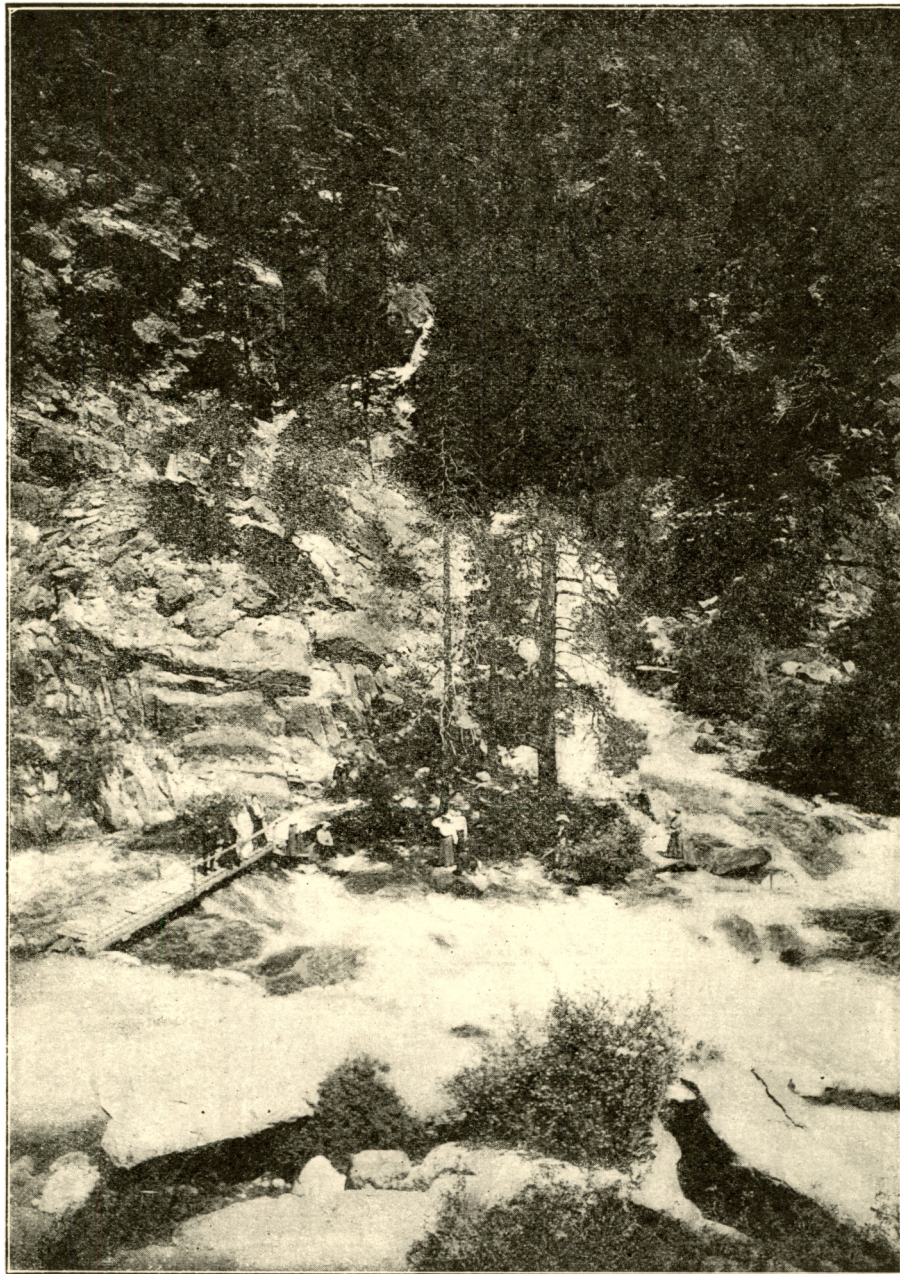


THE WATCHMAN

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



Boulder Rapids, Colorado



The Southern Publishing Association, Nashville, Tennessee

PROPHECIES FULFILLED

"Surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets." Amos. 3:7.

FROM a careful study of the history of this world, it is evident that its Creator knew the end from the beginning, for in many instances he has clearly foretold events which later years brought forth, and in the Word of God are many prophecies which speak of the final consummation.

The publishers of the WATCHMAN believe that God has a personal interest in his people and in all the works of his hands. It seems evident that the Lord desires all people to understand the principles of his government in order that they may have eternal life. It is very interesting, indeed, to note the many examples of a foreseeing Mind.

The following books are a few selected from the choice line of literature on this subject which the publishers of the WATCHMAN are supplying. The brief descriptions given below cannot possibly tell the special merits and great value of these books. Thousands of interested readers throughout the country, however, are testifying of the benefits they have derived from a study of these publications. Any book mentioned will be sent, post-paid, on receipt of price stated.

DANIEL AND THE REVELATION

These two books of the Bible seem to have been written especially for the present generation. This volume presents a verse by verse study of both. This is a new edition which has just been revised, reillustrated, and printed in a superb manner. It presents the stirring themes of prophecy in language easily understood by all. In studying this book one finds that the Bible is its own interpreter. It contains about 900 pages.

Cloth binding	\$2.50
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This splendid volume shows that the Scriptures speak of our own country, stating quite clearly what would be the nature of its government, its period of growth, what influence this nation would have over the other nations of the earth, and what important events, yet future, will decide the eternal destiny of the people of this land. The story of the remarkable growth and development of the United States, together with its wonderful resources, is a most interesting narrative. It is particularly so when told in connection with the prophecies relating to these things. This book contains 324 large pages and may be secured in nice cloth binding for only \$1.25.

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This is a beautiful art booklet containing forty-five engravings, with historical comments, showing in consecutive order the fulfillment of every prophecy in Matthew 24, Mark 13, and Luke 21. It presents an outline history of the world from Christ's time to ours. Price 25c. Same book without fine art covers, 15c.

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The notable events of recent years, studied with open Bible, show that the culminating event of this earth's history is just in the future. The near coming of Christ, the King of kings, is the central thought presented. This is a most interesting and instructive subject. "The Coming King" has been a blessing in thousands of homes and will be appreciated wherever carefully read. It has over 300 pages, illustrated by nearly 200 engravings. Plain covers, \$1.00. Marbled edition, \$1.50. Presentation edition, \$2.00.

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Order any of these books of your State Tract Society, or address the

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Other Publications On Health

THE valuable publications on health topics to which reference was made in this column last week are by no means the only literature furnished by the WATCHMAN office on this important subject. The brief notices given below of other books, pamphlets, and tracts on health, does not complete the list of these good publications in stock. There are also important books on the preparation of food so that it may be the most nourishing to the human stomach; these cook books will be spoken of in particular in a future issue of the WATCHMAN.

"The Ministry of Healing." This book not only shows the example of Christ in the work of relieving suffering humanity, but also teaches the correct principles of living so that the human body may become the temple of God's Spirit. This is one of the most helpful books ever written, and should have a place in the library of every home. It contains 544 pages, and is handsomely bound in cloth. It may be obtained for only \$1.50.

"Colds: Their Cause, Prevention, and Cure." How common it is for people to say that they have "caught a cold." Colds are usually considered as having little influence over the general health of the individual, but the fact of the rapidly increasing mortality in this country due to diseases of the respiratory organs ought to cause every one to be very careful in the treatment of this very common malady. The object of this book is to enable one not only to successfully treat colds, but to so live as not to be susceptible to them. This is a very interesting little book. It is neatly bound in white leatherette, stamped with brown ink. It may be obtained for only 25 cents.

"Food: Its Mental and Moral Value." This little leaflet has suggestions which are right to the point. The fact that some so-called foods are a positive hindrance to the best development of the mental and moral faculties has not been recognized as it should be. This leaflet is sold at the rate of 50 cents per hundred copies.

"Art of Massage." A complete and systematic treatise on this art. Every procedure is illustrated by half-tone engravings from original photographs. There are ten beautiful anatomical plates, 45 other plates, and 139 cuts. In cloth covers, \$2.25; half leather, \$3.00.

"The Name." This is one of the most beautiful and touching stories. It is told by a missionary to South Africa. It shows what a fiendish power the drink habit has over its subjects, and how this spell may be broken by faith in the Name of Jesus. Every one should read this leaflet. It is sold at the rate of fifty cents per hundred copies.

"A Chat with My Tobacco-loving Brother." This is another little leaflet which is supplied at the rate of 50 cents per hundred copies. It contains some of the most valuable information on this subject which is anywhere obtainable. There is much food for thought in its eight pages.

Address the publishers of the WATCHMAN.

"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., SEPT. 24, 1907

No. 39

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

THE MINISTRY OF ANGELS

AND is there care in heaven? And is there love

In heavenly spirits to these creatures base,
That may compassion of their evils move?

There is, else much more wretched were the case
Of men than beasts; but O, the exceeding grace

Of highest God, that loves his creatures so,
And all his works with mercy doth embrace,
That blessed angels he sends to and fro,
To serve to wicked man, to serve his wicked foe!

How oft do they their silver bowers leave
To come to succor us, that succor want!

How oft do they with golden pinions cleave
The fitting skies, like flying pursuivant,
Against foul fiends to aid us militant!

They for us fight, they watch and duly work,
And their bright squadrons round about us plant;

And all for love, and nothing for reward;
O why should heavenly God to men have such regard?

—Edmund Spencer.

flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

We turn to Peter, and he declares of his Master,—

"Thou art Christ, the Son of the living God."

We ask Christ himself who he is, and he replies,—

"Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father."

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

"Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all

CHRIST OUR REDEEMER

Mrs. E. G. White



ESUS, the author and finisher of our faith, lived not to please himself. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression, and so he left heaven, and took his place in the ranks of fallen beings, enduring, for our sakes, suffering and abuse.

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Lo, I come to do thy

will, O God;" "yea, thy law is within my heart."

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you:—

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Ask him who was sent to announce his coming:—

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water . . . but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Ask John, the beloved disciple.

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made

things were created by him, and for him: and he is before all things, and by him all things consist."

