

THE WATCHMAN

“WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH.”



THE OLD MILL

The Southern Publishing Association, Nashville, Tennessee

ARTICLES OF THRILLING INTEREST

ON page 340 of this issue will be found the second of a long series of articles to be published in the WATCHMAN from the pen of Prof. P. T. Magan, Dean of the Nashville Agricultural and Normal Institute at Madison, near Nashville, Tennessee. Professor Magan needs no introduction to most of our readers and this series of articles will be eagerly read by those who know of his practical experience in the things of which he writes. We earnestly invite the careful reading of this series of articles by all those into whose hands this paper may come.

The following are titles of some of the historical articles in this series which will appear in future issues of the WATCHMAN: "The Hammer of the Whole Earth"; "Rome, the Dragon Empire"; "The Early Romans, Their Laws, Morals, Temperate Living, Etc."; "Things That Ruined Rome."

All this history shows the working out of the great principles which are developing and hastening the final, terrible crisis when iniquity shall have reached its full and the seven vials of the wrath of God, containing the seven last plagues, will be poured out upon the inhabitants of earth. In all these scenes of tumult and strife, which are really only the writhings of evil in desperate rebellion and defiance of God's rule of peace and righteousness, a merciful Heavenly Father is seeking to direct the minds of men to the "mystery of the Gospel"—the full forgiveness of sin with complete and happy reconciliation to God's plans.

The experience of peace with God is indeed a mystery, too wonderful for comprehension and all glorious in realization, yet within the reach of every one who will accept it. It is the author's purpose to strip the devil's theories of their false luster and enticements, laying bare the awful cords of bondage with which he holds all who are not guided by Christian motives: at the same time the beauty of true religion will be presented in a way to attract to Christ.

Have you friends or relatives who do not sense the importance of the Christian life as they should? By all means seek to interest them in this series of articles. Remember that with the above articles there will also appear a series of Tent-meeting Sermons covering all other vital points of Bible doctrine in a very instructive manner.

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THE WATCHMAN

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No. 22

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

HOLD MY HAND

William Brickey

HOLD my hand; I'll bear it, Father,
Though my treasures fade away;
Leave me not to self, but rather
Hold my hand from day to day.
Lest I manifest my weakness
'Neath the tempter's mighty power,
Let me show a Christlike meekness
Day by day and hour by hour.

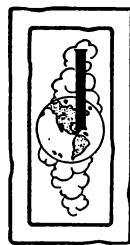
Hold my hand; I'll bear it, Father,
Though severe indeed the test;
Surely all will work together
For my good, and all is best.

In thy strength I'll bear the trial
As I hide behind the cross;
I will drink the bitter vial,
And for thee count all but dross.

Hold my hand; I'll bear it, Father,
Neither murmur, nor complain;
Fate may scatter what I gather,
But my loss shall be my gain.
Though my present crumbs be scanty,
Thin may be the garb I wear,
In my Father's house is plenty;
He has bread enough to spare.

"DENY THYSELF, AND TAKE UP THE CROSS"

Mrs. E. G. White



IN the nineteenth chapter of Matthew is recorded the case of the rich young ruler. This young man's tastes and desires were favorable to the growth of spirituality. As he saw Jesus blessing the little children, he was convinced that this must be a good man. He was sure that he could live in perfect harmony with him. Hastening to the Saviour, he knelt before him, and said, "Good Master, what good thing shall I do, that I may have eternal life?" "Why callest thou me good?" Christ asked. "There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself."

"The young man saith unto him, All these things have I kept from my youth up; what lack I yet?" He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his integrity in dealing with his fellow men he was fulfilling the law. The perfection of character he thought he possessed, ranked him in the same state

spiritually as was Paul when, touching the letter of the law, he thought himself blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed.

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus needed the co-operation of just such men, whom God had intrusted with his goods. It is God's plan that those to whom he has given money or houses or lands shall act as his faithful almoners, relieving the sufferings of their fellow beings, and in this way winning them to the Saviour.

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would be the result? When he heard Christ's words, "he went away sorrowful, for he had great possessions."

Jesus tested the young ruler by a true standard,—the law of righteousness,—which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love for either God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary, and found wanting. He was

alienated from God; for he regarded that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" They expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible."


The question was asked by Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands cannot pay a ransom for his soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye cannot serve God and mammon," Christ declares.

The young ruler represents many in our world to-day. God has intrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. God's messages come to his people, but they have not been, and are not yet, willing to receive them. He is testing them as he was testing the young ruler when he said to him, "If thou wilt be perfect, go

and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." God calls upon his people to turn from the earthly to the heavenly, to yield up to him his own. Nothing that they have


is theirs; they themselves are not their own; for God's word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

ers of the people of the land, and causeth them to wander in a pathless desert; they grope about in darkness, even without a glimpse. Yea, he maketh them to reel like the drunkard." Job 12: 16-25, translation of John Mason Good, London, 1812.



The Charter of the Nations

Percy T. Magan



THE confusion of the tongues at Babel brought the gigantic scheme of an earth-wide church and empire to a sudden end. Henceforth the one universal nation, with one lone monarch reigning over it and ruling from one great capital city, inculcating one heathen religion, must remain forever an unfulfilled dream.

By the advent of the languages, and the consequent birth of the nations, the great conspiracy to blot the knowledge of God from the earth was completely frustrated and overturned. And thus in the very philosophy of the Holy Scripture it stands as a fact that the nations of earth owe their charter of existence and life to the divine principle that all men are of right, and should be, free to worship God according to the dictates of conscience, untrammelled by any human law.

It was in a colossal struggle over this issue that nations were conceived. It was that men might have the opportunity to worship God that states were brought to the birth. It was for this purpose that commonwealths have been given life. And therefore if there is one charter responsibility above another incumbent upon the nations, it is that they shall keep open the way for men to seek the Lord.

All of this is evident from the eleventh chapter of Genesis. It is manifest also from the dealings of God with the nations of earth all through the Old Testament times. It is moreover apparent from the wording of the great prophecies of Daniel and Revelation. It is succinctly stated by the apostle Paul in the seventeenth chapter of Acts: "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devo-

tions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on all the face of the earth, *and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.*" Acts 17: 22-27.

From this it is clear that it is the Most High who determines the time when a nation shall arise, and the time when it shall fall again; for "he hath determined the times before appointed." Not only this, but it is in heaven that the size, the greatness, of a nation's domain is regulated; for he hath determined "the bounds of their habitation."

Thus Job testified: "With God is might and sufficiency; the beguiled and the beguiler are his. Counselors he leadeth captive, and judges he maketh distracted. The authority of kings he dissolveth, and bindeth their loins with a cord. He leadeth the chief officers of the state captive; and stout warriors he overthroweth. He bewildereth the speech of the trusty statesman. He taketh away the wisdom of the senators. He poureth contempt upon the nobles, and unstringeth the girdle of the stout hearted. He discloseth the recesses of darkness, and draggeth the death-shade into daylight. He letteth the nations grow licentious and destroyeth them. He enlargeth them and giveth them quiet. He bewildereth the judgment of the lead-

Nor is this regulation of states and nations by the Almighty an arbitrary matter. The whole is carried on with reference to one great central principle,— "that they should seek the Lord, if haply they might feel after him, and find him."

Now the Scripture does not specify that a nation must be Christian in order to be permitted by heaven to exist. But it is required that there be on the part of its people a disposition to "seek" the Lord—to "feel" after him. Consequently a nation may be in heathen darkness, and yet be following after to know the Lord. The men and women who compose it may never have heard the name of Christ; and yet in their blindness they may be "feeling" their way toward better things. Such as these God does not destroy.

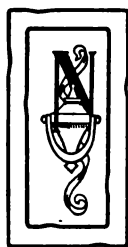
A splendid illustration of the above state of affairs occurs in the very chapter under consideration,—the seventeenth of Acts. Paul was waiting at Athens for Silas and Timotheus. His spirit was stirred because he saw the city full of idols. Mars' hill was covered with altars—altars to every god in the Grecian pantheon. Among these was one erected TO THE UNKNOWN GOD.

Why was that altar there?—For this reason: The Greeks had a deity for everything. Their idea was that a separate god presided over everything in the universe, and over every phase of human existence. They worshiped each of these with the utmost regularity and deep devotion. Heathen as they were, they were most strict in their religion such as it was. And after paying homage to every power known to them or imagined by them,—lest they should by any means have neglected any, they bowed down to the UNKNOWN GOD. From this it is altogether clear that there were in Paul's day men in Greece who were "feeling after God." The very words of Paul demonstrate that he recognized this, for his language is, Him therefore whom ye *ignorantly worship*. Inspiration granted that they were worshipping God, even although they were doing it ignorantly.

THE PROMISE TO ABRAHAM: THE FUTURE INHERITANCE

Lesson Four—Second Part

Clarence Santee



O doubt the question has been raised in your minds, as we have studied the Scriptures which speak of the future inheritance of the saints as a tangible, material place, Is God a real personal being? Is Christ? Can we inhabit

and inherit real material things unless *we* shall be real material beings? For a few minutes we will pause in following this earth's history, and consider this.

First, then, the statement that "the meek shall inherit the earth" at once answers the question. They will be able to inherit land; they will dwell in it. Says the prophet, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree [evidently the tree of life] are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65: 21, 22.

By referring to the 17th verse you will see that this condition is placed in the renewed earth. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The same thought is brought out in Prov. 8: 20, 21: "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit *substance*."

The Bible does teach us that God is a real, personal being, one before whom we can come, and know that he has a heart touched with feeling for us. Please notice the description given in Dan. 7: 9: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." Notice, this was not the Son, but the Father. Verse 13 says that the Son was brought before this being called "the Ancient of days." Of the Father it is here stated that he sat down, that he had a garment, that he had a head, and that there was hair upon it. His face was not seen.

