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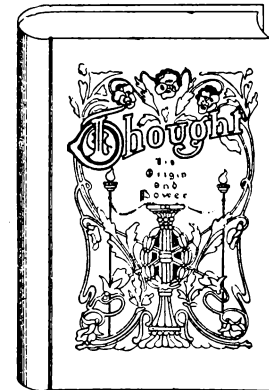
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TIMELY PUBLICATIONS

THE attention of the people throughout the country has been attracted to the recent trial of Mr. Haywood in Idaho. It has been conceded that the trial has been more of a contest between the forces of organized labor and organized capital than that of a trial of the individual man. This whole question of the strife between the laboring man and the capitalist is fully discussed and its real issues, as brought to view in the prophecies of the Bible, are given careful consideration in a book of 167 pages, entitled "Conflict between Capital and Labor." The writer treats this subject from an altogether non-partisan standpoint, his effort being to show what the present conditions mean to all who are interested in the study of God's word. This book is bound in board covers and costs only 50 cents.



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Any book mentioned above may be obtained from the publishers of the WATCHMAN.

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

THE WATCHMAN

Vol. XVI

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No. 33

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

THE CRY OF HUMAN HEARTS

JOHN 14:8
ELIZA H. MORTON

"Show us the Father," we are sad;
At best this life is strange,
Lonesome we stand and gaze afar,
And see but death and change.

"Show us the Father," make us glad,
Widen our vision's range.

Look at the manger-cradle, soul,
And see thou what was there,—
Hope of a world, in mortal guise,
Jesus, the One all fair;
Look at the heavens, see yon goal,
Shun thou the tempter's snare.

"Show us the Father," homesick cry,
No need to stand and grieve;
Surely the One who gave his life
Will not your heart bereave.

"Show us the Father." Lift thine eye,
And in the Son believe.

Christ in the Father, he in him,
And Christ in us would dwell,
And we may ask whate'er we will,
And he will not repel.
Spirit of God, through shadows dim,
With peace our yearnings quell.

North Deering, Me.

the prayers offered. Thus his kingdom is established in our hearts.

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." We are to seek "first the kingdom of God and his righteousness." We are to be ready to receive the blessing which God will bestow upon those who seek him with the whole heart, in sincerity and truth. We must keep the heart open, if we would receive of the grace of Christ.

In our prayers we are not to preach a sermon to the Lord. We need not tell him the history of our lives. We can tell him nothing with which he is unacquainted. He knows our inmost thoughts. Every secret is open before him. Nothing can be hid from him.

High-flown language is inappropriate in prayer, whether the prayer be offered in the pulpit, in the family circle, or in secret. Especially should one use simple language when offering public prayer, that others may understand what he says, and unite with his petition.

Remember that in union there is strength, and "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Do not neglect secret prayer. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for his glory to give you just what you desire. But he will answer your prayer, giving you just what is best for you.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

EFFECTUAL PRAYER

Mrs. E. G. White



PRAYER is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals; for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood cleanses from sin. Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that ascend from sincere, humble hearts will surely reach him. He can discern the sincerity of his adopted children. He pities our weakness, and strengthens our infirmities. He has said, "Ask, and ye shall receive."

Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps their infirmities by giving them words to speak. He who comes with sanctified desire has access through Christ to the Father. Christ is our Intercessor. The prayers that are placed in the golden censer of the Saviour's merits are accepted by the Father.

Every promise in the word of God is for us. In your prayers, present the pledged word of Jehovah, and by faith claim his promises. His word is the assurance that if you ask in faith, you will

receive all spiritual blessings. Continue to ask, and you will receive exceeding abundantly above all that you ask or think. Educate yourself to have unlimited confidence in God. Cast all your care upon him. Wait patiently for him, and he will bring it to pass.

We are to come to God, not in a spirit of self-justification, but with humility, repenting of our sins. He is able to help us, willing to do for us more than we ask or think. He has the abundance of heaven wherewith to supply our necessities. "Every good gift and every perfect gift is from above." God is holy, and we must pray, "lifting up holy hands without wrath and doubting."

We are to pray in the name of Christ, our Mediator. Our petitions are of value only as they are offered in his name. He has bridged the gulf that sin has made. By his atoning sacrifice, he has bound to himself and his Father those who believe in him. His is the only name under heaven whereby we may be saved.

God is our king, and we are his subjects. A mere knowledge of his will does not set aside the necessity of offering earnest supplications to him for help, and of diligently seeking, by obeying his law, to co-operate with him in answering



ANTIPAS, MY FAITHFUL MARTYR



PERCY T. MAGAN

(SECOND ARTICLE)

At Last a World-Power

IMMEDIATELY after the downfall of the Ostrogoths the bishop of Rome asserted his sole authority over the estates of the church. The territory surrounding Rome was created into the Roman Duchy, and the bishops of Rome claimed sole jurisdiction over it.

The pope was now not only pope, but also king. He had a definite territory over which he ruled, to a certain extent at least, in things temporal as well as spiritual. Right at this time the famous letter of the emperor Justinian to the pope served to sanction and accentuate this exercise of power, which letter was as follows:—

“Justinian, pious, fortunate, renowned, triumphant; emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch:—

“Rendering honor to the apostolic chair, and to your Holiness, as has been always and is our wish, and honoring your Blessedness as a father, we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

“Therefore we have made no delay in *subjecting and uniting to your Holiness all the priests of the whole East.*

“For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your Holiness, who are *the head of all the holy churches*; for in all things, as we have already declared, we are anxious to increase the

honor and authority of your apostolic chair.”⁶

By this letter and the overthrow of the Ostrogoths, the last of the Arian kingdoms was wiped out, and temporal authority of the papacy, and the exercise of that authority as a world-power was established.

Then began that “fatal policy of the Roman see,” herself now a world-power, possessing territory over which she exercised temporal dominion, and by virtue of which she could contend with other kingdoms, and upon the same level. “Henceforth kings and emperors were her tools, and often her playthings; and kingdoms and empires her conquests, and often only her traffic. The history of how the papacy assumed the supremacy over kings and emperors, and how she acquired the prerogative of dispensing kingdoms and empires, is no less interesting and no less important to know than is that of how her ecclesiastical supremacy was established.”

And Now the Pope

In the prophecy of the seven churches of the book of Revelation are seven letters addressed by the Lord to his own church in the seven phases of the complete cycle of her experience from the first advent of our Lord to his coming again in the clouds of glory.

The letter to the church in the third phase of her experience gives the keystone of the whole papal system as a world-power. There is here mentioned with commendation by the Head of the church, Christ Jesus the Lord, the fact that his church had held fast his name, and had not denied his faith, “even in those days wherein Antipas was my faithful martyr.”

Now the word “Antipas” is not the *name* of a person. It designates rather a condition of the times. It is made up of two words, *anti*, and *pappas*; “anti” means *against*, and “pappas” means *papa*. This word, *papa*, is simply the

⁶ Croly's Apocalypse, chap. 11, Hist. under verses 3 - 10.

⁷ Jones, “Ecclesiastical Empire,” chap. 13, par. 2.

BEYOND TO-DAY

If we could see beyond to-day
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away,
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright,
Some day life's wrongs will be made right;
Faith tells us so.

If we could see, if we could know,
We often say!
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more;
He leads us till this life is o'er;
Trust and obey.

— Christian Work.

pa repeated, and is the origin of the word “pope.”

And so it comes about that “Antipas” — “against ‘pas’ or ‘pappas’” — denominates those who opposed the arrogance and usurpation of the bishop of Rome. And it is evident from the Scripture, and substantiated by history, that many were put to death for their opposition to this monarchical power and world-wide church.

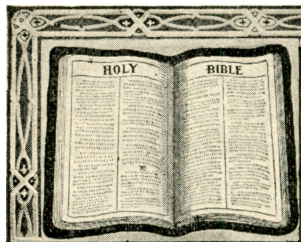
The records further show that while the other principal bishops of the church bore the title of “patriarch,” the bishop of Rome avoided it always, as placing him on the same plane with the other “patriarchs.” He always preferred the title of “papa,” or “pope.”⁸ And he preferred this title because patriarch means and indicates an oligarchical church government — that is, a government by a few; whereas “pope” indicates a monarchical church government, — that is, government by one and one alone.

And thus over a bloody path bestrewed with the ruin and the wreck of kings and kingdoms, reeking in the blood of martyrs, came the papacy to be established as a world-power. Well indeed has a great philosopher said, “No one can study the development of the Italian ecclesiastical power without discovering

⁸ Schaff, “Hist. of the Christian Church,” Vol. 3, sec. 55, par. 7, note.

how completely it depended on human agency, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construc-

tion and care,—the offspring of man, not of God, and therefore bearing upon it the lineaments of human passions, human virtues, and human sins.”



TENT MEETING THEMES

Lesson Eleven



A THRILLING PROPHECY

CLARENCE SANTEE

PRECEPT must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.” Isa. 28: 10. Our Saviour has given the lessons already studied with a clearness that sends conviction, but he does not leave us with simply one line of events that history records. He adds evidence to evidence,—“line upon line.” He leaves nothing undone that can move the hearts of men to willingly and understandingly accept his offered salvation. When his work for fallen man is ended, the great heart of our God, full of “an everlasting love,” will cry out, “What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?” Isa. 5: 4.

Please turn with me to a prophecy found in the second chapter of Daniel. While I will give you the briefest outline of this and other portions of the book of Daniel, I would recommend to any who may wish to have a verse by verse study of this wonderful prophetic book, the work “Thoughts on Daniel and the Revelation,” written by Uriah Smith.