Jesus is our great Exemplar, and in his life and death he taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that

the honor of God's law might be preserved, and yet man not utterly perish. If we are true servants of God, we shall follow our Saviour's example, and there will be no question in our minds whether or not we shall obey the divine law of ten commandments.

should remain only until prayer was offered.

AND SINGING HYMNS AS YOU COME

But to make people walk to church, and to make them come whether they liked it or not, and stay to the end of the service no matter what, was not enough, they must be made to show their piety *en route*. So it was enacted that "all men must sing and chant hymns and psalms on the way to and from church, so that their pious feelings might be made known to all." But if you did not have shoes or stockings that were fit to walk in, you must go barefoot; for it was enacted that no man should "command, or cause to be sold, or place or put on any one's feet or legs, any shoes, hose, or galoshes." The penalty was a fine of twenty shillings, a third of which went to the king, a third to the "governors of the mystery of cordwainers, and a third to the informers." The act was later repealed by Henry VIII.

In the year 1260 a Jew of Tewkesbury fell into a sink-hole on the Sabbath day. Because it was the Sabbath his brethren the Jews would not permit him to be pulled out. The next day was Sunday, and the Roman Catholics would not allow him to be rescued, and by Monday morning he was dead. Certainly this was a case of out-Phariseeing the Pharisees.

Absurd as the anecdote may appear, it was paralleled later at Montelais, near Nantes, France. There three men were buried 430 feet deep by the bursting of a shaft in a coal-mine. One was lucky enough to be extricated before the arrival of Sunday, when by law the work was made to cease, and by the time Monday came all the rest had perished.⁴

Many more laws and incidents might be cited, but the above are sufficient to prove the claim of the Catholic Church to being the mother of the bluest of the Blue Laws.

And yet in spite of all this legal and ecclesiastical authority, the records of contemporaries tell us that the priest could not put down the constant habit of Sunday work, or secure regular attendance at church, till it came to be a common saying, "A stinking goat of a Jew has more reverence for his holy days than thou, O communicant of the Church of Rome."⁵

⁴ Le Breton, Hamp. 2, 367.

⁵ Berthold of Ratisbon.

THE MOTHER OF THE BLUE LAWS

PERCY T. MAGAN

(Concluded)

FINING AND FLOGGING.



Y the canons of the Council of Berkhamstead, A. D. 697, it was enacted that "the master who obliges his slave to do any servile work between sunset on the Saturday and sunrise on the Monday, is to pay a fine of thirty shillings. The slave guilty of working without his master's orders, shall pay a fine of six shillings to his master or be flogged."

By a treaty between Edward the Elder and Guthurn the Dane it was decreed: "The Dane who trades upon the Lord's day shall forfeit the article, and pay a fine of twelve pence. The Englishman shall pay thirty shillings." According to this it would appear that it was more comfortable to be a Dane than an Englishman.

"FIGHTING, MARRYING, AND PLUNDERING."

About the year 1032 King Canute of England made some remarkable laws in which he sanctioned the enactments of the Council of Enham. He laid it down as a legal maxim that crime is more criminal on the Lord's day than on any other day, and provided that if any one "by fighting, marrying, plundering, or the perpetration of any other flagitious offence, shall violate a solemn festival, the compensation for his offence shall be doubled according to its nature." Why fighting, marrying, and plundering should be grouped in the same category does not appear. Marrying certainly differs widely in its nature from the other two. Of a truth this is an extraordinary classification.

It was held that to do any work on Sunday was as bad as to commit adultery; to throw a ball on Sunday was rep-

resented as being as great a sin as to do murder on a week day. It was preached that to make a wedding dinner on that day was worse than for a father to take a knife and cut the throat of his own son. It was even taught that to ring more bells than one on the Lord's day, to call the people to church, was as great a sin as to do an act of murder. There was a law in France forbidding to "travel, cook victuals, make beds, sweep house, cut hair, or shave on Sunday." Food for Sunday must all be prepared on Saturday. Milkmen were not allowed to "cry the sale of their milk" except on certain hours of that day.

Toward the close of the thirteenth century, William Le Maire, bishop of Angers, commanded that barbers should not shave beards, or otherwise exercise their office on Sundays. "Blood-letting" is also especially prohibited, "except when there is imminent peril of death or disease."

When men could not go to a barber's shop to get shaved, they took to shaving themselves, so another law was passed which made it an offence for a man even to shave himself on Sunday.

MEN MUST GO TO CHURCH

It was enacted that all persons living in the cities who did not attend church for three successive Sundays should be excommunicated. This law, of course, brought the faithful to the service. But it would appear that some of them were not even then very reverently inclined, for they would only stay a few minutes, and then walk out. So another canon provided for the excommunication of such as "shall leave the church while the priest is preaching." Moreover, none were to be allowed to partake of the communion who upon entering the church

OUR PRIVILEGE

G. W. STILSON

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Sons of God! Think what this means. Are you a son of God? Do you appreciate the privilege?

What are the privileges of a son? Does this text really mean much to us? How often, when everything goes smoothly, we almost forget our Father! How often, when in trouble, we feel and act as if we were left to ourselves!

Notice a little boy, the son of a kind father. When he is well and happy, and everything seems bright and pleasant, does he forget his father?—O no! He loves to tell him all his joys and pleasures. He lives over with him all the little experiences which mean so much to him. And when trouble comes, does he remain away from his father, bearing his burdens alone, perhaps crushed and helpless beneath troubles too great for him?—Ah no! His very first impulse is to run to his father, and tell him all his difficulties, his disappointments, his sorrows. And happy is the child whose father is truly such in the fullest sense, and who always finds in him the comfort, help, or instruction that he, in his childish inexperience, needs to help him over the rough places of life.

"Behold, now are we the sons of God." We are children of a loving Father. But how often we forget our privilege as children! How often, when life runs smoothly, and there is nothing to seriously disturb our tranquillity, we forget our dependence upon our Father, and become self-sufficient! And then when troubles, disappointments, and sorrows come, not being accustomed to talking with our Father about our daily experiences, how prone we are to carry our load alone, hardly knowing how to get rid of it, even though it is heavier than we are able to bear.

Fathers, mothers, how would you feel, if your boy should thus forget his sonship? Would it not grieve your hearts, and move you to pity to see him perplexed and unhappy with the burdens you would gladly carry for him? "Like as a father pitieth his children, so the Lord pitieth

them that fear him." How must *our Father* feel when we insist on carrying the burdens which he wishes to carry for us? "Cast thy burden on the Lord, and he shall sustain thee."

Brother, sister, does this seem too much for you to grasp? If so, think for a moment how you would feel if your child could not appreciate your love for him, and would refuse to accept what you do for him; then remember that *your* Father's love is much greater than your own. Let us not continue to grieve the wonderful love that has made us sons of God. Let us appreciate and accept the wonderful gift, and in it find relief from the burdens which come to us in this world of sin. Thus may we become acquainted with our Father, and so be able to meet him with joy at his coming.



"HE SHALL SAVE HIS PEOPLE"

Arthur L. Manous



HOU shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21. In this scripture we have brought to view the "seed" of the woman, the One "altogether lovely;" in fact, the Saviour of mankind. "He shall *save* his people from their sins." This is indeed good news. It gives the poor sinner,—and that is what we all are—some rays of light; a spark of hope is kindled in the heart as we meditate upon the expression, "He—shall—save."

Yes; "He shall save." But you may ask, "From what shall he save us?" The text does not leave us in darkness upon this particular point, but says, "He shall save his people from their *sins*." Sin is the particular thing which we are to be saved *in*—No, no; we must be saved *from* sin. Christ, even our blessed Saviour, cannot and will not save us *in* our sins, but must save us *from* our sins. Shall we let him do it?

This leads us to inquire, What is sin? And the apostle John comes forward with the inspired answer, "Sin is the transgression of the law." 1 John 3:4. With this inspired definition, let us read the text again, substituting the definition:

"He shall save his people from their transgressions of the law." This is his work, to save, save.

"But," says one at this point, "I thought that the law was done away by Christ." Ah, that is the rock on which many souls have been shipwrecked. But hear the great apostle to the Gentiles saying, "I had not known sin, but by the law;" "for *by the law* is the knowledge of sin." Rom. 7:7; 3:20. Without the law we would not, and could not know sin; yea, more, we would not have sin: "For by the law is the *knowledge* of sin," and "where no law is, there is no transgression." Rom. 3:20; 4:15.

Should one succeed in abolishing the law, he would thereby, also, abolish sin; the very thing which Christ came to this world to save us from. To do away with the law, is to do away with sin, and to do away with sin, is to do away with the need of a Saviour; thus making void and absolutely worthless both Christ and his death. Absurdity!

If we are able, within ourselves, to get rid of the law, then are we also able to get rid of sins without a Saviour, thus becoming our own saviour. And if our own saviour, pray tell me why Christ left the courts of glory to come down to this sin-cursed earth to suffer and die the cruel death of the cross.

No, dear reader, do not "think" (Matt. 5:17) for a moment that it was Christ's mission to this earth to destroy the law. No; he came to save us from transgressing that "perfect," "holy," "just," and "good" law. And if we have Christ and his love dwelling in our hearts, we shall thank God for his great love wherewith he has loved us, and then we can say with the apostle John, "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.



"THE gospel of Jesus never says, Be happy. The gospel does not deal in little ironies. But the gospel of Jesus says, Be holy; aim at the highest, and happiness will come. Forget it; trust in God; do the next duty; go round by Calvary if the road lies there; and like sweet music falling among the hills, or like a fragrance wafted we know not whence; like the springing of water where we never looked for it; like the shaft of light breaking the cloud above us; like an angel unbidden, happiness will come."



TEACH YOUR BOY TO WORK

"ACCORDING to the United States census," writes Missouri's state pardon attorney, Thomas Speed Mosby, in *Success*, "considerably more than one half of those convicted of crime are ignorant of any kind of trade." Parents must not only teach their children to work, he says, but to love work. In some further statements regarding the relation between idleness and crime, Mr. Mosby says:—

"Not once, but many, many times has the typical gray-haired father stood before me, pleading for the pardon of his wayward boy. The story has always been and still is the same:—

"He had a good home and a Christian mother. I gave him a fair education. There is not a drop of criminal blood in his entire family. He is the first of his name to wear the prison stripes. He is not a criminal at heart—it is not in him; it was cigarettes, drink, bad habits, bad women, bad companions,' etc., etc.