You will remember also the word found

in Heb. 1: 1-3: God "hath in these last days spoken unto us by his Son." He adds, "Who being the brightness of his glory, and the express image of his person," etc. If Christ is the express image of his person, then his Father must have a person; hence is a real, personal being.

If some would desire to know the Revised Version, it reads, instead of "his person," "of his substance." Our God is a real, substantial, personal being. He sits down, he rises up. It is stated also that "God is a spirit; and they that worship him must worship him in spirit and in truth." John 4: 24. Thus you can see that a spirit being can be a real being, and they who worship him in spirit can be real, personal worshippers.

Trusting that we can now better understand the means God will use to make this earth a fit abode for his people, we will examine some texts that point to a change in the condition of this earth. Read again Isa. 65: 17: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The margin in your Bibles reads, "Come upon the heart." To those who inhabit that new earth, the precious promise is given that the past experiences, either of themselves or others, will never again weigh down the heart. To many careworn souls this will be indeed a blessed, long release.

Remember, while the Lord will make "new heavens and a new earth," he has promised that this earth over which Abraham looked, and walked (Gen. 13: 14-17), is to be the material used. "And he that sat upon the throne said, Behold, I make all things new." Rev. 21: 5. Not a new creation from nothing, but he will "make *all things* new." He takes the old things, and makes them new. Paul, speaking by the Spirit, illustrates this: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and *they shall be changed*." Heb. 1: 10-12.

Peter tells us what will become of this earth in its present condition, and the agency used in its change. After speaking of a change once wrought by the agency of water (2 Peter 3: 5, 6), he says in verse 7, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." He continues in verse 10: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

I have been asked, "Does not this verse teach that the earth will be burned up?"—No; please read it carefully again. The elements are to melt; the earth also will be melted. It is "the works that are therein" that will be burned up. Again in verse 12 Peter speaks of the melting process, then he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. Some translate this "wherein the righteous dwell." Righteousness is defined by Webster as doing right. Then after the works of wickedness are burned up, this earth, having been melted, will again come from the hand of God "changed," made new, and in this condition, will be the abode of the meek, Abraham's seed, those who are Christ's, the overcomers. In that world the righteous will dwell, they will receive their promised inheritance, and long enjoy the work of their hands.



SABBATH AND SUNDAY NOT SYNONYMOUS

Arthur L. Manous

RECENTLY a friend extended me the following invitation: "When you want to be in a good Sabbath-school, come down to _____ any Sunday at 2: 30 P. M." Can any one go to Sabbath-school on Sunday, the day *after* the Sabbath? What do the words "Sabbath" and "Sunday" mean?

"Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week."—*Buck's Theological Dictionary*.

"Sunday.—Sabbath is not strictly synonymous with Sunday. Sabbath de-

notes the institution; Sunday is the name of the first day of the week."—*Webster*.

"Sunday is of heathen origin [like our designations of the other days of the

week], and means 'the day of the sun,' or 'sacred to the god of the sun.' It does not occur in the Bible, but is now in common use for the first day of the week."—*Schaff's Bible Dictionary*.

THE RESURRECTION AND THE LIFE

P. GIDDINGS



HE *post*-resurrection depends on the *ante*-resurrection. The resurrection at the last day is conditional on the resurrection to-day, now. Hereafter is *here* after, which is after here, with an identity that duplicates.

The reaping bears *as . . . so* relation to the sowing. Gal. 6:7, 8. Our conduct now is the sowing time of the kind of resurrection seed we must reap of; for mark you, it is "to every seed his own body." 1 Cor. 15:38. Wheat seed will produce its own personal wheat body, and tare seed here will rise from the sod with kindred tare body—to every seed its own distinct peculiar body. Whatsoever a man sows, that shall he also reap.

"I am the resurrection," Christ says. But these words were uttered before he hung on Calvary, and rose from Joseph's tomb. That is the guarantee to you and me that there is a resurrection in this life which prepares for that to come. Long before he gave up the ghost on Calvary, he had given up everything. He was the Lamb slain from the foundation of the world. Calvary's height was but the execution of that writ pre-arranged in the heights above in "the counsel of peace" "between them both." Zech. 6:13.

The resurrection is the gospel. 1 Cor. 15:12-21. It is the power of God "according to the Spirit of holiness." Rom. 1:4. The Christian is a resurrectionist. He walks in the resurrected life—the newness of life. So to summarize: There's death, a burial, and a resurrection now in this life. Paul's hope of attaining unto the resurrection of the dead hereafter was founded on his knowing here the power of Christ's resurrection, being made conformable unto his death. Phil. 3:10, 11.

The Christian commemorates the resurrection. "Ah!" says one, "that's why we keep Sunday." Stop! that's a *pretext* rather than a *text*. Here is a fit case. The theme is resurrection, and Paul the resurrectionist is preaching. Mark well—not on one chance occasion, but three special times designedly, while at that place: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17:2, 3.

You see, then, his *matter* was the resurrection, and his *manner*, the Sabbath. Thus you further see that in the days of Paul the apostle to the Gentiles, the resurrection had not changed the Sabbath. Nor will it do to say, "He preached to Jews." He preached to both Jews and Gentiles. In another place, on another Sabbath day after Paul had preached the resurrection to his mixed congregation, "the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13:42. And so according to Gentile request on the resurrection, "the next Sabbath day came almost the whole city together to hear the word of God." Verse 44. Here is a clear case that Grace, Resurrection, Jew, Gentile, and Sabbath are fellow passengers in the one boat for the one haven. Verses 42, 44.

The resurrection and its commemoration is not a day, but a life. It is the daily keeping power of Christ in the life that breathes the sentence: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. That is the resurrected, sanctified life—for that is the will of God, even your sanctification; and the Sabbath is "a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

ENDURE TO THE END

Why shouldst thou falter and faint by the way
Because of the burden thou art bearing each day?

Others have crosses and sorrow and care,
It is but right that thine thou shouldst bear.

Is the road dreary? There are footprints ahead.

Do the thorns pierce thee? Here others have bled.

Is thy load heavy as 'neath it thou dost bow?
Then Jesus will help thee, so ask of him now.

Bear up a while longer; there may be for thee

Rich blessings ahead, and thy burdens will flee;

Keep hoping and trusting, press on to the goal;

A blessing awaiteth the conquering soul.

—Emma Hale.



THE INFLUENCE OF OUR DAILY WALK

Mollie Crockett

OUR words and actions have a great influence on the lives of all with whom we come in contact. Our very thoughts tend either to purify or to poison the moral atmosphere. By our example minds are directed in the path of purity and righteousness, or they are turned from the source of all light and truth to the path that leads to perdition.

If Christ is abiding in the heart by faith, the mind will dwell upon holy and heavenly things. We will follow in his footsteps, making him our daily pattern. The life of Christ was one of loveliness of character. All who were within his reach felt the influence of his godly life. So it is with his followers. Their influence is felt by all around them, although they may be unconscious of it. By living in close communion with God, we are not only molded after the Divine similitude ourselves, but others also are made better by our lives. One word or act may seem a small thing; yet it may decide the eternal destiny of a soul.

The eyes of the world are upon all who claim to be looking for the coming of their Lord. What is our deportment? Do our words and actions show that we are followers of the meek and lowly Jesus, or do things of minor importance absorb the mind? O the importance of keeping our eyes fixed upon Jesus, that by beholding we may become changed into the same image, and thus reflect the beauty of his character upon those around us.



THE FAMILY TABLE

Mrs. M. H. Tuxford

THE attractiveness of the home is the greatest moral and refining influence. A well-set dinner table, with perhaps a flower to make it pretty, will do much to keep the home happiness ever bright. Many of the children of the poor never know what it means to sit down to a family table; they eat in corners, a bite here and a bite there, when they happen to be hungry. Felix Adler says, "There are two lamps that should burn in every home — the lamp of love and the lamp of science — and women must be the torch-bearers." The movement in household economies is no petty effort to make the home attractive, and food more palatable, but a movement of safe-guarding the integrity of the home.



THERE are certain great angels which meet us in the way of life. Pain is one; failure is one; shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of renunciation. Shame bears to us the sense of sin, which is the knowledge of God. His hidden face shines with the mercy of heaven — and well for us if we may look into it.



EATING AND DRINKING IN SUMMER

M. E. Kern

THE *Kansas City Journal* some time ago published the report of an interview with Dr. Harvey Wiley, chemist for the department of agriculture, and one of the greatest food experts in the world. On the above subject Dr. Wiley said, in part:—

"Good bread should be the real foundation of every meal, and too much care cannot be given to its preparation.

"Bread should be at least one day old before it is eaten, if not more.

"If poor people, and in fact every one, would eat more cereal food and less meat, they would be better off physically and financially. You get more nourishment from the one cent's worth of wheat than from the fifteen cents' worth of beef.

LET THEM PASS, FORGET THEM

"NEVER mind bad things you heard,
Don't repeat a single word;
Let them pass, forget them.
Do not mind them—they are not
Worthy of a moment's thought;
They have now much mischief wrought;
Let them pass, forget them.

"Never mind what some have said,—
They were words by malice fed—
Let them pass, forget them.
They were unkind and untrue,
And deserve no thought from you;
Be among the very few
Who will never mind them.

"Let the other people say
Words unkind, from day to day—
Let them pass, forget them.
Balance matters with them; give
Kind words for unkind ones; live
As you know you ought; forgive;
Let them pass, forget them.

"But if you have said a word,
Harsh, unkind, and some one heard,
Pass it not; but mind it.
Sow another kind of seed,—
Do another kind of deed,—
Maybe some one's heart will bleed
If you do not mind it."

