

THE WATCHMAN

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

JAMES WHITE

ANDREWS J.

BERNEN SPRING

HERITAGE

Father knoweth

Matthew 6:8

E. H. Morton

YEA, he knoweth, Father knoweth,
 Knoweth all the pain,
 All the weary hours of labor
 That seem spent in vain;
 And he knoweth all the heartaches,—
 Longings unexpressed,
 All the unattained desires
 And the need of rest.

Father knoweth, Father knoweth,
 Tender words and sweet,
 Loving answer from high Heaven,
 From the mercy-seat;
 Every temporal need he knoweth,
 Disappointments keen,
 All the wearing, vexing trials
 Father dear hath seen.

Yea, he knoweth, Father knoweth,
 Lift thy hand to him;
 He will clasp it, gently hold it
 Through earth's twilight dim;
 Father knoweth and he feeleth
 All his children's woe,
 And his heart is filled with pity
 For his loved below.

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

THE WATCHMAN

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No. 7

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

Compensation

"If the chisel falls, 't is to make thy beauty clear;

If the heat of the furnace tries thee with its enfolding,
Rejoice in the fire, the Refiner counts thee dear;

And yield to the wheel and the Potter's delicate molding.
He would fashion thee with his flowers and polished golding,
And make thee fit for the court, and the King's beholding."

Then hush! O hush! for the Father knows what thou knowest not,—

The need of the thorn and the shadow linked with the fairest lot;

Knows the wisest exemption from many an unseen snare,
Knows what will keep thee nearest, knows what thou couldst not bear.

Hush! O hush! for the Father, whose ways are true and just,
Knoweth and careth and loveth, and waits for thy perfect trust;
The cup he is slowly filling shall soon be full to the brim,

And infinite compensation forever be found in him.

—Frances Ridley Havergal.

thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?"

Then the sentence is pronounced: "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them, and done much good; but he had no love for me or my service, and his life was spent in serving self. This indolent servant now sees that God's claims cannot be set aside with impunity.

All have received talents, and all can use them in the service of the Master; but many choose to put skill, tact, perseverance, and energy into their business transactions. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is about to "be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." But men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished at Christ's coming. How terrible is the self-deception of those souls who are at ease in Zion. They believe everything in God's word that flatters their self-love, but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them.

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore if any man be in Christ, he is a new creature; behold, all things are become new." His words and deportment are such that it can in truth be said of him that he is a partaker of "the divine nature, having escaped

Faithful and Slothful Servants

MRS. E. G. WHITE



ALL should endeavor to realize the shortness of time, and the solemnity and importance of the period in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll; and then shall appear "the Son of man coming in the clouds with power and great glory." For "the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory."

Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour, when the servants are reckoned with, and recompense is awarded to all. There will be no second trial. Probation will close forever.

All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees God, and every soul realizes what has proved his ruin. It is then

seen and acknowledged that God's law governs all created intelligences. There are none to question the authority of the great Lawgiver. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. His coming is the greatest event in the world's history; and those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life.

Shall we not all be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? The Lord plainly tells what he thinks of those who sit at ease, leaving others to do the work assigned them. They are represented by the slothful man in the parable of the ten talents. "I was afraid," he says, "and went and hid thy talent in the earth."

And why did the delinquent do this? Here is his answer: "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge

the corruption that is in the world through lust."

As long as probation lasts, there will be work to do for the Master. In the church burden-bearers are needed — not those who are trying to occupy the highest position, but those who are humble, earnest workers for Jesus. Fathers and mothers in Israel are everywhere needed, those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest

an interest, and in the fear of God make personal efforts to reach them. As long as, keeping self out of sight, and with heart filled with love, you labor to seek and to save that which was lost, the rich blessing of God will attend you.

May the converting power of God come upon the churches, that they may feel a burden for souls, for the souls for whom Christ died, and seek to save them before the day of God's wrath breaks over the world.

into the light and become Israelites indeed, in other words, should be brought into the church of the living God.

In the determination to have a king rather than that God should be their king, there was a great departure from the Lord, which sorely grieved him. He brought them out from Egypt by a prophet. He would always have governed them directly through his prophets; but when they chose a king, they rejected the Lord, that he should not reign over them. 1 Sam. 8:7. However, God did for his people and with them all that he possibly could do. With a sad heart he helped them whenever they turned to him for help.

Saul was anointed king. He disobeyed, departed from God, and died a suicide. Then David was chosen, a man after God's own heart. Though he sinned grievously, he repented, and God forgave him. Then Solomon reigned in wisdom and glory. When he died, his son, by his threatening severity, broke the nation of Israel into two divisions. This division of the kingdom was effected in the year 975 before Christ.

"Thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee [that is, to Jeroboam]; . . . because they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." 1 Kings 11:31-33.

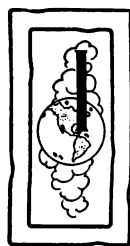
The ten tribes under Jeroboam immediately went into the grossest idolatry. In the year 721 before Christ, after the kingdom of Israel had existed two hundred and fifty-four years, the Lord removed them out of his sight. The king of Assyria carried Israel away into Assyria, and filled their country with men from Babylon and from other heathen nations. From this date, the literal kingdom of Israel has no place in history.

God yet bore long with Judah. Finally, in the year 608 before Christ, in the reign of Zedekiah, the long-suffering of God seemed to become exhausted. "And the Lord God of their fathers sent to them by his messengers, rising up be-

ISRAEL: THE RETURN OF THE JEWS. No. 7

J. S. WASHBURN

The Captivity of Israel



ISRAEL, when the Jordan was crossed and when Jericho was taken, was a people of wonderful faith. The reproach of Israel had been rolled away. Their sins had been forgiven. They were all believers. As they compassed Jericho each day for six days, and on the seventh day seven times, and then shouted at God's command, there was no discordant note, there was no unbeliever, and the mighty appeal of faith and the glorious example of obedience to God was honored by the mighty God of Jacob in the destruction of the walled city Jericho.

At Ai, however, there was an unbeliever, a rebel, and then came defeat. God intended that every one of Israel should be obedient, should be children of faith, and thus the children of promise. The people of the land were so utterly wicked, so vile, that God had said that the land vomited out its inhabitants. Unnamable sins were polluting and debasing the human race till they were sinking lower than the beasts, and the justice of God intended that all those who would not, like Ruth, the Moabitess, and a few other true souls among the great mass of the wicked, become Israelites and obey God, should be blotted out. This he certainly had the right to do, and it was not injustice or cruelty for him to use his people as the executors of his righteous judgments upon the wicked inhabitants of the land.

He commanded them not to make

league with the inhabitants of the land. He told them that these people should be as thorns in their sides, and their gods should be a snare to them. But Israel did not obey the Lord. They forsook the Lord God of their fathers, and followed other gods, of the gods of the people that were round about them. Then the Lord said: "Because that this people have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice, I also will not henceforth drive out any from before them of the nations which Joshua left when he died. . . . Therefore the Lord left those nations without driving them out hastily; neither delivered he them into the hand of Joshua." Judges 2:20, 21, 23.

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves." Judges 3:5-7.

