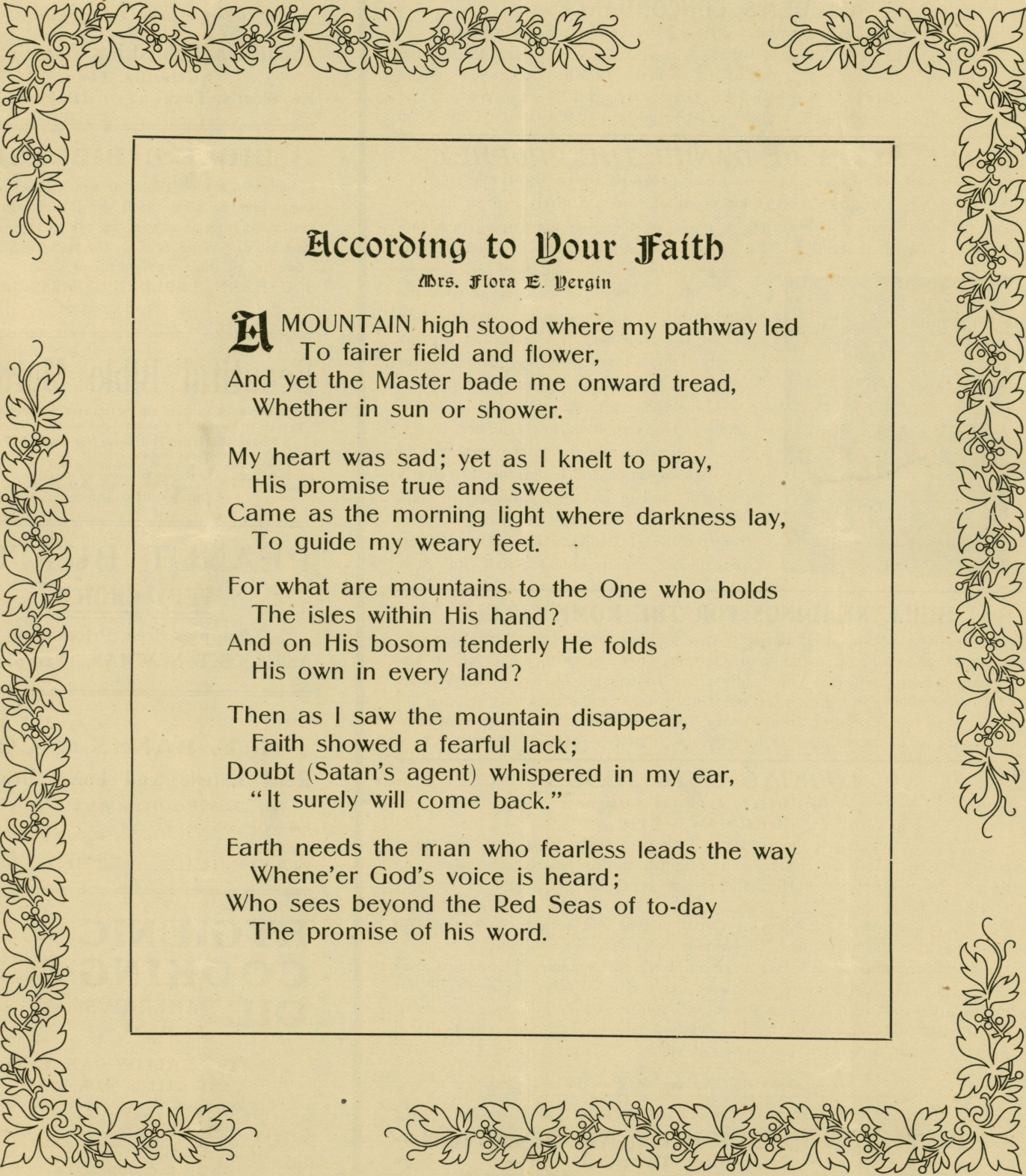


THE WATCHMAN

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



According to Your Faith

Mrs. Flora E. Vergin

A MOUNTAIN high stood where my pathway led
To fairer field and flower,
And yet the Master bade me onward tread,
Whether in sun or shower.

My heart was sad; yet as I knelt to pray,
His promise true and sweet
Came as the morning light where darkness lay,
To guide my weary feet.

For what are mountains to the One who holds
The isles within His hand?
And on His bosom tenderly He folds
His own in every land?

Then as I saw the mountain disappear,
Faith showed a fearful lack;
Doubt (Satan's agent) whispered in my ear,
"It surely will come back."

Earth needs the man who fearless leads the way
Whene'er God's voice is heard;
Who sees beyond the Red Seas of to-day
The promise of his word.

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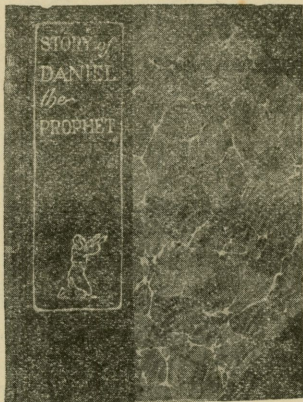
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THE WATCHMAN

Vol. XVI

NASHVILLE, TENN., JAN. 22, 1907

No. 4

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

GOD'S MESSENGERS

WILLIAM BRICKEY

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that saith unto Zion, Thy God reigneth." Isaiah 52:7.



How beautiful are the feet that bring Glad tidings of our heavenly King, That publish peace on the mountains high, Or the valleys deep, as they pass by; We hear the angelic song again, Saying, "Peace on earth; good will toward men."

They walk and they run, they toil and plod; Those beautiful feet that walk with God.

Chorus—

O beautiful, beautiful, beautiful feet!
When the Master's work is all complete,
They shall walk with him the golden street
Of the New Jerusalem.

How beautiful are the feet that tread Where the Master's loving footsteps sped! Whether sickness, sorrow, want, or woe, No matter which way the wind may blow, Through the burning heat or blinding snow, Those beautiful feet are swift to go, And toil till the Master's work complete Gives rest to beautiful toil-worn feet.

Chorus—

O beautiful, beautiful toil-worn feet!
When the Master's work is all complete,
They shall walk with him the golden street
Of the New Jerusalem.

Those beautiful feet that press the sod, With the gospel preparation shod, Transported with such great delight, They walk by faith and not by sight; Or stand as a watchman on the wall, And wait for the loving Master's call, Till by and by it shall come to pass They'll stand with him on the sea of glass.

Chorus—

O beautiful, beautiful heaven-clad feet!
When the Master's work is all complete,
They shall walk with him the golden street
Of the New Jerusalem.

Science and the Bible

MRS. E. G. WHITE



SINCE the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which he works.

Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflicts between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God. Geology has been thought to contradict the literal interpretation of the

Mosaic record of the creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years.

Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record, "The evening and the morning were the first day." And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. In regard to the work of creation itself the divine testimony is, "He spake, and it was; he commanded, and it stood fast." With him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution

of the earth from chaos? In order to account for his works, must we do violence to his word?

It is true that remains found in the earth testify to the existence of men, animals, and plants much larger than any now known. These are regarded as proving the existence of vegetable and animal life prior to the time of the Mosaic record. But concerning these things Bible history furnishes ample explanation. Before the flood, the development of vegetable and animal life was immeasurably superior to that which has since been known. At the flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth's crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the flood, and since changed to coal, form the extensive coal fields, and yield the supplies of oil, that minister to our comfort and convenience to-day. These things, as they are brought to light, are so many witnesses mutely testifying to the truth of the word of God.

Akin to the theory concerning the evolution of the earth, is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another,—considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, "God created man in his own image, in the image of God created he him"? Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—"which was the son of Adam, which was the son of God"?

Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature.

In the hymn recorded by Nehemiah, the Levites sung, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all."

As regards this earth, Scripture declares the work of creation to have been completed. "The works were finished from the foundation of the world." But the power of God is still exercised in upholding the objects of his creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon his providence.

"These wait all upon thee. . . .
That thou givest them they gather;
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.

Thou sendest forth thy Spirit, they are created:
And thou renewest the face of the earth."

"He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them. . . .
He hath compassed the waters with bounds,
Until the day and night come to an end."

"The pillars of heaven tremble
And are astonished at his rebuke.
He stilleth the sea with his power. . . .
By his Spirit the heavens are beauty,
His hand hath pierced the gliding serpent.
Lo, these are but the outskirts of his ways;
And how small a whisper do we hear of him!
But the thunder of his power who can understand?"

"The Lord hath his way in the whirlwind
and in the storm,
And the clouds are the dust of his feet."

The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet he is a personal being, for man was made in his image. As a personal being, God has revealed himself in his Son. Jesus, the outshining of the Father's glory, "and the express image of his person," was on earth found in fashion as a man. As a personal Saviour, he came to the world. As a personal Saviour, he ascended on high. As a personal Saviour, he intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man."

The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through him, and unto him; and he is before all things, and in him all things hold together." Col. 1: 16, 17, R. V., margin. The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us.

The greatness of God is to us incomprehensible. "The Lord's throne is in heaven;" yet by his Spirit he is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of his hand.

"Who is like unto the Lord our God, who dwelleth on high,
Who humbleth himself to behold the things that are in heaven, and in the earth!"

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in the grave, behold, thou art there.

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

"Thou knowest my downsitting and mine uprising,
Thou understandest my thoughts afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways. . . .
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it."

It was the Maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was he who in the material world provided that every desire implanted should be met. It was he who created the human soul, with its capacity for knowing and for loving. And he is not in himself such as to leave the demands of the soul unsatisfied. No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in his word revealed himself.

He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say, with Newton, "I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me."

The deepest students of science are constrained to recognize in nature the working of infinite power. But to man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be

read aright. "Through faith we understand."

"In the beginning God." Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of his goodness."

"The invisible things of him since the creation of the world are . . . perceived through the things that are made, even his everlasting power and divinity." R.V. But their testimony can be understood only through the aid of the divine Teacher. "What man knoweth the things of a man, save the spirit of man which

is in him? even so the things of God knoweth no man, but the Spirit of God."

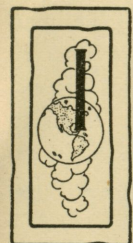
"When he, the Spirit of truth, is come, he will guide you into all truth." Only by the aid of that Spirit who in the beginning "was brooding upon the face of the waters;" of that Word by whom "all things were made;" of that "true Light, which lighteth every man that cometh into the world," can the testimony of science be rightly interpreted. Only by their guidance can its deepest truths be discerned.

