regarding the Sabbath is as pointed and conclusive as upon any other point in the gospel. "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. This instruction the Saviour gave to the disciples, and it related to the time when Jerusalem would be destroyed by the Roman army as late as A. D. 70, nearly forty years after he uttered these words. The disciples were to pray constantly for all these years that they might not be obliged to flee on the Sabbath. In other words, they were to pray for years that the Roman army might not come around Jerusalem at a time when, in fleeing, they would be obliged to break one single Sabbath.

This is a summary of Christ's teaching and example regarding the Sabbath day. "The seventh day is the Sabbath of the Lord thy God," and "The Son of man is Lord also of the Sabbath." He therefore honored the seventh-day Sabbath both by his example and by his teaching. The change of the Sabbath from the seventh to the first day of the week was an event which took place this side of A. D. 70.

S. N. H.

In a report of an interview with Mrs. Mary Baker Eddy, Mr. Arthur Brisbane, of Hearst newspaper fame, says, "It is quite certain that nobody could see this beautiful and venerable woman and ever again speak of her except in terms of affectionate reverence and sympathy." While no Christian has a quarrel with Mrs. Eddy, or a desire to speak of her in harsh terms, it is only the most superficial view of Mrs. Eddy's teachings and work that would lead one to speak of her "in terms of affection and reverence" simply because of her personal appearance. The important thing to be considered is not the personality of a religious leader, but the doctrines taught and the fruit borne by their system of belief. In the case of Mrs. Eddy, this is such as to wholly cut her off from the sympathy of Christian people.



DELEGATES TO THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES, SIXTH ANNUAL SESSION, INDIANAPOLIS, IND.

This view shows the delegates assembled at the base of the War Monument. The central figure in the group is the president of the federation, Edward Feeney, of Brooklyn, N. Y. At his right stands Archbishop Messmer, of Milwaukee, and at his left, Bishop McFaul, of Trenton, N. J. Next these two are two Sioux Indian chiefs from South Dakota. The second figure to the right of Archbishop Messmer is the National Secretary, Anthony Matre, of St. Louis, Mo.

THE VOICE OF CATHOLIC FEDERATION

AMERICA for the Catholic Church, was the predominant idea in all the speeches made at the sixth annual session of the American Federation of Catholic Societies, held at Indianapolis, Ind., July 14-17. Federation, from the Catholic standpoint, is proving a success, and already it has placed a power in the hands of the Catholic Church in this country over which the hierarchy exult, and in which they see the promise of great things for the church in days to come. Already the federation has found itself able to hold the hands of the government at Washington, and shut off governmental action to which it was opposed. It has measured strength at Washington with Protestantism, and has been victorious; inspired by such success, it is eagerly seeking to perfect its organization and extend its growth. The speakers at the convention saw glorious days ahead for the Catholic Church in this country, and visions of ultimate Catholic supremacy, to

be realized by federation, not only in the United States, but in England and other countries of Europe, to which the federation movement is spreading. The following extracts from the report of the secretary, Mr. Anthony Matre, show how the federation is working and what it is accomplishing in this country and other lands:—

"The Federation of Catholic Societies in the United States has organizations in forty-three states and territories, besides Porto Rico, the Hawaiian Islands, and the Philippine Islands. The total number of state federations and state leagues is twelve, besides fifteen German leagues affiliated with the federation through the German Roman Catholic Central Verein, and the State League of the Catholic Bohemians of Texas. We have upward of four hundred county federations. Eighteen prominent Catholic colleges and institutions are affiliated with the federation. Twenty-five parishes have joined the movement, and fourteen national organizations have now been enrolled.

"The total membership is nearing the two million mark.

"Federation has been most active in carrying out its platform.

The Divorce Question

"The Federation is bearing a most important part in the general crusade against divorce in this country, and the action of the federation has aroused our non-Catholic friends to such an extent that seventeen of the foremost religious denominations that have been lax in their regulations in this regard have commenced to recognize the evils of divorce. As a result of the work initiated by the American Federation of Catholic Societies, a national divorce congress was held for the purpose of framing a uniform divorce law.

"A letter received by the federation from Governor Pennypacker of Pennsylvania, upon whose invitation the divorce congress was convened, reads:—

"*Mr. Anthony Matre, Nat. Sec'y. A. F. of C. S.,*

"DEAR SIR, I am pleased to see that the ef-

forts to accomplish uniformity in divorce legislation meets with the hearty approval of the American Federation of Catholic Societies.

"Very truly yours,

"SAMUEL PENNYPACKER."

Sanctity of the Lord's Day

"The last convention, as well as the one previous, condemned the action of those employers who force their employees to perform unnecessary work or servile labor, on Sunday. In accordance with this resolution several county federations have taken up the matter with the executives of their respective municipalities, and are endeavoring to arouse such a public sentiment that proper laws shall be enacted and enforced. I especially desire here to mention the federations of Pittsburg, Toledo, and Louisiana.