Thus the children of Israel, although at first children of faith, lost their first love, became disobedient, and mingled with the nations around them, and became like them. God had intended that they should be a light to the world; that one should chase a thousand, and two put ten thousand to flight of all the enemies of the Lord; and that all the honest ones among the heathen should be brought

times, and sending, because he had compassion on his people, and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord rose against his people till there was no remedy." Then the king of the Chaldeans "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly

vessels thereof, . . . to fulfil the word of the Lord by the mouth of Jeremiah." 2 Chron. 36:14-21. The prophecy of Jeremiah was that of a captivity of seventy years.

Of the rebuilding of Jerusalem and the temporary restoration of the government of Judah in the days of Ezra and Nehemiah, and of the chronology of the promises, we will speak in our next article.

are the letters C-H-R-I-S-T of which the New Testament is the word Christ. The Old Testament is the *Problem*, the New Testament is the *answer* worked out.

And as to you who say you have nothing to do with Moses, your theme is resurrection; permit me to say, You start wrong unless you begin at Moses: "And he [Christ] said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of *Moses* and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:44-46.

O Lord, open thou understandings again, that men may know that *Moses* wrote of thee who art the Resurrection, and the Way in harmony therewith. Open eyes that they may see wondrous things out of thy law. Resurrection avails them nothing who do not hear *Moses* and the prophets. Luke 16:31.

But notice: He opens the understanding of only those who are his disciples. The rest were left in their blindness. Their pretended love for *Moses* [John 7:19] was only an excuse to avoid the plain teachings of Christ, that exposed their pretensions, humbling their pride and prestige, and showing them duty which they knew should be done. They thought more of the church, of the opinion of Caiaphas, Annas, and each other, than they did of Christ. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" Christ asked. John 5:44. With that, read John 12:42, 43, and you have the honest reason of many who would avoid *Moses*.

Read Acts 26:22, 23. Ah! Gentile, *Moses* mentioned you.

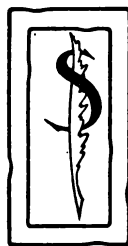
"Remember ye the law of *Moses* my servant which I commanded unto him in Horeb for *all* Israel, with the statutes and judgments" (Mal. 4:4), in view of "the great and dreadful day of the Lord."



TELL me with whom thou art found, and I will tell thee who thou art,—
Goethe.

"MOSES WROTE OF ME"

PHILIP GIDDINGS



O many people talk of this man as though he wrote of himself. Jesus says, "He wrote of me." John 5:46. And our faith in Christ depends measurably on our acceptance of *Moses*' writings. "If ye believe not his writing, how shall ye believe my words?" asks Jesus. John 5:47.

The case made out in Jewish days stood thus: *Moses* versus Jesus. To-day it reverses: Jesus versus *Moses*. Thus they have made an *arraignment* between two that are at perfect *arrangement* with each other.

There is no difference whether we make *Moses* contradict Jesus or Jesus contradict *Moses*. It is an absurdity. It is self-contradiction, "for he wrote of me."

The Jews gloried in this fact—fact did I say? Rather fancy—they revelled in the fancy that they were *Moses*' disciples, and reviled the blind man who was restored to sight as Jesus' disciple. John 9:28, 29. There are some to-day who revile others, saying, "You are *Moses*' disciples," but we are Jesus' disciples. Do you see the dodge, the unscriptural shuffling? "But if ye believe not his writings, how shall ye believe my words?—For he wrote of me." John 5:46, 47. So those who say they believe in Christ, but revile *Moses*, ought to be told, if they had really believed in Christ, they would have believed *Moses*, for Christ confirmed his testimony.

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant *Moses* is not

so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12:6-8.

Peter testifies: "For *Moses* truly said unto the Fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3:22.

Paul couples *Moses* with the Messiah as a faithful servant to his Master concerning things to be afterwards spoken. We know a faithful servant carries out the master's order with that master's indorsement and authority. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also *Moses* was faithful in all his house, . . . And *Moses* verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken *after*." Heb. 3:1-6.

There are men who spurn the Old Testament. We have nothing more to do with it, they say. Do they know the understanding of the New Testament depends on their knowledge of the Old? Can they build a New Testament upper structure without an Old Testament foundation?

As it was in the days of Noah, as it was in the days of Lot, so also when the Son of man comes. The New Testament so is the transcript of the Old Testament as. They are co-relatives. We know the one only as we learn the other. Take your reference Bible, and notice the parallelism of Old and New Testament Scriptures. The Old Testament



The Home

Health
Purity
Happiness

THEIR GOLDEN WEDDING

MR. AND MRS. NESBIT had lived together forty-four years when they began to make definite plans for the golden wedding. They were old people, to be sure, but hale and courageous, and the six years would go fast enough. They would gather the scattered children and grandchildren, and round out their happy life together with a celebration appropriate and memorable. But if they did not live to see that celebration, then at all events the Lord had been good to them, and they would not complain.

Then the unexpected happened. Dear old Mrs. Nesbit sat down one day and could not rise. Paralysis had seized her suddenly and irrevocably. The doctor said she would not live a week. All preparations were made for her funeral. But she lived a week, and another and another. Then the family faced the new situation. She was likely to live indefinitely, a living death.

Most thankful would she herself have been could her earthly life have ended; and for such a consummation she prayed earnestly. She had taken keen joy in life, and had no fear of death; but to be helpless and hopeless was the one intolerable calamity.

But the religious faith and domestic love of this family gathered strength for the burden, and shouldered it uncomplainingly. And that is why the story is worth telling.

The old lady had little use of her body. She could half-turn herself in bed, or in the couch-chair which they procured for her. She could not use her hands or feet, and lost almost totally her power of speech. But her face retained its sweetness of expression, and she could speak a half-dozen words and knew their meaning.

She had always loved pictures, and although she could not read connectedly, she could read short titles printed or writ-

ten under pictures, and found joy in them.

Her one word for any want was "Come." When she spoke this word a genuine guessing-game ensued.

"Is it something to eat?" "Is it in this room?" "Is it a picture?" "Is it your shawl?" "Do you wish to be moved to the window?" Thus they learned her wishes, and very rarely failed to discover her wants. The few times when all their ingenuity could not learn her desires are among the shadows of her illness.

And so six years went by. Only the recording angel knows the burdens of those years, burdens borne uncomplainingly, gladly, and full of unanticipated joys. The family life has centered round that couch-chair. The bright things have been saved and poured out there. Sadnesses have been suppressed, that all possible joy might make its halo there. And the home that had known forty-four years of almost unclouded joy has added six more years of chastened happiness.

The family had given up all plans for the golden wedding. They had agreed to say nothing to her of the date, and let it slip by unrecognized. But one morning she said, "Come." And after guessing almost every object in the sky above and on the earth beneath, they found it was the calendar she wanted. When the calendar was brought, they learned that she desired to know how long it would be until the date of the golden wedding.

"About a month," they told her. "But, mother, you do not think it best that we should have a celebration?"

Indeed she did, and with gentle persistence held to her desire.

"Just a quiet little celebration, then?"

No, that was not what she desired. And she had her way. The children and grandchildren were gathered from afar. There were flowers and music and merri-

ENOUGH

LORD, give me help to-day!
So at the dawn I pray,
Not knowing what may be 'twixt morn and
night;
And even hour by hour
The needed gift of power
Comes at my prayer; the dark is changed to
light.

O Lord, I am afraid!
So calls my soul, dismayed
When the fierce sea, storm-lashed, is raging
round;
But presently the calm
Of some sweet evening psalm
Fills my whole being with its soothing sound

O Lord, it is enough;
Be my life smooth or rough,
Thou art beside me, thou wilt succor me.
Grant thou me help each day;
Thou art my strength and stay;
Living or dying, I am safe with thee.