Only under the direction of the Omniscient One shall we, in the study of his works, be enabled to think his thoughts after him.

ISRAEL: THE RETURN OF THE JEWS. NO. 4

J. S. WASHBURN

The Promises to Israel



It was clearly demonstrated from the Scriptures in our article last week that Israel was the church of the living God, a spiritual, and not a physical or fleshly organization. Therefore the promises to Israel are the promises to the church. The church (Israel) being a spiritual institution, the promises to Israel are spiritual promises. There is no promise in the Bible of any blessing to any Gentile so long as he remains a Gentile. No Gentile, as such, will ever have a part in the kingdom of heaven. Only Israel shall be saved, and "all Israel shall be saved." Rom. 11:26.

Of Israel Paul says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God;

but the children of the promise are counted for the seed." Rom. 9:3-8.

The children of the promise are counted for the seed. Israel is the seed of the promise, and the promises are all to the seed of Israel. Gentiles are all strangers from the covenants of promise, aliens from the commonwealth of Israel, having no hope, and without God in the world. Read the 11th and 12th verses of Ephesians, second chapter: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time [that is, while they were Gentiles] ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Christ is the promised seed that should bruise the serpent's head. Gen. 3:15. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Hence all the promises to the seed are promises through Jesus Christ. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20. He who has not Christ cannot receive the fulfilment of any promise to Israel, for he is not an Israelite. But it matters not of whatever race or nation a man may be, if he believes in Christ, he is an heir of the promises of God to Israel. If it be said that

the fact that the promises to Israel are spiritual indicates that they are not literal, we would say that such a conclusion is not justified by a true understanding of the word spiritual. Because a promise is spiritual it is none the less literal. The opposite of the word literal is figurative, not spiritual. God is spirit, yet he is a real being, dwelling in a real heaven, sitting upon a real throne. A description of the person of the great Father in heaven is found in Dan. 7:9 and in other scriptures. The angels are spirits, yet they were able to eat real material food with Abraham and with Lot. See Genesis, chapters 18 and 19.

Jesus rose from the dead a spiritual being, and with the very body with which he ascended up into heaven; and yet when he appeared to the disciples, they gave him to eat broiled fish and honeycomb, which demonstrates that he had a literal, personal existence, though he had his spiritual body, for the resurrection body is a spiritual body. First the natural, then the spiritual. It is sown a natural body, it is raised a spiritual body.

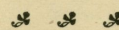
The promises to Abraham were the promises to Israel, for he was the father of Israel; and we read of him that "he looked for a city which hath foundations, whose builder and maker is God." A spiritual city, yet none the less a real city with real foundations, a real country, yet a better, a heavenly country. This was his hope. Those who have limited the promises to Israel to dwelling in the little country of Palestine,—probably not larger than the state of New Jersey, even at the time of its greatest extension,—and to a return to that land, have not understood the spiritual nature of those promises.

Those promises meant eternal life, the heavenly country, the new earth, the New Jerusalem; for on the gates of that city are the names of the twelve tribes of Israel, and no one may enter that city except as an Israelite. This is the wide, the high, the divine character, the spiritual nature, of the promises to Israel.

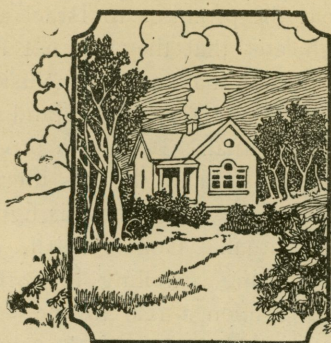
The definite nature of those promises we shall study in our article next week.



"It does n't take a very large intellect to hold a good deal of conceit."



He that loses his conscience has nothing left worth keeping.—Isaac Walton.



The Home

Health
Purity
Happiness

God's Appointments

THIS thing on which thy heart is set, this thing that cannot be,
This weary, disappointing day that dawns, my friend, for thee—
Be comforted! God knoweth best, the God whose name is love,
Whose tender care is evermore our passing lives above;
He sends the disappointments, so take them from his hand—
Shall God's appointments seem less good than what thyself had planned?
'Twas in thy mind to go abroad. He bids thee stay at home—

Oh, happy home, thrice happy if to it as guest
He come!
'Twas in thy mind thy friend to see. The Lord says, "Nay, not yet!"
Be confident. The meeting-time thy Lord will not forget.
'Twas in thy mind to work for him. His will is, "Child, sit still!"
And surely 'tis thy blessedness to mind thy Master's will.
Accept thy disappointment, friend, thy gift from God's own hand.
Shall God's appointments seem less good than what thyself had planned?

—Selected.

... PETERING ...

SOME things begin small and get bigger; others begin big and get smaller. In the first class are babies, kittens, diseases, buildings, sins, potatoes, and family squabbles, also several other things. These all begin small and get bigger. In the second class are anticipations, plum puddings, enthusiasms, resolutions, honeymoons, boastings, and flannel underclothes. These begin big and get smaller.

There is also a class of things of which you really cannot tell what they are going to do—grow or shrivel, swell or shrink, increase or diminish. In this class come men, stocks, bonds, nations, social schemes, agitations, revolutions. They may begin small and get bigger, or begin big and get smaller. Some start with a whisper and end with a roar of artillery. Others start with a blare as of fifteen German bands and end like the song of a sickly mosquito. Some start like a snail and finish like an express train. Others start like a race horse and end up like a tired mule. . . .

Peter proclaimed his courage and en-

thusiasm with the intrepidity of a Napoleon, and in a day or two was chased from the field by a servant girl. He petered. He petered so everlastingly that that particular kind of performance has come to be known by his name wherever it occurs. And it is of quite frequent occurrence.

Most men peter more or less. When they start on a race, they feel a strong temptation to spurt on the first lap. Then when the excitement really begins, they have to lie down and gasp. When a man starts in public speaking, he usually wants to tell all he knows in his first speech, and quite often he succeeds. Then when the crowd hear his next effusion, they all agree that he has petered. We lay plans for the biggest cathedral on earth, and after a few months' building we roof over the foundation and hold a prayer-meeting for the help of heaven to get us out of debt.

We start for the moon; but when we get up about one hundred feet, we sit down on a chimney-top and think. We soar up toward the sun, and get no farther than up a tree. We start to turn the world upside down, and end by think-

ing ourselves lucky if we get our dinner cooked the way we want it. We lift up our two hundred pounds burden like a feather, but we set it down on the first milestone. We start with three cheers and end with an apology. We do our best work before noon. In short, we peter.

Now, this is the discouraging thing about life. And our only hope in life is based upon those things that do not peter. If babies began big and kept growing smaller, it would certainly make a hopeless job of it for us all. If our knowledge was large to start with, and grew less and less every day we went to school, we could scarcely blame our teachers for being discouraged. If our love for our friends petered out more and more every time we saw them, our social intercourse certainly would not be a joy forever.

Peter never was a success until he stopped petering; nor will you and I succeed until we do likewise. The man who tries to distance his competitors in the first ten minutes, and leaves his exhausted body in the road for them to carry the rest of the journey, is in no sense a success. In taking up a burden it is a mistake to take up one so heavy that after the first day you have to drop it upon another's shoulder. When a man joins the church, he is not a success if he is so good the first month that he has to be a little worse on each succeeding month. And when a young man falls in love, he makes a mistake to fall in love so desperately that there is nothing left for him to do but to peter all the rest of his life, when in its trials and irritations his love has need to be at its strongest.

Never peter. Grow, increase in everything you undertake. It does not matter how small you start, but it does matter how small you grow. Rather than lift a three-hundred pound weight the first day, and then have to come down to two hundred and fifty the next, and two hundred the next, it is better to begin by lifting one potato the first day, and two the next, and three the next, and so on. By the end of ten years you would be able to lift 3,650 potatoes, which might be more than one thousand pounds.

In everything that you do begin as small as you please, but see that to-day's record is better,—a tiny bit better, anyway—than yesterday's. Be a little

stronger, a little more courageous, a little more faithful, a little nearer God, this week than you were last. If you find you are beginning to peter, you would better either pray to heaven for a change of heart, or else get your friend to shoot you before you spoil your record. The world has no use for peters, it wants Peters.

It is God's way to begin small. He once started to save the world. We might have supposed that in revealing the terror of his majesty and the beauty of his love he would rend the heavens, and so astonish the world that they would only be beginning to forget about it now after nineteen hundred years. But he did not. He started with a babe in a cow stable. He could scarcely have made a smaller beginning. Look back. Look into that dark cave. A flickering torch casts huge shadows of long-horned oxen on the rough-hewn walls. There is no sound but the low crunching of the cattle as they munch their hay. There in the midst of them is the young mother, forgetting for the moment her discouragement and discomfort and sickness. For there in her arms lies the Babe, her baby boy, and about his face still plays the light of heaven, from which he came, and the unclouded purity of its skies still lingers in his eyes.

O little Babe of the stable, who would dream that thou art a King? Who would imagine that from that throne of thy sweet mother's arms thy power would reach down along the ages, overturning kingdoms, establishing empires, changing the world, and that even to-day so many proud nations should own thee as their supreme Lord and King—that thou, O gracious Babe, shouldst be enthroned in so many faithful hearts, who would gladly lay down their life and all they hold most dear for thy name's sake. Truly well did he speak, that prophet of old, when he said: "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, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."

In all that he does, God begins very small. But the last is always the best. Nothing in which God has a hand peters out. Let us, as God's true sons, build

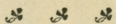
LITTLE THINGS

GIVE a "sunny smile" as you pass along,
Or sing a verse of some sad, sweet song;
Doing these "little things," day by day,
May help to keep some one from going astray.

This world is so full of "sin and woe,"
You'll find it almost everywhere you go;
But do the "little things" as you pass along,
Your life will be brighter, and there'll be less wrong.