"Summer drinks are snares of the devil, and the custom of constantly dosing the stomach on ice cold drinks in summer is simply suicidal, and turns one's stomach into a refrigerator.

"A glass of cool, not cold, water will have the effect of quenching the thirst, and children can easily be taught the danger of the soda fountain at a saving of both purse and constitution."

It is an easy matter to drift into bad habits of eating and drinking, and follow the world in this as in other things. But God's people should be wise in saving their strength and money, both of which should be devoted to him.



OLD AGE

It may be pretty confidently affirmed that the chief reason for the prevalent prejudice against old age is on account of its infirmities. If in every case old age could be like that of certain hale and hearty octogenarians such as we often meet, we should hear little of its terrors.

But is not one pretty sure to become deaf, or blind, or to be knotted up with rheumatism, or choking with asthma, by the time one reaches threescore and ten?

One surely is; but if people were taught how to take care of themselves, or even lived up to what they know, they would probably, barring accidents, have a healthy and normal old age.

Thus a distinguished Brooklyn woman, long a victim of neuralgia, confesses that she first acquired it from getting up at night to read, usually becoming chilled through and through, after her parents thought she was in bed.

Another of our most prominent women became a wreck from nervous prostration. She had a passion for sitting up at night. If she wished to finish a gown or a book, she would simply sit up "until she was ready to drop" with fatigue. She deserved the fate which came to her.

The profoundest philosophers insist that we were meant to grow happier and happier, until the end of life, and would so develop, except that we have "sought out many inventions." The human machine, intelligently cared for, should move on comfortably, accidents aside, until it is quite worn out, and fails at last, as many actually do, from sheer old age. Good health and some sort of sound religion should support a brave soul from one decade to another, with ever-increasing calmness and thankfulness, to the very end, with never a wish to return to the foolish gayety of raw and undisciplined youth.—*Kate Upson Clark.*



GRACE is beauty. God is beautiful. Charles Kingsley, when dying, was heard by his daughter to whisper, "How beautiful God is!" An Old Testament prayer runs: "Let the beauty of the Lord our God be upon us." We read of strength and beauty in God's sanctuary. St. Paul enjoins that, among other qualities, "whatsoever things are lovely" shall be in the vision of life into which we aim to fashion our character.—*Selected.*



WE sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—*H. W. Beecher.*



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STIRRING UP OUR NESTS

AS an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." Deut. 32: 11, 12.

Moses, in his closing words to the children of Israel just before he was taken from them by death, thus describes God's dealings with his chosen people. The same principle applies to his dealings with all his people down to the close of this world's history.

A Forcible Figure

The figure which he uses is a most interesting, forcible, and beautiful one. It would be very hard to find in nature one more striking. The most powerful of birds, whose eye can pierce immense distances, building their nests in lofty trees or among the cragged rocks of a fearful precipice where no enemy can reach them, and there raising their young,—this is the bird that is taken as a symbol. Here the food is brought for the young from the time they leave the egg until they are about grown, and finally become large enough to fly.

The mother has to stir up the nest to get the young birds to venture from it. They have thrived and grown up, and greatly enjoyed the plentiful supply that their parents have brought to them. They have had a life of ease and comfort; because of the parental instinct of love in the heart of the mother, they have not been left to suffer hunger. They would much prefer to have their early life continue, and still receive the kind, tender, watchcare of their parents. The distance below looks fearfully dangerous. They have never learned the art of flying, nor the capacities that the God of nature has bestowed upon them. In the nature of things they cannot know these until they exercise their unknown powers.

The parent birds, however, well understand all these matters. How shall they communicate this knowledge to their young? There is no other way but to really force them out where they will have to use these powers.

A Trying Experience

How hard and how cruel it must seem to these eagles when the mother, who has so kindly cared for them all through their early

lives, hovering over them to keep them warm, tenderly protecting them from the storm and the elements, supplying their every want, tears to pieces the protecting nest, and shoves them off from the awful precipice into the deep abyss below. How unkind and dreadful it must seem to them. How little can they comprehend such movements. But there they go off into space. What terror must come into their hearts.

But with this trying experience, new and unknown powers are brought into play. Those wings at their sides involuntarily and almost unconsciously begin to flap and flutter to keep them from falling through space. But it is a convulsive movement; they hardly know how to comprehend it themselves. They are terrified beyond all description.

All at once the mother flies beneath them, sustaining them on her strong pinions, and O how glad they are. But even that short experience is to them a revelation. New ideas of life come into their being, a new sensation fills their whole nature. They begin to realize new capabilities. Their eagle natures take delight in these new experiences. They almost long to try it once more. They do so, and they soon realize that they have strong and wonderful powers. They can sustain themselves in mid-air, and sail away in happy consciousness of ability to mount up to the greatest heights. When the real privileges and powers of the mighty eagles are theirs, they see the wisdom of their parents in forcing them into danger which seemed so great. They appreciate now the mother's love in a far greater sense.

The Illustration as Applied to Israel

This is a feeble description of the illustration which Moses, the wise man of God, gives us of the care of the Creator for his people on their journey to the promised land. What wonderful revelations were given in that remarkable exode from heathen Egypt to the blessed Canaan of promise. What momentous changes were accomplished in that race of slaves.

These changes, however, were not accomplished in a moment, or in a day, or in a year. Indeed, one whole generation passed away, and their children, trained up in those forty years in the wilderness, presented the noblest features of any whole people in all their history. They became valiant and obedient, devoted servants of the Most High. That period of their history under Joshua, their God-given leader, through whom they were led to victory, is the noblest in their national history as a whole. Their enemies could never stand before them. And God wrought wonderfully through them, and made his great name known to the ends of the earth and through all ages.

The Principle in Christian Experience

The same principle brought to view in this wonderful illustration of the eagle's treatment of their young, applies to the experiences of God's people in all time. God often deals with us individually according to this principle. Alas, how many times, we as children of God who because of his mercy for us have in a measure begun a new life, fail to realize

the great possibilities he has in store for us if we would venture out on his promises, and would become fully consecrated to him.

Multitudes of professed Christians, yea, the vast majority of those who have professed Christ's name and claim to have entered his service, never accomplish what they might perform if their whole powers were brought into exercise. Indeed, many who profess the name of Christ will miserably perish at the last, simply because they take such poor conceptions of the Christian life. Multitudes of the children of Christian parents profess religion largely because their parents did, and they have but little sense of what it means to be a true Christian. So of others who are brought into the faith by the efforts of God's faithful servants. They take low conceptions of the religious life.

These persons have low ideals because of the selfishness of their natures and the temptations of the wicked one. They are content to lead lives on a low plain, living for the world and its pleasures, while professing to serve God, thus living a false life, far beneath their profession. Multitudes of professed Christians are doing this very thing. Probably many do not realize it, because they do not really try to do so. Like Ephraim of old, they are joined to their idols. To all such the Lord says, "Let him alone." They go along satisfied with a mere profession, deceived as to their own condition, resting in a false hope, showing in their lives very few, if any, of the fruits of God's Spirit, in reality being mere worldlings.

O, the agony of these half-hearted professors when they finally awake and find themselves lost. The harvest with them will then be past, and the summer ended, and they will not be saved. Such as these, and their final end, are plainly described by Christ, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7: 21-23. Multitudes will be disappointed in that day.

There are others who really wish to do what is right, but have settled down into a feeling of security, and seem to be doing little for the cause of God when they might do vastly more if they were aroused and awake. How shall God go to work and help and save such? There is only one way that they can be aroused and awakened. And so the Lord tries the eagle method. He stirs up the nest. He permits some great calamity of one kind or another to come upon them, and show them the nature of this poor world in which we live. Perhaps some child or dear one is taken away, or perhaps we are afflicted in our person by sickness, or some great loss of property comes through fire or other calamity. We are terribly shaken up. We find life almost unendurable. We wonder why it is so. We begin at last to look about us, and discern

that while professing to live for Christ, we have really been living for self and this world. We are alarmed. We confess our sins, our short-comings, and our selfishness, and now at last consecrate ourselves to the work of God. We begin to study the Bible and the Testimonies, to pray much, to take up neglected duties, and at last become truly earnest, devoted Christians.

Then God blesses us as we never were blessed before. We find that we have blessed talents to do good which we never realized before. While these were buried in the earth, neglected, unused, we were content to live unconsecrated lives. Now we find Jesus very precious to us. We lead a new life indeed and in truth. We are in a new world, full of blessing and soul comfort. "The peace of God, which passeth all understanding," rules and reigns in our hearts. Then we find new joys and a precious experience. We find then

that we can do others good; we have a real Christian experience, and Christ's promises are realized in the soul.

Ah, what a blessed change is this. It seemed to us a great pity that Christ had to stir up our nest by sending us affliction; but at last we find that it is a wonderful blessing in disguise. As the young eagle found delight in his newly-found powers, so we find in the new life of usefulness the greatest joy that we have ever found in this world.

Dear reader, if the Lord finds it necessary to stir up your nest, do not despair, but look around you, and see where you are neglecting important duties. Take hold in the fear of God and pick up these duties. Enter the work of God anew, and you will find a fresh experience, a happy consciousness of God's acceptance, and a sweet foretaste of a glorious life hereafter.

G. I. B.

such a manifestation of the power of godliness as will startle and confound the world, must be seen among the "little flock" of God's commandment-keeping people.

L. A. S.



THE JOURNEY TO EMMAUS

THERE are many things worthy of careful thought in the narrative of this evening walk. The disciples were thinking and talking about Jesus. This was the reason why "Jesus himself drew near and went with them." If you wish Jesus to walk with you, think and talk about him, and he will fulfill his promise, "Lo, I am with you alway."