—Marianne Farningham.

ment. The table groaned with good things. And at one end of the table stood the couch-chair, with an old lady radiant with delight and gratitude.

Then when the children all were quiet, her husband stood beside her, and with happy tears that choked his utterance, thanked God for the fifty golden years, and not least for the unexpected blessings that during the last six years had crowned the life of the home.

Still she waits in her couch-chair, and with sweet content.—*The Youth's Companion*.



REFRESHING SLEEP

SLEEP, refreshing sleep, has a wonderful influence. It is the time which the vital force uses to repair the system, to assist digestion, and to prepare the whole being for the labors of a fresh day. Even "forty winks" in many cases is a great benefit, and in many cases of fever and nervous troubles patients should seldom be aroused, unless it is absolutely necessary, to administer medicine. Opiates, when given, frequently but mock the patient with a seeming relief, only to result in some aggravation of the trouble; they more or less paralyze the digestive organs, prevent vital repair, goad the brain into feverish dreams, and leave the nerves irritated and finally depressed rather than rested.—*Ledger*.

The Price of a License

WHAT'S the price of a license? How much did you say?

The price of men's souls in the market to-day?

A license to sell, to deform, and destroy,
From the gray hairs of age to the innocent boy—

How much did you say?

How much is to pay? How compare with your gold?

A license to poison—a crime oft retold—
Fix a price on the years and the manhood of man;

Take what is not yours to destroy if you can—

What's the price, did you say?

How much for a license? How reckon the crimes

Men are caused to commit when besotted at times?

To take character, reason foredoomed to the grave,

And give men your curses when pity cries,
"Save!"

What's the price, did you say?

How much for a license? Count the price of the home;

Of the tears that are shed in its anguish and gloom;

Count the happiness lost on the vote that you gave

When you voted the license that made man a slave—

What price was to pay?

How much for a license? Count the price of her life

Whom your children called mother, and whom you called wife,

Who died of her grief, heart broken away,
That her home was left bare of its bread day by day—

The license to pay.

How much to pay? Count the price of one soul,

Multiplied by names on eternity's scroll,
Of those who have gone, once in manhood's strong pride;

Then add those who with them have suffered and died—

What's the price, did you say?

How much is to pay? You count out the gold,

But the price to be paid has never been told;
Count the measure you mete out your neighbor to-day,

To be meted you back—but in God's time and way—

'Tis a debt you must pay!

—Mrs. S. A. Gordon.

BOYS, CIGARETTES, DOCTORS



HE London *Sunday School Chronicle*, through a representative, asked several physicians what they had to say about the effect of cigarettes upon young smokers. He reports: "The following gentlemen courteously made an appointment, and I reproduce the notes of our conversation without comment, leaving the facts to make their own impression.

"Dr. W. J. Burroughs, physician and surgeon, explained to me that he attended among the poor in the neighborhood, and had every opportunity of observing what was going on. Nearly every little boy in Somers Town smoked. They began when they were very tiny boys indeed; and, with a few exceptions, they were stunted in growth. This was doubtless due to a variety of causes, such as insufficient food in hard times, and improper food at other times, but unquestionably cigarette smoking was a most important factor in retarding their

growth. It interfered with digestion and the vital processes generally.

"He had many cases of illness among small boys, in which he was convinced that smoking was the cause; but it was seldom possible to obtain a confession that they had been smoking. They were mostly brought to his consulting-room by their fathers or their mothers, and even when the parent was out of the room, they were afraid to confess, lest the doctor should tell their parents.

The juvenile smoker very often did not come under medical observation till he was about eighteen, when the mischief was done. He had noticed in his practice that heart irregularity was much more prevalent among lads of this age than it used to be, and this he largely attributed to juvenile smoking. His experience led him to believe that phthisis was often caused by juvenile smoking.

Defective vision was much commoner among boys than it used to be. There were various causes at work; but he considered juvenile smoking the most po-

tent of these. The tobacco acted directly on the optic nerve.

"Dr. T. G. Simpson gave a typical case of a boy of eleven who had been very ill from the effects of persistent cigarette smoking. He was suffering from indigestion, depression of the heart's action, and enfeeblement of the brain arising from the effects of the tobacco on the nervous system. 'He could not remember anything; and his parents thought he was getting stupid. I was convinced that smoking was the root of the mischief. I gave him a good talking to, and so did his mother. He gave up smoking, and his digestion was improved, and his memory is all right again. I have had many similar cases.

"Another recent patient whose illness was due to the cigarette habit was a boy of fourteen. He was suffering from sickness and giddiness. His mother thought that his illness was due to bathing. His tongue was coated, and the peculiarly depressed state of the heart and nerves led me to suspect smoking. The boy, on being pressed, admitted that he had been smoking cheap cigarettes—eight or ten a penny—that are made of strong, rank, American tobacco, and are much more hurtful in their effect than a milder tobacco.

"'I have,' Dr. Simpson continued, 'had frequent cases of boys from sixteen to seventeen, who have smoked for several years, showing physical weakness of the lungs and heart. I had one case quite recently of a lad of seventeen, who had been smoking from about thirteen or fourteen. He was suffering from hemorrhage from the lungs, and showing premonitory symptoms of phthisis. His mother told me of his heavy smoking, and I warned him of the very serious risk he was running. He stopped the habit and was sent to the country. His health was improved; but he is still far from strong. Certainly he will never be the lad he might have been. He came of a good, healthy stock. The girls of the family are all the pictures of health, and big for their age.

"'The habit of juvenile smoking is very prevalent in the East End, and I do my level best to stop it. Whenever I get the chance, on the top of a 'bus or anywhere else, I always warn growing boys whom I find smoking, of the mischief they are doing to their growing heart and their growing nervous system.'"



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ORGANIZATION.—No. 1

AS the subject of organization seems to be a live issue among Seventh-day Adventists, we venture to present some thoughts concerning it for the consideration of the readers of the WATCHMAN. We do this especially, as various persons seem to be desirous of unsettling the minds of believers in the positions long held by this denomination.

What is organization? To fully understand the matter, it is well to consider first principles.

Definitions

The definitions as given in Webster's International Dictionary are as follows: "Organization. 1. The act of organizing; the act of arranging in a systematic way, for use or action; as the organization of an army or of a deliberative body. 'At the first organization of the general government.'—*Pickering*. 2. The state of being organized; also the relations included in such a state or condition." As an illustration, "What is organization but the connection of parts in and for a whole, so that each part is at once end and means?"—*Coleridge*.

Organize is defined: "To arrange or constitute in parts, each having a special function, act, office, or relation; to systematize; to get in working order; applied to products of the human intellect or human institutions and undertakings; as a science, a government, a war, an army," etc.

These definitions make it clear that the subject of organization is a very broad, comprehensive, all-embracing thing. It embraces every government and every form of government in the world, every nation, tongue, and people, every church and denomination, every society, every institution. And coming to living creatures, each and every one, from man to the mighty elephant; all beasts, birds, and fishes, even the minutest insects, all are organized creatures with heads, bodies, eyes, ears, feet, digestive apparatus, legs, etc., etc. All are organized beings.