I. M. W.

~~~~~  
according to his plans, that of the structure that our hands rear it may also be said, the last is best.—*John Hopkins Denison, D. D.*



### DISEASE FROM OVEREATING

THE popular impression seems to be that the more one eats, the more strength he gets from the food. This is an utter mistake, and a most dangerous one. As crusty old Abernathy said, "One fourth of what we eat keeps us. The other three fourths we keep at the risk of our lives."

It should be understood that the digestive capacity depends upon the amount of work done—that the digestive fluids are poured out in proportion, not to the amount of food taken, but to the body's requirements.

Now, if more food is taken than can be digested, the whole mass breaks down and ferments. Then it passes at the rate, perhaps, of one foot per hour through the length of the alimentary tube. The function of the intestine is to absorb, and it absorbs in this case not food, which it needs, but the poisonous products of putrefaction. These poisons are carried throughout the length and breadth of the body, and cause symptoms ranging all the way from weakness, headache, and dizziness to deadly "heart failure."—*Health Culture.*



### CAUSE OF THE APPETITE FOR ALCOHOL

ALMOST all those who are fighting the liquor traffic entirely ignore the most important feature of the whole question—the main cause that leads people to consume immoderately alcoholic beverages. This is a wrong diet, more especially an undue proportion of the nitrogenous element in food, as it is found in flesh food. Any one who consumes large quantities

of flesh foods, and thus upsets the balance between the nitrogenous elements and the carbonaceous elements in his system, must necessarily be driven to a great craving for some form of concentrated carbon to offset the superfluous amount of nitrogen which he has taken. He may find this concentrated carbon, as most of the women and a few of the men do, in candy, or he may find it as most of the men and a few of the women do, in alcohol. It is not, however, merely an excess of nitrogenous food that may lead to a craving for liquor. Any dietetic errors that cause fermentation of food in the stomach, and consequently a more or less inflamed condition of the lining of the stomach, will cause a morbid craving for a stimulant of some kind, to use which is just about as sensible as it would be to throw oil upon a fire for the purpose of putting it out. Fresh fermented bread acts the same way.

Let the Prohibitionists begin at the beginning. Let them first teach the people how to eat, and then they will find it much easier to teach them how not to drink to excess. Temperance in the use of alcoholic beverages and simple non-stimulating diet must go hand in hand. A nation that consumes large quantities of flesh food will always be a nation in which drunkenness is rampant. It is simply a question of cause and effect.—*Los Angeles Times.*



### LEAVE TO-MORROW WITH GOD

WOULD it not be better to leave to-morrow with God? That is what is troubling men—to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says:—

"I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops onto the window-sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by, and lifts up his voice to God and sings his carols of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*H. W. Webb-Peploe.*



## THE WATCHMAN

PUBLISHED WEEKLY BY THE

SOUTHERN PUBLISHING ASSOCIATION

NASHVILLE, TENNESSEE

Price, \$1.00 per Year Single Copy, 5 Cents

G. I. BUTLER } Editors S. N. HASKELL } Associate  
L. A. SMITH } E. J. BURNHAM } EditorsENTERED AT THE POST OFFICE AT NASHVILLE, TENN.,  
AS SECOND CLASS MATTER, APRIL 12, 1906.

Nashville, Tennessee, January 22, 1907.

## SCIENCE AND THE BIBLE

**T**HE writer would call special attention to the article with the above heading, copied from that precious volume, "Education," one of the latest volumes of Mrs. E. G. White's writings. We know of nothing superior to it in the literature of the world to-day.

## Fact and Speculation

The world is full of skepticism, doubt, and infidelity. Much of it grows out of the wonderful so-called "science of geology." Genuine science is "knowledge; knowledge of principles and causes; ascertained truth or facts." —*Webster*. Much that passes for geology is speculation, pure and simple. There are facts connected with geology; such as finding in the earth skeletons and remains of animals, fowls, fishes, and reptiles, some of which have no existence in the world to-day, and many of which are far larger than the skeletons of any living creature.

The question is, When did these animals live? and how came they in the positions where they are found? The speculation that passes for science comes in when scientists, so-called, attempt to answer these questions. Their speculations on these points fill volumes, yes, thousands of them. They tell us that millions upon millions of years have passed away in the process of evolution while these things were gradually being developed.

These teachers have cast away the Mosaic record, and launched out on the boundless sea of speculation. Many of them have denied the existence of God himself. And the whole effort and aim of some of them seems to be to get rid of the very idea of a personal God such as the Scriptures teach. Just think of it, — a universe of orderly arrangement, so grand and wonderful that minds of the greatest wisdom and power are overwhelmed with wonder and astonishment as they investigate and behold the beauty and symmetry, the perfect adaptation of means to the end; the unceasing regularity of the movements of the heavenly bodies, never making a mistake of a minute of time in their revolutions, or interfering with the harmony of their movements for ages, and all this without a God to order or direct, to create and to sustain.

## Divine and Human Wisdom

The greatest of men cannot organize anything to perfection. Look at the railroads,

one of man's greatest masterpieces, running amuck, coming into collision about every day. Thousands of human lives are destroyed by them every year. So of the great ships, which are in constant dangers and calamities, because of man's mistakes. Nothing that man touches is perfect. Yet the vast universe comes into existence by unaided chance, and runs itself in perfect order for ages without a directing or creative mind; so these men tell us. Was there ever seen such folly?

These so-called scientists and great philosophers are floundering around in their speculations, ascribing at different periods millions of years, less or more, to the time it took for the earth to create and develop itself in the process of evolution. There is little argument among even leading men holding these views. How do they, or can they, really know anything of these supposed processes? — They cannot. It is mere guess-work. Yet millions of people have given up their Bibles to follow these vagaries of the imagination.

## A Solid Foundation

When we take the Bible record, we find *terra firma*. Its positive statements afford support for faith in a loving Father who has created us all. The great deluge comes in as a dispensation of punishment for the sin of forgetting God and the consequent terrible iniquity. These philosophers tell us there never was any flood. The writer was once passing through the Green River country going to California at an early day in his ministry. At a little station where the train stopped for a little season was a man selling curiosities. There were on exhibition many pieces of rock dug out of lofty mountains near by. There were the forms of fishes in the very substance of the rock. The head, the eyes, the fins, the tail, even the scales could be plainly discerned. These mountains must have been thousands of feet in height. Here was a lesson for the geologist. How did these multitudes of fishes come to be on the top of these mountains?

## The Flood and Some of Its Results

The record declares, "The fountains of the great deep were broken up." Gen. 7:11. The waters from above met the waters from beneath, the whole configuration of the globe was changed. The vast trees and all forms of vegetation were hurled by the mighty ocean currents into the greatest confusion. The record is so brief that we know not the particulars of what happened.

In the great masses of ice in some regions not far from the north pole have been discovered the embedded forms of the huge mammoth, whole, with horns, and hair covering the body, skin all intact, and flesh frozen solid. Some of these, becoming exposed by the change of the elements, have been partially devoured by the white bear and other carnivorous animals. Must it not be evident to every sensible person that the preservation of these for ages was caused by some sudden convulsion in our globe like the flood? None of these creatures now exist, and they are not known in the record of ages. We know but

little of the conditions existing before the flood.

The statements in the article on the first page of this paper are in perfect harmony with the facts given, while the speculations of geologists cannot explain them. How little we yet know of what is contained beneath the surface of our globe! From the very brief record of the flood we get but few particulars of the awful catastrophe that then occurred. But we get enough, when compared with the inspired record in other scriptures, to know that it was a stupendous and wonderful event. It is used as an illustration of the awful terrors of the last great day. "As the days of Noah were, so shall also the coming of the Son of man be." The engulfing of the whole human family excepting those riding in the ark, was a lively type of the coming day. As described by the servant of the Lord, we get a vivid idea of its terrors. The ark itself was saved from destruction only by the supernatural power of God. And even Satan was so terrified that he greatly feared that his final doom had come. We cannot but believe that the very crust of the earth was broken up, and possibly continents sank and rose; islands disappeared, and others were elevated.

For hundreds of miles on the upper Mississippi above Dubuque, a broad space is cut through solid rocks three or four hundred feet in depth. This valley where the Mississippi runs is often one or two miles broad, and the streams which run into the great river also have very deep, wide channels, and even little streams that one can step across. Some of these streams could never have cut such a channel as is now in existence with their present volume of water. In the nature of things, there must have been an immense sea of water which cut down this great body of rock so much wider than these streams now are. It must have been done with terrible power, and not by a long course of erosion as at present existing.

This great valley from the falls of St. Anthony down for hundreds of miles forcibly calls the mind of the writer back to the time of the flood, when vast bodies of water were seeking the lower level, now occupied by the great oceans.

## The Hope Set before Us

God's word affords the best explanation of the present conditions of our globe of any book extant. It is the only cure for the wandering vagaries of geological speculations run mad, as seen in the world at the present time. The dear old Book of books presents before us godliness, which gives promise of the life that now is, and that which is to come. The hopes it presents are the most precious of any ever presented to human view. They are soul-thrilling, full of comfort and joy unspeakable and full of glory. The writer once floundered about in human speculations and infidelity. He knows the blessedness of the Christian religion. Money could not tempt him ever to return to that fearful condition of being without hope and without God in the world.

G. I. B.



## KING LEOPOLD, THE CONGO, AND ROME

**A** STRONG appeal on the subject of the Congo atrocities has been made to President Roosevelt and King Edward VII. A Philadelphia press dispatch states: "At a meeting of the Conference of the Foreign Missions Board of the United States and Canada, held in this city on Saturday [Jan. 12], it was unanimously agreed to forward to President Roosevelt, the United States Senate, and King Edward, an appeal in behalf of the stricken people of the Congo State."

This missionary conference speaks in the name of forty missionary organizations, and concludes with this petition:—

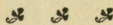
"In the name of humanity, of international justice, of regard for the primal rights of man, we would ask that you will use the full power reposed in governments by the Supreme Ruler in the interest of an immediate discharge by the nations of their responsibility of guardianship over the remnant of the humble people who a generation ago, without choice of their own, were brought out of their isolation into relations with the world of men and states."