"National President Feeney has taken up this matter with the Honorable James Wilson, Secretary of Agriculture, against the Sunday killing of cattle and hogs in New York. There are 2,500 men employed in this work. One-half of these are Catholics, who,

owing to the hours of employment, are unable to attend mass. He received the following reply from Secretary Wilson:—

“Department of Agriculture, Office of the Secretary, Washington, D. C.

“MR. EDWARD FEENEY, *President American Federation of Catholic Societies.*

“DEAR SIR: I am in receipt of your letter regarding the closing of the slaughtering establishments in New York on Sunday. In reply, I would say that the department has taken this matter under consideration. I am in sympathy with the effort to enforce the observance of Sunday by the establishments, and to secure the day as a day of rest for the employees. The question has been taken up with these establishments in New York City having federal inspection and reported as slaughtering on Sunday, and I trust the desired end may be attained under the law of the state of New York and the regulations of the department.

“Very respectfully,

“JAMES WILSON, *Secretary.*”

“That our resolutions are beginning to bear fruit is apparent. It is especially encouraging that some of our non-Catholic papers have favorably commented on our work. The *New York Times* says: ‘The conservative elements of the country ought to unite with the federation in securing legislation in conformity with the views expressed in the resolutions adopted by the Buffalo convention.’

“The *Buffalo Courier* says: ‘Next to the Catholic Church itself, the Federation of Catholic Societies is the greatest organized conservative force in the United States actively at work in opposition to movements and influences antagonistic to the principles of the American institutions. The federation is entitled to the encouragement and the hearty good-will of all intelligent, law-abiding American citizens.’

“Your national secretary forwarded copies of the resolutions adopted at the Buffalo convention to all the leading papers of the country, to the governors of the various states, to all prominent senators and congressmen, and to the president of the United States. That our resolutions have been considered most important and timely, the following letter received from President Roosevelt will disclose:—

“My Dear Mr. Matre,

“May I, through you, extend to the members of the American Federation of Catholic Societies my warm acknowledgments for the copy of the resolutions with their kindly allusions to me? Some of the matters you touch upon in these resolutions are so important that it would be a particular pleasure to me if I could have an opportunity of seeing you on some occasion when you are in Washington to go over them with you.

“Sincerely yours,

“THEODORE ROOSEVELT.”

The Congo Free State

“The Federation was called upon during the year to lend its assistance in refraining the United States from any act of intervention in Congo affairs, as the charges filed

against the Congo government were inspired by religious and commercial jealousy. The charges were advanced by ex-preachers of the Baptist Reform Association, backed by England. After investigations by Cardinal Gibbons, Bishop McFaul, Bishop Rollens, vicar apostolic of the Congo, Father Notabaert, James Gustavus Whitely, and others, it was found that the charges were falsehoods aimed particularly at Catholic interests and at the zealous work of the Catholic missionaries. Accordingly, the following letter was sent to President Roosevelt and the fifteen Senators composing the Foreign Relations Committee:—

“The American Federation of Catholic Societies, representing nearly two million American citizens, requests you to refrain from any intervention in Congo affairs. We are of the belief that many of the charges are unfounded. Whilst we believe that the opinion of the fifty-two missionaries who have signed the appeal against the Congo administration should receive proper consideration, we feel that the expressions of the four hundred others who uphold King Leopold’s rule in Africa should receive greatest consideration.

“The charges against the Congo have been greatly exaggerated. . . . No mutilations of any kind inflicted on natives can be ascribed either directly or indirectly to white men. . . . We firmly believe in the good faith of the king of Belgium. . . . In the face of these facts, we are of the opinion that the charges against the Congo government are unfounded and inspired by religious and commercial jealousy, and we beg you to refrain from any acts of intervention in Congo affairs.

“NATIONAL SECRETARY AMERICAN FEDERATION OF CATHOLIC SOCIETIES.”

“Fearing that these letters might not accomplish the desired end, the national secretary was advised to have the entire federation machinery put to work. Accordingly, letters were sent to all the national societies affiliated with the federation, to county and state federations, and to influential individuals, requesting them to send telegrams and letters of protest to the United States officials, especially to the senators of their respective states. That this was immediately done the many letters in the superintendent’s office testify. As a result, Washington was besieged with telegrams and letters from nearly every state in the Union. Letters of acknowledgment were received from President Roosevelt, Secretary Root, U. S. Senators John Keen, of New Jersey; J. B. Foraker, of Ohio; James B. McCreary, of Kentucky; Albert J. Beveridge, of Indiana. That the Federation’s activity in this matter met with success is evidenced by a letter from the Washington correspondent of the *Chicago Tribune* which states:—

“Flooded with appeals of Protestant missionaries urging the United States to intervene in the Congo matter, the Senate at first favored intervention. Then Catholic protests came pouring in, and the Senate paused.”

“Then came the articles written by Professor Frederick Starr of the Chicago University, who had spent a year in the Congo, and

who, although a Protestant, unhesitatingly declared the missionaries’ charges as false and exaggerated. All this had its proper effect, and at the psychological moment the great missionary conspiracy has gone to smash.