"Ah, how often have I heard that plea! True?—Yes, every word of it. But it was not *all* the truth. The boy had never learned to work. He may have 'had a job.' He may have worked in a shop, or clerked in a store or in a bank. But he had two masters. He loved the one and hated the other. His heart was not enlisted with his hand and brain; his soul was not in his labor, and therefore he knew not work. There was no joy in his task. Therefore he did not work; he only *half-worked*.

"A boy does not always work when he swings a hammer or balances a set of books. If he finds no joy in his task, if he looks upon his employer merely as a 'boss,' and upon the day's duties as a period of slavery, from which 'relief' comes only after business hours—he does not work, he *shirks*. To such a boy the wine cup will be a temptation.

He will seek his 'relief' in dissipation, and will soon be found, with others of his kind, evolving schemes for getting rich quickly and without the usual drudgery. He may gamble, he may play the races, or what not. He is deeply imbued with the impression that the world owes him a living; and the more he ponders the subject, the less scrupulous he may become as to how he gets that living. He does not think of what he owes to the world. He may end in forgery or embezzlement—if in nothing worse; but whatever the route he takes, the general tendency is downward, and the penitentiary is yawning for him.

"Tell me," said an old church deacon, his voice quivering with grief as he discussed the case of his own convicted son—"tell me why it is that the sons of preachers and deacons always turn out so badly!"

"They do not always turn out so badly, I advised him, but they are not exempt from the operation of those laws which govern human nature. A boy may be well schooled in creed and dogma, and still fall. In all such cases, there is the same vital defect in the boy's education.

"The joy, the beauty, the utility, the glory of honest work, and the disgrace of indolence, even in the smallest things—these should be among the first lessons impressed upon the youthful mind, and the father who so instructs his son at home may save the state the trouble of attempting to do so later. The boy who is taught to love his work for its own sake, who learns to excel in it as a matter of pride, and who thinks more of what he owes to the world than of what the world owes to him, will not long be without an honorable, useful, and profitable occupation. The prisons are not made for him, and you will not find him there. Teach the child to love his work, and he will understand it. Once he un-

derstands that meaning in its fulness and grandeur, once he realizes the sweetness and glory of a well-loved task, the boy is safe; you need feel no concern as to his future; you have saved the boy from crime.

"Criminality seems to be now increasing in the United States. One great jurist has attributed it to a defect in our appellate court procedure. Ah, no, no; that is not the thing that is filling our prisons with young men—far from it indeed. Go to the prisons, and find them there, and talk with them," as I have talked with hundreds. The young man in prison garb is the one who knew not his work. Here is recorded the failure of church and school and home, for they taught him not the simple truth implied in the ancient Persian maxim: 'He who sows the ground with care and diligence attains a greater merit than he could gain by the repetition of ten thousand prayers.' For honest work is worship, and 'faith without works is dead.' The old saying that an idle brain is the devil's workshop is literally true, as shown by the prison records. Close the devil's workshop, and you will close the prison doors to the great majority of young men who are daily donning the felon's garb. This is the 'closed shop' that will close the principal avenue to crime.

"Let the child be taught that idleness itself is a crime. The boy who dreads his task, who shirks useful service, is developing the germ of criminality. It is no answer to this, to say that such is the disposition of most boys. Perhaps it is. But it is also true, most fortunately, that most boys overcome it; and woe be unto those who do not. Indolence, procrastination, shirking, half-work—through these a boy first learns to steal, for indolence is itself essentially dishonest. It is the tap-root of crime. The boy who habitually steals time from his employer is in a fair way to steal something of more tangible value. He covets that which he does not earn. He does not recognize his obligation to give to his work the best that is in him; to give to the world service for service—and to give it first. In short, he has not learned work. He is not interested in the task before him, in the business immediately at hand. His mind is elsewhere, in dreams, perhaps—but beyond the dream, though he cannot see it, there lies the shadow of the iron bars."

THE FARMER FEEDS THEM ALL

THE king may rule o'er land and sea,
The lord may live right royally,
The soldier ride in pomp and pride,
The sailor roam o'er ocean wide,
But this or that, whate'er befall,
The farmer he must feed them all.

The writer thinks, the poet sings,
The craftsmen fashion wondrous things,
The doctor heals, the lawyer pleads
The miner follows the precious leads.
But this or that, whate'er befall,
The farmer he must feed them all.

The merchant he may buy and sell,
The teacher do his duty well;
But men may toil through busy days,
Or men may stroll through pleasant ways;
From king to beggar, whate'er befall,
The farmer he must feed them all.

The farmer's trade is one of worth;
He's partner with the sky and earth;
He's partner with the sun and rain,
And no man loses for his gain.
And men may rise and men may fall,
But the farmer he must feed them all.

God bless the man who sows the wheat,
Who finds us milk and fruit and meat;
May his purse be heavy, his heart be light,
His cattle and corn and all go right.
God bless the seeds his hands let fall,
For the farmer he must feed them all.
—Successful Farming.

“HE left not Himself with-
out a witness, in that
He did good, and gave us
rain from heaven, and fruit-
ful seasons, filling our hearts
with food and gladness.” Acts
14:17.

JEFFERSON'S TEN MAXIMS

1. NEVER put off till to-morrow, what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.



8. How much pain have the evils which have never happened cost us.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.



LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little victories over favorite temptations — these are the small threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—
Canon Farrar.

SOME GOOD AND TRIED RECIPES

Banana Fluff.

A DAINTY summer dessert, requiring no freezing and no cooking, unless for a sauce to accompany it, is banana fluff.

To make it, sprinkle two fine bananas with a few drops of lemon juice and a little light fruit juice, and set on ice to chill. When ready to make the dessert, mash them smooth, sprinkling with one half cupful of powdered sugar, and over them break the white of two eggs, and beat all together with the egg beater. Choose a large deep bowl, as the mixture increases surprisingly in bulk, and beat until light and fluffy, or until the pudding will hold its shape when the beater is removed. Return to the ice box and serve very cold with a sauce of fruit juices.

The sauce usually served with this pudding is a thin custard made of the yolk of the eggs, milk, and sugar, with any flavoring desired. This may be made in the morning or at any time when the fire is needed, and will cook readily in a basin set in the top of a boiling tea-kettle. Serve all ice cold.

The quantity given will serve four persons, and is delicious enough to insure a second trial if but given the first.

Save Your Apple Parings.

I made the discovery that it pays to save your apple parings, and keep them in a cool place until you have a quantity worth the while. When you are paring the apples, be sure to discard all imperfections in the skins and cores. When you are prepared to cook them, cover with water, and boil briskly for an hour, strain, add half the quantity of sugar that there is of the juice, and boil gently for a couple of hours, and a good apple jelly will be the result, and with much less work than the ordinary way of making jelly. If the juice of one or two lemons is added, you will have a firmer jelly. Still the apple parings are enough to insure good, rich, firm jelly.

The juice of lemons added to any kind of jelly will always help to make it firmer and richer.

M. H. T.



“EVERY duty is a religious duty — every day an open door of opportunity.”



“TRUE, loyal heart service is the highest form of worship.”



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Nashville, Tennessee, Sept., 24, 1907.

THE PROPHECIES

SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos. 3:7. The great scheme of human redemption is wholly managed by God and Christ. All others are only agents used by them in its development and final consummation. Every important fact pertaining to its progress and completion has been foretold by inspired men in advance in the Scriptures of truth. So the prophecies become at once subjects of surpassing interest as evidences of God's foreknowledge, as proof of the inspiration of the Bible, and as a clear revelation of the facts of the divine scheme before they take place. By a careful, humble, prayerful study of them the child of God has revealed to him the great things of the future, as God and Christ will develop them, so he may be thus forewarned and forearmed, and not be exposed to the ruin of the worldly wise but spiritually blind devotees of the god of this world.

The prophecies thus become the safeguard of the children of God of every age, and they may know where they are in the stream of time, the special perils they have to meet, and the blessings for which they may hope.

Every prediction made concerning the first advent of the Messiah was literally fulfilled when Christ was here on earth. He ever spoke of the prophecies with the greatest respect, and quoted them as evidence that he was the One foretold. The prophecies were the constant subject of appeal when the gospel was preached by his disciples.

In our age of the world there is extant a sentiment relative to the prophecies, not only utterly contrary to right reason, but also to the whole conduct of Christ and his apostles. Multitudes treat the prophecies as a sealed book that cannot be understood, and therefore a part of revelation useless to Bible readers.

But did such ever stop to consider that the prophecies comprise about one fourth of the whole canon of Inspiration? Therefore to reject them, one must reject a large part of the Bible. Those who ignore them and claim that they are not to be understood and that it is useless to study them, virtually set aside a large part of revelation, for revelation is something *made known*. If the prophecies are mysterious, sealed up, unexplainable, then

certainly their true sense is not "made known," and therefore they are no part of revelation. Such are unwittingly attacking the inspiration of the Scriptures in a very vital part. The Bible is all a revelation from God. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." Deut. 29:29.

God has kept the secret things to himself. They would not be secret if revealed, as revealed and secret things are exactly opposite. To suppose that God would cause to be written out book after book of secret things which none could understand, would be attributing great folly to him.

The prophecies are rich in the most precious and important instruction. Holy men in all ages have prized them highly. The ablest Christian scholars have delighted in them. St. Paul constantly referred to them as authority in his proof of doctrines. Luther, Wesley, Clarke, Sir Isaac Newton, Bishop Newton, and hosts of others dwelt upon them at great length and with delight, doing much to elucidate them and make their meaning plain to those not blessed with the advantages they possessed. They had little sympathy for the views now held by many theologians, that the prophecies are unprofitable and cannot be understood. We would not take the position for a moment that every tyro can readily grasp the meaning of all the prophecies. The apostle exhorts the minister to *study* to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

All who would understand the Scripture must do this. And we are not to suppose the prophecies are an exception.