The conditions were these. God had allowed Israel, because of her sins, to be sold to a kingdom of this world. Again and again God had offered to make his people a channel through which to carry his truth to the world, but they had refused. When Israel would not send their sons and daughters to other nations with light, God sent embassies from those nations to inquire of them concerning the true God, of whose miracles they had been told. But instead of

teaching them of Israel’s God, they told of their riches and worldly glory. An instance of this is found in Isa. 39: 1, 2.

The limit of God’s forbearance was reached, and as captives, Israel’s sons were brought to Babylon. Among these were four young men who were especially chosen of God to bear responsibilities and make known his name. They were of the few who had believed that Jeremiah was a true prophet of God. He had foretold their captivity, and now they cheerfully accepted the situation, and faithfully began their work. Being earnest, honest, and conscientious young men, they were soon singled out as capable of filling positions near to the king. In preparation for this, as you will read in Daniel 1: 3-5, they were to have three years of special schooling.

Immediately after the close of this period, King Nebuchadnezzar was given a dream that so impressed itself upon him that, though he could not recall it, he was sure it had been given him by some divine agency. This is the record: “In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriac, O king, live forever; tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, The thing is gone from me. If

ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill; but if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the dream and the interpretation thereof.” Dan. 2: 1-6.

The wise men failed completely. An edict was passed that they should be slain. Daniel and his companions, though they had not been called in before the king, were included in the number. Daniel sought the king, and obtained a delay in the execution of the sentence. He then, with his three brethren, sought God for a revelation of the king’s dream.

“Then was the secret revealed unto Daniel in a night vision.” Daniel *knew* that God had given him the dream, and with confidence he went in before the king, and there began to make known to him the true God of Israel.

In answer to the question, “Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?” he answered, “The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.” Daniel first speaks of the failure of the king’s magicians, and through them, in an indirect way, and yet forcibly, the entire impotence of his gods. Then he directs his mind to the God of heaven as the true revealer of secrets, and the only one who could make known the things witnessed in his dream.

Instead of dwelling alone upon the present, the king thought upon the future,—“what should come to pass hereafter.” Pondering this serious question, he fell asleep and dreamed. Listen to

the dream as told by the youthful prophet:—

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

Can human mind frame such a history in so few words? How must the king’s heart have warmed with conviction as part after part of his dream was once more brought to his mind. Twice had the king said to the magicians, “The thing is gone from me.” Now it all appears. He knows it is the real dream, and the God who can reveal the dream can certainly make its meaning known. Methinks those wise men listened with awe as the dream was unfolded to the king, told with no shade of doubt in face or voice. And as the light of memory broke upon the face of the king, they knew that, though unworthy, they were saved.

Daniel continues: “This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter’s clay, and part of iron, the kingdom shall be

divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Verses 36-44.

In eight short verses the history of twenty-five centuries of this world is written, and the eternal future is also grasped in its scope. Kingdoms rise and fall, rivers of blood wash the surface of the earth, the earth itself waxes old and uncertain under its burden of sin, and, reeling on, falls to its state of chaos and darkness. “Thou art this head of gold.” The kingdom is here meant instead of the king, as he continues: “And after thee shall arise another kingdom inferior to thee.” “Another kingdom” signifies that the one before must have been a kingdom. He adds: “And another *third kingdom* of brass.” Also it is evident that four kings of Babylon came up after Nebuchadnezzar before another kingdom came up.

The kingdom of Babylon was the golden age of ancient kingdoms. God speaks of it as, “Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency.” Isa. 13:19. “His breast and his arms of silver;” “after thee shall arise another kingdom inferior to thee.” The Babylonian kingdom came to an end with the overthrow of Belshazzar, B. C. 538. This king, more profligate than all before him, though knowing the dealings of God with Nebuchadnezzar, his grandfather, proclaimed an idolatrous feast, and to throw contempt upon the God of Israel, he called for the vessels, once made sacred by their use in the temple at Jerusalem, and himself, his wives, and his concubines drank in them wine which had been consecrated to their heathen gods. Dan. 5:1-4.

The same hour the hand of a man appeared which wrote strange characters on the plaster of the wall. The king called

HEALTH AND HOME

THE KITCHEN

Mrs. M. H. Tuxford



WE seldom see a large kitchen these days, and I certainly prefer the small kitchen, for, if it is furnished as it should be, there is a look of restfulness one cannot see in the old-fashioned kitchen. What formerly was given to the immense room is now kitchen, dining-room, and pantry. The smallest kitchen can be made handy, nor is it impossible to have it contain all necessary articles. At one end of the kitchen have a cupboard which reaches to the ceiling. You will need shelves for so many things, I would have the doors divided into two, making four doors in the cupboard, because you may require something out of the lower half of the cupboard, and if the doors are divided, you can open just the one you require. It is easier to manage in this way.

It is well to have the stove near the window, but on no account have one opposite a window, because where the sun is always shining on the range, the fire will not burn nearly so well. The stove should be as near to the cupboard as possible. The sink should have a place at one side of the room, and a small leaf table at one end is a great convenience. I like to see a curtain around the sink to hide the unsightly pipes. Have white curtains at the windows, and the walls covered with a cheery neat and clean sanitary paper, so one can take a damp cloth and wipe it down when it is required. All the oilcloths on the tables and shelves of the cupboard should be white, and a light linoleum on the floor.

for the wise men of Babylon, but again they failed. Again Daniel was called. This time to read the doom of the drunken king. The record is briefly stated: “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.” Dan. 5:30, 31. One has fittingly said, “That night’s work cost them their kingdom and their freedom. They went into their brutish revelry subjects of the king of Babylon; they awoke from it slaves to the king of Persia.”

THE HURRYING HOURS

How often the thought comes home to me,
As the moments hurry away,
Of the many things I intended to do
Somehow, sometime, some way.
There are promises that have not been kept,
Though I always meant to be true;
But time is too short for all the things
That a body intends to do.

I will answer a letter; or read a book,
I will write a bit of a rhyme:
I will do the things that I ought to do—
Some day when I have the time;
So I look beyond, as I hope and plan
For the days that are just ahead,
While the day that is here goes into the grave
With its opportunities dead.

To-day is the only day we have,
Of to-morrow we can't be sure:
To seize the chance as it comes along
Is the way to make it secure;
For every year is a shorter year,
And this is a truth sublime—
A moment misspent is a jewel lost
From the treasury of time.

— Arthur Lewis.

By the stove have a rug or a piece of
carpet on which to stand while cooking.

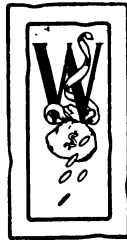
Two chairs will be needed in the room,
one high enough to sit down at the table
when you want to pare vegetables or
fruits. The other should be a rocker
where one may rest while waiting for
something to finish cooking. If you
love neatness, then by all means hide
cooking utensils, do not adorn the walls
with potato mashers, spoons, etc.; but
use the lower part of the cupboard for
all these things. The pots and pans may
be on the shelf and small brass hooks
may be put on the lower doors to hang
spoons, egg beaters, and all such things,
and straps can also be put on the doors
to slip the lids of the saucepans into. By
this means everything looks neat and
tidy in your kitchen.

If possible, have a few pot plants
around. If your window sill is not wide
enough, have a board made to fit it, and
so be able to have the plant encouraged to
grow and blossom for you. A neat little
kitchen of this kind will tempt any wo-
man to more cheerfully take up the cook-
ing of the day.



"NEVER a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the to-morrows stand and wait,
The silent mutes by the outer gate.

DECEIVING CHILDREN



WHILE passing along the
streets one day, I heard two
little boys, apparently about
seven years of age, convers-
ing very earnestly. "My
mother says," one was say-
ing, and I lost the rest of
the sentence; but the other
replied, "Your mother is different from
my mother." I could but wonder if
those mothers mistrusted the notes their
children were daily taking of their ways
and words.

Parents are often ignorant or thought-
less of the keen observation of children.
A little girl was once visiting me, and
at night, before I put her in bed, I heard
her say her prayers, and prayed with her.
One day she told me an untruth. I
called her to me and told her that it
was wicked to tell what was not true, and
that in that beautiful home the Lord is
preparing for his children, whoever
"loveth and maketh a lie" can never
enter.

She listened intelligently, and with in-
tense interest, and asked many ques-
tions while I told her about the celestial
city, as it is described in the word of
God. After awhile she asked very ear-
nestly,—

"Won't folks that lie go there?"

"Not unless they repent and ask God
to forgive them," I answered.

"Then my mother won't go there!"
she exclaimed, "for she tells lies."

I was astonished and shocked, for I
knew her mother did say things "in
fun" that were not strictly true, but I
had no idea that the child noticed it.

It recalled to my mind the first lesson
in deception I ever learned. When I
was a little more than two years old, I
went with friends to sit for my daguer-
reotype, and as it was next to impos-
sible to keep me still long enough to
have it taken, they told me if I sat per-
fectly still and looked steadily at the cam-
era for two minutes, a little bird would
come out which I could have.

I sat still and looked until I ached all
over. At last I was told that I might
move, and I jumped from the chair and
called for the bird. After a while they
showed me the picture and told me that
was the bird; and I distinctly remem-
ber to-day how angry I was when I
realized that I was deceived. They led
me home between them; I screamed at

the top of my voice, not so much at the
disappointment of not receiving the bird,
as in anger at the deception practiced
upon me. I remember, too, for a long
time afterward when those who had de-
ceived me would tell me anything, I did
not believe it.