The Necessity for Organization

We could not have governments without more or less elaborate organization. What would cities be without organization? In short, how could a busy world exist, if every

man was for himself? The result would be *anarchy*. There is no government on earth (and there are some awful ones in existence), but that is far better even than anarchy. Anarchy is where there is no government, no law, no supreme authority, every one does as he or she pleases. Might makes right, and there is no protection for the weak against the strong; utter lawlessness prevails. God has ordained governments to hold the evil elements of society in check, and encourage the better elements. He therefore has indorsed one of the highest forms of organization.

Order in Heaven

Heaven itself is the highest form of organization. God is the Lord. The countless millions of the angelic host are the agents and servants of the Highest Power, carrying out his grand designs in the infinity of the unlimited universe. Everything is in the most perfect order, with the exception of this one little world, where the great rebel, Satan, has influence. He fell through pride, and rebelled; he was therefore cast out of that holy place, to wait for the fulness of times, when all the rebel host will be destroyed and disorder disappear forever. Then this world will be in allegiance to God.

Organization Greatly Increases Efficiency

This latter term signifies "energetic and useful activity," "causing effects; producing results." For example, consider the well-trained army. Governments must of necessity have armies to sustain authority and defend the national existence. The army is constituted of men of good form and stature, but like in these respects to multitudes of other men. They are carefully trained to know just what they are expected to do, each to know his place, and promptly execute the commands of the officers. They are armed with good weapons. Their officers are thoroughly trained and skilled in their duties.

Thus organized, the army becomes almost like a machine, quickly responding to the command of authority, and a comparatively small force can subdue multitudes of those not thus organized. A mob stands little chance against even a small force of thoroughly trained, well-disciplined, experienced soldiers. How does this happen? Are not those without the training just as strong physically and just as courageous?—Certainly. But they lack the organization and training. Every intelligent person knows this.

How would the affairs of the world be carried on successfully in this bustling world without organization? It could not be done.

Other Illustrations

Think of the great ships of war and commerce that plow the rough and dangerous seas, making all parts of the world one today. Enter one of these vast ships. You will find everything in perfect order, everything in its place, shining in cleanliness and beauty. Scarcely a speck of dirt is in sight. All the officers and seamen know their place. When the word of command is shouted from the "bridge," where the captain stands in his official position, each one knows his duty,

and without a moment's pause he springs forward to do it. This is the result of thorough organization.

The same principle is carried out in every undertaking of any importance, or very little could be accomplished.

Notice the effects of organization in the science of music. We love to hear sweet music from one person. But that music would be very crude if the person had not been thoroughly instructed by teachers of long experience; the result of discipline and organization. But the efforts of the single musician do not compare with the large organized band or fine orchestra, where a great variety of musical instruments are played by persons of experience, each knowing his part perfectly, combining in a grand melody under a master artist of long experience. Then the heart is thrilled and filled with delight. Here we see the power of perfect organization. Each person has his or her place to fill, and the result is even ecstatic.

Thus far we have considered organization in general, as we see it in the world around us, and as it relates to worldly interests. Its efficiency none can question. Mankind in this age are learning the vast importance of combined efforts, so far as success in business, pleasure-seeking, etc., are concerned. Why have the trusts, the railroads, the insurance companies, etc., gained such vast riches, till intelligent people are coming to believe they are a menace to our public safety?—Simply because they have come to see how much can be accomplished by combined effort, or if you please, organization. They propose to use this power selfishly, to take advantage of those facilities that organization brought.

If wicked, selfish men can accomplish so much by combination for selfish purposes, cannot noble Christian men combine to carry on the work of God more successfully?—Most assuredly. In combining, that is, organizing, thousands upon thousands can learn to work for high and holy purposes, and accomplish far more than if each worked in a detached, desultory way.

It has been said that the devil has got hold of the great power of music to hold by its charms multitudes of people. There is no doubt of it. Should, therefore, Christians let him and his votaries have the monopoly of music?—By no means. We should turn music out of the Satanic channel into the sacred channel, and thus make it a great blessing to mankind.

So of organization. In our next we will speak of organization as applied to the religious interests of mankind.

G. I. B.

**AN IMPORTANT QUESTION ANSWERED**

OVER twenty-four hundred years ago an angel asked how long until the reign of sin would cease. The following answer was given to the prophet Daniel, who overheard the question: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. 14:8. A few months later Gabriel appeared to Daniel and explained this period. The angel gave the

date of the going forth of the commandment to restore and rebuild Jerusalem as the beginning of this long prophetic period.

In Ezra 7:11-26 this decree is given. The marginal date is 457 B. C. In the ninth verse of the same chapter it is stated that the decree did not reach Jerusalem until a portion of the year had passed; hence the *exact* date for the beginning of the twenty-three hundred years was four hundred and fifty-six and one half years before Christ. It will be readily

seen (2300—456½—1843½) that two thousand three hundred years from 456½ B. C. would bring us down to 1843½ A. D. As we always reckon a part of a year as a whole, 1844 A. D. would be the date for the end of the long prophetic period.

In the type the sanctuary was cleansed on the tenth day of the seventh month in the Jewish calendar, which would correspond with October in our present calendar.

S. N. H.

WHY DID CHRIST DIE?

WHY did Jesus Christ die on the cross? This question lies at the foundation of Christian doctrine, and it would seem that every Christian clergyman, and indeed every person professing the Christian religion, should be able to give a clear and convincing answer to it. Yet it is a fact that, fundamental as the atonement is to the whole system of Christianity, the reason of it has been largely lost sight of in the Christian world, and with this failure of spiritual vision has come, very naturally, a denial on the part of many that there ever was any atonement. The virgin birth of Christ is denied; his resurrection is denied; imputed righteousness is denied; the merits of his blood are denied; and these things are denied by men who stand before the people as Christian clergymen. And in stating the reasons for their unbelief, these men show that they never had any conception of what the atonement meant, or why it was made.

The Atonement Denied

Here is an example: An ordained clergyman of a large and orthodox denomination publishes in a recent issue of *The Independent*, his disbelief in the doctrine of imputed righteousness, because he could not believe "that Christ stored up an extra quantity of goodness which can be transferred to others." "God," he says, "can forgive sin without punishment. Christ's death did not change God's disposition did not appease or propitiate him, in any fair use of those words. Law is not immutable, nor is punishment inevitable."

Christ Our Sin-Bearer

The Son of God "was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5, 6. Christ was "the Lamb slain from the foundation of the world." Rev. 13:8. The sacrificial system which God gave to Israel testified of the coming divine Sacrifice, which alone could take away sin, and which was made for the sins of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It cost even the God of heaven a struggle to deliver up his only Son to death.

And the Son of God did not lightly surrender his throne in heaven and his position of equality with God, to become "a man of sorrows and acquainted with grief" in this fallen world, being "despised and rejected" and finally crucified, by those he had come to benefit. But man had sinned, and "the wages of sin is death." Either man must die, paying himself the penalty of his sin, or the penalty must be paid by some other being. Christ voluntarily paid the penalty by dying himself.

A God of Love and Mercy

"Christ died for our sins," but not to appease an offended God. Christ's death was the strongest testimony of God's love for fallen man; not of his anger against him. It was also the strongest testimony to the holy and immutable character of that law which man had transgressed. The law of God was as holy as God himself; death was the penalty of its transgression, and the penalty could not go unpaid. Not to have paid the penalty which it justly demanded would have been to slight and dishonor the law. God is a God of justice as well as of mercy. That God shows mercy does not mean that he leaves the claims of justice unsatisfied. He is both "just, and the justifier of him which believeth in Jesus." Rom. 3:26. By the death of Christ for man's sins, the just demands of the law were satisfied; and a way was provided whereby man, the transgressor, could be spared and justified, or accounted righteous.