The responsibility for the terrible atrocities to which the natives of the Congo country have been subjected since they came in contact with civilization, rests upon King Leopold of Belgium, who by international treaty was given the position of trustee to administer the affairs of the country. King Leopold has simply exploited the country to the greatest possible extent for his own pecuniary profit. His agents in the Congo State have exacted of the natives the delivery of a certain quantity of rubber at stated intervals; and if the natives failed for any reason to fulfil these exactions, they were hunted down and mutilated or murdered in the most barbarous manner.

Evidence which has recently been brought before a commission of inquiry shows that the white agents of Leopold have employed cannibals to commit these crimes, their reward being in part the privilege of feasting upon the bodies of their victims, no age or sex being spared. For years the cry of indignation from all over the world against this inhuman wickedness has been swelling louder and louder, and Leopold, being forced to take some action, has endeavored in every possible way to confuse the mind of the public in regard to the situation and hide the facts behind a cloud of misrepresentation. "For two years," says Robert E. Park in *Everybody's Magazine*, this monarch has "made the Belgian Embassy in Washington little less than his Congo lobby;" and "now that American interest in the Congo has risen to a point that might well cause its autocrat fresh alarm, he has fortified himself by conceding 8,400,000 acres of the richest rubber country in the world to a French-American-English company, whose American head is that astute financier, Thomas F. Ryan. Upon this powerful ally Leopold depends to prevent the consideration of the Congo situation in the coming Congress."

But of all the allies King Leopold has had in this country, probably none has done so much in his behalf as the Catholic prelate Cardinal Gibbons, who has from the first vigorously defended Leopold because the latter is a faithful Catholic. These two Catholic allies, one a leader in the business affairs of the country and the other a leader in its religious affairs, stand behind King Leopold, and it will be of interest to note what action the president and Congress will venture to take upon the appeal which Protestant missionary societies have now made to them in this matter.

L. A. S.



## WHAT WILL BECOME OF THE WICKED?

**S**AGES and philosophers have queried, reasoned, and drawn their conclusions; yet the question, What is the final fate of the wicked? is still a live one. David, the king of Israel, said, "I was envious at the foolish." Ps. 73:3-12. Judging from what he saw, he was led to exclaim, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me." Verses 13-16. But he adds, "Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." Verses 17, 18.

He saw in the service of the sanctuary a solution of this question, something that showed to him that they stood in slippery places. They were cast down to destruction. The Levitical system was the gospel veiled. It was God's kindergarten method for instructing humanity. Ps. 77:13. It revealed a Christian experience after which the soul of David longed and thirsted. Ps. 63:1, 2.

But what was there in the rites of the sacrificial system that particularly revealed the end of the wicked? In Psalms 37 we have a key that solves the problem. David says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." Ps. 37:35, 36. Again he says, "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Verses 9, 10.

Let us examine the process as revealed in the Mosaic economy. When an individual sinned, he was to bring an offering and kill it. The priest then presented either the blood or the flesh before the Lord. Then the sinner separated all the fat from the offering, and the priest took it and burned it upon the brazen altar. Lev. 4:27-29. It was a sweet savor to the Lord, for it represented the sin destroyed while the sinner was saved. If the sin is not separated from the sinner, the sinner will burn with the sin.

S. N. H.

## "JEWISH" AND CHRISTIAN SCRIPTURES

THE following item from the *Nashville Christian Advocate* expresses an idea which has become fastened upon the minds of a great many Christian people; that is, that the Old Testament Scriptures are Jewish, and only the New Testament Scriptures are distinctively Christian:—

"The Sunday-school lessons for this year are to begin with the Old Testament. It is of the utmost importance that teachers and pupils should remember that the Jewish Scriptures, which are the Old Testament, are to be read in the light of the Christian Scriptures, which are the New. Only so do they themselves become also Christian Scripture. God was in those times revealing himself to the Jews. In Christ he was made known to the whole world. Christ is the key to the whole revelation, Old Testament and New."

The Bible itself makes no such distinction as that of "Jewish" Scriptures and Christian Scriptures. On the contrary, it is plainly stated in the New Testament (1 Peter 1:10, 11) that the "Spirit of Christ" was in the men who wrote the Old Testament and dictated their utterances. This would certainly make the Old Testament Scriptures Christian. It is just as important to read the New Testament Scriptures in the light of the Old as to read the Old Testament Scriptures in the light of the New. Christ and the apostles spoke and wrote the New Testament Scriptures in the light of the Old Testament writings, quoting from those writings again and again. The apostle Paul commended Timothy because from a child he had known the Holy Scriptures, and said that these Scriptures were able to make him wise unto salvation (2 Tim. 3:15); yet Timothy had only the Scriptures of the Old Testament.

The Saviour taught his disciples from the Old Testament, and notably so after his resurrection, when he met the two disciples on their way to Emmaus, and "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. To say that the Old Testament Scriptures were not Christian until they could be read in the light of the New Testament, is to speak disparagingly of the Spirit of Christ and of the law of God. A more egregious error could hardly be made than this.

The Old Testament Scriptures are as much Christian as are the New. The way of salvation was the same in Old Testament times as in the New, for there was only one possible way of salvation in any age of the world since Adam fell, and that was by faith in Christ. Before Christ was crucified, men showed their faith in him through a system of sacrificial offerings pointing forward to the true divine Sacrifice to come. After the crucifixion, this system could no longer be of significance, and faith in a Saviour who had died and risen again was shown by the ceremonies of baptism and the Lord's supper. But it was all the same faith, the difference being only in the manner of its expression.

The New Testament Scriptures were written



by Jews no less truly than were the Old Testament Scriptures. The former are just as much Jewish as are the latter. Christ is a Jew, and "salvation is of the Jews." John 4:22. All the gospel promises are made to the Jews; not one is made to the Gentiles as such. The Gentiles must become children of Abraham in order to inherit these promises. Abraham, the "father of the faithful," was as truly a Christian as was Paul or Peter. The gospel was preached to Abraham. Gal. 3:8.

It is "of the utmost importance" that people should relieve their minds of this idea that the New Testament Scriptures have superseded the Old, and that the latter have ceased to be of practical importance to the Christian life. Such an idea blinds the mind to a correct understanding of Christian truth. It leads away from the knowledge of God and of Christ in their relation to the plan of salvation, obscures the thought of Christ as Creator and Lawgiver equally with his Father, disparages the Decalogue as a Jewish code not suited to Christians, and fosters the idea of a certain antagonism existing between Christ and his Father, instead of the perfect oneness described in the Saviour's prayer in John 17. Until this idea is banished from the mind, the meaning of the New Testament Scriptures as well as of the Old will remain in obscurity.

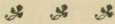
L. A. S.

### EDITORIAL NOTES

A DISPATCH from Manila reports the loss of a hundred or more lives on the island of Lyte, which with the neighboring island of Samar was swept by a typhoon on January 10.



THE police of Boston continue to make numerous arrests of persons who are doing secular work in that city on Sunday. The names of four hundred such persons were secured by the police on January 6. It is worthy of note in connection with this that Boston is the most Catholic city of large size in the United States.



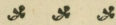
AN effort is being made to set up an independent Catholic Church in France. Henry des Houx is at the head of the movement, and is supported by Archbishop Villate of Texas, who is now in Paris. This movement grows out of the pope's attitude toward the church and state separation law. Its adherents will of necessity repudiate the authority and infallibility of the pope.



THE Nashville *Christian Advocate* reports the following: "A remarkable movement is reported from Emmanuel Church, Boston. Classes have been formed for the study of mental healing. There is no disposition on the part of the leaders to supplant the regular physicians. On the contrary, a physician is consulted in each case. The movement has no distinctive religious character. Much weight is given to the subconscious-self theory."

THE danger of placing great power in the hands of men without making them strictly answerable to the public for the use of such power, is illustrated by the cases of some leaders of labor unions. At the trial in Chicago of President Shea of the International Teamsters' Union, one witness "testified that for \$1,500, divided among five labor leaders, the great teamsters' strike was brought on in the spring of 1905, which caused a loss of \$9,500,000 to merchants and employees, besides involving the killing of thirty men and the wounding of many others."

These five leaders had the power to inaugurate this strike, and they did not feel accountable to the public for the manner in which they exercised this power—the public could not depose them from office or otherwise hold them to account for what they might do—so for this sum of money, this pecuniary benefit to themselves, they inaugurated a strike which cost other people millions of dollars and involved the loss of life. It was further testified that the garment workers at Montgomery Ward & Co.'s paid money to another union—in other words, bribed them—to inaugurate a sympathetic strike. The possession and exercise of power which will greatly affect the interests of the people, without any corresponding degree of accountability to the people which the latter can enforce, is contrary to, and destructive of, republican government.



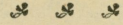
ON the subject of "Child Labor the Royal Road to Crime," George Harvey writes in the *North American Review*:—

"One million seven hundred thousand children, practically uneducated, are toiling over here, and growing up, darkened, massed, and dangerous, into the American future."

"Such is the summary of one phase of present industrial and social conditions in this country set down in his latest book by that friendly yet perspicacious and fearless student and forecaster, Mr. H. G. Wells. It is, we fear, a fact as terrifying as the indictment is terrible. If the evil were segregated, demand might be made upon local pride and communal sentiment with reasonable expectation of responsive remedy; but, sad to say, this is not the case. In Massachusetts—'there she is; behold her!'—are 'little naked boys packing cloth into bleaching vats in a bath of chemicals that bleaches their little bodies like the bodies of lepers;' in the South there are 'six times as many children at work as there were twenty years ago, and each year more little ones are brought in from the fields and hills to live in the degrading atmosphere of the mill towns;' in Pennsylvania 'children of ten and eleven stoop over the chute, and pick out slate and other impurities from the coal as it passes them, for ten or eleven hours a day;' in Illinois they stand 'ankle-deep in blood, cleaning intestines and trimming meat.' Altogether, the children between the ages of five and fourteen forced to toil in factories, mines, and slaughterhouses comprise nearly one sixth of our entire population."

Jacob Riis, noted as a philanthropist, has

well said: "You cannot rob a child of its childhood and expect to appeal to the child's manhood by-and-by. It takes a whole boy to make a whole man."



AN effort was made at the recent constitutional convention which met to frame a constitution for the new state of Oklahoma, to "put God into the Constitution" of that commonwealth. In order to make room for the "God" of their conception in the Constitution, those who were back of the attempt sought to take justice and liberty out of the Constitution. These persons, who represent the National Reform party in this country, came before the convention with the demand that the following be adopted as the Constitution's preamble:—