It is a sad thing when the simple trust
of childhood is destroyed, and upon the
impressible little heart is stamped doubt,
suspicion, and deceit.

Parents stand to the child in the place
of God. The child looks up to them as
the embodiment of wisdom and truth,
and will in all things have implicit con-
fidence in them until it is betrayed. Per-
haps some Christian parents who tear-
fully and with deep groanings wonder
why their sons and daughters have for-
saken their mother's God and rejected
their father's Bible, if they could trace
effect to cause, would see that the first
seeds of skepticism, and guile, and wil-
fulness were sown by their own thought-
less hands in the days of the trusting
childhood of their children.

"I never yet deceived my child," said
the mother of a bright, inquisitive little
girl, who wanted to know the whys and
wherefores of everything she saw or
thought of.

"How do you get along when she
asks questions that you cannot with pro-
priety answer?" I inquired.

"I tell her all I can conscientiously,"
replied the mother, "and I tell her to
wait till she is older, and then perhaps
she will understand all about it."

"Do you never tell her that it is im-
proper to ask so many questions?" I
asked.

"Seldom," replied the good woman,
"for I'd rather she would come to me
for information than to go to any one
else, as I fear she might be tempted to
do."

How happy will that mother be in
years to come, if, as the fruit of her own
truthfulness, she can say, "My child
never deceived me." — *Selected.*



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CHRIST OUR ALL

CHRISt made all worlds, and all things in all worlds. "All things were made by him, and without him *was not anything made that was made.*" John 1:3. What a mighty Christ we believers have! He knows all about us. As he said, not a sparrow falls to the ground without his Father's notice, and the very hairs of our head are all numbered. Though this is said of God the Father, we cannot suppose that "He in whom all fulness dwells" comes short of similar knowledge.

Christ is the source of all genuine happiness. It is impossible to conceive of heaven without realizing that it is the abode of joy, bliss, comfort, and everything lovely. When we consider that God gave to Christ "all power" "in heaven and in earth" (Matt. 28:18); that is, that he is associated with the Father, and is authorized to exercise all the power the Father himself uses, he becomes to us the source of all happiness, joy, comfort, and blessedness.

Let me state here a great law to the truth of which there is no exception: No one in earth or heaven can bestow upon others that of which he himself is not possessed. No one can bestow happiness upon others when he does not have it himself. This is the reason that there is no real joy in the things of this world. Satan himself cannot make people really happy. Can we suppose for an instant that Satan is a happy being? Can he who was once in heaven, very near the throne of God; who, loving self supremely, became puffed up with his beauty; who was cast out of heaven, and became so filled with hatred that he caused the death of the Son of God—can he be a happy being?—Impossible.

None of Satan's followers, imitating in one way or another his conduct, can be happy either. The covetous man is not happy. How many examples do we have of rich men, with everything they need so far as this world is concerned, becoming so wretched that they commit suicide. It may well be doubted whether the rich men are as happy as men of far less fortune, as a rule. Is the mere pleasure-lover really happy?—Far from it. The principle he lives for can never bring happiness. The true child of God, with whom re-

sides the "peace of God, which passeth all understanding," is the only really happy man. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." There is genuine happiness.

The writer well remembers the time, in younger days, when he diligently chased the butterfly of worldly pleasure. The result was sadness and sorrow of heart, bitterness and anguish. The horror of living without hope and without God in the world, has never inclined me to go back to this poor world for a joyful experience. I can only think of it with the deepest dread. Clinging to Christ, and looking to him for joy and comfort, is a thousand times to be preferred. He will never fail those who put their whole trust in him.

O, the happy experiences that true Christians and in him. How precious the love of Christ, "that passeth all knowledge!" Love, joy, peace, gentleness, goodness, hope, living faith that buoys up the heart in every sorrow, bearing us gently above the greatest trials, sustaining us in every affliction, even lighting our pathway in the darkest hours of adversity—yea, through the valley and shadow of death—these all come from the hand of a loving Saviour, who has promised, "I will never leave thee, nor forsake thee." Some of us old pilgrims have found out the worth of this blessed divine support.

Ah, God lives and reigns. He is not growing any weaker as the years roll by. He is *almighty*, the great and blessed God. He has the very strength that we need. He knows our every weakness. He is the Christ that was with the three worthies in the fiery furnace as "the form of the fourth." He sustained martyrs without number at the burning stake. He carries the lambs in his arms. He lives and reigns to-day. And, best of all, he is soon coming again in his glory, and all the holy angels with him, to take his poor afflicted people to the pearly mansions which he has been preparing for eighteen centuries. Then our sorrows will be over, and eternal happiness will reign in every heart. We long to see that blessed day, and the dear forms of those we love shining in immortal beauty forevermore. O my brethren and sisters, let us look up and believe in Christ; not merely as the one who died on Calvary's mountain, but as a *living Saviour to-day*, ready to help in every time of need, ready to lift our souls out of the slough of despond, and plant our feet on the eternal Rock. He is waiting to be gracious to-day.

The only trouble, dear friends, one and all, is, Will you, *do you, take Christ as your all?* That is the only question. Do you cast your helpless soul upon him? Do you take him as your substitute, your leader, your Saviour, your guide in all things, and his word as your constant counselor? Do you give up the world for him, and ever listen to the still small voice of his Spirit? This is the only condition on which he will come in and reign in your heart. Wait not, O put not off making this full consecration.

G. I. B.

TEACHING RELIGION

THE underlying principle of Protestantism is expressed in the phrase, "The Bible, and the Bible only." This is the same as saying, The word of God, and not the word of man; and this means, God, not man, the teacher of religion.

The evil change which came over the Christian church in the early centuries, and which marked the development of the papacy, was wholly the result of substituting the word of man for the word of God in religious teaching, putting a human teacher in the place of the divine. When the Reformation arose, this process was reversed, and the people were taken back to the word of God as the only authority and guide in the religious life.

The teaching of religion, that is, of Christianity, requires, on the part of the learner, an attitude of faith, and on God's part, the agency of the Holy Spirit. This at once severs religion from the province of state education, since the state can neither compel the exercise of faith nor exercise any control whatever over the divine agency through which God impresses his truth upon human minds.

Christianity cannot be taught as other sciences are, because it is so far superior to all other sciences that only a divine text-book and divine agencies will suffice for the purpose. The science of Christianity touches the heart and character as well as the intellect, and determines destiny as well as the character of this present life. It has to do with the rights of God as well as the welfare of man. The teaching of this highest and broadest of sciences is the most important of all teaching, and he who imparts such instruction is the greatest of teachers. Jesus Christ was the greatest teacher the world ever knew.

The text-book of Christianity is the word of God, and this text-book must be most rigidly followed. The "original" thinker and investigator in this branch of teaching is a disastrous failure. No man is authorized to teach anything on his own authority or the authority of other men. None of the truths of Christianity have been produced or evolved by men. The part of the human teacher is simply to hold forth "the word of life" which God has given to the world. The most successful preacher, from a Christian standpoint, is he who can best call attention to the word of God and most vividly impress that word upon the minds of his hearers.

Because of the nature of the Christian religion, true Protestants oppose attempts to teach it in the secular schools, knowing that such attempts can only result in damage to the pupils and to the cause of Christian truth. Roman Catholics, on the other hand, favor religious teaching by the state, because their religion, being the product of tradition, the word of man, and human authority, and having lost the divine from its make-up, is entirely adapted to human agencies for its propagation. The state can teach the Catholic religion or any false religion—it cannot teach the religion of Christ.

L. A. S.

THE GREATEST MIRACLE

ON the part of some there is a great desire to have miracles performed to establish the calling of certain individuals. All such should remember that Satan has come down with great power, to deceive, if possible, the very elect. Signs will follow them that believe, but Christ never taught us to pray for some great demonstration as an evidence of our calling. The first temptation of Christ in the wilderness was to work a miracle. "If thou be the Son of God, command that these stones be made bread." Jesus met Satan with, "It is written." In every temptation of Christ he appealed to the word of God, as if it was equal to, if not more important than, the working of miracles. Satan demanded this miracle as a sign of Christ's divinity. But that which is greater than all miracles is a firm reliance upon a "thus saith the Lord." This is a sign that cannot be controverted; neither can it be counterfeited.

The highest evidence of Christ's mission was that his life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles. The change of the human heart, the transformation of human character, is a miracle that reveals an ever-living Saviour. Such a life will rescue souls. In the preaching of the word of God, the sign that should be made manifest, now and always, is the presence of the Holy Spirit, to make the word a regenerating power in those who hear. This is God's witness before the world to the divine mission of his Son. "Ye are our epistle," Paul said, "written in our hearts, known and read of all men."

Christ's testimony regarding John the Baptist can be studied with profit. "Among them that are born of women there hath not risen a greater than John the Baptist." "He shall be filled with the Holy Ghost from his mother's womb." And yet "John did no miracle." The fulfilling of prophecy was his mission. Of himself he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Those who think there must be some miracle of healing, or any other miracle, wrought to establish a divine calling, are preparing themselves for one of Satan's last-day deceptions. Let no reader of these lines be ensnared by this deception of Satan. It may be argued, "O, you don't understand the matter." But if we understand the warning sufficiently well to be saved from the snare, it is enough to save the soul.

S. N. H.

A DEFINITE SABBATH DAY

AFAMILIAR argument in opposition to the claims of the seventh-day Sabbath is that the original Sabbath day has become lost, so we cannot know now which day of the week it was, and that it does not matter anyway, if we only keep one day in seven.