In the changes of ages, circumstances, customs of society, habits of thought, some things have become obscured, and diligent study, with prayerful, humble spirit, seeking spiritual discernment from the great Source of spiritual knowledge, is necessary to gain a proper understanding of the deep things of God. "Search the Scriptures," Christ says, "for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. Were there any of the Scriptures which more emphatically testified of Christ than the prophecies? This command of our Lord was equivalent to a precept to study the prophecies.

G. I. B.

IS DEATH A FRIEND?

IS death an enemy or a friend of the human race? We have been accustomed to think of death as an enemy, but much of the literature of the day teaches quite to the contrary. An eminent and honored American poet has written:—

"There is no death; what seems so is transition.

This life of mortal breath
Is but the suburb of the fields elysian,
Whose portals we call death."

It is better to be in the "fields elysian" than in the suburbs of them, certainly; and if, as popular theology teaches, the soul passes at once from earth to paradise at death, death

is certainly the friend of all the righteous. Spiritualism also and kindred systems of religion, teach that at death the soul enters a higher and happier state of existence.

But what saith the Scripture? There it is plainly stated that death is an enemy. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. "The wages of sin is death." Rom. 6:23. If sin is not a friend to the human race, no more can the wages of sin be. If Adam had remained righteous, death would not have been permitted to touch him. He was warned not to eat of the forbidden tree in Eden, under penalty of death if he disobeyed. This certainly presents death as an enemy to Adam and consequently to his posterity.

Christ, the Saviour of mankind, came to abolish death. 2 Tim. 1:10; Heb. 2:14, 15. He died on the cross, but death was not his conqueror. He was laid in the tomb, but he went there as the conqueror of death. As Christ gave up the ghost on the cross, a multitude of death's captives were instantly torn from his grasp, to signify that his power was broken. The record states:—

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:50-53. Jesus took these saints to heaven with him when he ascended, as trophies of his victory.

Jesus, and not death, is our mighty friend, through whom we will again have access to paradise and the tree of life. He is the enemy of death. Let us give to him, and not to death, the glory for the promised reward.

L. A. S.

ASCENSIONS

THE Christian religion is a reality. The Christian's hope is not a vague theory, but a stronghold of power. We know that Christ will come a second time to the earth, and when that day comes, some will be living, and will be caught up to meet the Lord in the air without seeing death. 1 Cor. 15:51-53. There will be a hundred and forty-four thousand in this company.

There have been ascensions at different times to give confidence to the Christian's hope. Enoch was the first we have any record of that entered heaven without tasting death. Gen. 5:24. Elijah, the faithful prophet of God, was borne to heaven in a flaming chariot of fire. 2 Kings 2:11, 12; Ps. 68:17.

Forty days after the Saviour's cruel death on the cross, he ascended to heaven. Acts 1:3, 9-11. It must have been in the Jewish month Zif, which corresponds to our month of May. The word Zif signifies "blossom days." The earth was clothed in robes of beauty, as if it too was rejoicing that Christ had finished his earthly work and en-

tered the heavenly sanctuary to officiate in man's behalf.

The grandest scene ever witnessed on earth will be when the redeemed host of all ages are caught up to meet the Lord in the air and are escorted into heaven by myriads of angels. 1 Thess. 4: 16, 17; Matt. 24: 30, 31. Will you be among the number?

S. N. H.

SPEAKING WITH TONGUES

OF late a great stir has been created in some places by wonderful manifestations of what purports to be the "gift of tongues." These manifestations occur at religious meetings which are attended with great excitement, shouting, and general confusion. Before the supposed gift of tongues comes upon an individual, there is much wrestling on his or her part with some unseen power, under which they fall on the floor and go through various contortions. Finally they arrive at a more tranquil state, or "come through," as they themselves express it, rise to their feet, and begin to speak in an unknown tongue. This result is looked upon as a great victory.

We believe there is not much if any reference made on these occasions to the word of God. Yet there is much said in that word about the gift of tongues. Among other things it is stated that merely speaking in an unknown tongue does nothing to edify the church. See 1 Cor. 14. "I had rather," wrote the apostle Paul, "speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14: 19. Further he directs: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God." Verses 27, 28.

In the true church there will be, with the gift of tongues, the manifestation of other gifts of the Spirit, as described in 1 Cor. 12: 4-10. When no other gifts are manifested, but there is merely a lot of talking in a tongue which no one understands or can interpret, ten thousand words of which are of less value than five which can be understood by the assembly; and when no attempt is made to conduct the meeting "decently and in order" (1 Cor. 14: 40), the lack of harmony with the Scripture is so complete as to raise a strong presumption that such manifestations are but a counterfeit of the real gift of tongues, calculated only to confuse the people and lead them astray from the truth. Where the Spirit of God is, there the word and law of God are magnified, Christ is exalted as the Saviour of sinners, the assembly are edified by an understanding of what is said, and there is order in the place of confusion.

"Take heed that no man deceive you." The gifts of the Spirit are to be seen in the church in the last days, and many will doubtless receive the gift of tongues. The "latter rain" is to be poured out on the "little flock" who

remain true to God amidst the degeneracy and apostasy of these times. The devil will deceive all whom he can deceive, so that they will accept the false as true, and reject the true as false. Our only safeguard is to be thoroughly instructed from the word of God.

L. A. S.

THE RECENT MEETING OF THE UNION CONFERENCE COMMITTEE

THIS meeting, held September 9 and 10 at Atlanta, Ga., was well attended by the members of the committee. The presidents of all state conferences excepting North Carolina were present, and most of the other members. The time was put in strenuously from the beginning to the close. The meeting broke up at half past seven Tuesday night, and the committee scattered to their various destinations.

It may be of interest to many of the readers of the WATCHMAN to give brief notice of some of the important points considered by the committee.

The time and place of the next Southern Union Conference was decided upon as follows: Nashville, Tenn., Jan. 15, 1908. It is expected to be a large gathering. A special invitation was extended by the committee for the president, secretary, and treasurer of the General Conference to be present. These meetings occur once in two years, and are very important. All of the officers of the Union Conference are elected. This notice is given thus early that all interested parties may know the time and place in season.

The New Orleans Mission Problem

This subject also was considered, and is a most interesting feature of our work. It was entered upon last spring. A large house was purchased at a cost of six thousand dollars, of which three thousand has been paid. It is designed to establish an important center in the city of New Orleans, to establish a depository of our books there, and a training school where the French and Spanish languages will be taught, and persons speaking these tongues can be trained for service among those who speak these languages. It is a well known fact that large numbers of French-speaking people are found in the vicinity of New Orleans, and in different parts of southern Louisiana. Also many Spanish-speaking people are found there and in the countries to the south, southeast, and southwest. All of these are to be warned by the truths of our message. Those who are inclined to assist in this enterprise by their means will be assisting in a noble work.

The Huntsville Training School

The progress of the work relating to this institution was briefly considered. The new school building is completed, and is very satisfactory, and a credit to our work there. In appearance and usefulness it is an improvement over the one that was destroyed by fire. Other buildings are to be erected. A small sanitarium is to be equipped. We have there now a competent lady physician, so that there will now be a training school for nurses. A dormitory for women is also a great neces-

sity. More funds will be needed in order to accomplish all necessary improvements. There are many encouraging features of the work now being entered upon.

The Atlanta Sanitarium

This sanitarium has made rapid progress on the road to successful completion. Its appearance, both outside and inside, has been greatly improved. The building was raised three feet, and the basement has been cemented; so it is in nice condition. Plenty of light now shines in since the building has been raised, giving it a much more cheerful appearance. A small addition for kitchen and culinary arrangements has been erected. There were not funds sufficient to finish the work completely. It was voted to raise three thousand dollars with which to pay off some debts, etc. As it was not sufficiently completed to take its place as a sanitarium, it was temporarily loaned to Brother Curtis for two years, and he is to advance sufficient money to put the institution into working order. The committee saw no better way to make it efficient for its work in view of the lack of funds.

The Graysville Association

The settling up of the affairs of this association and the deeding of the property held by it to the sanitarium and school corporations, as previously voted by the Southern Union Conference, now seems to be assured. Some questions have been asked concerning the deeding of the school farm, which has been rented by the school during several years in the past, by the Southern Conference Association to the Southern Training School. For a time this matter seemed to hinder a full settlement of the affairs of the Conference Association; but after a careful consideration of all the questions involved, a unity of sentiment seemed to be reached, and there is no apparent reason why its affairs may not be closed out right away.

The organization of the new Southern Union Conference Association at Nashville to take its place is now assured, and is about complete.

Raising the Price of the Watchman

The raising of the price of this paper from \$1.00 a year to \$1.25 was considered by the entire committee. It had been voted by a majority of the board to make this change, and it had been announced that the change would take effect October 1. But there were some who were convinced that this would not be the wisest course to pursue. In view of the increase in the cost of materials, it seemed a necessary step to take; but there were other considerations that made such a step look questionable. It was thought to be proper to bring the matter before the entire committee for their consideration. Though the board has the legal authority to act in such premises, yet as our Publishing House itself is a child of the conference, it was but right that the counsel of the conference committee should be taken in the matter. Really the conference is largely interested in the matter of the circulation of the WATCHMAN. The prosperity of the cause is affected by it.

After consideration and more or less discussion, the voice of the committee was largely in favor of not raising the price of the WATCHMAN for the present, but to leave it at its old price of \$1.00 a year, until the stockholder's meeting in January, when the whole matter can be more fully considered in all its bearings. The board has consented to make this disposition of the matter until that time.

Tent-Meetings in the Large Cities

Another important question considered was that of the entering of the large cities of the South with tent-meetings. Very little has been done the present season to carry out the earnest counsels of the Lord's servant to work in these large cities. It is certainly a vital question of vast importance to this great Southland. This work must not be hindered, but must be carried forward with far greater energy than ever before in the history of the cause in the South. These great cities are centers of influence which must be attacked. We must break through the thick walls of doubt, unbelief, and spiritual darkness, and let in the blazing light of present truth. This matter must have the consideration of the Union Conference in January. It is too important to be ignored.

Many other questions were considered besides these. Our meetings were important. Union and love prevailed, and success attended our efforts. It was a profitable season. G. I. B.