Conversion a New Birth

But justification by faith does not mean that God accounts a man righteous when he is not righteous. It is no figure of speech; it is a reality. The atonement means the atonement, God and man at one; and God can never be at one with sin. Man must be made righteous by being separated from sin, and this is what the atonement accomplishes; else it would not be an atonement. And it accomplishes this result by a new birth. "Except a man be born again, he cannot see the kingdom of God." John 3:3. There is a new birth, or as other texts express it, a new creation. 2 Cor. 5:17; Eph. 2:10. This new creation, this change of the sinner into a righteous being, was made possible only because Christ took on himself the seed of Abraham, and became identified with the human family. If he had not identified himself with man, man could not have become identified with him;

but because the Son of God did this, and became "the second Adam," the head of a new human family, the sinner can become identified with Christ and his righteousness. This is the meaning of the atonement. It does not mean that God lets the sinner off, accounting him righteous when he is not righteous, and that Christ was slain merely to satisfy God's desire for vengeance. It means that the sinner is changed into a new righteous being, in perfect harmony with the law of God, and thus God and man are made at one again.

The Righteousness of Faith

Note the language of the apostle Paul: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. The new birth means the death of the "old man," the body of sin. There is no escape from death for the sinner. But there are two ways in which he may die. Either he may fall on the rock (Christ) and be broken, or the rock may fall on him and grind him to powder. Matt. 21:44. The atonement provides a way whereby the sinner may die, and yet live again. He must be crucified with Christ, which means death, or he must die without Christ and never live again. When crucified with Christ, he lives, yet it is Christ living in him. Christ died, yet rose again. He had power to lay down his life, and power to take it again. He had "the power of an endless life." Heb. 7:16. When the sinner is crucified with Christ, he dies unto sin, but receives the life of Christ, which is unto righteousness. The atonement was not made to enable the transgressor to escape death, but to provide a way of escape from eternal death, which otherwise would have been his portion, and which will be the fate of all who do not die with Christ.

Some clergymen who pose as advanced thinkers would have the sinner saved simply by coming into a feeling of harmony with the spirit of helpfulness and good will which they find in Christ's teachings, without believing in a vicarious atonement, imputed righteousness, the virgin birth, the resurrection, and the immutability of God's law. This ignorant, superficial view of the subject falls infinitely short of the truth of the fundamental, vital Christian doctrine of the atonement. God cannot save men in that way. He must be not only merciful, but just. His law must be honored in every instance of its transgression. The atonement is the means, provided in the infinite wisdom and power of God, which is far beyond human comprehension, whereby God can do exact justice, honor his law, and at the same time save the repentant sinner. We should never lose sight of the great truth that Jesus Christ, who is now "the *man* Christ Jesus," has identified himself with the human family, in order that we, by faith, may become identified with him, who is both man and God. This will be the exhaustless theme of the wonder, study, and praise of the saved through eternal ages.

L. A. S.

THE CANVASSING WORK AND THE COUNCIL

THE writer has remarked more than once since the council at Graysville, Tenn., closed, that in all his long life and varied experiences in high positions in this cause, he never attended as enthusiastic a canvassing meeting as we had at Graysville. The reader may as well believe that the work of canvassing in this great Southern field is to be given the prominence it deserves in the Southern Union Conference.

Possibly this statement is too strong; it may be impossible in this time when religious fervor is far too weak; when apathy in the things of God holds many in its thrall, and genuine spirituality is seen in comparatively few cases; while many seem sleepy and stupid in the things of the Spirit, to give this most important subject of canvassing the position it deserves. That would be saying a great deal, doubtless more than could be *truly* said. But this much we can say: The matter of canvassing for our good literature will be held up, as it should be, as among the very highest and most important agencies at our command for the furtherance of this cause, as equal with the ministry itself. This is the position given to it in the Spirit of Prophecy. What sound Seventh-day Adventist will say that this is not the right position in which to hold it?

A Difficult Work

It is possible that some cold, conservative professor will shake his head, and think this statement too radical. If so, why? Such persons, when they think of going out into this cold, sordid, money-loving world, perhaps to meet repulses as they try to enter unwilling homes, to trudge in the cold or heat, through the streets or long distances in the country, to see people who care little for anything but this world and its fleeting pleasures, may shiver in their pleasant homes and say in their hearts, How much better and more pleasant to listen in a comfortable church to some silvery-tongued preacher. It is freely admitted, of course, that it takes more nerve, more thorough consecration to God, more love for poor perishing souls, to devote one's life to hunting up such, in poverty or wealth, in all sorts of places, everywhere they can be found, than to speak to appreciative audiences and be entertained in their nice houses with the best they have to bestow.

The Devoted Canvasser

But which does God prize highest? is the question to be considered. Which in his sight is manifesting the greatest spirit of sacrifice? Which class of workers, for his dear sake and for the love of poor, lost souls, will put themselves to the most inconvenience, work under the most unpleasant conditions? These are the things to be considered. We are speaking now of canvassers who devote their lives to the work, not because they can make a lot of money by canvassing, but because they have consecrated their lives to save the perishing. Shall such canvassers not be as much respected by us as any minister? Surely they should be. Their reward will be fully equal

to that of him who speaks from the stand.

The canvasser, in the very nature of his work, is a *powerful* preacher, if his motives are right with God, and he fills truly the real requirements of his vocation. His mission is as much to save souls as that of any preacher. He should be *watching* for souls. He should be a man of spiritual discernment, knowing how to say a word in season, not to stop and argue and press his views upon others, but to answer in modesty and meekness any proper questions, always manifesting the spirit of Christ. Such canvassers will find hopeful, precious souls, to whom can be sent other literature, and they will make a note of these people, and report their names and addresses to proper persons, who can correspond with them, and send more truth in a wise way.

The canvasser, in selling our precious books, is preaching to large numbers of people, who could otherwise never hear the blessed truth of God. As Jeremiah says, they will be fished and hunted from every mountain and hill, and out of the holes of the rocks. (Chap. 16: 16.)

O what a mighty work is to be done by our faithful canvassers before the earth shall be lightened with the glory of this message. And there is no field in the world to-day where it can be done more acceptably and successfully than in the Southern Union Conference. The management here are realizing to a high degree, and as never before, the possibilities and necessities of this great field. Instead of waiting, *waiting* for our little flock of preachers to crowd their way in where prejudice exists, and few dare to come out to meeting because of opposition of the preachers to the truth, we shall send a strong force of canvassers all over this field, to open the eyes of the people to the precious truth for this time. Let them have the truth in its native simplicity, its enlightening power, its precious brightness, its convincing and converting efficacy. Then souls will be rejoicing in it, openings will appear. There will then be a call for laborers to come and teach the way of God more fully, and they can then go under far more favorable circumstances.

The Institutes to be Held

This, we believe, is the best plan of campaign that can be laid out for this difficult field. The council at Graysville indorsed it most heartily. Plans are laid for institutes in nearly all our conferences. They are already about commencing. One in the Tennessee River Conference is to commence here in Nashville in a few days. Another in South Carolina is probably already in progress. Others will follow rapidly. We earnestly exhort every soul in this field who has any desire to enter the canvassing work, to attend one at least of these institutes. We also urge upon many that do not now "desire" to do so to think carefully and prayerfully over this matter, and see if they ought not to "desire" to enter this most important line of work. In many cases their soul's salvation will depend upon doing this very thing. Cowards and indifferent people will never hear it said, "Well done,

good and faithful servant." Only those who have *done* will ever enter the kingdom of God.