This style of argument leaves out of consideration a very important fact; namely, that God rested on, and blessed, a *particular* day of

the week. By so doing he made that particular day different from all other days of the week, giving it a different and much higher character than the rest. Also he sanctified, or set apart, that particular day for the benefit of mankind. And still further, he commands that we observe the particular day on which he rested.

It is perfectly plain that the Creator *designed* that men should observe the particular day of the week on which he rested, and which he blessed and sanctified, and therefore he intended that mankind should know which day of the week this was. If, therefore, the original Sabbath day has been lost, God's design has miscarried, and his power and wisdom have not proved adequate to the purpose he had in view. But we are certainly not ready to adopt such a supposition as this.

And since it was God's design that a particular day of the week should be observed as the Sabbath, he would certainly have corrected the world on this point if the true numbering of the days had been lost. But there has never been any occasion for such a correction. He pointed out the true Sabbath day to the Israelites in the wilderness, saying to them, "Tomorrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. The subsequent history of the Jews down to the time of Christ shows that they did not lose track of the Sabbath; and they knew at the time of the crucifixion which day was the Sabbath and which was the first day of the week. There is no dispute about the fact that Christ rose from the dead on the first day of the week.

As a matter of fact, there is no evidence whatever that the original Sabbath day has been lost. The oft-made assertion that it has been lost is never accompanied by any proof. It is assertion merely, and is put forward only as an excuse for disregarding the plain instruction of the commandment. Such excuses will not hold good in the day of judgment.

L. A. S.

THE NEARNESS OF CHRIST'S COMING AS A PRACTICAL DOCTRINE

BY the term "a practical doctrine" we mean one which affects the life and character of the person favorably, increasing his chances for salvation. No doubt all truth is in a measure practical in its effects; but some truths are far more so than others. There are multitudes who profess to be Christians who give no evidence of really being such. They bear not the fruits of the Spirit,—love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, and temperance. But they do bear fruits of an opposite nature,—covetousness, selfishness, hatred, envy, wrath, evil-speaking, *et al.* "Without the Spirit of Christ, we are none of his."

That which will lead us to repentance of sin, humiliation of soul, restitution where we have wronged others, earnest prayer, devotion to the calls of duty, meekness, kindness, a spirit of sacrifice for the good of others, a giving up of the world and its frivolous pleasures, and finally taking Christ for our all in

all in life, is a practical truth of vast importance.

We claim that a firm belief in the special nearness of Christ's coming back to this earth is one of the most intensely practical truths to be possibly found in this world. It must be self-evident that in order to be a practical truth, to inspire a practical godliness, it *must be a truth*, and not a falsehood. If it were found to be the latter, of course God's Spirit could not indorse it, and again it would end in a disappointment that would be deleterious in its effects. Its victim would be liable to lose all faith in the event ever coming. The writer, after a long experience, could present a multitude of practical evidences from the experience of many of the truthfulness of this claim. In the nature of things it must be that a person will be most forcibly impressed to serve God faithfully when he firmly believes his probation is rapidly hastening to its close.

Putting off the day of one's making strenuous efforts to please God and prepare for eternity, is the prevailing sin of the age. Multitudes to-day are like wicked Felix of old, who said to the apostle, "Go thy way for this time; when I have a convenient season, I will call for thee." There is not the slightest reason to suppose he ever called for Paul again. It was doubtless his last chance for salvation. Hosts of men and women are, by the same procrastination, putting off their day for seeking God, and will at last have to say, "The harvest is past, the summer is ended, and my soul is not saved." O, sad and awful thought!

But when the signs are fulfilled, and the evidences are overwhelming that Christ's coming is near, even at the door, and the soul accepts this great truth, it serves as a spur of great force and power to make that person earnest and energetic in saving his soul from death. No one in his senses can dispute this fact. We know this by any amount of valuable experience. If ever there was a people in all the history of the world who were careful in their preparation to meet Christ in peace, it was the Adventist body in the fall of 1844. They were fully given up to God and consecrated to his service. O, that we as a people would study the history of that work, and get hold of the same spirit. Such power and earnestness are needed to-day above everything else. There must be a revival of that old-time advent spirit. The coldness and apathy of our people are truly appalling. But great encouragement has been the result of some recent experiences in impressing upon them the importance of a revival of the old-time spirit. In our Southern camp-meetings this theme will be made prominent.

"The Lord is coming: let this be
The herald note of jubilee,
And when we meet, and when we part,
The salutation from each heart."

How that thought will thrill every true believer's heart. How little will this poor world charm away from God the earnest believer in Christ's soon coming. That glad and joyful thought is too precious to the firm believer to allow him to be drawn away to the weak and beggarly things of this poor world of

sin and sorrow. A better world opens to our view, where death will never come, pain will never be felt, tears will never be shed, evil in any form can never enter. Jesus, our love, will be there, leading his people beside the still waters, in endless joy and blessed reality.

O Lord, speed that glad day. We long for thine appearing. Broken families will then unite, never to be separated. All the blest will come "from one new moon to another, and from one Sabbath to another," to worship God, partake of life's fair tree, and see Jesus' blessed face. Not one joy will be lacking. This old earth, with its sin and the curse, will never, for all eternity, come to any saved heart with the slightest desire.

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THE LAW UNTIL JOHN

U. Smith.

ONE of the pleasing features of the truths of God's word is the wonderful strength in which they are entrenched. They are surrounded, as the prophet declares, with "walls and bulwarks." They are defended by the "munitions of rocks." How pleasing to the military commander are the granite walls and battlements that render his position impregnable! How safe from any outward foe the garrison feels in Gibraltar! But stronger works than these the Lord throws up around his truth. He pledges the very heavens and earth in its defense. Hear his words to his disciples: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. This word "fail" means, "to fall to the ground; to become null and void."

The claim that the law of God has been made null and void, and has fallen to the ground, is the one supreme error the enemy would be most glad to establish; and against this the Lord has taken special pains to defend that sacred instrument, which is the embodiment of his will to men. So he does not entrench it behind any strongholds of nature, or the fortresses reared up by men, but rolls in the heavens and the earth as a safeguard against its destruction. It is easier for these to pass away than for one tittle of the law to fail. The easier of two things will, of course, take place first. It would take a mighty power to annihilate the heavens and the earth; it would take a mightier one to render null and void the law of God. But the heavens and earth have not yet passed away. They still stand as an unshaken witness of the perpetuity and immutability of every tittle of the law of God. Then this law, in all its entirety, still remains.

But is it not said in just the verse before (Luke 16:16), that the law was only till John? and as we are a long way this side the days of John, has not the law also ceased to exist? Look again: Does it not say the same of the prophets as of the law? "The law and the prophets were until John;" and have the prophets been annulled or done away? Notice what is said of them: they "were until John." Were what?—The verb "were," it

will be seen, is supplied. There is no verb expressed in this part of the text; one must therefore be supplied to make the sense complete. What verb shall it be?—It must be one which will be in harmony with the verb in the latter part of the sentence; and the only one there is the verb "is preached." This, therefore, is the verb to be expressed in both members of the sentence to make them harmonize.

A slight analysis of the sentence will make this plain. Leaving out the supplied word "were," we have this: "The law and the prophets until John; since that time the kingdom of God *is preached*." To put any other verb in place of the supplied one, except the one that is expressed in the last member of the sentence, would be to act arbitrarily, and without reason. The verb "preach" is the only one that can be used; and to conform to the construction, it must be in the past tense, plural number, and passive form, "were preached." Then we have this: "The law and the prophets *were preached* until John; since that time the kingdom of God *is preached*."

What, then, does the text affirm?—Simply this: that until John, the people had the preaching of the law and the prophets only, but that since that time they have had, *in addition*, the preaching of the kingdom of God as set forth in the wonderful discourses of Christ. This must be the correct view; for no one will claim that the prophets or the fulfillments of past prophecies ceased when John appeared. Indeed, some of the most important prophecies have been fulfilled since John's day; and even now, the most important prophecies for the world are yet future.

If the text spoke of the law only, a little better showing for its abolition could be made; but the "prophets" entirely spoil that argument. And then, as if for the very purpose of anticipating the assault that would be made upon the law, Christ adds the words of the following verse, virtually saying, "But I would have you understand that heaven and earth will both pass away, sooner than that a tittle of the law will cease to be binding."



"In the line of duty every man is at his best."

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EDITORIAL NOTES

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THE great enemy of the cause of Christ is a deceiver. Deception is his forte. First he deceived the angels in heaven, many of them, so that they joined his standard of rebellion. Next he deceived Eve in the garden of Eden. And he has been deceiving ever since. He "is transformed into an angel of light," in order that he may deceive the people; and in the last days he is to work "with all power and signs and lying wonders," so that if it were possible he would deceive the very elect. Matt. 24:24. We are right now in the time of those deceptions. And the only salvation from them is a prayerful study of the word of God.

THE Scriptures assure us that it is "through much tribulation" that we must enter into the kingdom of heaven. Acts 14:22. But the Bible also assures us that heaven is worth the price that we pay for it. No martyr was ever put to death but that will testify in the presence of God that heaven is cheap enough.

A NOTEWORTHY fact regarding the recent trial of the secretary of the Western Federation of Miners, at Boise, Idaho, is the sympathy shown by the Catholic press for this and the other indicted officials of this labor union. The Catholic Church and the labor unions, in this country are on very friendly terms.