THE DUTY OF THE SOUTHERN FIELD IN THE OCTOBER 5 COLLECTION

ARTICLES in the interest of the October collection have been written for the *Review and Herald* previous to this. We have now written two articles for the WATCHMAN. We have appealed most earnestly to the friends of the cause all over the United States in behalf of this department of the work, so important for this great Southland. We write this especially for the brethren and sisters in this homeland. We have between three and four thousand people within the bounds of the Southern Union Conference.

The Southern Missionary Society is a department of the Southern Union Conference having supervision over this branch of the work throughout the Southern field of nine great states. Of all people those composing this Union Conference ought to have the greatest interest in this branch of the work. The cause throughout the main part of the Southern field is included in the Southern Union. To whom should we look for special interest and sympathy for the poor, the ignorant, and the unfortunate living in this conference, if not our own white people, who are on the spot, and have known by personal experience and observation the distressing conditions that exist here among these very needy people?

Of course a measure of responsibility rests upon our people all over the United States, in every section of the country. In those questions growing out of slavery, not all the responsibility rests upon the South. That in-

stitution was tolerated by the entire Union for several years. In the great conflict when the questions were finally settled, many of Southern birth were on the Union side, and many of Northern extraction were sympathizers with the South. There was no time when the North was wholly united and of one mind.

Our whole country should feel a deep sympathy for all who have been unfortunate, all who have been made to suffer because of the strange things of the past. Let us do everything in our power to heal, and to assist, and to bring about better conditions, and a better state of things generally.

Those of us who are on the ground should feel that we are called upon to lead out in advance in the way of reform and education. Let us do our best to increase the collection of October 5, next month. We know very well that if our friends in other portions of the country could realize the actual conditions as some of us can who are obliged to face the actual facts, they would feel their souls called out to give most liberally to this collection. The funds are so badly needed to put this department on a solid basis of prosperity as to be almost pitifully noticeable.

A good work has been done in the past, and much good has been accomplished; but we must not "be weary in well doing; for in due season we shall reap if we faint not." There is no time for unbelief, for questioning, for doubt or hesitancy. Our work is a "battle and a march." We need to set our faces like a flint forward, and never swerve a hair to the right or the left. It is like running a race. There is no place to stop until the goal is reached, and the victory gained. We do sincerely hope that our people generally will lift nobly on the October 5 collection, and especially those of us in the South. Let us do our best for this work. G. I. B.



DEATH OF ELDER N. W. ALLEE

IN a letter received recently from Brother C. N. Woodward of Keene, Texas, he stated that dear Brother Allee closed his eyes in death on the morning of September 3, at Keene, Texas.

This will be a cause of sadness to a host of friends.

Brother Allee has been in poor health for three or four years past. Indeed, his health has not been firm for more years than that. He himself attributed his impaired health to exposures to the cold winters of Minnesota and South Dakota, while he held the office of president of those conferences.

He came to the Southern Union Conference to labor immediately after the General Conference at Oakland, Cal., in the spring of 1903. He was elected president of the Tennessee River Conference soon after coming South, and he held the position three years. But the last year especially he was unable, because of poor health, to attend to all the duties of the office. He went to Keene, Texas, in the late autumn of 1905 for the sake of the mild climate, and because of the fact that he had many warm friends there. In the

summer of 1906 he ventured, with his faithful companion, to attend the camp-meeting in that state; but such was his weakness that he was rather injured than otherwise. His strength gradually waned away until the sad crisis came September 3. He now lies in the Keene cemetery, and all our hearts are sad.

The writer's acquaintance with our dear departed friend was formed some thirty years or more ago, when serving as president of the Missouri Conference. He had been to the Battle Creek Sanitarium for his health. He was there converted to the Sabbath and became an ardent Seventh-day Adventist. He then returned to Missouri. He was very early placed on the state conference committee, and was always a valuable man in counsel and highly esteemed by his brethren. It was a great pleasure to the writer when he consented to enter the ministry. He held credentials for more than a quarter of a century. Elder Allee held many important positions of trust and responsibility in this denomination, and he had many friends who had the utmost confidence in him as a man of excellent judgment, great piety, devoted earnestness, and a noble character; these will grieve to know that he is gone, never more to return until the trump of the archangel shall sound, and all the righteous shall come forth from their graves, immortal forever.

To the writer there is a sense of personal loss, that of a dear and devoted friend and brother. We have corresponded for many years. Letters of mutual affection constantly passed between us as long as he was able to write; then his faithful and devoted wife represented him in the correspondence. My heart goes out to her in deepest sympathy in her bereavement. May God greatly comfort her in this lonely sorrow.

This cause has lost a faithful devoted laborer; but its loss is his gain.

"He sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

Though he clung to life with an earnest desire to live and work again in the cause he loved better than he loved his life, yet he was perfectly resigned to the will of God. "Blessed are the dead which die in the Lord from henceforth." G. I. B.



DOCTOR SOLTAU, of Mildmay, reports the *Missionary Review of the World*, when in Burma heard a native Christian give this testimony to the divine character of the Bible:—

"I studied the sacred writings of the Buddhists to see what was the *beginning* of things, the *middle* of things, and the *end* of things.

"I found nothing reliable about the beginning of things, very little about the middle, and nothing about the end of things. Then I read the Christian's book, and behold, I found all clear about the beginning of things, everything true about the middle of things—the present time, myself and others—and everything clearly told about the end of things. When I read this, my whole life was changed, and now I believe in the God and Saviour of whom this book speaks."

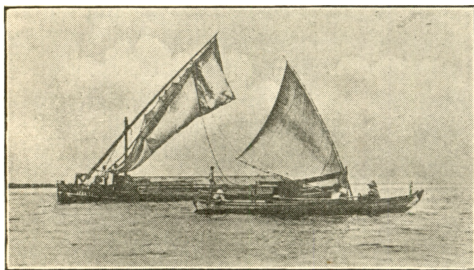
FROM THE FIELD

AT HOME IN JAVA—NO. 3

THE intending resident of the East Indies approaches his future home half dreading that his life-long domestic and social habits will have to be forsaken, and new ways of living learned, of the pleasantness of which he is wholly uncertain. In this he is not mistaken. A few days in the tropical East convinces him that his mind failed to anticipate the completeness of the change, and that here he enters upon a daily existence as strange to him as he might conceive it to be were he to migrate to another planet. There are, of course, some things similar, as human nature has some things in common the world over, and maybe in other worlds if we only knew it.

The moment the ship drops her anchor, she is surrounded by natives in their "tambangan," anxious to pick up a fare. Here our troubles begin; but with the help of an obliging fellow-passenger who has been in the East before, we finally manage to make arrangements whereby our party are conveyed ashore at a cost of about four times the ordinary fare. The task of transferring ourselves and luggage to the doubtful-looking craft which is dancing at the lower end of a long ship's ladder is no slight undertaking. The boat is peculiar in its construction, being a cross between a ship's whale boat and a South Sea canoe. It is supplied with a short mast, upon which is hoisted a V-shaped sail. The point of the V is planted in the foot of the mast and the open end slants aft, and up to a great height above our heads, much to the distress of the more timid of our company. These Javanese are expert boatmen though, and after a smart run of a few minutes, they land us safely at the custom-house, which the obliging Dutch official permits us to pass with only a question or two.

The first lessons in Indian life and ways are usually learned in a hotel. There the doubtful luxury of a host of servants embar-



A NATIVE BOAT

rases one who heretofore has been accustomed to consider himself capable of self-management; and one's inability to extract from them any definite information in regard to when and what the next meal will be completes the discomfort; for no chance of a meal has occurred since leaving the ship in the early morning, and now it is well on to six in the evening. Dinner is served from half past eight to ten, and immediately after that all good Dutchmen go to bed, unless there is

a concert or a circus in town. The strange surroundings, the full stomach, and an acquaintance with the hotel tariff all tend to cause the first night in Java to be a sleepless one, and result in a determination that as early as possible next morning we will begin house-hunting. Accordingly, immediately after breakfast a start is made by hiring a "kosong" for the day, for walking is out of the question. A kosong is a carriage with two of the poorest ponies attached it has ever been

ment floor, and is whitewashed inside and out twice a year. Three rooms are private, but the other two are minus an end each, the sitting-room being open to the street, and the dining-room to the back yard, which is surrounded by a high brick wall.

Our neighbors are native-born Dutch people, the majority of whom have complexions shaded with the color of the country, from the mother's side. They are chiefly engaged in clerical occupations, and are a quiet and in-



A STREET SCENE IN A JAVANESE TOWN

THE VEHICLE ON THE LEFT IS A "KOSONG," ON THE RIGHT IS A COUNTRY CART

my misfortune to ride behind. There are some fine large animals here, but they are all imported from Australia; and there is also a fine stamp of Arab ponies brought from Sumatra. The indigenous substitute is a very poor, half-starved looking animal, and much ill used.

The heavy carting in the cities is almost all done by small oxen which would look more in place browsing on some hillside; and in the country districts the water buffalo is the beast of burden. During this time our driver has been going at a full gallop—which is not a formidable pace—to the European portion of the town, where we find several houses "Te Huur." Inquiry reveals the rents to range from three to five pounds per week, which is much too high; so we instruct our driver to take us to a less expensive quarter, where, before night, we find a small house of three rooms and two open veranda rooms, in an unpretentious part of the city, for a rent equal to one pound (about \$5) per week.

The surroundings are not what we would desire from a health standpoint; but they are not that in any part of the city. Good sanitation is only a matter of secondary consideration in many of these countries, where most of the officials are only temporary residents; and the houses are close together and to the road, making one feel warmer than the thermometer warrants. The building is a peculiar structure, and well adapted to the climate. It is of brick, with a roof of tiles and a ce-

dustrious class of people. As neighbors they are all that can be desired. Exceedingly sensitive about their parentage, any hint that they might be other than Europeans is highly offensive to them. With many it is necessary to apologize before speaking to them in Malay, although they can speak it as well as a native, and use it among themselves. When their sensitive feelings are finally assured that the stranger has come there to be one of them, then their friendship becomes very pleasant, and their kindness very marked.