“The Executive Board of the Federation have likewise passed strong resolutions of protest regarding the conditions in France, copies of which were forwarded to Cardinal Richard of Paris, and to the president and vice-president of the United States. Acknowledgments have been received from Cardinal Richard of Paris, from the president of the United States, and others. Vice-President Fairbanks sent the following letter:—

“Mr. Anthony Matre,

“SIR: I am directed by the Vice-President to acknowledge the receipt of your favor of the 14th inst., transmitting copy of resolutions adopted by the American Federation of Catholic Societies on the French situation, and to say that said resolutions will be brought to the attention of the United States Senate.

“Very respectfully,

“RUSSELL KING, *Secretary.*”

The Philippines

“Archbishop Harty, of the Philippines, states that in this distant land it is a comfort to know that we have the united backing and sympathy of the 1,500,000 members of the American Federation of Catholic Societies. A Catholic army chaplain of the Philippines informed him that the restoration of the army canteen would greatly improve morality among the soldiers in the Philippines, and asks the federation to use its influence in that direction.

Foreign

“The Archbishop of Terragonia, Spain, is about to form a federation there on lines similar to ours. They expect also to form a like federation in India. Bishop McFaul, of Trenton, while in Rome brought the matter of federation before the pope, and it received his hearty approbation. One of our great federation leaders, Archbishop Messmer, has been appointed assistant to the throne of his holiness, Pope Pius X.

“The battle-cry of the Federation is, ‘For God and country, for home and for individuals.’ The crusade is against evil in every form, and for Christ and his church, for faith and virtue, for manhood and womanhood. No nobler cause ever appealed to humanity; no time ever gave greater opportunity, for our holy mother church calls her children, clergy and laity, to unite for the common good in the conquest of the world to Christ under the inspiring motto, ‘To restore all things in Christ.’”

The convention was given an enthusiastic welcome by the mayor of Indianapolis, who stated that he had come one hundred miles to be present on the occasion, and declared that the Catholic Church had done more for the welfare of the United States than any other organization. Monsignor Falconio was present as the special representative of the pope, to voice the pope’s approval and bestow the papal blessing upon the meeting. Other prominent prelates were, Archbishops Harty, of

Philadelphia; Messmer, of Milwaukee; and Blenk, of New Orleans; Bishops Chatard, of Indianapolis, and McFaul, of New Jersey.

The leading features of the convention were two mass-meetings held in a large auditorium, at which addresses were made to large audiences by Mgr. Falconio, Bishop Chatard, Mgr. Joseph Schrembs, vicar-general of Grand Rapids, Mich.; Rev. J. F. Roche, of Nebraska City; Bishop McFaul, and the president of the federation, Mr. E. Feeney, of Brooklyn, N. Y. Some of the pithy statements made by the various speakers are the following:—

"We'll tell the politicians that when they get into religion [against Catholics] we'll attend to their case."—*Rev. J. F. Roche.*

"There are two kinds of politics. In one we are engaged; in the other we are not. Federation cannot engage in partisan politics. . . . What kind of politics is there in it? Let me illustrate by example. A few years ago a bill was introduced into the New Jersey legislature which might have subjected our parochial schools to taxation. I requested some influential Catholics to see the legislator in charge of the bill about changing its phraseology. His reply was, 'We don't want to tax your schools; that bill was drawn up by one of the best constitutional lawyers in Newark, and I can't change it.' Immediately I summoned the Executive Board of the state branch of Federation. A committee was appointed, which called upon the majority leader of the House and said to him, 'We represent the Federated Catholic Societies of the state. We are opposed to the phraseology of that tax bill. We ask that it be changed; otherwise we will go back and report to our societies.' What was the reply?—'Gentlemen, please don't stir up a hornet's nest on this question. Just write out any changes you want made in the bill, and we will insert them.' That's the kind of politics there is in Federation."—*Bishop McFaul.*

"The two greatest agencies for making history are organization and printer's ink. . . . We can never exert the influence and command the respect that we want until we have a powerful and influential press."—*Rev. J. F. Roche.*

"The great thing that is killing our Catholic press is, a silent boycott on the part of the advertising public against the Catholic press. Federation can read the riot act to those who have instituted the boycott."—*Rev. J. F. Roche.*

It is evident that the power of the Catholic federation is to be exerted in this country to (1) defeat state and national legislation which would be against the designs of the church; (2) secure legislation which will favor the interests of the church; (3) secure the removal from schools and public libraries of books considered unfair to Catholics, and the insertion in the same of books which the church approves; (4) oppose in business and in politics any influential opponents of the scheme for making America a Catholic country.

L. A. S.

EDITORIAL NOTES

THE acquittal of Secretary Haywood of the Western Federation of Miners, at the conclusion of the noted trial at Boise, Idaho, is hailed by labor unions and socialists as a great victory for them in their contest against the forces of organized capital.

TERRIBLE reports continue to come from the famine district in China, where 15,000,000 people have for months been trying to subsist on roots and bark of trees, with such aid as they could obtain from the outside world. The late Colonel Ingersoll, the noted atheist, did not believe that Heaven had had anything to do with the world's famines, and as proof that he was right declared that modern science, with its means of rapid travel, had made severe famines impossible. But since he made this statement, the world has experienced the worst famines in its known history.