There is something *to do*, and somebody is going to *do it*. The world is to be warned; we are in the very last days of the last generation. Those who profess to believe this might better be looking about themselves to see whether they are doing anything in this great work.

The enormous burden of this work hangs over our heads. Shall we in the grace and strength of God grasp it, and be up, and *doing* the work he is calling upon us to do? This is the question every one must answer for himself; and salvation depends upon the answer returned.

Let all who, after thinking and praying over this matter, think they would like to have a share in this work and in the eternal reward which those who have *done well* will have, also attend the institutes most convenient for them to reach. We trust the president of each conference where these are held, will indorse them by being present and helping in every way possible.

Let these important meetings be made spiritual occasions. You say, How shall this be done? We answer, By every soul consecrating himself to God, by holding many earnest devotional meetings, by most earnest prayer, asking that the blessed promise, "Lo, I am with you always, even unto the end of the world," may be mightily fulfilled on the spot.

Cannot such meetings as these claim that blessing?—Most surely, if anybody can. Are they not held for the express purpose of helping forward Christ's coming, by helping to warn the world of its near approach?—Most assuredly. We believe these meetings, if held in this manner, will be seasons of power, conversion, and consecration, and will work an important era in this work.

We want to urge every soul in the Southern Union Conference who can be made to feel the importance of entering the work of bringing the light of truth to those in darkness, to begin at once by attending and receiving instruction in these institutes.

And what shall we say more? Are those who live in this Southern field *all* that are needed here?—O no, far from it. Here is a great, a very needy field. We need a large number of first-class canvassers to "come over and help us." We believe there is no field in the world where such are more needed. We know it; for the Lord has said so through his servant. Now is the most favorable time there has ever been. We expect to see by far the largest work done in canvassing in this field that has ever been done. The field is ripe for a harvest of souls. Let many enter the work this year.

GEO. I. BUTLER, *Pres. South. Union Conf.*



God gave us his Word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*James Scott.*

 EDITORIAL NOTES

AN earthquake, described as "very severe," was experienced in Switzerland, in the Canton of Grisons, January 24. The shock started an avalanche, which caused the loss of several lives.

FOR failing to attend religious services at the Catholic church when ordered to do so by his superior officer, at Columbus, Ohio, January 6, Sergeant James Lynch, of the Tenth Company of Recruits at the Columbus army post, is to be punished by being deprived of his insignia of rank and transferred to Fort Thomas, Ky., and this is by order of the military secretary of the War Department. So says a press dispatch dated at Columbus, February 2.

Sergeant Lynch, it appears, is a Catholic, and the Catholic soldiers in his company were ordered by the lieutenant-colonel to attend Sunday services at the Catholic church. Such an order is said to be unprecedented in army circles. The War Department did not sustain the order, though it punished Sergeant Lynch for disobeying it. The order has only been modified, however, and the Catholic soldiers are now obliged to march up to the church doors. So the report states. It is difficult to see what would be the difference in principle if the soldiers were obliged to march a few steps further after reaching the church doors, instead of stopping short there.

CATHOLIC associations in this country have been very active in seeking to turn American sentiment against the French government because the latter has broken its former political connection with the papacy. One of the foremost among these organizations is the "Knights of Columbus." Recently at a conclave of the order in Chicago, after a Jesuit priest had roused the feelings of those present by a lecture against France, several priests gave expression to their sentiments, one saying that "what the men of France need is conversion;" another, that France needs "true Catholic training" and "true Catholic education;" another admitted that "France is steeped in vice and immorality;" and a fourth said that the French government is now "godless," not, however, as the National Reform party in the United States say, because God has been left out of the Constitution, but because that government has broken with the pope, who is the Catholic god. 2 Thess. 2:4. If France, after centuries of Catholic supremacy, is now in the condition these priests set forth, she is certainly in great need of a change of religion, as it is evident from their own words that the Catholic religion has proved worse than useless. Before adjourning, the conclave passed several resolutions, one being that the French government's "open hostility to the Christian [Catholic] religion is an insult which Christian men of every denomination should resent." To resent "insults" goes well with the papal religion, but it is no part of Christianity.

NEWS of an earthquake which altered the appearance of the Solomon Islands in the South Pacific Ocean reached this country by steamboat a few days ago. The earthquake occurred several months ago, and while it seems to have caused no loss of life, the entire appearance of the group of islands was altered. Sismographs in various parts of the world recorded the shock, which lasted for several minutes, and is said to have been very heavy.

WHILE all reports of any serious misunderstanding between the United States and Japan over the school question in San Francisco are promptly denied in both countries, and predications of trouble are declared to be absurd, for some reason these reports are very persistent, and in other countries are considered seriously. It has been observed also that great numbers of Japanese are flocking to the Hawaiian Islands. In the event of war it is probable that the Pacific islands belonging to the United States would readily fall into Japan's possession, as the United States would have no adequate naval force in the Pacific to protect them. Japan wants land, and possibly would not be averse to a war in which the advantage of situation would be all on her side.

 THE \$150,000 FUND

"WHAT is the work I have done to-day?
Have I left a mark upon the way:
A kindly word, or a cheery smile,
That has lingered in some heart awhile;
Straightened a path or a crooked road,
Lightened the weight of a weary load,
Into the shadow of some one's night
Sent even a tiny ray of light?"

THE WIDOW'S OFFERING

How natural it is for man to seek to hold this world with one hand, and to reach after the next with the other. The gift of God was costly. He gave us his most precious, priceless possession, his only begotten Son; and yet how many consider that they have really given when they have an abundance left. This is not the Scripture principle of giving.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called his disciples, and said unto them, Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury." Why?—"For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

This poor widow had but two mites. She gave both to the Lord. She did not give one, and keep the other. What a misapprehension of this touching Bible story do those have who give, we will say, one dollar, and call it the "widow's mite." Remember, brother, there was not one, but *two* mites. She gave both.

If you have given but one, have you followed the example of the widow, which Jesus commended? Where is the other mite? Have you kept it for yourself?

How can one who could easily give one hundred times as much claim to have given as this poverty-stricken widow in Israel gave? Remember that God measures not the gift as men measure, but by what you have left, and what it has cost you to give; and the blessing is in proportion to the sacrifice.

The glorious Saviour calls his sons in the last day who have made a covenant with him by sacrifice. The widow's two mites given by every Seventh-day Adventist, would doubtless raise one hundred times as much as is now being given by our people in all the annual and special offerings combined. Before the Lord comes, we shall certainly give the widow's "*two mites*."

J. S. WASHBURN.

THE PACIFIC PRESS

OUR publishing houses are not something apart from the denomination. They are a very part of us. For many years the Pacific Press has kept a heavy stream of our literature going into the fields. When the earthquake shattered its new buildings at Mountain View, there was a spontaneous movement, taken part in even by those in foreign fields, to help to repair that damage. Then came the fire which entirely destroyed the plant, and for the moment the need was so great that the taking of individual gifts ceased until it could be considered what systematic and united help could be given.