Before three days have passed from the time of landing, it is necessary for every one except a Dutchman to obtain official permission to remain in the country. This costs one and one half guilders, or two shillings and six pence, and is good for six months. Special permission has to be obtained from the central government if one desires to remain permanently in the Indies; and this includes giving considerable information about one's material condition and future hopes and aspirations, and takes about six months to accomplish. However, the officials are very obliging, and almost all speak English. Many of them are Eurasians (part European and part Asiatic), and are well educated, speaking at least three European languages. All the government offices are open to them—at least one governor-general having been a country-born Dutchman—and they also hold many of the most important offices in the army. In small businesses they are not able

to compete with the Chinese and the Arabs, and in more important mercantile enterprises they are content to act as clerks and managers for European firms. Their usual salary is from 150 to 200 guilders per month (\$15 to \$25 per week), and with this they manage to maintain a comfortable home, including from three to six servants, and perhaps a pony and trap. Economy, such as is attributed to their Boer prototype, is unknown to them, and the end of the month usually finds them lamentably short of cash.

The Javanese are cheap and fairly good servants to those who know their peculiarities, and how to manage them; but to a stranger they are a constant vexation of spirit. A woman is paid at about the rate of \$2.50 per month, and a man may receive as high as five dollars, with food and lodging. For a day laborer twenty cents is considered very good pay, while a mechanic will get as much as \$2.50 per week. On the estates in the country they usually work by piece, and receive less remuneration than in the cities.

G. E. TEASDALE.



IN A TENNESSEE JAIL FOR KEEPING GOD'S COMMANDMENTS

G. B. THOMSON and David Deedon, Seventh-day Adventists, of Manchester, Tenn., have been sentenced to jail in that place to serve out a fine and costs of trial amounting to \$58.70, at 40 cents a day, because they would not observe Sunday as the Sabbath. The following paragraphs from a letter from Mrs. Thomson give a brief statement of the facts in the case:—

"Brother David Deedon was arrested in the spring while Brother Thomson was north, and Brother Thomson as soon as he got home. They were tried September 4; by request one case only was tried, both abiding by the verdict. Six witnesses were called; but only four of these would testify, the others said they had no fault to find with them. The testimony of the others was indeed a revelation, for they paid little regard to truth. The judge appointed a lawyer to defend the brethren, who did the best he could, making the witnesses quite ridiculous in many of their answers.

"Attorney-General Fairbanks was evidently much pleased with the prosecution. In his address to the jury he explained to them that in Old Testament times the seventh day was the Sabbath, but that in the New Testament we are told 'not to forsake the assembling of ourselves together on the first day of the week.'

"When he had finished, Judge Higgins invited Brethren Thomson and Deedon to speak to the jury if they wished. Brother Thomson read Heb. 10:25 to them, telling them that the text the attorney-general read was not in the Bible. He gave a brief outline of our faith, all listening attentively. Brother Deedon also gave them a brief talk. Then Attorney-General Fairbanks sprang to his feet; he was very angry, and paced the floor in front of the jurors, exclaiming on the idea

of a little handful of people setting themselves up against the state of Tennessee.

"The jury brought in a verdict of guilty, recommending them to the mercy of the judge. The judge fined them five dollars each, and costs, all amounting to \$58.70. Through the kindness of the judge they were allowed to serve their sentences one at a time, allowing them forty cents a day. Brother Thomson went first. He was put in a cell 12 x 14 feet with three criminals, all smokers. The only furnishings were one chair and two straw ticks lying on the floor. There is one small window, and a grated door opening into a corridor. The prison has been condemned as unsanitary. I was allowed to carry blankets, books, a chair, and other comforts, and can visit him as often as I wish. He is of good cheer, and is trying to interest his companions in our blessed truth. Sister Deedon is north, and is in very poor health.

"On the Monday before the trial Brethren Thomson and Deedon gave out a quantity of religious liberty readings."

In a letter written in Manchester jail, September 6, Mr. Thomson says:—

"There are four of us in a cell 12 x 14 feet, but one goes out to-morrow, one has thirty days, and the other goes to Nashville next week for five years. I think the Lord knows where he wants me, and there is plenty of work for me here. I have got all the inmates of this cell to join with me in prayer night and morning, and give them Bible studies twice a day. One of them has invited me to come to his place and stop and hold meetings in the school-house there."

Elder W. R. Burrow, president of the Tennessee River Conference of Seventh-day Adventists, comments on the case as follows:—

"Again we in Tennessee are made to feel the power of the dragon in behalf of the Sunday. Two of our brethren near Manchester, Tenn., for work on Sunday, have been indicted, tried, and convicted, and now one of them is held in jail while the other is permitted by the judge to go home and take care of the farm until the other has served his time. This indeed is kind in the judge, and we appreciate it. We appreciate the fact also that the jury begged for mercy at the hands of the court. Why should such favor be given to men unworthy of the liberty of our country? Why should the jury make such a request? Have these men done some awful deed? Have they killed any one?—No. Have they stolen anything or harmed any one in any way?—No. No such thing was proven, nor did so much as a suspicion rest on them; for all knew these men and counted them good honest neighbors and Christians too.

"If they are worthy of such confidence and treatment as this, that the judge would only keep one in jail at a time, and that the jury, when returning their verdict, would petition for mercy, then why not show mercy in its true sense, and say to them, as has been said in the past, 'Gentlemen, it is not uncivil to work six days, Sunday included. Neither is it breaking the law of God, which requires the

seventh and not the first day of the week to be kept holy,' and give them their liberty and insure protection from the prejudice and religious hatred of any one? The following is a quotation from Brother G. B. Thomson's letter to me: 'I know you will be interested to read a letter from one who now is lying in jail because he has been keeping the commandments of God.'

"May God help us now to work, and spread his truth in every way possible; for the night is coming soon when no man can work."



LIMA, PERU

WE have now a loyal little church of eighteen members in Lima, and have just started a Sabbath-school and a series of meeting in Callao. We live half way between the two cities, in a village called "Bella Vista," where we have fresh sea air and a nice garden spot, also fruit such as grapes, figs, papae and other things that we raise.

We are holding now four night meetings a week besides Sabbath meetings in the two cities. Besides, there are several scattered believers to whom I should write often. I have two native helpers now, but they are not trained to go ahead much yet.

We have just enjoyed a visit from Brother J. W. Westphal. From this place he went on to Ecuador. On his return, he found on the boat a Seventh-day Adventist who was going to Arequipa to connect with the Harvard College Observatory in that city. He stopped two days with us. We hope that in some way this will open the way to start the work in that stronghold of Catholicism.

July 17, 1907.

F. J. PERRY.



BUILDING A CHURCH IN THE ISLAND OF GRENADA, W. I.

THE time came when we must have a place of worship here. But how we were to get it was the question. Our people were all poor, and we had no bank account to fall back on. But we spread out our need before the Lord, and he helped us, as he always does when he sees his cause in need. Land sells here for £100 (\$480) per acre. Well, the Lord moved on the heart of an outsider to give us a beautiful spot of land, in a very desirable location. Then the surveyor—a friend of the cause, but not a member—gave us his work, which would have cost \$2.40.

The transfer of the property would cost about \$25. Lawyers fees are very large in these countries. It did seem hard to pay such a sum, but it seemed there was no way to avoid it; so Mr. Sweany drove to Grenville, eight miles away, to have the deed made. The lawyer was a stranger to us, so you can understand how surprised we were when he expressed a wish to do the work for us free of charge. His legal fee is three guineas (\$15.12). Then there were stamps amounting to about \$7.50—a government fee—this of course must be met. The next time I went to St. George's, I found that this lawyer's mother is a special friend of mine—one of my readers of the *Caribbean Watchman*.

She married the second time, so does not bear the same name as the son, so I did not know they were related. It was in this way that he became interested in our work.

Next came the work of getting enough money in hand to put up the building. Our people did what they could, and our friends in the States helped us some, and we gave our mite. We long ago resolved never to go in debt. Everything is high here, but we decided to begin, believing that the Lord would send us more means from time to time.

After a while we reached a place where we lacked about \$100 to finish up with. From a human standpoint it looked as if we would have to stop, and wait till we could earn some more. But the Lord had not forgotten us. Our children had made a bed-spread, shams, bureau scarf, and splasher, all hand work,—crocheted of fine cord. When finished, the set was really a beautiful piece of work for a little boy and girl eleven and nine years old. They made the things to sell, and the price was to go into the building fund.

Elder Enoch took these articles to the States with him last January. Later he was invited to attend the Minnesota camp-meeting, and he thought that, being our home state, was just the place to dispose of the spread. Having both labored in that conference, of course we have many friends there. While on the camp-ground, he sold the set for \$108. The spread is now on the bed in the guest chamber of Maplewood Academy as an incentive to missionary effort.

So just when we needed the money so badly, we received a letter from Elder Enoch



CONCORD FALLS, GRENADA

containing this amount. We knew there was a mail in from the States that day, and we believed the Lord was going to send us help from *some* source. So, although it was raining hard, we hitched up and drove to the post-office, four miles away, to get the mail. Imag-

ine how glad we were to get this letter. Tears of joy fell fast as we read it, and realized how the Lord was working. The building is now nearing completion, and we shall be so glad when the last blow is struck.

We haven't paid *one cent* for labor yet. Mr. Sweany and our people have done all the work. And people in the States do not know what it means to put up even a small building here. Nothing but a very poor grade of lumber is shipped in here, and every foot of it has to be dressed on both sides and tongue and groove cut. Just think of the work that represents.

Then carting the lumber over these mountains is a tremendous task. We are four miles from the nearest village, and twenty-five miles from a port of entry. We are four miles from the sea. Our people got out the stones for the foundation from the mountains, carrying them on their heads (the usual mode of carrying things here) to the main road.

Then Mr. Sweany carted them to our lot with our old horse. He also carted all the sand from the sea, and has helped get up every foot of lumber. How it does make one long for a good dray and set of harness. Such rigs as they have here! Old toggled up carts and a few old ropes and chains for harness. And they insist on hitching the mules "tandem" style anywhere from ten to twelve or sixteen feet apart. But the house will soon be finished now. We expect to dedicate it August 17.