JOSEPH BIRNBERG, grocer, of St. Paul, Minnesota, kept his store open on a recent Sunday, and was arrested for violation of the Sunday law. Being a Jew, he counted on the exemption clause in the state Sunday law to protect him from prosecution, but he reckoned wrongly. A press telegram states:—

"Judge Hanfl of the Municipal Court decided to-day [July 26] that for legal purposes the Sabbath day is Sunday. The decision came in connection with the arrest of Joseph Birnberg, a grocer, accused of selling groceries on the Sabbath. Birnberg is a Jew, and made the point that he observed Saturday as the Sabbath, and that he had therefore not violated the law. Judge Hanfl decided that the legislatures in defining the word 'Sabbath' had in mind the day generally regarded as the Sabbath. Birnberg was fined."

WHY is it that so many railway accidents at the present time are due to broken rails? According to the New York State Railroad Commission's report, 1,178 broken rails were removed from the tracks in that state in the winter of 1904-5, 804 in 1905-6, and 2,899 in 1906-7. In answer to the question, Dexter Marshall makes the following statement in *McClure's Magazine*:—

"One of the prime causes is found in the fact that whereas the ores used in making the steel from which American rails were rolled, a few years ago, were remarkably free from phosphorus, these ores have been practically exhausted, and the ores now used contain a constantly increasing percentage of that deleterious substance. Its presence renders the steel brittle, and unless the rails are made by a process which will eliminate it, they will continue to break under the heavy strains to which they must be subjected on American railroads."

The Bessemer process, now so generally employed in the manufacture of steel rails, does not eliminate the phosphorus, but it can be eliminated by what is known as the "open hearth" process, which is not so quick and

cheap as the Bessemer process. It is predicted that the latter process will have to be abandoned, unless the traveling public are content to take their chances on brittle rails.

AN army chaplain is both a minister of the gospel of the grace of God, and an officer of the military force to which he is attached. Acting in the one capacity, he is the minister of peace, exemplifying the spirit of his divine Master; but in the other capacity, as a military official, he represents war. Some people profess to see no incongruity in combining both these offices at once in the same individual; but it must be evident that while he may profess to be the minister of both peace and war at the same time, he cannot act in both capacities at once. Recently the papers reported the following incident, in which it seems that the chaplain decided to act in his military rather than his spiritual capacity:—

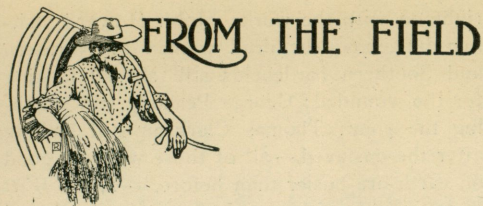
"SAN ANTONIO, TEXAS, July 25.—Chaplain Thomas Dickson, Twenty-sixth Infantry, today shot and seriously wounded Clyde Blakely, a private of Company B, Ninth Infantry. Dickson gives as a reason for the shooting that Blakely, with a companion, was dragging away from his front yard a brass cannon made in 1698 which Dickson brought from the Philippines."

"AND men were scorched with great heat." These prophetic words of Rev. 16:9 are called to mind by a curious occurrence in Texas, which is thus described in a press report from Houston:—

"A dispatch from McGregor, Limestone County, says the most terrific heat visitation ever known occurred there Sunday, which lasted about an hour and twenty minutes. The thermometer registered 179 degrees in the sun and 117 degrees in the shade. An area three miles long and two miles wide was affected. The visitation was accompanied by a peculiar haze hanging like a veil in the sky, which moved over the area affected. Scores of people were overcome. Horses, cattle, hogs, and poultry dropped dead, one man losing thirty-five head of stock. The phenomenon has not been explained."

When the seven last plagues shall be poured out, the whole world will experience, under the fourth plague, the most intense scorching heat. And coming upon the wicked when the "noisome and grievous sore" which constitutes the first plague has filled their bodies with fever, and all the water has been turned to blood, this scorching heat will be terrible indeed. Now is the time to think upon the things that are coming, and obtain the needed preparation for them, as we are admonished by passing events to do.

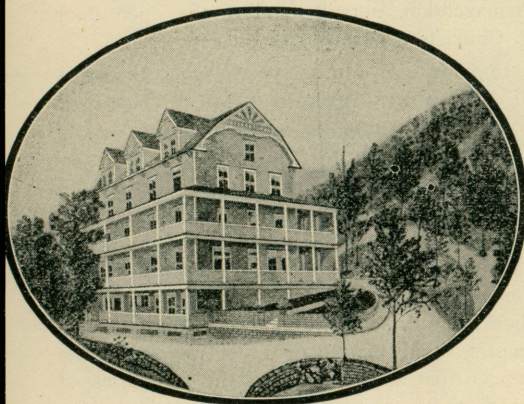
THE beatitudes are Christ's greeting, not only to those who believe, but to the whole human family. He seems to have forgotten for a moment that he is in the world, not in heaven; and he uses the familiar salutation of the world of light. Blessings flow from his lips as the gushing forth of a long-sealed current of rich life.—*E. G. W.*



GRAYSVILLE SANITARIUM NEWS ITEMS

THE general progress of the sanitarium work at this place is good. The workers feel that the sanitarium has entered upon its career as an established institution. While there are still many features to be added in the way of general improvements, quite a bit of work has been done toward finishing up the interior. Active work is now being taken up in connection with out-of-door improvements.