Twenty thousand dollars was allotted from the \$150,000 fund to aid the Pacific Press in going forward with its work. This, of course, is only a grant in aid, as the Pacific Press itself will have to shoulder tremendous burdens, and will need the sympathy and prayers of all in carrying its heavy load. This \$20,000 will, however, help very materially. The plans for the new Pacific Press building have been pressed down until they reach the very lowest point of economy and plainness. They have voted that the maximum cost of the factory building shall not exceed \$25,000.

In equipping the factory and replenishing the stock a large additional investment is necessary, and while the \$20,000 from this fund comes far short of what many felt should be called for, the Pacific Press courageously takes up its burden, and with the help and co-operation of all the people in circulating the literature, this publishing house hopes, by the blessing of God, to soon work its way out of its perplexities, and that with no lessening of the output of the literature of the message for which it stands.

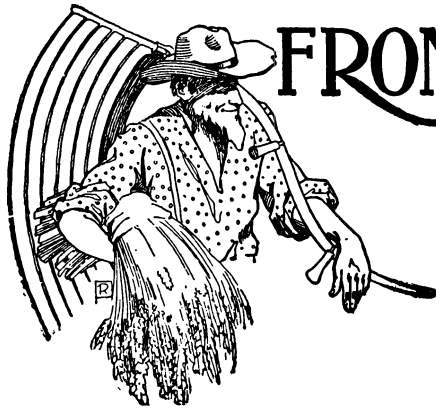
GENERAL CONFERENCE COMMITTEE.



"JESUS CHRIST is on the throne of God, ruling over the church, and dwelling in the hearts of his consecrated people."



OUR duty is to be useful, not according to our desire, but according to our power.—*Henri F. Amiel.*



FROM THE FIELD

A PRAYER

O LORD, in me fulfil
Whatever is thy will;
To thee I now resign
Myself and all that's mine;
Thine, only thine I'll be,
And live alone to thee.

Each day unto my heart
New life and grace impart;
For without fresh supply
I languish, droop, and die;
Continually I've need
By faith on thee to feed.

—Moravian Hymnal.

NOTES OF PROGRESS

A REPORT from western Oregon says: "A series of meetings which were held at Newberg, closed on Sunday evening, January 6. As a result of this effort, a goodly number of precious souls took their stand on the side of truth. Five were baptized on Sabbath, and several others will be ready for baptism soon."

ELDER CLARENCE SANTEE says of the work in Texas: "Every line of work is rising. The tithes have increased. Brethren who have not paid tithes for years are stepping into the ranks and returning to the Lord his own. Old obligations are being paid. The latter rain is surely falling, and those who do not rise up and trim their lamps soon will be allowed to sleep on."

THE following report comes from Spokane, Washington: "The work in this city is making steady progress, and there are constant additions to the church and a healthy growth in every way. Sabbath, December 29, nine persons were baptized by Elder Ford, three brethren and six sisters. The service occupied the afternoon hour usually devoted to the Young People's meetings. The scene was an impressive one as one by one, from the child of tender years to those of maturity, they were buried with their Lord by baptism. On Sabbath, January 5, these that had been baptized the previous Sabbath, with three who joined on profession of faith and former baptism and one by letter, were admitted to the church, making an addition to the membership of thirteen."

THE following is part of an interesting report from Changsha, China, a city of 400,000 people, sent by Dr. Emma A. Laird. Dr.

Laird has been in this Chinese city since last September:—

"I have been busy in medical work for three days each week since we came here, having been invited by a lady doctor of the Norwegian mission to help her in her clinics and dispensary work. I took charge of her dispensary and hospital while she was away for ten days, and had a very interesting time, as I could not understand them, neither they me. However, with the assistance of the Chinese helpers, I got along all right. One day I had thirty-four patients for treatment or medicine in four hours. Only women and children come to this dispensary for help. We have now started a small dispensary in one of our rooms, where we treat any who come. We have had a few cases already. Mr. Laird speaks to them of God, and we hope the seed sown may fall on good ground. Last night about ten o'clock we had a call to a case of opium poisoning. A poor man had become discouraged and taken opium. We took the stomach pump, and hastened to see him. But it was too late, for he was already dead.

"I just went to the door to see a long procession pass by. It was composed of a large number of the officials of the city, both civil and military, who were attired in their beautifully embroidered silken robes; priests and men playing their flutes, drums, and cymbals; small boys carrying lanterns; and many others. They were going to the temple to beseech their idol or rain-god to send rain; for the fields are dry and the river is low. Many times away in the night we hear the weird singing of a passing company at idol worship. O that these intelligent people would accept the true God.

"Just now there is the sound of many woman's voices weeping because of a death in their home. This man's funeral has been in progress four or five days, and may last more than a week. Instruments are played several times a day, and men come to perform the Confucian rites. A week ago at a funeral across the street they chanted incantations and pounded and played their instruments until they almost drove us out. After this they burned paper images of servants, houses, food, clothing, and money, so the deceased would be well supplied. They burn much paper money, thinking to fool the demons. Taoism is really demon-worship. Thus you can see the great need of the gospel of Jesus Christ here.

"This is a very large and wealthy city. The people are intelligent, and have many colleges and schools. I have heard that there are about two hundred. One large military academy has three thousand young men in attendance, and there is another nearly as large. The schools have fine large buildings, with plenty of space and light and air. They are modeled after foreign schools, and impress one with the fact that something is being done here along educational lines. These young people are training, getting ready for the last

great conflict. And where are the workers to give them the last warning message? We pray that many of our young people may come to this field, learn the language, and help these people to see the light as it is in Christ Jesus; and their own souls will be watered and fed."

HOW TO CONDUCT A REVIEW — "DO NOT BUT DO."

A paper read at the Sabbath-school convention held in Campobello, S. C., at the close of 1906.

Do not try to give the review yourself, but ask God for help.

Do not try to use the Spirit, but let it use you.

Do not waste time apologizing and telling how unprepared you are, and how little you know. The school will soon find that out. Make Christ the center.

Do not drag, but be full of life.

Avoid dryness. Be active, and keep the attention.

Do not wander, but begin with the lesson, keep on the lesson, and end with the lesson.

Do not mechanically go over the questions just as they are in the Quarterly, but know the lesson yourself.

Bring out only that part of the lesson that you know, and let what you do not know alone.

Do not try to preach, but let the school answer the questions.

Do not argue, but teach the word, and let the Spirit do the work.

Do not soar too high, but be simple and see that they understand.

Do not talk down, up, or over, but face the class.

Do not scatter, but focus the points.

Do not go away off, but bring the lesson home and make it practical.

C. F. DART.

PUBLICATIONS WANTED

THROUGH the month of February we would like sent to Orange City, Fla., postage prepaid, back numbers of the WATCHMAN, Signs, Instructor, and Little Friend, to be used in tent work.

MR. AND MRS. LEROY T. CRISLER.

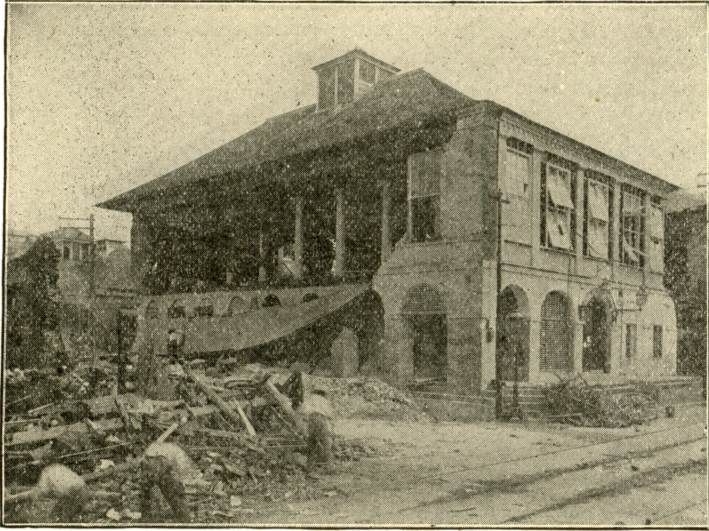
FRANK SMOOT, Colored Mission, 1100 Marengo St., New Orleans, La., desires clean copies of our denominational literature for distribution among the colored people.