We are very anxious to get through here, that we may go and answer some of the many calls that are coming to us from every side. Just after we returned from Jamaica at the time of the disaster there, we went throughout the island holding meetings, telling the people about the earthquake, showing from the Scriptures what these things mean, and urging them to prepare for the fast-approaching judgment day.

We have since received urgent invitations to come and hold more meetings. But about that time we began the erection of the church, and so could not fill these calls. Church buildings are a necessity in these countries, and thus far in the history of the work here we have found if we have a building, we must furnish or find a large share of the means and a liberal supply of consecrated muscle with which to erect it. There are no school-houses or halls to rent. Without a building, we are classed among the sects ("split offs" from other denominations) that spring up like mushrooms and flourish(?) for a little time and then as suddenly disappear; but a building gives stability to the work.

Our people have done nobly; but when planting time came, they of necessity had to

go and put in their gardens, or when harvest-time came they would have nothing to gather. I could tell you of sacrifices they have made that would bring tears to your eyes, but space will not permit. They love this truth, and have stood firm and loyal when it meant losing the position on which their daily living depended. One has to do a lot of digging to find a few precious jewels, but they are worth digging for; so we are glad and thank-



BOTANIC GARDENS, GRENADA

ful that we are here, and can have a part in this work.

Our greatest need now is a good teacher to take charge of the school work. We are seeking God earnestly over the matter, and hoping for something good. A good school will do more for the work here than anything else. Surely the Lord has some one for the place.

We always take the WATCHMAN, and like it very much, and pray the blessing of God on your labors there.

We are well, of good courage, and mean to press right on till the battle is fought and the victory won.

MRS. W. A. SWEANY.



FRESH PERIODICALS WANTED

ONE of our faithful workers in Oakland desires some fresh, clean copies of the *Signs*, *WATCHMAN*, *Life and Health*, *Liberty*, *Life Boat*, etc., to place in several reading racks in the city of Oakland.

Please do not send copies that are too old or soiled. Copies of the Special Symposium Series of the *Signs of the Times* are especially desired.

Send all periodicals, transportation prepaid, to Mr. James Harvey, 763 Jackson Street, Oakland, Calif.

H. C. BALSBAUGH, 821 South Sixth Street, Paducah, Ky., would like copies of the *Signs*, *Watchman*, *Liberty*, *Life and Health*, tracts, etc., for missionary work. Send post-paid.

LESLIE LITTLE, Gentry, Ark., would like the *Watchman*, *Signs*, *Instructor*, and tracts to be used in tent-meeting work.

N. B. KING, Clarksdale, Miss., desires copies of *Our Little Friend* for free distribution. In all cases send postpaid.

OUR SCRAP-BOOK

INCREASE OF INSANITY

MUCH has been said of late years regarding the increase of insanity, statistical evidence showing that the proportion of the population afflicted by this malady is in most civilized lands rapidly increasing in size. Some recent figures published by the Philadelphia *North American* show that since 1892 the proportion of insane has risen in this country from one to every 543 inhabitants, to one to every 420. In the state of New York the proportion is one to every 299 inhabitants. In England and Wales there is one insane person to every 288 of the people, while ten years ago there was but one to every 324.

It is evident that this rate of increase could not continue a great while longer before the burden of caring for the insane would become almost unupportable, and, if the increase should continue indefinitely, the time would of course be reached when there would not be enough people of sound mind to care for the vast number of the mentally unbalanced, and civilization could be preserved only by heroic and merciless measures to lessen the number of such dependents.

The United States

V. H. Podstata, Superintendent of Dunning Insane Asylum, Dr. James P. Lynch, and Dr. Oscar A. King, of Chicago, say:—

"We are becoming a nation of lunatics, Chicago is the worst afflicted city in the world. So says Judge Carter, who presides over the court for the insane.

Dr. Podstata says that one person in every 150 in Chicago is insane, and one in every five disposed to insanity. A most popular song of Chicago is, "O, Gee! Ain't It Great to be Crazy?"

Dr. Lynch sees the earth one big lunatic asylum in seven hundred years, unless conditions change. "Insanity has increased 300 per cent. in fifty years, and it has increased half of that in the last ten years." Said he, "Drink, drugs, speculation, worry, overwork, are some causes of insanity." Unhealthy parents bring an unhealthy race.

A weakly, insane, or childless nation is the offspring of nerve-wrecked mothers.—*Signs*, Vol. 30, No. 41.

Great Britain

The annual report of the English Lunacy Commissioners shows an enormous increase in madness in England and in Wales. In 1859 the number of insane was 36,762, or one in five hundred and thirty-six of the population. There has been a steady increase from that time up to Jan. 1, 1903, when the number of insane was 113,964, or one in every two hundred and ninety-three of the population. The rate of increase since 1894 has been especially notable, the gain being from 92,067.

There was never such an increase in the number of insane as in the year ending Dec. 31, 1902; the increase over the previous year being 3,251. The number of persons who lost their minds in 1902 was 22,581, or almost



THE CALIFORNIA QUARANTINE

SHIPS that come into California harbors are more strictly examined than in any other place in America. Every passenger on board having a plant or shrub in his or her possession must give it up to the inspector, and every bit of fruit, down to the orange in a baby's hand, and every flower, even the bare specimen packed in a botanist's kit, must be carefully examined. Nothing is exempt; and if the inspector finds what he searches for, into the furnace goes plant or fruit or flower, no matter what its owner's protests may be. Often passengers are very angry at the inspector. They cannot see why such tireless inspection is necessary. They can see nothing wrong with fruit or flower. It is all nonsense, the result of an overstrict law which might as well be evaded whenever a chance comes.

But the State of California knows better. It does not examine for nothing. In the past, when there was no such law, every now and then, on some innocent-looking flower or plant a noxious insect, too small for any one to

five hundred a week. The increase was found almost entirely among pauper lunatics. The proportion of lunatics privately cared for to the population is about the same now as it was in 1859, whereas the pauper proportion is twice as high.

A carefully compiled table explains as far as possible the causes of lunacy. The list is headed by drink, to which 23 per cent. of male and 9.6 per cent. of female cases of insanity is ascribed.

The general impression that the increase of lunacy is due to the mental wear and tear of modern life is not supported by the figures. Adverse circumstances, including business anxieties and pecuniary difficulties, account for the lunacy of 6.2 per cent. of the men and 3.8 per cent. of the women; mental anxiety, worry, and overwork, 5.7 per cent. of the men and 5.9 per cent. of women; love affairs, one in two hundred of men and three in two hundred of women. There is about the same proportion of insanity through fright and nervous shocks.

According to the figures of the commissioners, physical rather than direct mental causes are responsible for the great increase in insanity. One case in three can be traced to some disease or disorder.

One fourth of all those admitted to the asylums are found to have suicidal tendencies. Lunacy is increasing more in the country than in the cities. In Hereford and Exeter there is a higher percentage than in London, yet the average increase of insanity in the capital has attained the enormous figure of five hundred.—*Current Literature*.

notice, came into the State. On one shipment from Australia of a few lemon trees came the cottony cushion scale, and whole orchards perished, root and branch. Millions of dollars were lost through it. One single insect on a little plant brought in in a passenger's hand may destroy the hopes of a thousand fruit growers. California's quarantine saves her a tremendous amount of money and trouble every year. She was wise to begin it, and is wise to keep it in force.

But if we admit that she is wise in her laws, can we not see the analogy to a far higher law? God's law, if we enforce it in our own hearts, will prevent the admission of the sins that wreck life. True, small sins seem too small to do harm. But are they? Is it overstrict to quarantine against them? All experience says, "No!"—*Forward*.



UNPROFITABLE SERVANTS

It seems that the servant problem is not confined to the United States. It is bad enough in this country surely; but it is much more acute in Persia, as the following account shows:—

"Housekeeping in Persia is a difficult proposition for foreign residents. The servants are apt to have thieving propensities, and one must keep an eye on articles of value. If a servant is dismissed, he is sure to take unpleasant revenge. An English lady discharged her head waiter, and for a long time he did his best to injure her, although his ingenuity prevented his deeds being brought home to him. Articles of clothing came from the wash torn in unaccountable ways. It was discovered that Abkar Nazar was in collusion with the washerman. One of the carriage horses was killed by a nail driven into the foot. It was found out that Abkar was at the forge when the horse was shod. All sorts of movable property about the house disappeared. Abkar and the lady's maid were in communication.

"The lady one day was dining with friends. Abkar was waiting at the table, and the ice-cream was passed by him. It is the custom in Persia for the waiter to put the cream in the big serving spoon, to save the guest the trouble of cutting. The lady put on her plate the spoonful Abkar prepared for her. At the first mouthful she almost swallowed a large pin. She was convinced by Abkar's intense gaze who was the guilty one, but it was useless to make any fuss about it. The whole matter would have been laid on the cook.

"Another Englishwoman was left for a few days while her husband went on a short trip. On the second day the whole body of servants deserted and went to the bazaar at Teheran, leaving their mistress and children without

any food. It is practically impossible for a European lady to buy food for herself in Persia, and as meat and vegetables during the warm weather are got in fresh every day, the family spent an unpleasant twelve hours. At night the half-intoxicated servants came back. The lady summoned one of the secretaries of the British legation to her aid, and his prompt action improved matters. All Persian servants have a great respect for sahibs, but little for the mistress, unless she has a man to back her up."

Publisher's Department

THE SPECIAL WATCHMAN

THE idea in the special issue which is being prepared is to present in clear and interesting language all the leading features of the gospel message for the people of this time. There are certain fundamental truths which are ever the same; these will be presented in their right bearing. There are special truths which should be heralded to people throughout the land at this particular time; this will be shown from the Scriptures, and the meaning of many heretofore veiled passages will be made plain.

The special WATCHMAN will be an issue which men and women in every station and walk in life will read with interest and profit. It will contain just the things which their souls need. It will brighten and inspire many hearts, and gladden many homes. Every one who can do so should plan to use hundreds and thousands of copies of this issue. The special will sell readily, and at a pecuniary profit, so that all who will give their hearts to the work, and spend definite time in their efforts, will be convinced that the circulation of this forth-coming number is a matter of the greatest importance. Prices and further particulars will be announced later.