The new medical superintendent, Dr. A. J. Hetherington and his wife have entered fully upon their duties. The doctor has been kept quite busy ever since his arrival the first of June. The facilities of our surgical depart-



THE GRAYSVILLE SANITARIUM

ment are now being well used, several cases receiving attention.

It has been our privilege to have with us a very nice class of patients thus far. A recent departure was Captain Wm. T. Tolley, who became interested in the Seventh-day Adventist people at the time of the Sunday prosecutions in West Tennessee, where he interested himself very strongly in their behalf. His three months' stay at the sanitarium did not lessen his friendliness toward us. He went away very well pleased with the general service of the institution. It seems that all our patients enjoy staying with us as long as they can.

A new training class was organized the first of June, and is well along in active class work. Its members are the following: Miss Lyda Iliff, Miss Anna Rose, Miss Lucy Searle, Henry J. Sphehn, Miss Lizzie Ulmer, Miss Lula Vreeland, and Miss Nellie Woodruff. The second-year class numbers seven also, consisting now of Miss Vinnie Goodner, Carl Hewitt, Miss Amy Lea, Geo. J. Lovell, Miss Helen B. Price, Miss Ruth Seale, and Miss Mabel Wood.

In addition to these Elder C. G. Howell and his wife of Daylight, Tenn. are taking a special course of training with a view to adding to their usefulness in connection with their school work at that place.

The mid-week parlor lecture by the doctor

is very much enjoyed by both patients and workers. The classes of students bring their note-books, as the lecture fills the place of their class work for that evening.

A good interest is shown by the family in both morning and evening worship. A deep interest is also being taken in the study of general principles of Christian living, Bible doctrine, and missionary effort.

We were recently favored by a visit from Elder and Mrs. S. N. Haskell. They expressed themselves as highly pleased with the sanitarium location, giving it a very high estimate in comparison with other locations they had seen. They, with us, believe that we are specially favored by Providence with a great many natural facilities that represent untold wealth in the general value of sanitarium work. It remains with us to develop these as far as possible.

We have just begun draining the pond formed by the lower spring, with the view of converting it into a beautiful lake. This can be done without great expense, and will form a most attractive feature at the entrance of the sanitarium grounds. It is planned to make a little flower park and lawn in connection with it, and to erect a rustic summer-house.

An overflow from the spring on the hill is soon to be used in supplying a large tank for fire purposes and a swimming pool, together with a fountain at the rear and one in front of the building. The water will then be conducted by cascades into the lake at the bottom of the hill, thus forming a very delightful feature, using profitably water that would otherwise go to waste. The mountain spring proves an untold blessing.

We recently had the misfortune to lose the only horse we owned. This seemed at first a great loss to us to which it was difficult to become reconciled; but it turns out a blessing, after all. The interest of our brethren has been aroused to purchase another horse and also a carriage. The latter has been needed; as we have been obliged to hire a livery rig or use an unsuitable conveyance of our own for meeting patients.

The additions to our flowers and shrubbery by the kind donations of friends, have added much to the beauty of our lawns this summer. We are hoping to develop the floricultural feature more extensively in the near future. A small green-house would be a very desirable help in this line.

A recent visitor was Dr. O. M. Hayward, of Chattanooga, who was actively connected with the early development of the Graysville sanitarium work. He expressed himself much pleased with the progress that has been made.

The recent explorations of the natural cave opened to us more natural beauties, that give promise of making the cave a point of considerable interest to visitors. Thus far it has been explored some two hundred feet, in which are found galleries, a stream of water, and rooms of unusual beauty in cave features.

Since the early days of spring, our mountain has had a bountiful supply of wild flowers; and the songs of birds fill the air all day. The weather has been very agreeable, and all

the family have passed the time pleasantly.

The sanitarium garden has supplied the table with a good variety of vegetables. A prolific crop of strawberries has given us a table supply from the first of April until a few days ago. Other fruits have also come in order.

L. A. HANSEN.



PERSONAL

DURING the last week or so the writer has been much perplexed, and has been doing a great amount of thinking. The interest in the Atlanta lecture course has been very small; indeed, it has been practically nothing. We have kept up the meetings regularly; but the attendance outside of our own people has been very small indeed. Our tent has been pitched on a very nice lot, by far the best that we could find in the city. It is a pleasant place, and is surrounded by a thickly-settled population of middle-class people, yet they have seemed to have very little disposition to come to our meetings. Many when asked to come would be very courteous and promise to come, but never put in their appearance. It has seemed wholly useless to continue the meetings longer.

The writer freely makes confession to a great disappointment. We have a nice company of workers. Everything has passed off pleasantly. We have prayed much and have fasted before the Lord, and have sought to do the very best that we could do. Why, then, should we have such a disappointing experience? This has been a hard question to answer.