THE advance of Socialism continues to be a striking sign of the times. At the recent elections in Rome, Italy, the Socialists achieved a signal triumph, electing twenty-four out of twenty-nine members chosen in the city council this year. "Taken in conjunction with the remarkable Socialist advance in Austria," says the *American Review of Reviews*, "the recent increase in the Socialist vote in Germany, . . . large Socialist gains in the bye elections in England, and the growing power of Socialistic organization and legislation in France, the result of this election is a significant sign of the times."

THE *Missionary Review of the World* makes the following comment on the significance of the present unrest in India:—

"Probably the *causes* of unrest lie deeper than these *occasions*. The rapid strides of Japan, the reforms and new attitude of China, and the new *régime* in Persia, with the general upheaval of the whole Orient, now awaking from the sleep of ages, may sufficiently account for the disturbances of Hindu society. Like a powerful steed that begins to know his own power to be greater than that of his rider or driver, India begins to take the bit between the teeth and show impatience of the rein. Racial antagonism, religious differences, invasion of superstitious notions and customs, resentment under real or fancied wrongs, the conceit of conscious but latent power, jealousy of foreign political ascendancy—these are sufficient motives to explain the existing uprising; and, if we mistake not, there will be more trouble rather than less unless some efficient remedy is speedily found. Forcible suppression and repression will not do—it does not last and rather leaves matters worse in the end. India is a world in itself, and has all the elements of a volcanic outbreak gathered in its own bosom. . . . But the same spirit that is now crying Africa for the Africans is crying India for the Indians."

BISHOP HARTZELL (Methodist) believes that religious liberty is not so secure under the rule of the world's most enlightened governments as most people to-day would have us believe.

At a recent meeting in England of the Evangelical Alliance, he said:—

“When I watch the trend of things and become personally conversant with the operations of the churches, my greatest anxiety lies with the so-called Christian lands. I see a slackening in Great Britain and America in respect to the claim for religious liberty. In diplomatic relations between Protestant and Catholic countries, it is the Protestant who is at a discount. The Roman Catholic asks for all and gives nothing. When I see the incursions of Rome everywhere, especially on the frontier line where I am working, I feel that there never was an hour when Protestantism ought to be more alert, vigilant, positive, and decided. The time has come when Protestant nations must demand of Roman Catholic nations the same religious privilege and liberty that they enjoy under Protestant rule. I call on this Alliance to request of the British government that they make it a policy of their diplomatic relations to demand of Roman Catholic governments the same religious freedom that the members of their own community enjoy under the British flag.”

For some years a part of the message borne by Seventh-day Adventists has been that the large cities have become unfit and unsafe places of residence, especially for parents with children. The timeliness of this message has since been shown in many ways, and just now is being emphasized by conditions which prevail in the nation's metropolis. A carnival of crime is in progress, with which the police force of the city seems wholly unable to cope. A press correspondent in New York states:—

“The astonishing pass to which things have come is instanced by the lack of notice accorded to any but the most dramatic crimes. Four days after a doctor was strangled to death on a populous street, the matter had been forgotten, and the depredations of the Black Hand Society, to whose door at least one murder a week has been laid for months, only became worthy of notice when culminating in the blowing up of a tenement house containing two hundred persons. Battle, murder, and sudden death, seem to be sweeping through the city like a pestilence. Man hunts for assaulters of children are of daily occurrence in the suburbs, no less than four occurring in one day on Staten Island. The past week shows twenty-two murders, and murderous assaults labeled as violent, exclusive of accidents, approach close to the hundred mark. On top of all this comes the startling revelations of the workings of the Hunchakist, the Armenian secret society, which brought about the murder of a prominent Armenian millionaire, because he refused to be black-mailed, and since his death has in letters to others of the same race in this city openly acknowledged causing his murder and promised the same fate to others unless they gave large sums of money. Looting banks has become a joke. Only this week robbers held up the teller of a Broadway bank during the noon hour with masks and guns, in true desperado style, for the sum of \$1,000. Respectable citizens are

planning to take matters into their own hands and to defend themselves by meeting violence with violence.”

It is little wonder that the judgments of God, in the form of earthquakes and fire, are coming upon the large cities.

THE recent victory of the Socialists in Rome was marked by significant demonstrations on the part of the victors. The spirit of the revolution of 1848, when the cry, “Down with the king,” and “Down with the pope,” was raised among the populace, gave evidence of being still alive. The Rome correspondent of the *New World* (Catholic) says that “by some ecclesiastics in propaganda, it was termed ‘the most disastrous day to Catholic interests in Rome since 1870.’” The Socialist campaign was anti-clerical, and the opposition of the victors to both king and pope was manifested in demonstrations amounting almost to riot. In his description of events the *New World's* Rome correspondent says:—

“In the popular processions that took place in different parts of the city in honor of the victory of the anti-clerical party, all kinds of anti-clerical and anti-religious banners were carried; one of the associations of university students was followed by a large wagon, bearing a great eagle in imitation bronze, which crushed beneath its claws the papal tiara, besides which several cartoons most insulting to the holy father were carried as well.”

And describing the celebration of the centenary of Garibaldi's birth, which came almost on the same day, he adds:—

“The pope and king, priests and officers, were alike hissed and shouted at, despite the fact that the government had voted a million of money for the Garibaldian celebrations. A guard of soldiers were drawn up in double file around St. Peter's and the Vatican palace, where the holy father in the silence of his retreat heeded little the noisy festivities going on without. Unfortunately the great bronze statue of Garibaldi, on the crest of the Gianicolo Hill, faces directly the sovereign pontiff's apartments, and here it was on the night of the 4th that a turbulent, shouting crowd, which termed itself a procession, made its way. Just as the opal tints of a beautiful summer sunset deepened into night, and the stars, clear, tremulous specks of light, appeared against the darkening sky, a lurid red light flamed upon the Gianicolo Hill, in the midst of which arose the dark figures of Garibaldi and his horse. Shouts and frantic speeches and the blare of three or four bands spoiled the quietness of the evening, while in all parts of the city shone the illuminations.”

Speaking of the revolution of 1848, Horace Greely, editor of the *New York Tribune*, said: “It was a great wonder to us all what started that sudden commotion among the nations, but it is a greater still what stopped it.” For the revolution subsided as suddenly and mysteriously as it had begun. An understanding of Bible prophecy throws light on the situation, and reveals the fact that the restraining power of God represented by four angels holding the winds on the four corners of the earth (Rev.

7:1, 2), is soon to be withdrawn, when the spirit which began the overturning in 1848 will reappear, and sweep everything before it. Many signs are already to be noted of this final blowing of the winds of strife.

RECENT cable dispatches from Berlin speak of certain religious demonstrations at Cassel, Germany, which are creating a great stir among the people in that vicinity. The report states:—

“An epidemic of religious frenzy which began some time ago at Cassel is now rapidly spreading through the surrounding country. It started with a series of revival services, at which two Swedish women who are credited with unusual spiritual endowments played a leading part. The meetings steadily increased in fervor, and at present the scenes are almost indescribable.

“Every evening members of the congregation start suddenly to their feet, and, flinging themselves about with extravagant gestures, stammer inarticulatory utterances, which are rapturously hailed as inspired messages. Shrieks, groans, and wild confessions of sin arise, while some say that they have visions of heaven and hell.

“Men and women are seen on every side rolling on the floor in imaginary wrestlings with the evil one. Some fall unconscious, exhausted by their struggles. Others, thinking they have prevailed over sin, jump up and seizing one of their fellows who is in a similar condition of ecstasy, rapturously embrace him or swing him off in a wild dance of triumph. Women tear off their hats and men their cuffs and collars to symbolize their rejection of the vanities of the world.

“The bedlam scenes which take place at night, attracted at the outset thousands of peasants from the surrounding country to Cassel, but the frenzy has now seized the rural districts, where similar assemblies are going on.”

Similar demonstrations have been seen at different times and places in the United States. The question arises as to whether such demonstrations are a genuine manifestation of the Spirit of God, or only a sham and a counterfeit. In the time of the apostles, the multitude were deceived by Simon the sorcerer, thinking that the things he did represented “the great power of God.” Acts 8:9, 10. Through Simon, the devil sought to counterfeit the work of the apostles. He is no less anxious to-day to counterfeit the true work of the Holy Spirit. Whether the demonstrations here described are from God or from another source is a question no one need answer arbitrarily, for if they are from God, the fact may be known by the presence of the fruits of the Spirit, as stated in Gal. 5:22, 23. If they are the work of the Spirit of God they must exhibit meekness and temperance; also an absence of any unseemly behavior. 1 Cor. 13:5. The world is soon to see startling manifestations of the power of God unto salvation, through the outpouring of the Spirit in the “latter rain.” It is very important that we should be able to distinguish between the true and the false.

 FROM THE FIELD

BRITISH GUIANA, SOUTH AMERICA

I HAVE now been in this field three months. The country is radically different from my old field, Jamaica, with its mountains. Here all the coast lands for a distance of sixty to one hundred miles inland are low and flat. They are on an average five feet below the high-tide mark of the Atlantic Ocean. In some of the rivers, the tide runs up the river over a hundred miles in the dry season.

The year is divided into two wet and two dry seasons. February and March are the short, and August to November the long, dry season. But this year the rains have been continuous from December to the present, July. So much water has fallen that it has been impossible to get rid of it through the cokers, as is usually done. The coker is a water-gate that can be opened or closed. It is built in the dirt wall, and keeps out the sea water in the high tide, and lets out the water in the low tide. In consequence of the heavy rains, much of the land has been under water for many months, and the fields under cultivation have been destroyed. Sheep, goats, and cattle have died of starvation.