"We, the people of the State of Oklahoma, recognizing Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as the standard by which to decide moral issues in national life, in order to form a state," etc.

This would exclude from political recognition in the new state all who do not admit that the civil power should enforce the will of Christ by the civil law. If the true "will of Christ" were enforced upon people, it would do less harm than to enforce "his revealed will" as defined by a set of fanatics who want to be conscience in the matter for all the rest of the people, or as defined by any tribunal composed of finite, erring, and more or less prejudiced human minds. But the will of Christ is to be done in the earth, not by having it forced upon people by the civil law, but through the work of the gospel agencies which accomplish results by changing the heart. The revealed will of Christ, is that people should love their enemies and forgive all who injure them, even "seventy times seven" times if they shall say, "I repent." Matt. 18:21, 22. It will not require much thought to show that no civil government could long exist if it should undertake to forgive offenders—thieves, murderers, etc.—as often as they might repent or profess to repent of their misdeeds. The mercy of the gospel, extended by the civil government, would soon put an end to the government, and the justice of the gospel, meted out by the civil government to the transgressor of God's will, would soon put an end to the transgressor; for the penalty of sin is death. The government could not execute justice without destroying the sinner, and could not show mercy without destroying itself. Hence it is utterly outside the province of civil government to concern itself with the "revealed will" of God, further than to secure to the people liberty in the enjoyment of their natural rights. God alone, through his divine government, can be both just and merciful to the sinner, because justice for the sinner's transgression has been visited upon a vicarious Sacrifice, Jesus Christ. Civil government and religion,—the state and the church—belong in wholly separate spheres of action.

After considerable discussion, the conven-



tion rejected the proposed National Reform preamble, and adopted one beginning thus: "We, the people of Oklahoma, invoking the guidance of Almighty God, in order to," etc. Even in this there is a denial of political equality to those who do not believe in a supreme Being.

## THE \$150,000 FUND

### THE UNSPEAKABLE GIFT

"THANKS be unto God for his unspeakable gift." 1 Cor. 9:15. Giving is divine. It is the delight of our blessed heavenly Father. It is the joy of our elder brother, Jesus. It is the glory of the angels. God gave his Son. Christ gave his life. The one business of the angels is to minister, to give their service, to the other creatures in God's great universe.

All that he has made in nature demonstrates that the principle of giving is the very essence of divinity. The sun gives its light. The earth brings forth and gives for the service of man her fruit. The flowers breathe out their perfume. The clouds send forth the rain. The birds give their free concerts joyously, cheerfully. All nature gives.

See that mountain stream, sparkling, living, clear, giving life to that which grows upon its banks, freshness, health, and joy to the dumb creatures which God has made, and to man, their king. The mountain stream comes from above. It flows downward to man. Every good gift is from above, and comes down from the Father of lights.

See that pool, full of death, decay, and poison. Why?—It receives; it does not flow forth. There is no outlet. It does not give. That which ceases to give dies.

Dear brother, dear sister, if you would live, if you would be a blessing, if you would be like God, and a part of his plan, give freely; give your best; give that which costs a sacrifice. You are sowing costly, precious seed. What a harvest of joy will return to you! How much blessing we lose when we fail to give! "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

J. S. WASHBURN.



### KEEPING PACE WITH THE MESSAGE

HOWEVER ignorant one may be concerning the fact, or however indifferent, does not affect the truth regarding the progress of God's work in the earth. With wonderful rapidity a knowledge of "this gospel of the kingdom" is going to the world. The close of the work and the coming of the end are events near at hand.

There is great danger of resting satisfied with a theoretical knowledge of the truth, and failing to appreciate the responsibility which that knowledge brings. It is possible for one to know, and to be able clearly to prove, that we are living in the last days, and yet fail to keep in touch with God's work in the earth—the proclamation of this gospel to the world.

In every period of the world's history God has given truth which was inseparably con-

nected with the duty of his proclamation. "Ye are the light of the world," "Ye are the salt of the earth," are familiar scriptural statements which relate to the proclamation phase of gospel truth.

It was not enough for Noah to know that God would bring a flood of water on the earth; his salvation depended not alone on his knowing the truth, but upon his giving to the world that knowledge.

Jonah knew the truth concerning the impending destruction of Nineveh, and desired to throw off the responsibility connected with giving that knowledge to others; but God in mercy brought Jonah to that place where he was willing not only to accept the truth, but also to accept the duty of making the truth known to others.

God has provided means whereby every one who knows the truth can have a part in making it known to others. As has been said, there is always an essential truth which God gives to the world. And any people that is without a specific message is without the truth for the time.

Among the most prominent means that have been given for the spread of the truth is the publication and sale of books and papers containing clear and concise expositions of Bible truth for these last days. All do not have the ability or experience which would make them successful in selling large books, but this furnishes no excuse for any one. Our papers, and particularly the special numbers, contain truth that is important and timely. These, all can have a part in distributing. Children are selling the special WATCHMAN by the thousand. It will never be stale or out of date. Until Jesus comes, the precious truth this paper contains will bring salvation and peace to all who read, believe, and accept it.

God's people are moving on in the performance of the work committed to them. Those who are not engaged in that work have fallen behind. They have lost sight of the greatest work of this or of any other age—giving to the world in this generation the warning message of the close of probation and of a coming Saviour.

The question every soul should ask is, What is the work God's people have in hand at this time? Then, knowing that work, to have a part in it. Only in this manner can we keep pace with the work of God in the earth.

There is an onward movement all along the line. The people of God are awakening to the importance of earnestness and diligence such as have not characterized the work of the past. In what lines of effort are God's people especially interested at this time? We will mention three: First, a Christian education for all of our children and a training for God's work; second, pushing our book and paper work, and especially the distribution of the special number of the WATCHMAN; third, the raising of a fund of one hundred and fifty thousand dollars to help on the work of God in the earth. Those who are having no part in these are losing sight of the message, no matter how complete their theoretical knowledge of the truth. The time to move with God's people is when God's people are moving.

Have you contributed to the fund now be-

ing raised? Now is the time to do it. It is the special work now in hand. Are you engaged in placing the special WATCHMAN in the homes of the people? Thousands of your brethren and sisters are doing it; get to work. Are your children being fortified against the evils of our day by receiving a training in a Christian school? Do not delay so important a matter. Jesus is soon coming. To be ready for his coming will require all that we have and all that we are.

Again we say: Learn what God's people are doing, then engage in that work with all your heart. In this way, and only in this way, can we keep pace with the message.

J. E. TENNEY.



### PROVISION FOR OUR SOUTHERN INSTITUTIONS

ONE third of the \$150,000 fund is to be devoted to the needy institutions in the Southern Union Conference. This amount will be distributed among various enterprises already started, and doing good work in behalf of the truth. Full information regarding these institutions—what they are doing to advance the cause, their present needs, etc.—will be given to our people through the *Review* and the WATCHMAN, by our brethren in the South. Hence we shall make only brief reference to them here.

#### The Southern Publishing House

This was established for the special work of developing and circulating our literature in the Southern field. It has passed through serious financial experiences, but the situation has materially improved of late. Through most vigorous efforts, the book work in the Southern territory is developing very encouragingly. A small portion of the \$150,000 will be appropriated to this house.

#### The Nashville Sanitarium

For several years our brethren have been endeavoring to build up our medical work in Nashville. They have occupied rented buildings. This has been expensive, and exceedingly unsatisfactory. A few months ago they improved an opportunity that presented itself to purchase a beautiful sanitarium property. They are now occupying the new premises, and are making needed changes and improvements. Twenty-five thousand dollars is to be devoted to this sanitarium.

#### The Graysville Sanitarium

This sanitarium is already being operated. It is close to Graysville Academy, so that there can be effective co-operation between the two institutions in training our young people for service in the cause. As this sanitarium needs further help, \$1,500 of this fund will be given to it.

#### Graysville Academy

It has been several years since this school was started, and the greater number of our people know of it and the work it is doing to educate our youth in the South for the service of God. It is enjoying a good patronage, and is doing successful work. Its need for enlarged facilities to accommodate those who

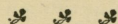


wish to attend are such at present that it has been decided to appropriate \$2,000 to it.

#### The Oakwood Training-School

This school near Huntsville, Ala., is to receive \$5,000. Its mission is to educate our young colored people in the South, and to train as many of them as possible for gospel workers. It is the only training-school devoted entirely to the colored people that we have established in this country. It has already been a great blessing to many of our youth. It is greatly needed now, and its efficiency should be largely increased. The \$5,000 set apart for that enterprise will be a great boon to the managers, and to the students also. The school is steadily improving, and must be made a strong factor in our work for the colored race in the South. What we do for that people we must do NOW.

GENERAL CONFERENCE COMMITTEE.



#### WHAT ALL THE PEOPLE CAN DO

THE answer to the question as to what all the people can do may never be fully seen. Why?—Because there will be many who will not do all they can. But our subject is what they can do. First of all, what are they asked to do? The greatest thing of all is to prepare the world for the coming of the Lord. That which we are now considering is the raising of funds to equip institutions that they may be efficient agents in that great work.

As the Lord has called us to this work, there is a surety that it can be done; for God never calls to a work without giving power to do it.

Let us see what all the people have been able to do when they have taken hold willingly. The Lord once asked his people to build him a sanctuary. It was to cost a vast sum of money, the candlestick alone costing over twenty-six thousand dollars. This people had been in bondage for nearly four hundred years. They were now on a desert march with not a prospect of raising heavy crops in the near future. Yet what did they do? or what were they able to do when all the people took hold of the work? They not only brought sufficient to build everything complete, but had to be restrained from bringing more.

Again, in later years God's people were called upon to build a temple that would cost many times more than all our buildings and institutions in the world. Did they think it a grievous burden?—No. We read in 1 Chron. 29:9 that "the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." Thus the great work was done.

Thus again, in later years when it became necessary to rebuild the walls of Jerusalem, they were enabled to do it, "for the people had a mind to work." Neh. 4:6.