"The Lord seeth not as man seeth." In our weakness we blunder and fail in judgment, make mistakes, and fail in many ways. But we must not get discouraged, but confess our weakness and failings, and try, try again. On the whole we conclude that a mistake has been made in trying to carry on a course of lectures here in this city, and that mistake rests especially on the writer. Of late a testimony of recent date has come to hand relating especially to the "old hands," "the men of gray hairs," and the way they should be used by our people, and in what line of work they could do the most good. The following sentence occurs: "Let the old standard-bearers go from place to place; from meeting to meeting. Let our people have the benefit of their long experience. Let them speak the truth in its force," etc., etc.

To the mind of the writer this seems to point to the duty of attending the camp-meetings this season. Many urgent invitations have been extended to him by presidents of conferences to be sure to be at their camp-meetings. But such was the heavy burden of anxiety to see if something could be done in this great city, that these invitations were not accepted. This was evidently our mistake, and we cheerfully accept the whole blame. But few of the camp-meetings have been held as yet, so we propose to be at the Tennessee River camp-meeting at Denver, Tenn., and from that proceed to attend all that we possibly can, and see if the dear Lord will help us to do good.

We hope these meetings will be well attended by our people, and that they will all be profitable meetings. We shall do all in our power to be helpful to them. We have attended very few of our camp-meetings for the last few years. Because of our anxiety to see our large cities entered with the tent, we have thought best to do all in our power to help in that direction. We now consider that this has been a mistake on our part, and therefore we shall now give more attention to the camp-meetings and other general meetings until our duties in the Union Conference close. This may not be long.

May God forgive mistakes, and impart such instruction that we may have divine guidance.

G. I. B.



THE GEORGIA CAMP-MEETING

DOUBTLESS all our Georgia brethren have looked forward to the time of our camp-meeting with interest, and also have been anxious to learn something definite concerning it.

It will be remembered that Elder Butler was to come here with the large tent belonging to the Southern Union Conference, and make an effort in the city of Atlanta, and we expected to follow with the camp-meeting.

For various reasons, he did not get started until nearly the middle of July. The lot secured for the tent was not sufficiently large for the camp-meeting, and there was hardly time to develop an interest in the tent effort.

Taking all things into consideration, we thought it wise to postpone the camp-meeting until August 29 to September 8. This is some later than we usually hold our camp-meeting, but we learn from some of our brethren who are farmers that this date will suit very well.

These annual gatherings are of vital importance, and I trust that all our brethren and sisters in Georgia will plan to come.

New officers must be elected, and most of all we need to seek God for his Spirit and power.

Excellent help is expected. It is planned to hold the meeting in Atlanta. We have secured a lot with some shade, and plenty of room for the campers. We do not expect to have a dining-tent this year, so let all come prepared to care for themselves.

Tents will be pitched and arranged as usual for those desiring them. I would be glad to hear from those who wish to rent tents.

Further instructions will be given regarding the way to reach the grounds.

GEO. W. WELLS,

243 S. Boulevard, Atlanta, Ga.



OAKLAWN HOME SCHOOL

PROFESSOR AND MRS. BLAND, who have for a number of years been in charge of some of our leading colleges and academies, are opening at their country home near Albion, Ill., a select school for boys and girls who do not have church school privileges.

The location is one of special advantage, near the center of population of the United States, midway between St. Louis and Louis-

ville, only a few minutes' walk from Albion, Ill., a picturesque old English town. Oak lawn is a beautiful farm of large orchards, meadows, and lawns, and comfortable buildings.

Parents having children not old enough to enter our academies will find here a place where they will receive an education and training under most wholesome surroundings. The object is to combine home comforts and home privileges with advantages for a practical Christian education. A personal interest will be taken in each child.

For terms and further particulars, address W. T. Bland, Albion, Ill.



ROCKPORT, TEXAS

OUR meeting at Rockport, Texas, was a glorious success. We left twelve new Sabbath-keepers there, and hope to return soon after our camp-meeting at Fort Worth, and organize them into a church. The people there have never had the opportunity of hearing the precious truth for this time before.

W. M. CUBLEY.

OUR SCRAP-BOOK

DR. TALMAGE ON THE "BEYOND"

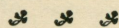
"WHAT are our departed Christian friends, who in this world had their joy in the healing art, doing now?—Busy at their old business. No sickness in heaven, but plenty of sickness on earth; plenty of wounds in the different parts of God's domain to be healed and to be medicated. You cannot understand why that patient got well after all the skilful doctors of New York and Brooklyn had said he must die. Perhaps Abercrombie touched him,—Abercrombie, who after many years' doctoring the bodies and souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him.

"I should not wonder if my old friend, Dr. John Brown, who died last month in Edinburgh,—John Brown, the author of 'Rab and His Friends,'—John Brown, who was as humble a Christian as he was skilful a physician and world-renowned author,—I should not wonder if he had been back again to see some of his old patients.