They were sad, and one word from Jesus by which they would have recognized him would have sent them on their way bounding with joy; but he did not speak it. He considered an understanding of his word more valuable to them than a happy flight of feeling. When in a sorrowful frame of mind, one is more apt to be thoughtful, and the word of God has more effect. That is the reason we so often need to pass under the rod of affliction before we seek the Saviour's blessed presence. When our dear ones are laid low by death, how precious the word of God becomes.

Christ gave them a Bible study, tracing through all the Old Testament "the things concerning himself." They ever loved to think of that Bible study, and said, "Did not our hearts burn within us while he talked with us by the way?" A study of the word of God brought them into a state of mind where it could be said that "they knew him." Happy is the one who can say truthfully, "I know God." Acquaintance with God comes through studying his word. "Acquaint now thyself with him and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." Job 22:21, 22.

S. N. H.



THE LATE MEETING OF THE SOUTHERN UNION CONFERENCE EXECUTIVE COMMITTEE

THE recent meeting of the Executive Committee of the Southern Union Conference, which was held in one of the suburbs of Chattanooga, May 16 to 20, is now over. It was a very important and interesting occasion. With the exception of the Florida Conference, each state conference was represented, and the members of the committee were nearly all present. It is very well known by the readers of the WATCHMAN that the meeting was held in connection with the Institute which commenced May 2, to continue six weeks from the date of starting, in the little village of East Lake, a suburb of Chattanooga.

There was quite a good attendance at the Institute, and teachers from different parts of the Southern Union Conference were in attendance. It seems to be the most successful thus far of any that have been held in the Southern field, and the prospect is that very much good will be done by the instruction



More Power



THE apostle Paul wrote to Timothy that "in the last days" the times would be perilous because of a general decline in morality and spirituality, and that while the form of godliness would remain in the church, "the power thereof" would be gone. 2 Tim. 3:1-5. It is a noteworthy fact that this prediction is strikingly fulfilled in the religious world to-day. The "power of godliness" is conspicuously absent from the large nominally Christian bodies. Their power consists chiefly in their numbers and their wealth. For more than half a century there has been in them no great revival of religion.

But there must be power in the true church of Christ. The Christian religion is a religion of power. It is the manifestation of the power that is in Christianity and in the Christ that overcomes the world. All the power of the world, in whatever form, that may be arrayed against the cause of Christ to oppose its progress, will be met and overcome by the power that is in Christianity, and in the Christian church. That power comes from the throne of Omnipotence, and is, in fact, omnipotent power.

While the power of godliness is denied in the popular churches by their lack of it (by which they virtually say that it exists in theory rather than in fact), the power of worldliness has become very great and is constantly growing greater. Faith in the Bible as an infallible revelation from God has been dying out. Selfishness, love of money, and the pursuit of worldly pleasure, have been strongly on the increase. The mind may be convinced of the truth, but the heart refuses to yield obedience to it. The people are not moved to-day by that which would have moved them in the days of our grandparents. Multitudes are being ensnared by false doctrines which blind the spiritual eyesight. And last, but not least, great confederacies are forming in both the commercial and the religious world, the power of which will be exerted to resist the advance of God's truth.

All this means one thing to the Christian church,—*more power*. God has the power, and it will not be withheld. The power that was sufficient to move men in former days will not answer now. In the last days the devil is to work with "all power and signs and lying wonders" to deceive the people (2 Thess. 2:9), and there must be a power attending the truth of God which is greater than all this. It is certain, therefore, that the Christian church is on the eve of the reception of power superior to any that has been seen since the day of Pentecost, and it may be even superior to that, a power under which the church will rise and stand forth "clear as the sun, fair as the moon, and terrible as an army with banners."

The reason why the power of godliness is absent from the churches to-day is not that the power does not exist, but that God cannot trust the churches with it. He cannot trust the churches with it because they are not in a godly condition. They would not make a right use of the power if they had it. The power of God cannot come into the heart unprepared by the grace of God, the heart in which there is not full submission to God. And submission means obedience; no church can receive the power of God which is not keeping his commandments. A gospel message has gone to all the world in this generation uplifting the law of God, and calling for a reform in its observance, and only those who are willing to obey that law just as God gave it, the fourth commandment with the rest, can know the power of God which is to attend his work in the latter days, when the climax of the long controversy between sin and righteousness shall be reached. That climax is now near at hand, as the confederating of the powers of the world indicates; and the power that will be given the Christian church to meet this crisis will be exceeding great, so great that none can be safely trusted with it whose lives are not in perfect conformity to the mind of God. The time is at hand when

given. Very able teachers are in attendance. It is expected that altogether, fully one hundred will be in attendance at this meeting. Doubtless those more especially and closely connected with the work of the Institute will give a more full report of the gathering.

The meeting of the committee was distinct from the meeting of the Educational Institute, and it is that particularly of which we will speak. Some very important actions were taken.

The Oakwood Training School

The future prospects of the Oakwood Training School of Huntsville, Ala., were very carefully considered, and plans were laid for carrying on the work more successfully. The main school building, which is being erected of cement blocks, is up, and the roof is now being put on. It will be a fine building, costing perhaps three or four thousand dollars. It will seat upwards of a hundred pupils, and will be a very creditable building indeed. As soon as this building is completed, it is expected that a small sanitarium will be erected at this place.

The work on the farm has been in progress this spring. This, as the readers generally know, has been a very wet, cold, and late spring, so that things here as well as elsewhere are very backward. Frosts have been plenty, and the fruit has been somewhat injured, as it has in other parts of the South as well. The peach and strawberry crops, which are usually quite large through this section of the country, are injured to a great extent, and in many places they are totally ruined. The prospects for a fine garden on the school farm, however, are excellent. This farm is one of the old Southern plantations, and from long cultivation has become worn very badly. There are portions of it that are very much in need of bringing up to increased fertility. The question of increasing the productiveness of the farm is one of the leading questions of interest. These matters were all very carefully and lengthily considered, and plans are being laid for improvements.

The writer has very strong hopes for improvement in the affairs of the Huntsville school under the present management. They are mostly young people of promise and intelligence, and are wide awake and ready for improvements. Workers of this kind are grown, and are not made instant. If this beautiful farm could be made as productive as it might be, the writer believes that it would support the whole work there. But all this will necessitate very careful plans and persevering effort, and a good deal of scientific knowledge to bring up the place to a higher degree of fertility, with a consequent increase of crops. Many embarrassments still exist, showing very much the need of funds with which to carry on the work. We have great hopes of seeing this work increase in efficiency. The writer spent a day or two previous to the meeting of the committee at Huntsville, studying the situation, and looking it over very carefully.

Care of Orphans and Aged People

Perhaps many of the readers of the WATCHMAN have heard of the new arrangement for taking care of the orphans and the aged people. Each Union Conference is to provide for the orphans and the aged, helpless people within its own territory, so that they will no longer be cared for at the institution in Battle Creek. This matter was quite carefully considered at the time of the meeting, and provision was made for seeing that the orphan children coming from this field are provided for. The recent collection taken up in behalf of this work will very likely prove useful.

The Madison School

We are all very glad that Prof. E. A. Sutherland was at the meeting. Most cordial feelings prevailed between him and all the members of the committee. The servant of the Lord has been highly indorsing the work being done at the Madison school, in various communications that have recently come to hand. Already the beneficent plan for educating worthy persons, so that they can go out and develop self-supporting school work are in progress, and something has been accomplished along this line.

This is a vast field of usefulness into which they have entered, and we believe that a good work will be accomplished along this line. There are a great many portions of the South that are very much in need of small schools. The population of the South is very far from being as dense as it is in the northern countries. It is a vast field down here, and sparsely settled, and this makes it much more difficult to establish educational facilities. An increasing interest is manifested on the part of the Southern people in educational matters, and the work among our people along this line is coming more and more rapidly to the front. The servant of the Lord has time after time endeavored to impress upon our mind the importance of the Madison institution, and the work that is being done there.

Of the \$50,000 coming to the South from the \$150,000 fund, \$600 was given to the work at Madison to assist them, and to increase their facilities for doing their work. Professor Sutherland expressed himself as being hardly willing to accept any assistance, in view of the difficulties under which we are struggling here in this Southland, and the trouble we have to secure means with which to carry on the work, but they are very grateful for the assistance rendered.

Our Madison brethren are always welcome to a meeting in this Southland. There is a very warm feeling among the different conferences toward them in the self-sacrificing effort they are putting forth to build up educational facilities in the South. We hope that this will continue to increase.

A New Conference Paper

Another question of very deep interest came up before the committee. It has been thought by many that it would be well to take from the columns of the WATCHMAN,—which is primarily a missionary paper for general circulation among the people, those who are not mem-

bers of the church as well as those who are,—such matters as pertain to our specific work, church notices, etc. It was decided that we print another paper, and that items of this kind be printed in it. This matter was canvassed very thoroughly, and while we disliked to start publishing still another paper, yet it was the consensus of opinion of those who were there at the meeting, that this would be the best thing to be done under the circumstances.

So the printing of a small paper has been authorized by the committee. It will be published at first once in two weeks by the Southern Union Conference, though it will doubtless be printed by the Southern Publishing Association. It will be a comparatively small paper, and the price will be twenty-five cents a year. The presidents of some of our state conferences seem to think that such a paper is needed for their own state conference, and now this paper will provide a channel of communication from the leaders in the work to the people at large, and it will not be necessary for the state conferences to print papers of this kind here in the South. It will serve for the whole Southern field, and will relieve the WATCHMAN from that class of literature which really is objectionable in a paper, designed, as the WATCHMAN is, as a missionary paper. Doubtless the size and frequency of the paper may be increased as the work advances.