Even so now the Lord represents the work given to us as a work of repairing and rebuilding the old waste places. This we shall be able to do if the people are willing to take hold. Isa. 58:12, 13. There is one promise that should be claimed by all the people, and prayer should be offered that the Lord may help us to receive it. It is found in Ps. 110:

3: "Thy people shall be willing in the day of thy power." If all will pray for God to make them willing, then all the people may easily raise the funds to carry on God's work.

O. O. FARNSWORTH.

## FROM THE FIELD

#### NOTICE

A SPIRITUAL school, commonly called a canvassers' institute, will be held at Campobello, S. C., Feb. 4-24, 1907. The lessons taught will not only benefit the canvasser, but will prove a blessing to any one.

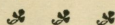
We will be glad to have any attend, whether you expect to canvass or not. Bring bedding. Tuition will be free, and board reasonable.

Proficient instructors have been secured, and we expect a real spiritual feast; so come along, "and we will do thee good."

As we expect to conduct this institute without cost to the regular canvasser, we solicit donations, which please send to Mrs. R. T. Nash, Campobello, S. C. Any one coming from the north, please try to get here in time to attend. Will all who are coming please let me know? For further information, please write the undersigned.

C. F. DART,

Chester, S. C.



#### SOUTH CAROLINA

ELDER R. T. NASH, of Spartanburg, S. C., says regarding the recent agitation at that place caused by the presentment of the grand jury against Seventh-day Adventists for doing secular work on Sunday:—

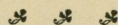
"I was in the southern part of the state, visiting companies and scattered Sabbath-keepers at the time this occurred. Sister McHugh (our Spartanburg Bible worker) answered the editorial in the *Journal*, showing that Adventists were not deluded, but that the coming of the Lord was actually near at hand, and that the Adventists had the same right 'to obey God rather than man' that Peter and John and Daniel and the three Hebrews had in their day. Following her article was one by Elder Carey on Religious Liberty. He set forth the purview of the civil government and the limit of their rights. On the heels of this article came a heavy blow in our favor from a man by the name of Pierce. He told them that the recommendation of the grand jury was a step back toward the thumbscrew, rack, and inquisition. He made a good plea for liberty to worship God as each one chose. So really, as far as we can see, what has been done, although we hear in it the hiss of the dragon, has only tended to further our cause and publish the truth in South Carolina."

Sister Elizabeth McHugh also reports the following:—

"The Baptist convention was in session here at the time, and the whole city was stirred over the matter. The Baptists resolved to do all in their power for better observance of Sunday, but not by legislation, setting their face against that as a convention.

"The Lord used the circumstances to open the eyes of many to the evils of religious legislation. We do not think there will be any indictments at present, as public sentiment is against it. Many are inquiring into the truth, and we hope to see some precious souls take their stand soon.

"The church at this place has subscribed means to send *Liberty* for one year to thirty-seven individuals, in this number are included judges, lawyers, the grand jury, doctors, dentists, college professors, and others."



#### HAZEL ACADEMY

It was our privilege to spend a portion of three days at Christmas with our children in this school at Hazel, Kentucky. We were much pleased with the work being done by both pupils and teachers. For those who have never been to Hazel we will briefly mention its surroundings. Located on the Memphis-Paducah line of the N. C. and St. L. Ry., Hazel is on the state line between Tennessee and Kentucky. The post office and also by far the larger part of the little village are on the Kentucky side.

Here four or five years ago a school building was erected, and the work of the academy begun. It soon proved best to remove the school to a farm about a mile north of the village. There were at least two reasons for this move. First a small farm was purchased on which to give the students work during vacations and during their spare time during school sessions, and it became necessary to locate there to do this work successfully. Then, too, a short experience on the part of those in charge proved that the evil influences of a small village are in many respects harder to combat than those in a city.

A new building was erected on the farm, largely by student labor, the old one being retained by the church in Hazel. The necessary buildings and their meager equipment have used all the available funds, and the work of the academy is carried on only as means are in sight. This is as it should be in one respect. The important principle which, if learned long ago by other institutions of a like nature would have saved much anxiety and trouble, seems to have been well planted and cultivated, and is now bearing fruit in this place.

We have never seen an institution connected with our work, either in the home land or in foreign fields, where so much was being accomplished with so little money as in this modest school. Other places have run heavily in debt, and have then had to put up a cry for means, and the means came because we, as a people, hate debts. But here debts have been avoided, and as the place was out of debt it has apparently been thought unnecessary to do anything for it.

It occurs to us that this is exactly the opposite course to what should have prevailed. Let the institutions that have avoided debts be supported. Let as much be done for them as for those that have injudiciously contracted debts that had to be met.

We were prepared to find the school in anything but a wealthy condition, but we were much surprised to see what was being done



under such adverse conditions. It would not be well, perhaps, to state in detail the actual conditions we saw. It is a pleasure, however, to tell of the universal co-operation on the part of every one connected with the place to make the best of every disadvantage. Not one word of fault-finding or complaint did we hear during our stay, but on the contrary all bore testimony that they were happy and enjoying their work. The young people ranging in ages from sixteen to twenty are, we believe, all professing Christians, and a good number of them tell of the great good they have obtained from the influences with which they are now surrounded.

## NEEDS OF THE ACADEMY.

The needs are so many it would not do to try to enumerate all, but two things which were conspicuous by their absence were a proper heating apparatus, and some rugs for the student's rooms, carpets of course are out of the question. A steam heating plant in a small separate building would afford comfort, work economy in the use of fuel, greatly reduce the risk of fires, and enable the directors to insure the buildings.

This building should also have a place in it for doing the laundry work which is now done in the open air under the trees, where some boards have been nailed to poles in Indian wigwam fashion, an iron kettle on three stones serving as a water heater and boiler.

A few hundred dollars of the unappropriated portion of the \$50,000 fund for the work in the South could not find a better or more deserving object. This opinion will be shared by any who will pay this school a visit, especially if such visit is made in the cold part of the winter.

Professor and Mrs. Rowe have the love and confidence of all in the school. They are in a position where they can do much good, but their responsibilities are great. The young minds under their training are now forming characters for life both here and hereafter. These teachers should have the prayers and support, financial and otherwise, of all in the Tennessee River Conference.

H. E. SIMKIN.



## IT IS SOUTH CAROLINA THIS TIME

THE past year has been the banner year for the canvassing work in this state. God has signally blessed every one that has taken hold of the work here.

The profits have averaged eighteen and one half cents an hour. Nearly all the regular canvassers have averaged over that. Two went as high as thirty-five and one half cents.

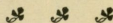
One brother just from Michigan, where he could not do anything in the winter, is now averaging over thirty cents profit per hour. One sister worked eleven months and sold 705 books. Four canvassers worked eight and a half months. The first sold 1,115 books, the second 767, the third 725, and the fourth 370. Two worked four months. One sold 500, and the other 230 books. Two others worked two and a half months, and one sold 390 and the other 206 books.

To me these figures are interesting, and yet I feel ashamed to publish them, as the cold figures of the mere number of books sold and

their value, are such a small part of the real work accomplished. I refer you to the records of heaven for the rest.

Only one family is now in the field, as the most of the others have been called home or elsewhere. Those who have unavoidably been called from the field regret very much to leave where workers are needed so badly. Their prayer as well as mine, is that the Holy Spirit will stir up others to come and take their places.

C. F. DART.

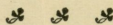


## ARCHDALE, N. C.

THE Lord has so arranged it that all the believers, from the least to the greatest, may have a part in publishing the truth. The blessing comes in doing.

The Archdale church has sold three hundred copies of the special WATCHMAN, as a beginning. We are ordering more, and expect to sell several hundred yet. Our church school has been going on now three weeks (Dec. 16). It is very gratifying to note the interest manifested by the pupils. One forenoon all were so absorbed in their work that not one thought of recess. The Lord is blessing the school. Our church building is now completed, and we are conducting Sunday night services for the public. The interest is good.

W. L. KILLEN.



## DOMINICA, WEST INDIES

THE Catholic school mistress was baptized last month. It has created quite a stir, but she is calm and of good courage. In a letter to a relative she writes: "It is the same Father, Son, and Holy Spirit that I always worshiped that I still continue to serve, only in a different form, which I have found out to be more in harmony with the Scriptures, discarding the doctrine of men.

"Our chief aim in life is to walk according to the light. I know the world will think harshly of me, and there will be comments and unkind remarks passed; but that cannot affect me in the least. This is a serious matter, in which no earthly consideration should hinder one's actions. Nobody knows the secret workings of God in each human heart, and it is a wrong thing to judge and condemn; for while doing so, the Lord may be approving.

"This is not a step I have taken hastily. I have been studying the Scriptures for months, and have prayed earnestly for light and understanding, and asked the Holy Spirit to point out to me if I am in the way of error, and the moment the least doubt arose some text of Scripture would come to my mind like a powerful witness, and my faith would gradually weaken on one side, and strengthen on the other.

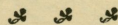
"I feel perfectly happy and at peace with my God, and this inward holy joy can be only the outcome of the grace of the Holy Spirit in my soul. My only thought and aim is to live a good Christian life, to keep the commandments of God, walk in his paths, and live in his fear from day to day."

The organization of a Young People's So-

ciety here has added impetus to our work. It is doing the young people good, the church, and others as well.

Most of the work in town is left with Mrs. Giddings, as I am in the country part of the time.

P. GIDDINGS.



## THEY ARE THE LORD'S, AND ARE HOLY

WE should give most careful attention to the instruction given us in Holy Writ, and fear to pass lightly by plain and positive requirements. Many would seek to escape the moral obligations of the word by saying of some institution, It is Jewish, or it stands or falls with the Levitical priesthood.

Some would seek to escape the claims of God, as expressed in the fourth commandment, by saying that the seventh day is Jewish. The word of God, however, is silent on this point; but in strong and positive language God speaks of it as "my holy day," "the Sabbath of the Lord thy God," and "holy to the Lord." The Creator of all things says, "The Son of man is Lord also of the Sabbath." Isa. 58: 13; Ex. 20: 10; 31: 15; Mark 2: 28.

There is another holy requirement that men in this covetous age are seeking to evade: "All the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's," and concerning the herd or of the flock: "The tenth shall be holy unto the Lord." Lev. 27: 30, 32.