"What are our departed Christian friends doing in heaven, those who on earth found their chief joy in the gospel ministry?—They are visiting their old congregations. Most of those old ministers have their people around them already. When I get to heaven,—as by the grace of God I am destined to go to that place,—I will come and see you all. Yea, I will come to all the people to whom I have ministered in the gospel, and to the millions of souls to whom, through the kingdom of the printing-press, I am permitted to preach every week in this land and in other lands,—I will visit them all; I give them fair notice.

"But what are our departed Christian friends who in all departments of usefulness were busy finding their chief joy in doing good,—what are they doing now?—Going

right on with the work. John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved,—all of those who did good on earth are busier than before."—*T. De Witt Talmage, in a sermon published in the Christian Herald of June 8, 1882.*



NEARING ARMAGEDDON

"ODD things are happening everywhere. Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay,—are awaiting Armageddon."—*London Contemporary Review.*

Arnold White, London correspondent to *Harper's Weekly*, said:—

"The preparations of the universal world for a great killing were never more complete. Amity or Armageddon—which is the end?—Armageddon, notwithstanding the open door in China is a necessity of existence."

In a Mansion House speech, when the press of Britain was crying out for a change of policy and a crusade against Turkey, Lord Salisbury said:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman empire should stand. . . . The danger, if the Ottoman empire should fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, and that is a danger WHICH HAS NOT PASSED AWAY."



THE UNITED STATES IN PROPHECY

ROME is a prominent subject of prophecy; but some seem disposed to think that the United States is not of sufficient importance to occupy a place in that field. But do such persons consider that the United States far surpasses the old Roman empire, both in extent of territory and number of subjects? It is said that all the square miles of Roman territory could be set down in the middle of the United States, and then a day's journey on either hand would be necessary to reach the extremities of our domain. And now it appears that we have more inhabitants than were to be found in all the world in the palmiest days of Rome. The *New York World* says: "According to Mulhall, the total population of the earth in the time of Augustus Cæsar did not exceed 54,000,000, so that in the United States we now have more people than the earth contained when the empire of the Cæsars was at its greatest."

Publisher's Department

NO MORE END OF THE WORLD SPECIALS

FOR many months the publishers of the WATCHMAN have been sending out copies on large and small orders for the good "End of the World" issue which was published last fall. The truths in this number have not grown old and will never grow old as long as there is a world to be warned of Christ's soon coming. Copies of this issue have gone to nearly every country the world over. We are sorry to announce that we cannot longer fill orders for this issue; however those who have been using this special number and are following up their work with it by the sale of the regular weekly issues of the WATCHMAN are meeting with splendid success.

Are there not scores of individuals who really have a desire to take up some line of efficient Christian service but who are unable to give their entire time to it, who will take up the work of carrying the WATCHMAN to their friends and neighbors? This is a most noble line of missionary effort and is one of the ways in which this message of the kingdom will quickly reach all classes of people. Address the publishers of the WATCHMAN for sample copies, terms to agents, suggestions for work, etc.



1905 CAMPAIGN SPECIALS

WE still have on hand a few hundred copies of the fine series of four special issues of the WATCHMAN published during October, 1905, on the following subjects:—

- No. 1. The Coming King.
- No. 2. The Judgment.
- No. 3. The Sabbath.
- No. 4. Praise Number.

While the supply lasts we will furnish these papers in sets of one copy of each of the above numbers for the exceedingly low price of only eight cents per set. If ten or more sets are ordered to one address the price will be only six cents per set.

These papers are filled with the message and are excellent literature for circulation at the present time. There are many who are now taking the WATCHMAN who did not have it at the time these specials were published. To such this series will be of special interest and value. It will also be a good series to send to friends or relatives you wish to interest in present truth. Orders should be sent at once.

When the specials are gone other excellent copies of the WATCHMAN will be sent unless otherwise requested.

Address all orders to the Southern Publishing Association, Nashville, Tenn.



THE WATCHMAN SCRAP-BOOK

THE new price of the WATCHMAN scrap book has been repeatedly advertised in these columns, yet it seems necessary to still call the attention of our readers everywhere to the fact that the new edition of the scrap book, which is now being supplied, is sent only on receipt of 65 cents in cash, or two new yearly subscriptions to the WATCHMAN at \$1.00 each, accompanied by 15 cents extra to help pay transportation on the book. The scrap book is making friends everywhere it goes. The most favorable letters concerning the scrap book idea are being constantly received at this office. Here are a few statements quoted from our correspondents:—

"I must, with all candidness, say that there is nothing yet published in the interest of the cause that will better fill a long felt need than that scrap book. It is just the thing."—*J. K. Humphrey.*

"No one is too old to need a scrap book. I feel very much in harmony with the scrap book idea, although I may not be able to use the book much, being nearly eighty-one years old. I want a book."—*M. S. Burnham.*

"I like your plan for the scrap book; I have wanted something of this nature for some time."—*L. H. Proctor.*

"I am certainly interested in this enterprise to the extent of desiring a scrap book myself."—*T. E. Bowen.*

Those ordering the WATCHMAN scrap book will want the WATCHMAN beginning with the issue in which the Scrap Book Column was first published. All new subscriptions for the WATCHMAN will be started with the first of the scrap book items, if so requested. Send all orders for the WATCHMAN and for the scrap book to the publishers of this paper.