It is expected that the paper will be published very soon. While it will be of special interest to those who are in the Union Conference itself, it is believed that it will be of interest to our brethren and sisters throughout the North who may desire to know how the work in the South is progressing. The name of the paper will be *The Report of Progress*. The nature of the journal will be precisely that, and it is expected that it will be of great interest to all lovers of the cause in the Southland. We believe there are many in the North who will want the paper. It will be only twenty-five cents a year. It is expected that the WATCHMAN will be much improved as a missionary journal by this means.

A New Sanitarium

In view of the many Testimonies that have been received in recent years in regard to the needs of others than the white races of a sanitarium and school near the city of Nashville, Tenn., this matter was very carefully considered at the meeting of the committee. Recent Testimonies have seemed to press upon the Southern field the absolute necessity of doing something along these lines, and that soon. There are a great many difficulties in connection with such a work that have seemed to be hindering the work in the past; but in view of our faith as a people in the nearness of the coming of Christ and statements made to the effect that the work in the South will close up, perhaps sooner than in other parts of the country, it was felt that there should be delay no longer in our efforts to advance the work of God in all directions where we can have influence.

To be sure, we have an immense burden of difficulty with which to contend here in the Southern field. But we must move onward.

Onward is the watchword in every direction that the Lord seems to point out to us. If we cannot see the exact methods for accomplishing a work, and if we cannot see our ability to really accomplish it, what shall we do?

We can only do one thing, and that is to move out by faith and do the very best that we can. So the committee passed a resolution to undertake the establishment of a small sanitarium, to increase in size and efficiency as fast as possible, and also a school, for those who are not of our race. It is proposed to purchase land in the vicinity of Nashville, and so carry forward this work just as rapidly as we are able to do so. More will be said in the future in regard to this, but enough has been said to show that something is to be accomplished, and that immediately.

Tent-meetings in the Large Cities

One question over which the members of the committee were quite deeply interested, was the place where the large tent shall go during the coming season. It has been in Nashville for the four years since it was purchased, being given to us by the liberality of the brethren of the California Conference, and brought to this field without any expense on our part. Very earnest efforts were made to make it a source of great good in the conversion of many to the truth in Nashville. These efforts have not been altogether a success. A few have embraced the truth, but we confess to a great deal of disappointment at the result of our undertaking in this respect. It seemed to the writer that the tent should be taken to Atlanta, Ga., and an effort made there in that large city the coming season. Others felt that in view of the many statements in the Testimonies as to the importance of Nashville as a center, it ought to remain here for another year.

This matter was laid before the Conference Committee, and they voted that the tent should go to Atlanta for the coming season. The writer expects to hold a course, or courses, of lectures there with very valuable assistance from other workers. Atlanta is even larger than the city of Nashville, and it has not had one tenth of the effort that has been put forth in Nashville. There are a great many interesting items that show there is quite a favorable feeling there toward our people. There is a good feeling in the church, and the blessing of the Lord is with them. Quite a number of very valuable young people have joined the church, and are taking hold with a great deal of interest.

The Atlanta Sanitarium is going soon to be placed in much better repair, and we hope that the work will be a success. Some of the very best citizens of that city have taken treatment at our Sanitarium, as poor as its condition has been. We hope for even a larger amount of interest in the future than has been shown in the past.

We expect that some time in the month of June the tent will be started in Atlanta. Elder Washburn will labor still in Nashville during the coming season, and it has been voted by the conference committee that another large

tent shall be purchased, so that more than one can be used at a time. The large cities of the South must be entered, and the truth proclaimed in them. We believe that the work will move forward with great rapidity in the future, and that in the South it will be more successful than it has been. We shall hope for good results.

Our meeting was one of much business and many different items were taken up, but perhaps this general report will suffice for this issue. The work is onward in the South. We expect to see much accomplished in the near future.

G. I. B.



ENCOURAGING EVIDENCES OF GROWTH AND PROSPERITY IN THE SOUTH

WE know that our own people love to hear of the prospering hand of God in his work in this great Southland. Such evidences of success are appearing in this field. The growth of the membership in the Southern Union Conference and the increase of financial ability within the last five years has been considerable. The first year of the writer's connection with the work in this field the membership stood at about two thousand. It stands at the present time between three and four thousand, with a very large increase in tithes.

The increase in the printed matter going forth from our office has been this year fully forty per cent. above the amount last year at this time, and this increase is altogether in the publishing of our own literature. We are doing very little in publishing for the outside world. We feel sure, from the facts at our command, that this ratio will increase more and more.

This increase is very noticeable. This morning when passing through the press-room we noticed that all four presses were running at once, and business is very lively. Indeed, our business manager stated to me this morning that we would have to run our presses far into the night in the near future. Already the press of work is such that it causes some anxiety, lest the publications that need to be on the presses may be delayed by the press of other work. We feel very much encouraged by the present prospects.

Another point which affords a great deal of satisfaction is that this office is getting to the place where it owns a large portion of the books which it circulates, so that we are not merely selling the books that are printed by other houses. It is not very satisfactory to buy our books from other houses, when there is but a very small margin of profit in it for our own office, and our office has to pay the freight both ways, and the other house has the manufacturer's profit. In such a state of things there is very little opportunity to make enough money to pay debts. This board resolved more than a year ago that they would secure the publication largely of the books that they circulate.

Another very interesting item is the increase in the circulation of our literature. Those who keep watch of the monthly sales of our books, etc., in the *Review* will not fail to have noticed that the last two months the Southern

Union Conference has in its sales exceeded those of any other Union Conference in the United States. This is indeed wonderful, considering the poverty of the Southern field, and how few workers we have here. We are, however, in hopes of a much larger number ere long. The last month's report showed that the sales were some eighteen hundred dollars greater than those of any other Union Conference in America. We would like very much to keep this Union Conference in the lead in the canvassing work. We want to scatter our literature like the leaves of autumn all over the South. This is a fine field in which to circulate the precious printed pages.

There is one more statement which certainly will be of interest to our people. At last the old office on Jefferson Street, from which we moved to our present location, has been sold for six thousand dollars, and the cash for it has been received. We thank the Lord for his goodness.

G. I. B.

EDITORIAL NOTES

EFFORTS are to be made at the coming Hague peace conference to accomplish something definite toward the limitation of national armaments. Should this hope be realized, England, it is reported, will build only one new monster battleship of the *Dreadnaught* class, instead of two, for which orders were recently given. Evidently there is not much prospect of a complete cessation of battleship building under any circumstances.

NOT much has been said recently about the existence of bubonic plague in India; but if any one imagines it has been dying out, he can be greatly enlightened by the following press telegram: "SIMLA, British India, May 17.—The governmental returns published today show that the deaths from the plague throughout India for the six weeks ending May 11 reached the appalling total of 451,892. In the Punjab alone, 286,777 deaths occurred."

This is at the rate of nearly 4,000,000 deaths in a year! How long can this continue before the rest of the globe becomes infected?

A NEW plan is reported for restoring the lost temporal power of the pope. According to the *Christian Advocate* of this city, "Some gentlemen of Celtic cognomen are busy with a game of politics which" is "no less than the purchase of a kingdom for the pope of Rome in the shape of a narrow strip of territory extending from the Vatican to the sea." This "right of way" to the coast would cost, it is estimated, about \$40,000,000, which sum is to be contributed by wealthy Catholics of America, in return for which "America is to have sundry new cardinals and much glory." It is also predicted that "an American ambassador to the papal state will be appointed within three months" after the said state is recognized by the Italian government.

This is certainly "important if true."

THE apple crop of Nova Scotia is threatened with destruction by the brown-tailed moth, and so serious is the situation that a bounty of three cents on each presented specimen of the insect has been offered by the government, to stimulate the children to engage in its extermination. Other insect pests in various parts of the country are becoming unusually troublesome. The cutworm and army-worm are doing enormous damage in Tennessee, and in Texas and other Southern states the boll weevil threatens to do more than ordinary damage, the mild winter having been favorable to its propagation. In Alabama the seventeen-year locust has made its appearance in vast numbers. In Texas the "green bug" is in places almost destroying the wheat crop. Apparently, at the rate insect pests are increasing and gaining ground, it would soon in the course of time become a question whether any crops could be raised at all. Between insect ravages and unseasonable weather, the farmer's occupation is becoming a hard and uncertain one. But a better day is coming, and if people would only be admonished by present misfortunes to prepare for this better time, by getting ready to meet earth's returning King, these troubles would be blessings in disguise. There is to be a better world, into which no destruction can come; and the wise person will now be transferring his interests to the promised "new earth," to which "this present evil world" is about to give place. He will be laying up his treasure there. Do you wish for this transition, and is the coming of the Lord your hope? If not, why not?

THE \$150,000 FUND

HOW MUCH OWEST THOU?

WE were recently greatly refreshed to know that a brother and his wife had made a donation of five hundred dollars to the \$150,000 fund. Before this we had not known of a larger donation than \$116 made by any single individual to this fund. This was made by a brother in the South who has recently come to the truth. Such gifts are an inspiration. Such examples ought to be contagious, and if the people are made acquainted with them, they will be. These gifts must come freely, as unto the Lord. There is no other merit in them, and the influence is uplifting, inspiring.

"Go, and do thou likewise." This may not mean that every reader of this article can give five hundred dollars, or even one hundred to this work, but you can make the same gift in proportion to that which God has given you. We call to remembrance that while the \$100,000 fund was being raised for the work in Washington, a brother in New York state gave something like \$1,100 to the \$100,000 fund; and we understand that this gift represented nearly all the worldly goods this brother possessed. Such gifts preach a powerful sermon.