Notice the points of similarity in the two institutions. The Sabbath God reserves to himself, and commands the people to "keep it holy." It belongs to the "Lord thy God." It is blessed and hallowed. He tells men just how it is to be treated. He gives no man permission to use a moment of it in any other manner than that which he designates.

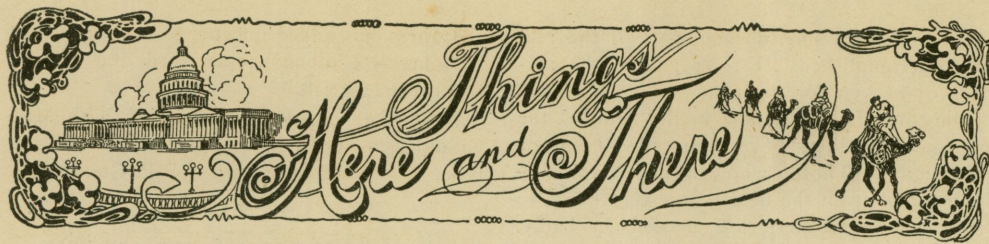
Of the tithe he speaks in almost precisely the same words: "It is the Lord's;" "it is holy unto the Lord;" and in the Scriptures God has clearly set forth the use he would have made of it. The principle that is disregarded by violating the holy Sabbath is disregarded in robbing God of the tithe.

When, in Num. 18: 21, we read that all the tenth in Israel is given to the children of Levi, we find God says, "I have given the children of Levi all the tenth." The tithe is the Lord's, "founded on enduring principles, and was designed to be a blessing to man." It is based on the *right of ownership* with which the happiness of all mankind is inseparable.

Many who seek to evade the claim of God to the tithe say that the tithing system was a part of the Jewish ritual, being a part of the ceremonial law, and hence was done away at the cross. This position is not sustained by the Scriptures. The tithing system did not originate with the Hebrews. Over four hundred years prior to the Levitical priesthood, Abraham recognized the tithing system, and God's claim to be of universal obligation, hence he "gave tithes of all" to Melchisedec, the priest of the Most High God. How can we claim to be children of faith, children of Abraham, and disregard the high claims of God upon us?

We to-day are living under the order of the





A MORE drastic plan for abolishing an evil has seldom been proclaimed than that which has been issued in China against the use of opium. The regulations provide that not only the cultivation of the poppy, but the use of opium must cease within ten years. No new ground can be placed under cultivation, and the amount of old ground devoted to poppies must be reduced one tenth each year. If the reduction is not made, the ground can be confiscated. Every user of opium must register his name and the amount consumed. No one may buy opium unless he is registered, and no one may begin to use it hereafter. Those under sixty years of age must decrease the amount they use twenty per cent. a year; and if they do not, they will be punished. Shops selling opium will be closed gradually. All opium dens are to be closed within six months, and owners of wineshops and inns must not permit smoking on their premises. All opium shops must be registered, and must sell less opium each year, and unless their reports show a decrease of sales, the shops will be closed and their owners punished. There are special rules for the disuse of opium by government officials, army officers, soldiers, teachers, and others, who must abandon the habit — if they are under sixty years of age — in from three to six months. It remains to be seen how strictly these regulations will be enforced. But the issue of such regulations indicates that the Chinese are awake to the necessities of the situation.— *Youth's Companion*.

#### PREPARING FOR CITIZENSHIP

THE Indian population of the United States, exclusive of Alaska, writes Miss A. M. Barnes in the *Children's Visitor*, numbers 271,000. Of this number, the five civilized tribes — the Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles — represent a population of 87,000. Melchisedec priesthood. Christ is our High Priest, and he is coming near to men in judgment. He is in "his holy temple, the Lord's throne is in heaven." Ps. 11:4. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

"The judgment is set," and Christ stands as a witness against those who disregard the requirements of God. Hear his word: "Remember the Sabbath day;" for "it is holy." "Bring ye all the tithes into the storehouse;" for "it is holy."

In the closing work of the judgment, let us not be found guilty before God of robbing him in tithes and offerings, disregarding his claim of one tenth of our income, and may we not tread under foot his holy Sabbath, thus showing disrespect to him as our Creator and Redeemer.

GEO. W. WELLS.

000. They are to be found almost solely within the bounds of the Indian Territory. Of this 87,000, however, only about 26,000 are full-bloods.

Civilized clothes, we learn from these same carefully prepared government statistics, are now worn by 116,000 Indians, and partly worn by 44,000 additional ones. These figures are for Indians outside the five civilized tribes. Nearly all of these have given up the nomadic life and now reside in permanent dwellings. Of these Indians, more than 70,000 talk English, while two thirds of them can read it. More than 40,000 of these Indians are members of the churches. From their ranks have come preachers and religious teachers among the most able and eloquent to be found.

Thus you will see that only about 25,000 "blanket" Indians are now left in the United States, and they are fast throwing off the blanket to put on instead the white man's coat. Some months ago, while out in the Kiowa, Comanche, Apache, Caddo, and Wichita Reservations, I was surprised to see the number of cutaways, Prince Alberts, derby hats, and patent leather toed shoes everywhere in evidence. One Apache rode his pony with his eagle feathers streaming out behind him; but he sat in his saddle in a pair of white man's trousers, while the toes pressed into his stirrups were covered by up-to-date patent leather tips.

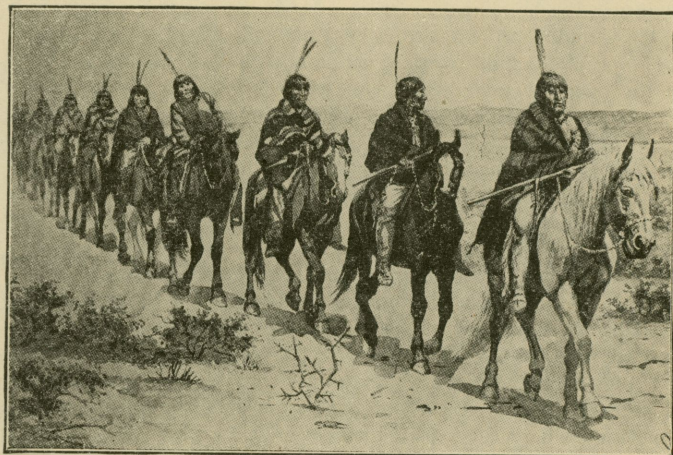
I met this same doughty warrior, Gotebo, attired in a faultless suit of black cloth, tailor made, a derby hat, white shirt, and the most approved of American shoes. He attends our church at Anadarko. I doubt if he ever puts his war suit on now, except to pose for the photographer. Geronimo, chief of the Apaches, delights in two things especially — the wearing of "store clothes" and riding in automobiles. Red Cloud alone of all the distinguished war chiefs shakes his fist defiantly in the face of advancing civilization and refuses to have anything to do with the white man's ways.

Of course the five civilized tribes stand head and shoulders above the others. They have advanced to the extent that they are now ripe for the honors of citizenship. The truth is they have been for many years citizens in fact, if not in name. They have had their own school systems, their own courts and Legislatures, and have chosen their own executives. For two generations they have been steadily advancing not only intellectually and spirit-

ually, but in material wealth. They have built cities that would be a credit to any state in the Union. Muskogee, Tahlequah, South McAlester, Ardmore, and Chichasha are abreast of any cities of their age and size that can be found anywhere on the American Continent.

Even among the semicivilized tribes, 30,000 Indian children and youths are shown to be in school. Of these, 26,000 are in schools provided by the United States government, while the other 4,000 are divided among the different church schools. The development of the Indian character under this judicious system of tutelage has been something remarkable. Indian young men and young women, going from these schools to attend colleges and universities, have taken the highest rank in scholarship.

The amount appropriated by the government to be devoted to the interests of the Indians through 1906 was \$8,000,000. Of this amount, \$3,777,000 was for education. The Indians of



AN INDIAN FILE

Alaska and of the five tribes are not included in these items.

The Indians to-day, thanks to the care taken of them by Uncle Sam, are among the richest people in America. As proof of this assertion is cited the financial standing of the Osages. These Indians receive on an average \$5,000 each yearly from our government. Says a writer who likes to juggle with figures: "If all Uncle Sam's white children had as much money per capita as these Oklahoma red men, the \$112,000,000,000 which represents the wealth of the United States in 1906 would be advanced to at least \$200,000,000,000."

The last council has been held. The Indians of the Indian Territory and Oklahoma have answered to their last tribal roll call. New names are being given to those who cling to the old, cumbersome ones — names more in accord with the dignities of their new position as citizens of the United States, which they will assume on March 4, 1907.

Miss Barnes says that such scenes as those pictured in our illustration have either passed away or are fast doing so; but to many who crossed the plains a few years ago, and have seen the Indians on their sturdy ponies file down the winding mountain paths, it will have a very familiar look.



Publisher's Department

OUR DOLLAR BOOKS

IN last week's WATCHMAN we began to advertise some of our dollar books. This list will run through several issues. It is really surprising to one who has never considered the matter carefully to learn how easily a choice library of books may be secured.

Few people ought to buy books simply to have a library, though it is well to have standard reference books at hand for occasional use. But many a person is spending dollars for things that are of no real worth.

Stop, friend, the next time you are about to needlessly spend a dollar and ask yourself if it would not be better to invest in a good book, which, when read, would be to you a source of great satisfaction, and to others, through you, a means of wisdom, encouragement, and blessing in many ways.

Get a good book, read it, store your mind with good thoughts and useful information; then get another, and another, persisting in your efforts to read and study, and you will be surprised how soon and how easily you will have at your command a library of information worth many times the price you have paid.

See second page of this issue.

The End of the World in this Generation

WHEN the publishers of the Watchman announced a special issue of their good paper with the above title, individuals everywhere wanted to carry it to their friends and help in introducing it to every home in the United States.

This splendid missionary work has now been going on for several weeks; many copies have gone to persons outside of the United States, numerous individuals have been greatly blessed as a result of the efforts put forth.

Those who have had a part in the work will be glad to hear from others, and some who have not yet handled a supply of this grand special would at once decide to do so could they understand the joy that follows real earnest efforts along this line.

Read what some of the workers say. Many more similar testimonials might be given.

"I am more than pleased with this issue and find it sells readily from door to door. I never before experienced such blessings as come from selling this paper. I am getting all our people I possibly can to work with it; if they only knew what a blessing is offered them in doing this they would all spend at least some time in selling this special."—J. L. Maroon, State Agent Cumberland Conf.

"I think it is the best special our people have gotten out thus far."—Elder Clarence Santee, Pres. Texas Conf.

"I think it is fine—ahead of every special yet printed."—E. Ellie Hamblin.

"Have just received the special Watchman

and think it is the best yet."—C. J. Dart, State Agent Ark. Conf.

"I had opportunity last night of looking over your special Watchman for the first time. It certainly is an excellent number."—H. H. Hall, Miss. Sec. Pac. Union Conf.

"I like the appearance of the paper very much and wish it were possible to place one in every home. Please send me fifty copies, I want these for my own use among the business men."—S. J. Quantock, Sec. South. Ill. Tract Society.

"The special sells readily. Please send me another three hundred, for which I enclose \$7.50."—E. C. Dettweiler.

"There is no question in my mind but what it is the best paper we have ever had. I quit a good job in the shop to work with the paper."—F. B. Johnson.

The cover page of this number of the Watchman has an appropriately colored illustration of Christ on the Mount of Olives, saying, "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Side panels on this page show how Christ's words are being fulfilled. The paper is well illustrated, and is printed in five colors. Its twenty pages are very attractive, so that interest is quickly aroused in the good articles published. The date of issue is not conspicuous, and this number is especially appropriate for distribution throughout the entire winter.

Will you not at once decide to send for a quantity of these message filled specials? Would you not like to spend all your time for several months selling this messenger of life from door to door and on the streets in the cities about you? A number of people are now engaged in this work. Write for contract prices on 10,000 copies.

Whether you can use one copy or ten thousand copies, send in your order at once. You can get more when the first lot is sold. Correspondence solicited.

PRICES OF THE SPECIAL Watchman.

When mailed to one address—

- 1 to 4 copies..... 5 cents each
- 5 to 24 copies..... 4 cents each