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THE WATCHMAN

NASHVILLE, TENN., AUG. 6, 1907

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

CAMP-MEETINGS IN THE SOUTHERN UNION CONFERENCE

TENNESSEE RIVER CONF.	August 2-10
Denver (Tenn.)	
SOUTH CAROLINA	August 8-18
Spartanburg	
NORTH CAROLINA	August 15-25
Lexington	
CUMBERLAND CONFERENCE	
Cleveland Tenn., Aug. 22 to Sep. 1	
MISSISSIPPI	Aberdeen Sept. 27 to Oct. 3
ALABAMA	Birmingham October 3-13
FLORIDA	Tampa October 10-20

ELDER GEO. I. BUTLER has returned from Atlanta to Nashville, and his address will hereafter be at this office, 24th Ave. North.

RECENTLY, according to press statements, the police of New York City confessed that they were unable to cope with an epidemic of crimes of violence in the metropolis, a leading feature of which was attacks upon children.

We shall issue shortly a special illustrated number of the WATCHMAN, relating to the metropolis of the South, the city of New Orleans. The sale of this special number will be for the benefit of our work in that city. Now that the Panama Canal is apparently to be completed in the near future, there is every prospect that New Orleans will soon become one of the largest world-centers of traffic and travel, and the importance of erecting the standard of present truth in that place is correspondingly increased.

A "NON-SMOKING LEAGUE" for ministers and students has been started among the Baptists in England. The president is the principal of a Baptist college. In an appeal sent out by the league it is stated:—

"As preachers of the gospel and pastors of churches, our position is naturally that of leadership; the minister is not only listened to in his pastoral capacity, but he is looked up to also in the affairs of private life, and in many things his example will often be cited and perhaps followed. With reference to smoking, this is especially the case with the young lads under our influence in the churches. By forming the league we desire to teach the young folks by example as well as by precept, and also to popularize the cause of non-smoking among our brethren in the ministry. For this reason we would invite all those who see with us to help us in this movement, unpopular though it may be, as many other good movements have been at their commencement."

That it should be necessary to start such a league as this in the Christian church, and for the benefit of the clergy at that, is a fact which speaks volumes regarding the spiritual declension of the present age. The Baptist Church does not, of course, need such a league any more than do other popular denominations. The use of tobacco in any form to gratify appetite is an anti-christian practice. May this league prove a flourishing success.

CAN there be any efficacy in the mere forms of the worship of God, as, for instance, in the baptism of an infant, which knows nothing of the meaning of the ordinance? Aside from the question of what constitutes baptism, can the "baptism" of an infant in any way confer benefit upon it? The Catholic Church says yes; Protestantism says no. And the reason of the denial is that the Bible says, "Without faith it is impossible to please him [God]." Heb. 11:6. An infant cannot exercise faith; hence infant baptism is disconnected from faith, and cannot be pleasing to God, and

therefore, can be of no benefit. It may be said, the parents can believe for the child. But that is not faith; for faith is obedience to God through belief of his word, and the belief and obedience must be in the same individual. One person cannot exercise faith for another, since each individual must believe and obey God for himself. The righteousness of one man will not avail for another. And it is the belief and obedience to God that avails for the salvation of the soul, through the merits of Christ. A form or ceremony is necessary, as in baptism, to give public expression to the belief of the soul. But the form alone, without the belief, avails nothing. A formal worship of God may be carried on by the most wicked person in the world. Such worship is an insult to God and is worse than useless. "They that worship God," said Jesus, "must worship him in Spirit and in truth."

Not all the prominent clergymen in the churches are asleep. There are some who realize what the situation is religiously, and who is to blame for it. One such is the Rev. Campbell Morgan, of England, who in a recent address to ministers said:—

"Because of the persistent criticism, men are everywhere attempting to restate Christianity in the terms of the hour, according to the moods of the moment, and because of this there are scores who do not know what to preach. The note of uncertainty [among the clergy] is all too apparent; there is no authority in their message, and so they carry no conviction. And this accounts for all the rest. An unauthoritative ministry produces a passionless church, and a passionless church produces an indifferent world. . . . We must so affirm God, and rouse the conscience, and command attention that the neighborhood for which we are responsible shall think, and think of God. The life of the church depends on this. If we fail, God will make for himself other channels. You say, No? Israel said, 'We shall never be cast off;' but because they failed to understand that they were in the world as witnesses for God, because they imagined themselves God's pets, and that he had no regard for other nations, they have become the byword of the peoples."

Christ spake as one having authority. The clergy of to-day are not preaching the message God would have them deliver to the world, and they have lost the authority which goes with the word of God. God's message to the world to-day is, "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters," (of which work the seventh-day Sabbath is the memorial). Rev. 14:6. The churches refused to receive that message, and cast out those who proclaimed it, and there was the beginning of the present trouble. Let the clergy take up that message, and they will again speak with authority, and there will no longer be a passionless church and an indifferent world.