Some widows in Israel, also certain widows among us as a people, have also made gifts smaller in quantity, yet large in sacrifice, that

have constituted a mighty appeal to those who have much to give much.

How much owest thou? You can never measure your debt by that of another. To whom the Lord has given little, of him but little is required. To whom he has given much, of him much shall be required. Shall we not have during the raising of the remaining two thirds of the \$150,000 fund, a large number of gifts which recognize the principle that we owe our all to Him who gave us in the beginning our life, and finally gave us his life to redeem us? How much owest thou?

J. S. WASHBURN.

THE PUBLISHING WORK IN NASHVILLE

THE sum of \$6,000 has been appropriated from the \$150,000 fund for the publishing work in Nashville. The following instruction from the Spirit of Prophecy is very clear on this: "There is no place in the South better suited than Nashville for the carrying forward of the publishing work. . . . It was in accordance with God's purpose that the publishing work was started in Nashville."

"At this place there is now a little company of earnest workers who are striving with all their power to carry forward the Lord's work. A publishing house has been established in Nashville for the printing of literature suitable for the different classes of people in the Southern field. This work will need to be sustained, for a time, by gifts and offerings, just as the publishing work in Battle Creek and the publishing work in Oakland were sustained when they were first established."

J. S. WASHBURN.

IN the WATCHMAN of May 14 appears a list of donations to the \$150,000 fund. This will be read and studied with interest by our readers. It appears that the South has donated \$1,821.86; but it should be stated that something over two hundred dollars, we understand, has been sent directly to the General Conference Treasurer in Washington, D. C., and that several hundred dollars have been sent for the Graysville Academy, a part of the \$150,000 appropriation. Thus considerably over two thousand dollars has been donated by our people thus far in the South.

When the reports come in of our collection on the 4th of May, we believe there will be a grand uplift and a large increase in the donations from the South for this fund. Brethren and sisters, we are indeed in this matter "a spectacle [margin, a theater] to angels and to men." Now that the list of the whole fund in the *Review* of May 16 has passed the \$50,000 mark, and one third of the amount has been raised, let us unitedly take hold of this work, and continue in it until the whole amount has been raised.

J. S. WASHBURN.

BELIEVE me when I tell you that thrift of time will repay you in after life, with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckoning.—*Gladstone*.

FROM THE FIELD

CAMP-MEETINGS IN THE SOUTHERN UNION CONFERENCE

MISSISSIPPI	July 11 - 21
LOUISIANA	July 19 - 28
GEORGIA	July 25 to August 4
TENNESSEE RIVER CONF. Waverly (Tenn.)	August 2 - 10
SOUTH CAROLINA Spartanburg	August 8 - 18
NORTH CAROLINA Lexington	August 15 - 25
CUMBERLAND CONFERENCE	August 20 - 30
ALABAMA Birmingham	October 3 - 13
FLORIDA Tampa	October 10 - 20

It will be noticed that in several of these the time and place are both given, while in others only the time appears. It is hoped that the authorities in each of the conferences of the Southern Union will decide upon a location for the camp-meeting as soon as possible and report the same.

We cannot tell at this writing just who will attend these camp-meetings. Elders Tenney and Parmele, and very likely Elder J. S. Washburn, will attend most of these meetings. More will be said in the future with reference to this.

G. I. B.



CLOSING EXERCISES OF THE GRAYSVILLE, TENN. TRAINING SCHOOL

THESE exercises took place April 27 to 30, inclusive. The Sabbath program consisted of the baccalaureate address, delivered by Prof. E. A. Sutherland, of the Madison Normal School, together with a number of appropriate musical selections. Professor Sutherland's address was much appreciated by the students and the brethren in general. The subject chosen was "Truth." Special stress was laid upon the practical side of life. Among other things the speaker said, "Truth, to be of value, must be applied. Simply the memorizing, theorizing does not bring results that should be seen in the lives of men and women. After studying how to do things, the students should then proceed to do them, until they have acquired a proficiency." Comparisons were made between the ancient education of the Grecians, whose sole aim was to develop the theory, and the education demanded by our needs of to-day, which should be so practical as to develop ability to do the thing learned.

At four o'clock Sabbath afternoon, the students assembled in the parlor of the School Home for a consecration service. Nearly every student bore an earnest testimony, and reconsecrated his life to the Master's service. At the close of the meeting, the congregation repaired to the water's edge, where two of the young men who had given their hearts to the Lord were buried in baptism by the principal, Professor Van Kirk.

On Sunday evening the graduating class tendered to the faculty and a large number of

friends, a reception at the home of Mr. Eldridge. All voted the class to be royal entertainers.

Monday afternoon, at 4:00 P. M. the students and their friends gathered on the campus of the school, where the junior class rendered a literary program, interspersed with music and selections by the Training School band. At 7:30 P. M. a class of seven from the preparatory department rendered an appropriate program at the church. At the close, certificates of promotion to the Training School department were presented by Elder Kilgore, the president of the school board.

The commencement exercises proper were held at the Seventh-day Adventist church, Tuesday evening at 7:30. The church was appropriately decorated for the occasion, by the members of the class. The class motto, "Truth Conquers Everything," was given a prominent position on the front of the arch. A literary program, consisting of addresses, a reading, and essays, was rendered by the members of the class, while the music, with one exception, was furnished by friends of the class. At the close of the program the class received their certificates of graduation at the hand of the principal.

Three of this class of nine expect to engage actively in some branch of the message. Some others are planning to take up work later. It might not be out of place to add that a number of the junior class are now in the field. Some are canvassing, one is engaged in the ministry, while others are employed in church-school work. We are glad to see even a proportion of one third of the students engaged in the Master's work, but we shall be still better pleased when the time comes that all, or nearly all, of the students will be ready to engage in active service as soon as they have finished their course in the institution. We are anxious that the watchword of each student shall be, "The gospel to the world in this generation."

M. B. VAN KIRK.



A WORD FROM LOUISIANA

AGAIN would we come before our people, not only in our own state, but whomsoever there may be in more favored localities who believe this precious message.

Time and again has the Lord admonished us regarding the work that must be done in this Southern field: "But though for years our duty has been laid before us in a most decided manner, yet the Southern field has been touched only with the tips of our fingers. There is in this country a great unworked field."

Our state has a population of 1,500,000, and only a small number have ever heard of the last, the closing message of mercy; and while "the work is first to close in the South," unlike the Northern States, where this truth was first heard, this field is comparatively virgin soil for the third angel's message. And why should it longer remain thus? Are not the Southern people just as precious in God's sight as are the people of any other nation? Are not God's promises of rewards just as sure for

obedience to his call to service, and his threatenings for failure to heed the call just as certain of fulfillment, here as elsewhere?

At present conditions are as favorable for the canvasser here in many respects as elsewhere, but they are rapidly changing, and soon great difficulty will be experienced in reaching the people; but socially, religiously, and financially *now* is the opportune time to place the truth before them.

I dare say our report of sales will compare favorably with those of the states further north when the number of workers is considered. In fact, I know of none of our canvassers who use due diligence and economy but are doing well, while some are making a remarkable success. One of our regular canvassers, working in a thinly settled parish, many of the houses six to eight miles apart, recently took orders and delivered \$170 worth of books in two weeks' work. The same worker has made an average since January 1 of over \$125 per month. What one can do, others, with God's help, can do.

The good Lord is thus using some as an object-lesson to show to others that he is able to care for those who are working in harmony with his call. We have a hospitable people here, and a people with means that they are willing to exchange for present truth; and the angels are going before those who are consecrated to this noble work giving them success.

Now while we mention the above as one instance of financial success, it is not that we may secure workers with flattering inducements for gain. If that is the prime motive for work in God's cause, we don't want you. We want those who have a greater love for souls than for dollars. We want earnest workers who will so link themselves to the great Source of power that failure will be impossible. Such a worker will not only be prospered with all physical needs supplied, but will in the grand harvest "come again with rejoicing, bringing his sheaves with him."

As is the promise of rewards, so also is that of punishment: "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord; to the help of the Lord against the mighty." Read also Matt. 24:48-51. Is not work here plainly shown as a test of our faith in Christ's soon coming? For if we believe in his soon coming, we will not sit idly down, and allow our time and talents to be absorbed in the cares of this world. No; we will be glad of the opportunity given us to have a part in warning the world by "giving them meat in due season."

Nearly one half of the parishes in our state have never been entered with our literature, and many others only partially worked.

Who will "come over and help us"? I shall be glad to correspond with any who will respond to the call to service.

I. T. REYNOLDS, *Field Missionary,*
Pineville, La., Box 18.



H. CLAY GRIFFIN requests the brethren to send him, post-paid, papers and tracts for free distribution in a tent-meeting at Ola, Ark.

HURSTBURG, TENN.

We pitched our tent and began meetings here May 15 with very good attendance, and our congregations have been increasing all the time. Last night the tent would not hold near all the people that were present. Some of them are becoming very much interested in what they are hearing.

This is a small country village in a farming district in what is known as Big Bottom on Duck River. There are a great many people living in this section of the country that never heard the message for this time. We hope to find some that will be willing to obey it when they hear it. We ask the prayers of all the WATCHMAN family in behalf of the work here.

W. S. LOWRY,
GENTRY LOWRY.



A MEMORIAL FOR SOUTH CAROLINA

AN article by R. T. Nash appeared in the *Review* of May 2 under the heading, "An Opportune Time for Spartanburg, S. C." The brethren and sisters throughout the country have given several thousand dollars to establish a memorial church in Washington, D. C., the headquarters of our work in the world. Five thousand dollars of the overflow of the \$100,000 fund was appropriated to buy the memorial church for Nashville, the headquarters of our work in the South. And now an appeal comes to us to help in the establishment of a church in Spartanburg, S. C., thus far the leading church of that most neglected state of all the long-neglected South.