GLIMPSES OF THE CARIBBEAN

THE above is the title of a beautifully-illustrated booklet of 48 pages. It contains an account of the progress of "The Advent Message in the Sunny Caribbean." The text is written by Geo. F. Enoch, and the illustrations are furnished by L. E. Wellman. The gist of the booklet is well set forth in the preface, in the following language:—

"We need to be encouraged to increased faithfulness and greater service. To this end this little booklet has been prepared. No long array of figures is presented, but simply a running account . . . of a few of the incidents in the story of our missionary advance in one portion of the field. . . . It is hoped that the many illustrations will aid the reader in getting quite a comprehensive view of the native types and beautiful scenery."

All of the profits arising from these sales go to aid the work in the West Indian Union Conference. We have only a very few left, so order quickly. Price, 25 cents.

SOUTHERN PUBLISHING ASSOCIATION,
Nashville, Tenn.

THE CHANGE IN PRICE POSTPONED

At a recent meeting of the Executive Committee of the Southern Union Conference a resolution was adopted requesting the Southern Publishing Association to further consider the matter of the change in the subscription price of the WATCHMAN. Inasmuch as the Southern Publishing Association is an institution of the Southern Union Conference, the Board of Directors for the Publishing Association have decided to postpone the change in the price of the WATCHMAN. The entire question is now referred to the next annual meeting of the stock-holders of the Association; this meeting will convene in January, 1908.

The fact that the subscription price of the WATCHMAN will not advance to \$1.25 on October 1 as previously announced, does not in the least signify that there will be less reason for the securing of thousands of new subscriptions at the earliest possible moment. The WATCHMAN will continue to follow an aggressive policy in the general improvement of its pages in any and every way possible. During the coming months this paper will be more interesting and valuable than ever before in its history.



THE LENGTHENING LAMPLIGHT

It is a wise and good Providence which has ordained that man should work by day, and as the evening shadows draw on lay aside the duties of the working hours to obtain refreshment and rest. It is a wise man who considers the need of mental and spiritual refreshment at this hour. The Creator has given his children the longer evenings of the autumn and winter in order that more time may be devoted to the home life and to study.

The readers of the WATCHMAN should not forget the opportunities offered in the coming months, and should begin at once to plan for the best use of this time. What choice literature will be added to the store on hand? This question should not be answered until after a close study of the complete catalogue of publications furnished free by the publishers of the WATCHMAN.

Another thing to be considered is what each can do to interest others in the study of that which will be a real blessing and bring future joy. Look the catalogue through again, think over the homes that are not made happy by the presence of these good books and the WATCHMAN, and decide that these publications must be brought to the attention of at least a score of people as quickly as possible. When the readers of the WATCHMAN get started in such a work it will be found to be interesting and inspiring.

There may be those who would like to have suggestions as to plans of work: the publishers of the WATCHMAN will be glad to hear from all who want to learn more fully how to interest others in the study of the great gospel truths committed to the people of God at this time.

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

SOME EXCELLENT TRACTS

The Gospel to the World in this Generation:

A comprehensive statement of the "Everlasting Gospel" and the time of its fulfillment. Four pages; ¼c each, 20c per hundred.

An Appeal to Clergy

This is an open letter from Seventh-day Adventist ministers to the Protestant clergy. It bears plainly and earnestly on the Sabbath question: it has already had a large circulation and ought to be used by the thousands wherever and whenever the question of Sunday laws is agitated. Eight pages; ½c each, 40c per hundred.

Redemption

This is an eight-page tract prepared by Elder S. N. Haskell: it treats the subject of redemption in a concise and comprehensive manner. It is very interesting reading and is so simple that a child can understand it. On the first page is an outline design of the crucifixion. ½c each, 50c per hundred.

Take Heed

The following are the outline thoughts of this good leaflet: The Saviour is coming soon; before he comes there is a message warning men to keep all the commandments; this work is rapidly being accomplished; we are responsible for diligence in obeying. Eight pages, envelope size. ½c each, 50c per hundred.

What Think Ye?

A forty-page tract, envelope size, giving a brief, yet comprehensive discussion of the following topics: God's Gift to the World; What Shall I Do to be Saved? Baptism; God's Sabbath; Condition of the Dead; Resurrection; Tokens of Christ's Coming; The Judgment; The Three Angels' Messages; Fate of the Wicked; Home of the Saved. 2½c each, \$2.00 per hundred.

Every believer in the Bible should have a quantity of these or other choice tracts on hand at all times and should improve every opportunity to get them into the hands of others. Truths thus declared by the printed page, will lodge in hearts and transform lives.

Do not wait for a more convenient time to order but send at once for a supply of these leaflets.

ADDRESS

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Nashville, Tenn.
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HYGIENIC COOKING OIL AMERICA'S BEST

For more than five years we have been furnishing to our people, everywhere, the very best Salad, Table and Cooking Oil America affords. An absolutely pure vegetable product, containing no chemicals or animal fat of any kind. Easily digested, does not become rancid, and next to Olive Oil.

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THE WATCHMAN

NASHVILLE, TENN., SEPT. 24, 1907

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Persons receiving copies of the WATCHMAN without having ordered them will not be asked to pay for the same. Such papers are forwarded by other parties or sent from this office at their request. Please read the WATCHMAN and hand it to your friends.

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

CAMP-MEETINGS IN THE SOUTHERN UNION CONFERENCE

MISSISSIPPI	Aberdeen	Sept. 27 to Oct. 3
ALABAMA	Birmingham	October 3-13
FLORIDA	Tampa	October 10-20

We are obliged to omit the regular article in the tent-meeting series this week. We expect to resume them in the next issue.

SOME delay having been met in securing the matter for the New Orleans special of the WATCHMAN announced some time ago, it has been decided, in order to avoid a conflict of interests between it and our regular fall campaign special issue, to omit the former until a later date, meanwhile using the campaign special in that city for the financial strengthening of the work in that important center.

THREE hundred lives were lost and 13,000 houses burned in the recent great fire at Hakodate, Japan. The money loss amounted to some millions of dollars.

By invitation of the publishing board, Prof. P. T. Magan has consented to become connected with the WATCHMAN as associate editor. We can safely promise our readers some contributions which will greatly add to the interest of the WATCHMAN as the result of this step.

THERE will be no change at present in the price of the WATCHMAN, but it will remain at \$1.00, the same as before, until the meeting of the stockholders of the Southern Publishing Association in January next, when final action in the matter will be taken. See announcement on page 623, also article on page 617.

WALTER WELLMAN and his balloon, the "America," will not fly to the pole this year. In a telegram dated September 14, he tells of making the long-expected attempt a few days before, but the wind and a snow storm proved too much for the airship, which was forced to descend after being about three hours in the air. Three days were required to get the balloon repaired and put back in its winter house.

A RUSSIAN paper, the Slovo, publishes statistics regarding the revolutionary movement, placing the total number of victims at 47,020, of whom 19,144 were killed. It is further shown that 2,381 sentences of death were executed, that 1,350 prisoners committed suicide, and that 21,405 persons were wounded.

The largest loss of life, 12,953, resulted from encounters with the soldiers or police. The anti-Jewish riots numbered 7,962, there were 4,540 anti-Armenian riots, 2,193 mutinies, and 533 agrarian disorders. Revolutionists assassinated 63 generals or governors, 61 prefects, and 8,079 other officials.

A SECULAR daily paper in Nashville very truly says:—

"There is a small but growing class of men and women who are seeking to establish a new morality of the marriage relation. These persons are fond of prating of 'social science,' 'soul affinities,' 'individuality,' and the immorality of the marriage laws. Women thus afflicted with mental crookedness and moral strabismus are willing to accept as their own the husbands of other women, and men of like character argue that a man should put off his wife and take another if it pleases him to do so."

We have not space to quote the forcible comments made by this paper upon such moral degeneracy, but it is significant that such matters have become a subject of editorial comment in the secular papers. It shows the spiritual deception and moral degeneracy of the times.

MEN are reasoning beings, but they are not always governed by reason. The fact that an individual sees the truth is not evidence that he will accept it. Men are blinded to the truth and to the importance of accepting it, by their passions and their pride. Pride of opinion, which is one of the most foolish forms of pride, holds many fast to error when the truth is made plain before them. The Bible tells us that it is not the ability to perceive truth, but the love of the truth, that will save us from deception. Those who love not the truth, those who are not willing to sacrifice for it, will be led to believe a lie and be lost, no matter what their mental powers may be. Pride and selfishness will surely hide the saving truth of God from even the brightest minds.

ON another page of this paper we print a report of the prosecution of two Seventh-day Adventists in Manchester, Tenn., for having done secular work on Sunday. We print this report under the heading, "In a Tennessee Jail for Keeping God's Commandments." We think this statement is strictly warranted by the facts. The commandment of God says, "Six days shalt thou labor and do all thy work." That is just what these men did. It further says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." They observed this also. They kept the seventh day as the Sabbath, and made the other six days working days. And for doing this, just as God has commanded them, they find themselves now sentenced to jail by the authorities of this state. Something is radically wrong when men are sent to jail for such a reason.

"But," says one, "the law does not interfere with those who want to observe the seventh day; it leaves them perfectly free to keep that day as the Sabbath." Does it? How many Sabbaths can there be in a week? Is not the Sabbath day, in the very language of the commandment, set apart from all other days of the week?—It certainly is. Only one day was the rest-day of the Creator, and that particular day was blessed and sanctified. That made it the Sabbath, and that day alone can be the Sabbath. All the other days are working days. If, then, a person does not give the seventh day this distinction which the Creator gave it, but has another weekly day of rest in addition, does he observe the commandment?—Certainly he does not. There is only one Sabbath, and that is observed by making it different from all other days of the week; in other words, preserving the distinction fixed by the Creator. He who would observe two Sabbaths, will observe none. It is therefore simply a question with each individual whether he will observe the one day or the other,—the seventh day or the first. And for choosing to observe the seventh day, as specified in the commandment, two Christian men in this state now find themselves sentenced to jail. But a jail sentence is not an argument which can settle the Sabbath controversy.