Formerly, in the time of slavery, there were vast sugar estates, but now the largest number of them have been abandoned. Some have been bought by the former slaves and their descendants. In many cases these poor people have not kept up the dams and ditches, and the lands are flooded, and much suffering has been the consequence.

There have been Sabbath-keepers here for more than twenty years, there being about three hundred at the present time. The large majority of the people live on the coast, Georgetown on the Demerara River and New Amsterdam on the Berbice being the only towns. There are two hundred and fourteen villages. Along the coast, village joins to village in almost one unbroken line of houses along the one public road. Only short roads extend toward the interior. All interior travel is by boat, so the people live along the rivers and creeks; and as the hunters go into the forests to hunt the wild animals, so must these scattered people be hunted out and given the message to prepare them for the Saviour's coming.

J. B. BECKNER.



SPAIN

SPAIN as a whole strikes one as being at least two centuries behind the rest of Europe, and little effort is made to recover the lost ground. To every proposal for improvement the one and all-sufficing reply is, *Manana* (tomorrow).

Off the lines of railway, Spain seems to have remained unchanged since the days of the Moors; and generally speaking, even railway traveling partakes of the drowsy and slumberous character of the country. The trains travel more slowly, stop more frequently, and linger longer at the stations, than in any other country in Europe.

One cannot fail to be impressed by the contrast between the past and present. Everywhere he meets with trophies which attest the energy and greatness of the country in former centuries.

Three hundred years ago, the Spanish monarchy was the most powerful in the world. The sun never set upon her dominions. "But for the stubborn resistance of a few Protestants, who refused to be coerced, she would have given the law to Europe. Italy, Germany, and the Low Countries were her vassals. The eastern and western hemispheres poured their wealth into her coffers."

Great public works were undertaken. Palaces and cathedrals, convents and halls of

fidelity is taking the place of a blind, bigoted superstition.

Spain is now divided into two hostile camps. On the one hand there are those who, terrified at the rapid spread of infidelity, cling more blindly and tenaciously than ever to the superstitions of their fathers. These are confronted by the great masses, who, confounding all religion with superstition and priestcraft, are beginning to say that there is no God. This is developing into a lawless anarchy. It is impossible to mix with the people without being impressed by the dangers with which Spain is thus threatened.

To the student of prophecy this is an indication that we are nearing the time when the



AMPHITHEATER AT BARCELONA, SPAIN

A bull fight is held in this amphitheater every Sunday. It has a seating capacity of 15,000 people.

learning arose in magnificence over the land. But in the language of another: "What their ancestors built, the degenerate descendants are unable even to keep in repair. Some of the noblest edifices of medieval Spain are crumbling into ruins. Wherever we turn, we are confronted by the evidences of a glorious past, and of a base and ignoble present."

Undoubtedly the chief reason why Spain has sunk from the first to one of the last among the nations of Europe has been the iniquitous Inquisition. It robbed the people of *God's holy word*, and crushed out all freedom of thought and action. The most intelligent and industrious of her population were burned or banished.

"The dread tribunal had its officers and its dungeons in every town: its spies in every house. No man was safe, except by a mute unquestioning submission. The highest personages in the state were not above its reach, the meanest and poorest peasant was not too obscure for its notice. Beneath this crushing, blighting despotism all freedom and all courage perished."

For three centuries Spain has been suffering the penalties of her slavish submission to Rome. Now the power of Rome has been broken to an extent, and a violent reaction against the priesthood has set in. Among those who turn from the church a defiant in-

tottering "kingdoms of this world are to become the kingdoms of our Lord and of his Christ," "and of his kingdom there shall be no end." As the angel messenger proclaimed to the shepherds of Bethlehem who were watching their flocks by night, "Behold, I bring you good tidings of great joy, *which shall be to all people*; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord;" so to-day what the Spaniard needs more than all else is for some one to tell him those same good tidings, and make known to him that that same Saviour wants to be his Saviour too.

"This gospel of the kingdom *shall be* preached in *all the world* for a witness unto *all nations*, and then shall the end come." Then the redeemed "shall come from the east, and from the west, and from the north and from the south, and sit down in the kingdom of God."

On that occasion we hope to see many of Spain's sons and daughters, not of this generation only, but also a multitude of those who have been martyred in past centuries for their faithfulness to God's word.

The prophet John said, "I beheld, and, lo, a great multitude, which no man could number, of *all nations*, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms

in their hands." May that glad day be hastened, and may you and I be found among that happy throng.

WALTER G. BOND,

Calle San Luis C. Pral, 1a Gracia, Barcelona, Spain.



PORTUGAL

THE work in Portugal presents many varied aspects. It was almost three years ago that we received the commission to open work in this small but old country. Much of this time was spent in language study, although I did what I could in distributing reading matter, both among English and Portuguese friends, sending by mail to the names that I could obtain. Literature for this work was furnished by friends in the States. As a result of this work, one English lady began the observance of the Sabbath over a year ago. She is faithfully paying tithe and first-day offerings and giving Sabbath-school donations, at the same time she is doing what missionary work she can.

In June of last year we were joined by Elder Schwantes, a minister from Brazil. His experience and knowledge of the language and customs has been a great help. In September of last year four souls were baptized, in December two, and the 25th of April this year six received baptism, and various persons now desire to follow in the steps of the Saviour.

In the latter part of last year Elder Schwantes moved to Porto, the city second in size in Portugal, and opened a hall for meetings.

All this time we have been opposed by preachers of the Methodist, Baptist, and Episcopalian churches, although the Methodists led out in the attacks, by printing warnings, articles in a paper taken from Canright's book, and special sermons, all advising the people not to go near us; for they would be ensnared by wily questioning. Already five persons have begun the observance of the Sabbath as a result. For this we thank God, because we see abundant proof that the promises of God will be fulfilled. However, I have tried to keep up a friendly attitude toward all the Christian workers of other denominations, because this more or less lightens the persecution against those who may accept the truth.

The Portuguese literature has been very limited. But now we have two small books, one is "His Glorious Appearing," published in Brazil; the other is the "Family Bible Teacher," bound in paper, with index and four illustrations. This is published here, and it finds a fair sale for so poor a people.

Two colporters are doing something toward carrying the literature to the homes of the people. Their work is difficult, as the dwellers in the city fear strangers; even close friends do not visit much in each others homes. Their best sales, I believe, have been made in public places. We are desirous of having two more tracts on the coming of the Lord, and the Portuguese paper of Brazil reduced to a price reasonable for Portugal.

At the council at Gland, Switzerland, ar-

rangements were made to receive students into the school. Those who may be too poor to pay, will receive a loan, and when they enter the work, this sum will be returned little by little. We hope to send out several students in the near future.

Our meetings, held in the largest rooms of our home, at times draw a congregation of twenty-five or thirty persons, mostly men. The daily journals give us space to announce our meetings and subjects. One gave a short history of our people, work, organization, and belief, together with my picture and also that of the prophetic chart. Another journal gave a synopsis of this, with the symbols enlarged to a good size, with a reproduction of three or four other rude charts that I had made myself. Another journal published a rather funny interview of the teacher of this new religion in Lisbon by a reporter, and yet another printed a lengthy letter sent to the editor.

These articles have been the means of warning many people, but this people, especially on the continent, are great philosophers; they like to know things, but only walk in the light when they think it convenient. Elder Schwantes makes a comparison thus: One here is worth twenty in Brazil, and I believe the same could be said comparing this field with the States. However, we expect to find the honest in heart before the close of time.

About the time of the newspaper reports here in Lisbon, Elder Schwantes reported an interest in one of the provinces, in a place

Other persons believe, and are trying to arrange their business so that they can obey. This is no small item here.

In closing we ask the prayers of God's people for an unfortunate race and nation. Any one desirous of helping evangelize this people, by giving aid for the education of workers, the publishing fund, or any other part of the work, will please send gifts through the regular channels to the Mission Board for Portugal in any of its lines of need. May God help us in this great closing work.

C. E. RENTFRO.

R de S. Bento No. 59—1, D, Lisbon, Portugal.



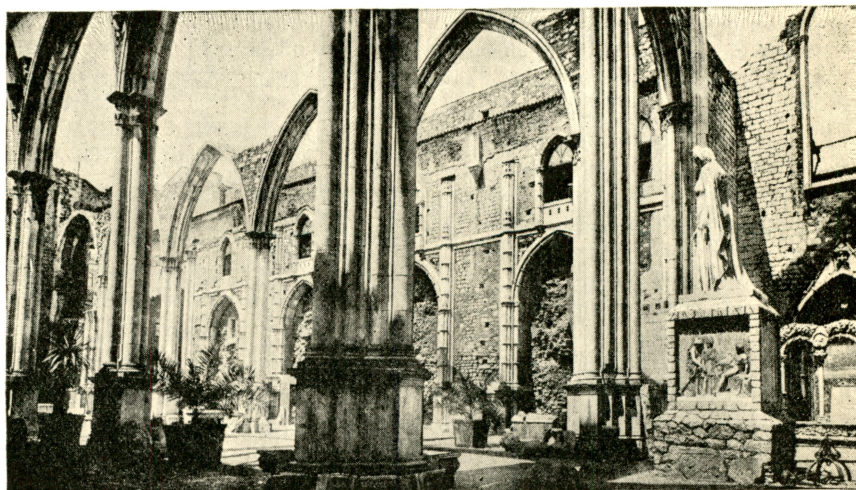
NOTICE

THE seventh annual session of the Cumberland Conference of Seventh-day Adventists will be held at Cleveland, Tenn., August 20, 21. The first session of the conference will be held Tuesday, August 20, at 10 A. M. The camp-meeting proper will begin Thursday, August 22, and continue ten days.