The request is a very humble one. A thousand dollars is certainly not a large amount to be given for that purpose. But the little church in Spartanburg is heroically doing all in its power to raise the needed funds, thus making the appeal to our people in general for only a small amount.

We believe those who have helped to establish memorial churches at the headquarters of our work for the world, and the headquarters of our work in the Southern Union Conference, will now gladly give something toward the establishment of our work on a solid basis in this important center for our work in South Carolina.

Here, a short time ago, our brethren stood trial for Sunday labor. Here a great interest has been manifested to know the truth. Let the people of Spartanburg realize that Seventh-day Adventists are a people who are in earnest, and who are willing and able to do a substantial and an enduring work.

Send all donations to Elizabeth McHugh, Spartanburg, S. C., or to Mrs. R. T. Nash, Campobello, S. C. J. S. WASHBURN.



HELP FOR THE LONG NEGLECTED

It is now almost four years since the painful needs of South Carolina began to appeal to the writer. At that time there was not a Seventh-day Adventist minister or Bible worker in the state. I looked through the canvasser's reports to learn if there were any of these faithful messengers carrying the sav-

ing truths of the last message to the precious souls of this state. There were none.

Could it be true,—a whole state, one of the original thirteen, with a population of 1,340,316,—going unwarned, while the vials of God's wrath hang heavy over their heads? Would the strong conferences to the north and west allow this condition to go on, and meet such falls in the day of judgment? Would not the blood of souls be found upon the garments of some in responsible positions?

The Lord answered prayer, and opened the way for a few laborers to enter the state. On closer acquaintance, we found a small church organization at Spartanburg, another at Brushy Creek, and a few isolated Sabbath-keepers scattered here and there throughout the state. These faithful souls were working in a humble way to make known the solemn message of the third angel to those about them. Elder E. W. Webster and others had labored here some fourteen years ago, and these had with joy received the truth.

The Spartanburg church was in sore need of a place of worship; but real estate and building material were high priced. We believed that God would be honored by having a church building, a memorial for his name and truth, but we found no way to provide one.

The little company had been lifting its full share of the financial burdens of the denomination. Publishing houses in distant lands, sanitariums and academies, industrial schools and colleges, have not been forgotten by the Spartanburg church in their hour of need. Appeal after appeal was sent to them, and out of the liberality of their hearts they sent their dollars, obtained through sacrifice, to hasten the message they loved. The foreign work, too, has had their hearts, and much of the contents of their pocketbooks. Their tithe has made a constant tributary flowing into the general treasury. Thousands of dollars have in these ways gone out from this little company to build up and strengthen the work, not in this state, but the work in general.

And now shall Spartanburg in her deep necessity be forgotten? Let the body now strengthen this weak member, and the body itself will be strengthened. . . South Carolina is the most neglected of all this long-neglected Southland. To help Spartanburg now will do much to help the work onward throughout the state.

In the WATCHMAN of May 21 will be found an article by Elder R. T. Nash, under the heading, "An Opportune Time for Spartanburg, S. C." Read it, we pray you, if you have not already done so; and, if the Lord moves upon your heart to give toward this worthy and needy cause, send your remittance, as Brother Nash directs, to Elizabeth McHugh, Spartanburg, S. C., or to Mrs. R. T. Nash, Campobello, S. C.

E. W. CAREY.
Lurray, S. C.



A SALT SEA

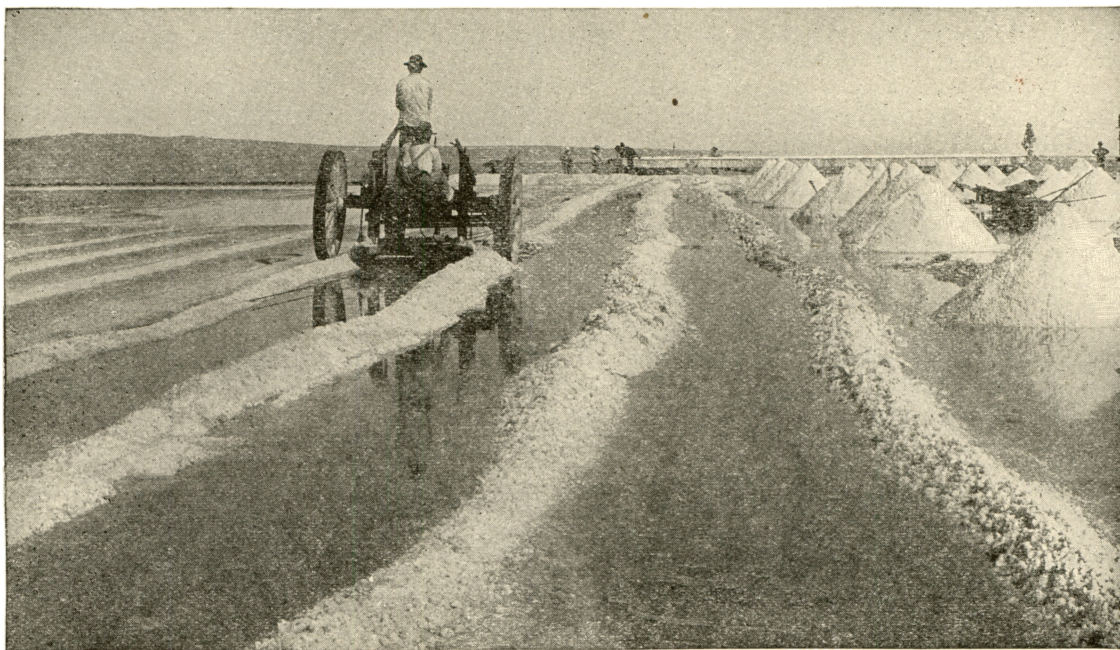
IN the extreme southeastern part of California, in the middle of the Colorado Desert, is a field of crystallized salt more than a thousand acres in extent. The following description of the field and the manner of working it is taken from an article by Arthur Inkersly in the *World's Work*. He says of its appearance: "Its surface is as white as snow, and when the sun is shining, its brilliancy is too dazzling for the eye.

"The field is constantly supplied by the many salt springs in the adjacent foot-hills, the waters from which drain into the basin, and rapidly evaporating, leave deposits of almost pure salt. The deposits, varying in thickness from ten to twenty inches, form a solid crust over the marsh."

The salt is of the best quality, but much of it is sold for commercial purposes in its unrefined condition, under the name of "hide-salt."

The laborers employed are Indians or Japanese, "because no white man could work long in the extreme heat. For several weeks together the thermometer averages 140°, and the sun, reflected from the dazzling white fields, produces a glare like that of an electrical furnace."

"Under certain atmospheric conditions appear above the salt field mirages of broad, flowering fields and towering cities. Moonlight, too, often produces wierd and singularly beautiful effects on the great white field of gleaming salt."



A SALT SEA

To secure the harvest, the field is plowed with a salt-plow, "throwing up the crust in parallel ridges on either side, and bringing to view a seepage from the salt springs that underlie it. About seven hundred tons are plowed up in a day. Laborers then work the salt with hoes to and fro in the water to remove the earthy particles, and when this is done, they stack up the washed salt in conical mounds to be taken later to the mill."

"At present only about ten acres of the great field are worked, as a new crust forms almost immediately after the plow has passed on."

After the salt has drained, it is loaded on trucks and taken to the mills at Salton, where it is ground, sifted, and packed for shipping.

A NATIVE Christian teacher visited a Burmese village, and left some tracts with the man at whose house he stayed. The man asked for a New Testament, and received one. Later he visited a missionary, and said of his Testament, "I have read it night and day, and now there are several of us living at Pahyah, planning to build a chapel-schoolhouse and to send for a Christian teacher."

"The seed is the word," Christ says; and when it is sown in the human heart, it brings forth the peaceable fruits of righteousness. Plant it in heathen lands, and lo, schools, chapels, and hospitals spring up. The word is an active force, and under its influence hearts, lives, and communities are transformed.

Publisher's Department

PRESENT TRUTH FOR PERILOUS TIMES

"THIS know also, that in the last days perilous times shall come."

Thus the apostle Paul addressed Timothy, and his words have been recorded for the instruction and warning of the people who live "in the last days."

The study of this passage of scripture has led many to consider more fully the various statements and prophecies in the Bible which reveal when "the last days" are. The word of God is not at all indefinite as to the time when these texts should be fully emphasized, and those persons who study this subject are eager to tell others about it, for they find that the people of this generation are the very last who shall live on earth before the second coming of Christ.

Their knowledge—the facts revealed in the Bible—then becomes a message of "present truth." It has been with a desire to help others understand this message so sweet to her own soul, that the author of "Present Truth for Perilous Times" has compiled and had printed this neat, attractive, inspiring volume of 436 pages. Its contents is divided into eight parts as follows:—

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- Part III. God's Holy Law.
- Part IV. The Last Warning Message.
- Part V. Immortality—When Do We Receive It?
- Part VI. The Heavenly Sanctuary.
- Part VII. Bible Truths for This Generation.
- Part VIII. The Eastern Question and Signs of the Times.

From this list of subjects it will be seen that very solemn, searching matters are considered, but one must read the book and study it in connection with the Bible to realize its true value.