- 25 to 299 copies..... 3 cents each
- 300 or more copies.... 2½ cents each

When mailed to lists of names—

- 1 to 24 copies..... 5 cents each
- 25 or more copies..... 4 cents each

A neat Watchman badge will be sent free, if requested, to any person ordering fifty or more papers to sell.

Send your order to your nearest Publishing House or State Tract Society, or direct to the Southern Publishing Association, Nashville, Tenn.

CANVASSING REPORT

Of the S. U. C. for Week Ending January 4, 1907

| NAME                              | NAME OF BOOK | NO. HOURS WORK | TOTAL VALUE | VALUE BK'S DELIVERED |
|-----------------------------------|--------------|----------------|-------------|----------------------|
| <b>Tennessee River Conference</b> |              |                |             |                      |
| R H Hazelton.....                 | D&R          |                | \$13 75     | \$                   |
| Emma Grey Jones.....              | HofM         | 4              | 10 50       | 12 50                |
| Mamie Moore.....                  | BR           | 44             | 3 50        | 242 10               |
| Mrs F T Wales.....                | S of P NTP   | 25             |             | 22 75                |
| Mrs E H Mc Key.....               | SofP NTP     | 21             | 7 00        | 13 75                |
| Mrs E P Mayberry.....             | NTP          | 25             | 25 00       | 24 00                |
| H C Van Deventer.....             | GC           | 5              | 7 50        |                      |
| G H Jolly.....                    | CK NTP       | 6              | 3 00        |                      |
| Frank Mosebar.....                | S of P NTP   |                |             | 26 00                |
| <b>Cumberland Conference</b>      |              |                |             |                      |
| G S Vreeland.....                 | D of A       |                | 14 50       | 17 20                |
| <b>North Carolina.</b>            |              |                |             |                      |
| Wm H Brown.....                   | GP CK BS     | 22             | 35 25       |                      |
| W E Lanier.....                   | D&R S of P   | 33             | 1 00        | 36 75                |
| Mattie S Reynolds.....            | CK           | 22             |             | 28 50                |
| Harry Smallwood.....              | CK           | 15             |             | 10 25                |
| George Jeys 2 wks.....            | CK           | 100            |             | 26 50                |
| <b>South Carolina.</b>            |              |                |             |                      |
| H B Gallion.....                  | CK           | 31             | 37 75       | 9 75                 |
| <b>Alabama</b>                    |              |                |             |                      |
| R I Keate.....                    | CK           | 36             | 41 25       | 7 00                 |
| Oscar A Prieger.....              | CK           | 36             | 46 50       | 50                   |
| W H Waite.....                    | CK FB BS     | 65             | 31 15       | 33 25                |
| <b>Louisiana.</b>                 |              |                |             |                      |
| I T Reynolds.....                 | BR CK        | 30             | 48 75       | 14 50                |
| Mrs A E Frank.....                | BR CK        |                | 30 25       | 2 75                 |
| A B Cheek.....                    | BR           | 3              | 14 75       | 90                   |
| C L Collison.....                 | D&R BR BS    | 24             | 37 25       | 16 75                |
| <b>Florida</b>                    |              |                |             |                      |
| R A Highsmith.....                | GC Misc      | 40             | 25 00       | 20 00                |
| <b>Recapitulation.</b>            |              |                |             |                      |
| Tennessee River Conference.....   |              | 130            | \$ 70 25    | \$341 10             |
| Cumberland Conference.....        |              |                | 14 50       | 17 20                |
| North Carolina.....               |              | 192            | 36 25       | 102 00               |
| South Carolina.....               |              | 31             | 37 75       | 9 75                 |
| Alabama.....                      |              | 137            | 118 90      | 40 75                |
| Louisiana.....                    |              | 57             | 131 00      | 34 90                |
| Florida.....                      |              | 40             | 25 00       | 20 00                |
| Total.....                        |              | 587            | \$ 423 65   | \$ 565 70            |

WANTED.—A Seventh-day Adventist of muscle and determination to serve as wage hand for year 1907 on dairy and hay farm. An entirely new and difficult territory for one of a missionary spirit. Address, with stamp, stating age, color, and experience, E. D. Scales, Brooksville, Mississippi.

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|                                    |                |
|------------------------------------|----------------|
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| SHAREHOLDERS' LIABILITY.....       | 1,000,000.00   |
| SURPLUS AND UNDIVIDED PROFITS..... | 385,000.00     |
| SECURITY TO DEPOSITORS.....        | \$2,385,000.00 |

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## THE WATCHMAN

NASHVILLE, TENN., JANUARY 22, 1907

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## THE BEGINNING AND CLOSE OF THE SABBATH

|                                        |      |
|----------------------------------------|------|
| SUN sets Friday, February 1, . . . . . | 5:21 |
| " " Saturday, February 2, . . . . .    | 5:22 |

## WATCHMAN RATES

|                                                         |   |   |   |        |
|---------------------------------------------------------|---|---|---|--------|
| 12 Months in advance                                    | - | - | - | \$1 00 |
| 6 Months in advance                                     | - | - | - | 50     |
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| In Clubs of five to one address, for three months       | - | - | - | 94     |
| In Clubs of five to one address, for six months         | - | - | - | 1 88   |
| Ten copies one year to one address                      | - | - | - | 7 50   |
| Ten copies six months to one address                    | - | - | - | 3 75   |
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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.

THE senior editor of the WATCHMAN is absent in Graysville, Tenn., where in company with the business manager of the publishing office, he is attending the Southern Union Conference council which is now in progress. This is an important meeting, at which we anticipate decided steps will be taken to advance the cause in this Southern field.

WE are prepared to fill orders for the pamphlet, "A Complete Exposé of Eddyism or Christian Science," by Frederick W. Peabody of the Boston bar, an advertisement of which recently appeared in these columns. To any address in this country, post-paid, 25 cents.

Now that the holidays with their rush and excitement and nerve strain are past, it is a splendid time to call the attention of people to something of enduring worth; that is, the great truths of the gospel message of the coming kingdom. In other words, it is a good time to circulate the special WATCHMAN. This special number ought to have even a greater sale after the holidays than it had before them. Here is the truth—just the truth that is most needed by the people right now—all ready to be brought before them by a *little* effort on our part; and shall it be said of us that we refused to make the effort?

EXTRAVAGANCE in anything is bad, but of all forms of extravagance perhaps the worst is the spending of money for needless doctor bills. Yet there are hundreds of thousands of people in this country who squander both health and money because they do not know how to live. "The people perish for lack of knowledge." Improper eating and drinking, improper dress, and improper breathing are the causes of the great majority of the ills that so afflict mankind to-day, and the prevention of them is comparatively a simple matter to any one willing to obey the laws of health. For fifty cents a year, any person can become enlightened upon these important subjects and perhaps save many dollars yearly in doctor bills. This is the price of the magazine *Life and Health*, published at Washington, D. C. If you have not seen a copy, by all means send for one. Issued monthly, single copies five cents. Address Review and Herald Pub. Co., Takoma Park, Washington, D. C.

ON another page will be found a report from Spartanburg, S. C., where the grand jury recently made a presentment against Seventh-day Adventists for doing secular work on Sunday. Since this report was written word has come to us that Elder R. T. Nash and Brethren Johnson and Soper of Campobello, S. C., have been indicted, tried, and convicted under the Sunday law of that state, the fine imposed on each being one dollar. Sister Elizabeth McHugh writes us from Spartanburg as follows:—

"They did not employ any lawyer, Elder Nash taking the stand in his own defense and making his argument before the court and jury. The court-room was full, and Brother Nash made the Sabbath very plain and clear, also the injustice of religious legislation. The jury, however, found them guilty, and a fine of one dollar each was imposed. Some one in the court-room paid the fines for all three.

"The people generally were not pleased with the verdict of the jury, and everybody is talking about it. There are many inquiring about the Sabbath and other points of our faith as a result.

"The church here at Spartanburg has subscribed enough to send *Liberty* to thirty-eight different persons for one year each; it has also ordered seven hundred copies of the special WATCHMAN, which we mean to distribute in the city, and follow up with about three hundred copies each of the *Family Bible*

*Teacher*, Nos. 1 and 2. Pray that the Lord will direct us to every interested and honest soul in the city.

"The way is open for many workers here just now. We are praying the Lord of the harvest to send forth laborers into his harvest."

Sister McHugh sends word that late, clean copies of the WATCHMAN will be appreciated and used in the work.

THE earthquake record of the year 1907 is beginning early. This time it is the island of Jamaica which is visited, and press dispatches report the almost complete destruction of its principal city, Kingston, containing about 50,000 people. There was much loss of life, and destruction of property by fire following the earthquake. Full details are lacking at this writing.

SPAIN is following the example of France as regards the union of church and state. The Catholic Church forces are now fighting a proposed anti-clerical religious associations law, and it is announced that the existing Spanish cabinet is likely to go out of office. Great anti-clerical demonstrations have taken place at Bilbao and San Sebastian. A similar movement is begun in Austria. A Catholic paper states that the bishops of that country are exerting all their power to prevent anti-Catholic legislation from being submitted to parliament. Long and hard experience is teaching wisdom to the people of these nations.

## ANOTHER VALUABLE HELPER

WE are glad to announce to the friends of our Southern work that Elder Rufus Parmele, who has labored in various fields in the past as a minister and more recently as one of the faculty at College View, and is quite well and favorably known to many of our brethren in many parts of the field, has connected with our office, to take special supervision of our circulating department in the field, to help work up the canvassing interests, and to attend important meetings in these and other interests.

We consider our canvassing work as a leading and most important branch of the Southern cause. To flood the South with our literature, to make known the truths of our message to the people everywhere, is a preparatory work whose importance can hardly be estimated. Then shall we see openings springing up in all directions. Calls for help will come in, and light will break forth amid the darkness. We know not how else to so generally disseminate light everywhere among the people as by this means.

Elder Parmele has had years of experience in these lines, and has had success in holding institutes for the instruction and training of canvassers. Our forth-coming annual meeting will carefully consider the importance of this branch of the work. We hope to see a great advance all along the line. We shall all give brother Parmele a hearty welcome to our list of workers. It is a most encouraging omen to see valuable young workers coming to this field.

G. I. B.