The election of officers for the conference will be held during the conference session, so it will be necessary that all our churches choose their delegates so they may be present at the first meeting, Tuesday, August 20, 10 A. M.

We expect excellent help during this meeting, and we desire to urge upon all our brethren the importance of being present at this annual feast.

J. F. POGUE, *President.*



RUINS OF A LARGE CHURCH IN LISBON, DESTROYED BY THE EARTHQUAKE OF 1755

dangerous to Protestants. But as he is a fearless man, sure of his great Helper, he went and preached quite a number of times to congregations of several hundred people. The priests were angry. A convert was stoned. The colporter was chased away by persons chosen for this work. But six, as I have said, were baptized, and two more await baptism. Two small Sabbath-schools have been organized.

The Sabbath-keepers, so far as we know, counting workers and families, number twenty-two. The work is represented in seven places.

WANTED AT ONCE

A STRONG, Sabbath-keeping Christian woman to do cooking in a small school home. She need not be a technically trained cook, but must be apt and willing to receive instruction, and a safe example to students working with her in neatness, thoroughness, and Christian deportment. Fair wages and a good missionary opportunity are offered.

Address Dr. O. M. Hayward, Eliza, Alabama.



"UNAPPLIED Christianity is worthless."

OUR SCRAP-BOOK

PROTESTANT PRINCIPLES

"THE powers that be are ordained of God," said the clerk of court to John Bunyan, who was on trial for disobeying the law of the land in holding private meetings. Bunyan answered, "Paul owned the powers that were in his day to be of God, and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him but of God, yet he died under that same Pilate: *and yet I hope you will not say that either Paul or Christ did deny magistracy, and so sinned against God in slighting the ordinance.*"—*Life and Times of John Bunyan.*

"Can you refute by sound reasons the Confession [during the Reformation] made by the elector and his allies?" said the duke of Bavaria to Doctor Eck, a papal legate. "With the writings of the apostles and prophets, *No,*" replied Eck; "but with those of the *fathers and of the councils, Yes.*" "I understand," quickly replied the duke, "I understand. The Lutherans, according to you, are in Scripture; and we are outside."—*History of the Reformation (D'Aubigne), vol. 4, chap. 8.*

"Let us beware of those by-paths of human tradition, full of stones, brambles, and uprooted trees. Let us follow the straight road of the word. It does not concern us what the fathers have done, but rather what they ought to have done."—*Bishop Latimer.*

"Render to Cæsar the things which are Cæsar's is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted."—*Dr. Adam Clarke (Methodist).*

"The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suaves only."—*Binney's Theological Compend., p. 173 (Methodist).*

"No law of any commonwealth should interfere with, let, or hinder, the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief."—*Presbyterian Confession of Faith, p. 36.*

"I believe legislation to enforce Sunday observance is not only detrimental to the best interests of society, but is an improper and unwarranted interference with the great Protestant right of private judgment in all matters pertaining to religion. . . . The proper functions of the state do not include the ascertainment and declaration of theological truth and its enforcement upon the people. Religion is a matter for the individual conscience."—*Hon. John S. Ewart, K. C., Winnipeg, Manitoba.*

"Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. To force people to observe Sunday is not protection of civil rights; it is interference with civil rights in obedience to religious sentiment. . . . I believe it is not our duty here [Ottawa] to oc-

cupy ourselves with religion. Each individual has the right to worship God as he thinks proper, provided he does not interfere with the liberty of any one else."—*Hon. G. Amyott, M. P., Ottawa, Canada.*



RAILWAY TRAVEL A CENTURY AGO

"As an illustration of what was thought by prominent men of the feasibility of running an engine on wheels, we reprint the following letter, addressed to Robert Fulton, the hero of the steamboat *Clermont*, on the Hudson River in 1807:—

"Albany, March 11, 1807.

"DEAR SIR,—

"I did not until yesterday receive yours of the twenty-fifth of February. Whether it has loitered on the way I am at a loss to say. I had before read your very ingenious propositions as to the railway communication. I fear, however, upon mature reflection, that they will be liable to objections, and ultimately more expensive than a canal. They must be doubled, so as to prevent the danger of two such heavy bodies meeting. The walls upon which they are placed must be at least four feet below the surface and three feet above, and must be clamped with iron, and, even then, they would hardly sustain so heavy a weight as you propose, running at four miles an hour on wheels. As to wood, it would not last a week; they must be covered with iron, and that, too, very thick and strong. The means of stopping these carriages without a heavy shock, and of preventing them from running into each other (for there would be so many on the road at once) would be very difficult, and in case of accidental or necessary stops to take wood, water, and the like, many accidents would happen. The carriage for condensing water would be very troublesome. Upon the whole, I fear the expense would be much greater than that of a canal without being so convenient.

"CHANCELLOR LIVINGSTONE."

THINGS HERE AND THERE

TREACHEROUS RIVER BEDS

THE "mover's" wagon, canvas covered and travel worn, is always picturesque. The traveling home for a family and all their worldly goods, from furniture to poultry, is still a familiar sight on Western roads. The spirit of dissatisfaction and longing for newer fields that lurks under that broad-brimmed hat is a spark of the same fire that has been the theme of our history. By some stream under the cottonwoods of an evening you may sometimes see this half gypsy, and the fire, with its accompanying smell of bacon and beans or the song and accordion, will suggest, as you drive by, why the roving has always its fascinations.

There are, however, the long dusty days of travel and sore-backed horses, the occasional swollen fords, and always present, though seldom encountered, are the quick-sands of the dry-bottom streams. They are indistinguish-

able and silent. The shallow ribbons of water flow over them as over all the rest of the river bed, but once fairly in their grasp there is a remorseless, certain settling, which a struggle only hastens and which ends in an everlasting disappearance. Cattle and horses are caught in it oftenest, and, if seen in time, can be pulled out with a rope and horse, but into its hungry maw have gone horses, wagons, and men, and even a locomotive, going through a bridge, has been known to disappear in this bottomless mystery.—*Allen True, in Outing.*



THE POWER OF SELF-SACRIFICE

READERS of the biography of Robert Moffat will remember the story of the South African chief who, with a dozen followers, once threatened the noble missionary's life with poised spears, ready on the spot to pierce his body. Moffat was at the time engaged in repairing his wagon, and his dear wife, babe in arms, stood near, watching the movements of their foes. She heard her heroic husband, in a singular tone, defy them to do their worst, actually dropping his tools and baring his breast to their blows! With undaunted calmness he said: "Your threats are vain. We are come to bless you, and here we stay. If you are bound to be rid of us, do what you will. But our hearts are with you, and we shall stay with you till we are killed. Now spear me, if you will, and when you have slain me, others like me will come to take up the work." Down dropped the spears, and the chief said to his attendants, "These missionaries are so fearless of death, they must have ten lives: there must be another life beyond!" From that time opposition was turned into co-operation. There is but one way to "overcome"—it is "as *He* overcame" who is set down with his Father upon his throne.—*The Missionary Review.*



THE WORK OF THE LARGEST BIBLE SOCIETY

THE British and Foreign Bible Society has on its list versions in over 400 languages. These have a circulation of nearly 6,000,000 copies per year and are priced according to the purchasing power of the poorest laborers in the various fields. In England a Bible can be bought for 6d. (On the penny Testament, the Society has already lost over £25,000.) In France, Italy, and Germany the very cheapest Bible is sold for some 25 cents, and copies may be had in each of the great languages of India for about the same price. In China, Korea, and Japan, a Bible costs the Society 50 cents (not including wages of employees), and is sold for sixpence. Expenses of distribution are often heavy, as it has cost \$300 for freight to send out \$500 worth of Bibles to some distant missions. Large supplies are sent to the American Bible Society, chiefly for the use of European immigrants. The two societies supply each other with books at the actual cost of production. The British and Foreign Society spends some \$1,000,000 per year, and receives \$500,000 for Scriptures sold; \$750,000 comes from subscriptions and churches.—*Missionary Review.*

Publisher's Department

A CHANGE OF PRICE

THE past few years have been a period of marked prosperity throughout the country. Labor, especially efficient labor, has been in great demand. This, with other reasons, has caused a steady increase in the price of all manufactured articles. It is a fact which publishers have to consider, that the cost of paper and every other accessory to the printing and publishing business has increased a good deal during the last few years. On this account publications which could be produced a few years ago for \$1.00 cannot possibly be produced for that amount at this time.

In view of these conditions, and considering other facts mentioned in the following paragraphs, it seemed necessary to the management of the SOUTHERN PUBLISHING ASSOCIATION to increase the price of the WATCHMAN after October 1, 1907, from \$1.00 to \$1.25 per year. The publishers feel sure that the readers of the WATCHMAN are in sympathy with the work being carried on by this good paper and that they are anxious for its success. At the time the paper was started it was supposed that the WATCHMAN would be entirely self-supporting when its subscription list reached what it is at present, but on account of the increased cost of production it is now apparent that the WATCHMAN cannot be published on a self-supporting basis at the present prices. The publishers further believe that the friends of the WATCHMAN everywhere will be glad to add the small item of twenty-five cents to their yearly subscription to make up for the additional cost of publishing the WATCHMAN under the present conditions.