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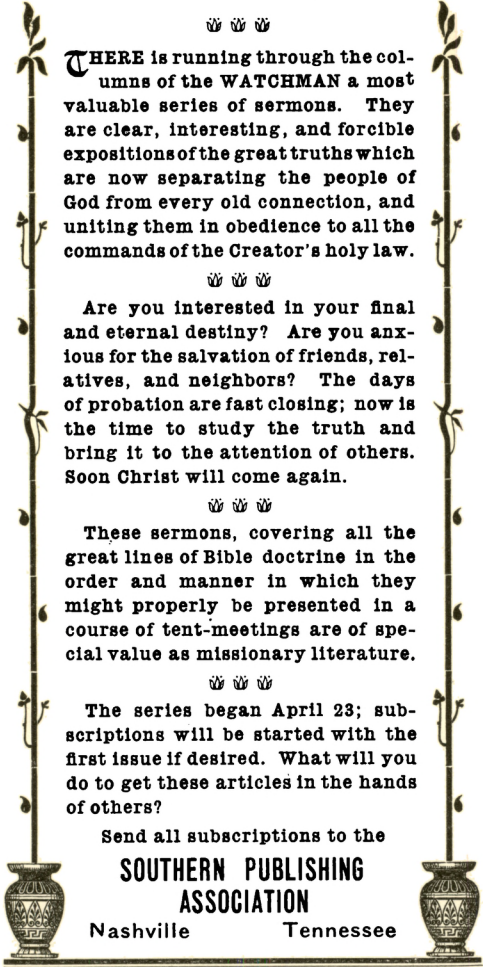
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CANVASSING REPORT
Of the S. U. C. for Week Ending May 10, 1907

NAME	NAME OF BOOK	No. Hours' Work	TOTAL VALUE	VALUE BKS DELIVERED
Tennessee River Conference				
Mamie Moore.....	D&R	19	5 25	37 80
R H Hazelton.....	D&R	28	23 25	21 00
Mrs S H Williamson.....	D&R	25	8 25	4 00
Mrs B A Philpott.....	D&R NTP	26	26 90	2 00
Jessie Iliff.....	BFL	20		30 00
Alabama				
O A Prieger.....	CK GP	27	19 75	8 45
L W Dortch.....	CK Misc	18	16 50	9 00
R I Keate.....	CK BS	18	28 50	15 50
Cumberland Conference				
M J Weber.....	CK BF NTP	36	41 50	6 50
L D Van Vorrhis.....	BFL	43	88 50	3 00
M S Baldwin.....	CK GP NTP	23	52 70	
G S Vreeland.....	D of A	42	6 00	20 35
L S Melendy.....	CK NTP	31	40 75	7 75
J A Caldwell.....	GC NTP	2	3 00	25
Florida				
W A Robison.....	CK	32	10 75	10 00
C M Tucker.....	GC	25	63 15	12 50
P C Miller.....	CK	36	30 50	
E C Dettweiler 3 wks.....	D&R	84	55 75	12 30
Mrs Lottie Barnett.....	CK	25	36 50	
T H Dobb.....	Misc	34		10 30
Georgia				
J A Kimmel.....	S of P	34	52 00	1 25
R L Underwood 2 wks.....	CK	74	26 50	36 50
L E Hamilton.....	CK	19	56 75	25
Mrs A L Manous.....	S of P	2	4 00	1 00
Louisiana				
Mrs A E Frank.....	CK			19 50
I T Reynolds.....	D&R	30	17 00	9 50
G S Rogers.....	GC	25	25 00	5 50
C L Collison.....	D&R BR BS	16	9 15	9 15
North Carolina				
H G Miller 2 wks.....	CK	26	13 00	35 00
Wm H Brown 2 wks.....	S of P CK	34	7 50	20 00
W E Lanier 2 wks.....	D&R Misc	75	63 75	21 00
..... 3 wks.....	CK	72	73 75	26 75
Mrs Mollie McRae.....	Misc	60	35 50	35 50
O B Newton 2 wks.....	CK	36	32 25	28 25
Mattie S Reynolds 2 wks.....	CK	24	6 25	7 50
Ila Newton.....	BS	6	2 50	1 00
South Carolina				
F A Evans.....	CK BS	41	37 75	7 00
C F Dart.....	CK	17	13 75	9 25
Mrs E A Wing.....	S of P CK BS	18	27 25	4 50
A A Johnson.....	CK	30	35 50	4 50
H B Gallion.....	CK	22	18 50	10 50
J B Rise.....	CK S of P	33	48 40	8 10
S H Swingle.....	S of P	16	16 00	3 00
Recapitulation.				
Tennessee River Conference	118	\$ 63 65	\$ 94 80	
Alabama.....	63	64 75	32 95	
Cumberland Conference.....	177	232 45	37 85	
Florida.....	236	206 65	45 10	
Georgia.....	129	139 25	39 00	
Louisiana.....	71	51 15	43 65	
North Carolina Conference.....	333	234 50	175 00	
South Carolina.....	167	197 15	46 85	
Total.....	1294	\$1189 55	\$511 20	

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THE WATCHMAN

NASHVILLE, TENN., MAY 28, 1907

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THE BEGINNING AND CLOSE OF THE SABBATH

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

THE Christian walks in a narrow way, but stands on a broad platform. His platform is "the commandments of God and the faith of Jesus." A broad platform, and the narrow way is an infinitely better combination than a narrow platform and the broad way.

As is announced on another page, it has been decided to begin the publication of a paper to be the special organ of the Southern Union Conference, to serve as a medium of communication between Sabbath-keepers in this conference on all matters of conference business. This will leave the WATCHMAN free to devote all its space to matter interesting to all classes of its readers. Arrangements will be made at once to begin the publication of this new paper.

GREAT results are hoped for from the coming peace conference at The Hague, but vastly greater benefits have already been realized in the world from a peace council described in these words of the prophecy of Zechariah: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; . . . and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Zech. 6: 12, 13. Every blessing the human race enjoys to-day comes as a result of this peace counsel, between Christ, man's high priest and Advocate, and his Father, the Omnipotent. Things are going on in heaven to-day much more worthy of our interest than any event transpiring on the earth.

ONE of the most useful books that could be in any person's library is a volume entitled "Home and Health," recently issued by the Pacific Press Pub. Co., of Mountain View, Cal. Any person interested in maintaining a home or concerned in the multitudinous problems of home-making, can hardly fail to be interested in this book. It covers almost the whole range of useful information on this subject. Among the topics treated are Suggestions on Building, Sewage, Healthful Surroundings, Water Supply, Furnishing the Home, General House-keeping, Care of Floors, Plumbing, Laundering, House-Cleaning, Fruit Canning, Extermination of Pests, Miscellaneous Recipes, Good Food, Cooking, Stimulants and Narcotics, Ventilation, Care of the Body, Making the Toilet, Healthful Dress, Hygiene of the Voice and Teeth, Social Purity, Care and Training of Children, Home Treatment of Disease, Emergency Treatments, and many others which we have not space to mention. It is a book we can most highly recommend. Prices range from \$2.50 to \$4.50, according to style of binding. Order of Pacific Press Pub. Co., Mountain View, Cal., or Review and Herald Pub. Co., Washington, D. C.

DID you ever lose some valuable clippings that you would not have parted with for money, and which you have not been able to duplicate since? If so, you are quite likely to get them back again out of the scrap-book column we are soon to begin in the WATCHMAN; provided, of course, that you are taking the WATCHMAN. Very many of our workers have valuable clippings, some on one subject, some on another, which they will be willing to loan us for reproduction in this column, so that the helps possessed by each in this line will be passed on to all. This proposition is already meeting with a hearty response, and we are receiving valuable matter. Some have expressed themselves as being afraid to forward what they have in this line for fear of its getting lost. We think there is little danger of this if it is addressed carefully, and we promise to take good care of all matter sent.

In order that all who wish these scrap-books may have them in hand ready for use when the publication of this matter is begun, it seems best to defer beginning it for a short time beyond the date previously mentioned, so we have now fixed upon the issue of June 18 for beginning the publication of this special matter, instead of the issue of June 4. Please note this change of date. We hope all who wish one of these scrap-books will let us know at once, so we can arrange to supply the demand. Orders have been coming in quite rapidly, and we do not want any one to be disappointed or be at the disadvantage of getting a late start.

THE workings of a Sunday law are illustrated by the case of a member of the Seventh-day Adventist church at Ford's Store, Md., Brother John Curlett, who is now in jail at Centerville, Md., for having done secular work on Sunday. The following interesting report of the case is given by Brother Morris Lukens:—

"The constable who arrested him (and by the way, this officer had been appointed only the day before) said, 'I am in this work for all I can get out of it.' Taking advantage of an old law in the State of Maryland, he drove to Ford's Store to see if he could find Brother Curlett at work. Passing several others who were breaking the law, he drove around a back road, then through another man's farm. Tying his horse here, he went through a woods, and there found Brother Curlett quietly working on the back part of his farm, fully one half mile from the public road, and took him to a magistrate, who placed him under bond to appear at court.

"His case came before the court May 8. He was tried before a jury, convicted, fined, and because his conscience would not let him pay the fine, he was placed in the Centerville jail for thirty days.

"It was my privilege to visit Brother Curlett in the jail, May 14. I remarked to him, 'You seem very happy under the circumstances.' As we sat on the side of the prison bed, he told me the reason. I will give it in his own words. He said: 'As the sheriff opened the iron door to put me in, he said to another prisoner, "Here is company for you." My fellow prisoner immediately told me his troubles. I told him he had broken the law, and was now trying to carry the burden alone; that if he would confess his sin, and ask God to forgive him and bless him, he would do so. He said that life was not worth living, and that he was about to kill himself when I came. After talking with him about the promises of God, I suggested that we have prayer. As we arose from prayer, he said, "I praise God for sending you here to comfort me," and then we quietly sang the hymn, "Jesus, lover of my soul." I tell you it was the best prayer-meeting I ever attended, and as I have since seen that man give his heart to the Lord, I am thankful I am here. These have been the happiest days of my life.'