There are several items of increased expense in the production of the WATCHMAN which should be considered in this connection, besides the increased cost of printer's and publisher's materials. The editorial force has been increased, as a result of which much more time and labor is expended every week in the preparation of the very best matter obtainable for the columns of the WATCHMAN. As a result of this, together with the elimination of several pages of matter which has not been of

general interest to all readers, we are now furnishing many more columns every week of matter which is of the very highest value to every reader. It might also be added that a good supply of new and expensive material for printing the WATCHMAN in a more attractive form has been purchased.

With these statements in mind, all can readily understand why it is that an increased price is not only necessary but is also proper, in fairness to all parties concerned. It is hoped that no one will be in the least discouraged in working for the WATCHMAN on account of this increase in price. Indeed, it would seem that every one who is interested in the prosperity of the cause for which the WATCHMAN stands, would rejoice to know that so great improvements are being made in the WATCHMAN, and would also be very anxious to know that when soliciting subscriptions for the WATCHMAN or when ordering the paper for themselves, they would be aiding the publishing house to the extent of a few cents for each subscription, which is not now the case. The Southern Publishing Association has lost much money on the publication of the WATCHMAN as a missionary enterprise. In so doing, this institution has been the means in God's hands of bringing the truth to the attention of thousands of people, who might not otherwise have had their attention called to the principles of the third angel's message.

There is no spirit of complaint at the cost of this good missionary work on the part of the publishing house, for the publishers of the WATCHMAN have no other desire in this work than the salvation of souls for whom Jesus died. They realize also that our publications, as stated above, are now costing much more than they did several years ago and believe that it is in justice to both publisher and subscriber that this change is being made.

After October 1, 1907, all subscriptions for the WATCHMAN will be entered at the following rates:—

DOMESTIC MAILS

Single subscriptions, 12 months.....\$1.25
 Single subscriptions, 6 months..... .65
 Single subscriptions, 3 months..... .35
 In clubs of 5 or more in one wrapper to

one name and address, per year, each copy 1.00

CANADA AND ALL FOREIGN MAILS

Single subscriptions, 12 months.....\$1.50
 Single subscriptions, 6 months..... .75
 Single subscriptions, 3 months..... .40
 In clubs as above, per year, each copy.... 1.25
Subscribe at Once.

Now is the time to send in long-term subscriptions to the WATCHMAN. Let every reader whose subscription expires within the next year send in his renewal for one, two, three, four, or five years in advance. Every order received before October 1 will be entered at the present rates, and all subscriptions on the list October 1 will be filled with the full number of issues of the WATCHMAN just the same as though the price had not advanced. Special consideration should be given to the immediate working up of large clubs of the WATCHMAN.

Send all orders through the local office, or write direct to the Southern Publishing Association, Nashville, Tenn.



AN ENCOURAGING EXAMPLE

THERE is perhaps, nothing which encourages a person to undertake worthy deeds more than the example of others. The systematic distribution of the WATCHMAN is a power for good wherever it is faithfully carried on. The following from a worker in one of the large cities in the South is certainly an example worthy of consideration:—

“During the last two weeks we have placed over a thousand WATCHMAN in the homes of —, reaching the wealthy as well as others. We hope to see the subscription list of the WATCHMAN increased thereby. We thank and praise the Lord for the truth so ably presented by the writers in the WATCHMAN.”

Are there not those who could do a similar work in their own communities if they would put forth an earnest, conscientious effort for the salvation of precious souls? All who are interested in this line of work and who desire further information concerning methods, prices, etc., should at once address the publishers of the WATCHMAN. Correspondence will be cheerfully answered.

WATCHMAN ORDER BLANK

SUBSCRIPTION RATES: 12 months, \$1.00; 6 months, 50 cents; 3 months, 25 cents.
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AFTER OCTOBER 1, 1907: 12 months, \$1.25; 6 months, 65 cents; 3 months, 35 cents.
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SOUTHERN PUBLISHING ASSOCIATION,
 24th Ave. North, Nashville, Tenn.

Enclosed please find \$.....as a subscription to the WATCHMAN for one year (or..... months),
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 IN THE
 FIELD AT
 LARGE.”

“IT WILL
 ACCOMPLISH
 MUCH GOOD
 IF IT IS GIVEN
 AN
 OPPORTUNITY
 TO DO ITS
 APPOINTED
 WORK.”

THE WATCHMAN

NASHVILLE, TENN., AUG. 13, 1907

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CAMP-MEETINGS IN THE SOUTHERN UNION CONFERENCE

CUMBERLAND CONFERENCE	Aug. 22 to Sept. 1
Cleveland, Tenn.	
GEORGIA CONFERENCE	Aug. 29 to Sept. 8
Atlanta	
SOUTH CAROLINA	August 8 - 18
Spartanburg	
NORTH CAROLINA	August 15 - 25
Thomasville	
MISSISSIPPI	Sept. 27 to Oct. 3
Aberdeen	
ALABAMA	October 3 - 13
Birmingham	
FLORIDA	October 10 - 20
Tampa	

ON another page of this issue will be found a report from Spain which states some reasons why that nation has dropped back from the leading position almost to the extreme rear among the world powers.

THE twelfth annual announcement of the Southern Training School, located at Graysville, Tenn., is now ready, giving full information regarding courses of study, advantages offered to students, principles upon which the school is conducted, home life provided for students, expenses, etc. The fall term opens September 18. For a copy, address the principal, M. B. Van Kirk.

"IN the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44. So spoke the prophet Daniel to the king of Babylon long ages ago, in his interpretation of that wonderful dream which presents such a striking summary of human history from that time down to the end. Everything has come to pass just as the prophet said it would come; the three universal monarchies to follow Babylon came on the stage of action, ruled the world their allotted time and passed away; the fourth of these empires was divided into ten kingdoms occupying the territory of Europe, and we are now "in the days of these kings." See article, "A Thrilling Prophecy," p. 517. The remainder of Daniel's prophecy will surely be fulfilled, and it is worth everything to be apprised of this fact and be prepared for the event.

No INDIVIDUAL ought to take offense at a statement of fact, accompanied by the proof. What the WATCHMAN says about other religions than that to which it adheres, is said with the most friendly feeling toward adherents of those religions, Catholic and Protestant. Its aim is to do all of them a favor by setting before them the truth regarding their own personal relation to and duty toward God, upon an understanding of which hangs their eternal destiny. It asks no one to take its word for anything, but only to accept such proof as is found in history and the word of God. So do not be offended, please, if you discover that the WATCHMAN is opposed to your religion. That does not mean that it is opposed to you or to any member of your church. If your religion is the true one, this paper cannot hurt it; and if it tells the truth about your religion, you of all persons ought to be most interested in finding it out.

THE disintegration of Protestantism in this country is a fact which has not escaped the observation of the Catholic Church. Catholics see that Protestants are letting go of the old-time principles which once made them a power in the world, and giving up the old doctrines centering around justification by faith; and their plan is to concentrate and consolidate their forces while nominal Protestantism is falling to pieces, and sweep this country into the Catholic fold. It is a wise plan, and apparently there is no serious obstacle in its way. But there are some things to be revealed upon which the Catholic leaders are not counting. They will yet discover that what is

now disintegrating is only *nominal* Protestantism, and that true Protestantism, beneath the banner on which is inscribed "Here are they that keep the commandments of God and the faith of Jesus" (Rev. 14:12), will still remain an immovable obstacle and an all-conquering power in the earth, until the Lord comes.

THE leading Methodist journal in this country, the N. Y. *Christian Advocate*, is authority for the following relating to the trial at Boise, Idaho, of the officials of the Western Federation of Miners:—

"A correspondent in Goldfield writes us that in the Miners' Hall of the Western Federation of Miners at Goldfield there are fifteen or twenty mottoes, three of which he copied and sent to us in answer to inquiries made by us of the fact. These are as follows:—

"If they pack a jury to hang our brothers, we will pack hell with them."

"If Moyer and Haywood die, for every hair in their heads we will have the life of a capitalist."

"If the capitalists convict Moyer and Haywood, there will be death sentences in every rich man's family."

A jury chosen by the court at Boise has decided that the witness Orchard did not tell the truth when he testified that in committing murders and other outrages he was the paid agent of this organization, acting through its president and secretary; but it does not need a jury to decide the question as to the kind of spirit which inspired such mottoes as these. These mottoes and Orchard's testimony are in close agreement.

A FINE of \$29,240,000 has been imposed on the Indiana branch of the Standard Oil Trust by Judge K. M. Landis of the U. S. district court, as a penalty for arranging with the railways to secure rebates on shipments of oil. This is the largest fine ever assessed against an individual or corporation in the history of American criminal law. The point of chief interest, however, is the question of who is going to pay this fine. For though the fine is assessed against the Standard Oil octopus, it is to be remembered that this monopoly possesses the power of taxing the people at its will, by simply raising the price of oil. Hence the oil trust has merely to pass this twenty-nine-million-dollar assessment on to the people, and smile grimly while the people pay it. And thus we have the spectacle of the people imposing fines on themselves because of the financial wrong done them by a corporation,—a curious method of atonement, truly. The Standard Oil magnates are not visibly disturbed by the court's action, and we do not wonder at their calmness. The people will no doubt learn sooner or later that rich corporations, especially those which possess the power of levying on the people at will, cannot be punished for wrong-doing by the simple imposition of a fine.