CHANGE OF ADDRESS

THE address of L. A. Hansen is now Graysville, Tenn., instead of Nashville, Tenn. Correspondence pertaining to the Nashville Sanitarium work may be addressed to the Sanitarium direct. Business for the Sanitarium Supply Company should be addressed as heretofore. Matter regarding the general medical work in the South should be sent to L. A. Hansen, Graysville, Tenn.

FIRST SESSION OF WEST INDIAN CONFERENCE

IN June, 1906, at a meeting held in Port of Spain, Trinidad, it was decided that the time had come to more closely unite the different mission fields operated by our Mission Board in the West Indies. At that time there were four organized conferences and five mission fields scattered around the circle of the Caribbean Sea.



Postoffice and Town Hall, Kingston, after the Earthquake

At this meeting the preliminary steps were taken for the organization of these fields into a union conference, to be known as the West Indian Union Conference. A constitution was adopted, and a general meeting called to convene in Jamaica in January, with a fuller representation of all the fields.

The Jamaica Conference was the strongest conference within the West Indies, and the city of Kingston was the second city in size, and was to be the headquarters of the Union Conference. There were many of our local brethren laboring in the ministry in the different fields who had never had the privilege of attending one of our training schools, and it was decided to hold a ministerial institute in connection with the Union Conference session, and at the same time make a strong evangelical effort for the city of Kingston.

The Lord blessed in all the preparations for the meetings. Steamboat communication, which is frequently very poor, was such that a full delegation from all the fields was in Jamaica in time for the meeting. Elders E. W. Farnsworth, I. H. Evans, U. Bender, and Luther Warren, from the United States, came to help in the institute and evangelical effort. Professor C. B. Hughes and wife, from Texas, arrived in ample time to assist in the launching of the West Indian school enterprise.

The brethren in Jamaica had made all preparations for the accommodation of the delegates and the conducting of the special meetings. A large tent had been sent down from the States, but owing to its being delayed, the town hall was engaged for a week and was nicely decorated.

On Sabbath, January 12, the Adventist church in Kingston, which seats between three

and four hundred people, was filled to its utmost capacity, and an overflow meeting was held in the basement.

On Sunday the Union Conference held its first session. The preliminary work was all accomplished, committees appointed, and in the afternoon the Jamaica Conference held its first session. On Sunday night Elder Warren addressed a large and interested gathering of more than one thousand people in the town hall. A deep impression was made upon both our people and the people of the city at the very beginning of the meetings.

Those who had labored for years in the pioneer work in the West Indies felt grateful to God that such an auspicious beginning had been made, and that brighter times were before our work in this field. On Monday, at half-past three in the afternoon, there came a most violent shock of earthquake, lasting more than thirty seconds, which utterly demolished the business portion of the city of Kingston, stopped all commerce, and threw thousands of people out of doors, homeless and penniless. More than one thousand people

its buildings left habitable, it was with anxious hearts that we counted our numbers in the shadow of the calamity. But it was with feelings of gratitude that we found only one out of that number missing. Brother Norman Johnson, one of the brightest and most capable of our young workers in the West Indies, was known to have been in the business part of the city at the time of the earthquake. Up to the time of our leaving, no trace of Brother Johnson had been found. It was with sad hearts that we realized that the strong, energetic presence of this faithful laborer would no longer be felt in our West Indian field, but we believe he was ready to die.

There were several features in connection with the disaster that taught us clearly that the days of special providences are not past. The last thing on Sunday evening some one suggested that it might be well to have light work on Monday, and send a representative committee to the school farm to investigate matters connected with the establishing of that institution. The hour was late and the sessions for the morrow had already been appointed, and to some it did not seem best to postpone the meetings. But some way the matter carried, and a committee of eighteen left early Monday morning for the industrial school site at Bog Walk.

For this reason there was only a small representation, comparatively speaking, in the service at the church at three o'clock on Monday afternoon. There were likely not more than one hundred people within the building.



Effects of the Earthquake on the Hamburg-American Line Offices

are supposed to have perished in the ruins of the wrecked city. The disaster was so appalling that those in the midst of the destruction could scarcely grasp its meaning.

With more than four hundred Seventh-day Adventists in the city at the time of the disaster, and not more than two per cent. of

The main auditorium was in the second story, and the church was a brick structure. Elder J. A. Strickland was in charge of the service at the time of the earthquake. As the building began to rock and sway, the first thought was of terror, but a hymn was started, and Elder Strickland stepped between the people

and the door. A great calmness settled down upon the congregation, and with the exception of one or two who had reached the door before the singing began, no one tried to escape from the building. They continued the song until the shock was past, and then it was found that the arched stairway leading from the building had partially collapsed; and if the people had rushed from the door, they would surely have fallen to the ground. When it is also known that not a single brick church in the city was left upright, it surely seems to us providential that the walls of our church were left standing. The church building was totally wrecked, yet the walls did not fall.

Another providential circumstance in connection with the appointment of this meeting was that if the meeting had not been appointed, many who were attending that service had planned to go down into the business portion of the city at that hour to visit the stores and transact business. As we look back upon the experience in all its details, our hearts are filled with gratitude to God for his over-ruling providence.

I am certain that no one who attended the Sunday night service in the town hall, and heard Elder Warren's stirring appeal to the people to repent because the hour of God's judgment is come, will ever forget the appropriateness of the message the Spirit gave at that time. The editor of the *Daily Telegraph*, one of the leading papers of Kingston, in the first issue after the earthquake, stated that without a single exception those who escaped alive from the business portion of the city thought at the time of the earthquake that the end of the world had come. Men may scoff at the preaching of the nearness of the end, they may bring their so-called philosophy to prove it impossible; but when they stand in the midst of such an appalling disaster, with all the buildings falling about them, and the earth heaving and shaking with such a mighty power, their minds still recognize the fact that there will be an end to the world some day.

The houses in which the visiting delegates were staying were both materially damaged, but none of the brethren were seriously injured. As soon as possible the Jamaica tent was pitched upon the race course, and our Union Conference proceeded with its regular business. It is safe to say that no union conference of Seventh-day Adventists ever before transacted its business under exactly the same conditions. Upon this race course thousands of people were living in the open air, surrounding the tent, and when the earthquakes which succeeded the first awful shock would come, hundreds of these people, thinking that the end of the world was at hand, would lift up their voices in prayer or in cries of terror in such a way that the business would have to stop until the noise had subsided. But we think that our own people were able calmly and deliberately to consider all phases of the progress of the work in that portion of the field.

Because of the early sailing of some of the steamers, and the danger of pestilence and famine, it was necessary that many of the



LIFE IN THE SUBMARINE

NOTHING but real experience can give an idea of the desperate conditions of the life, the unceasing effort, the crushing labor, of the men who serve in the submarine torpedo boat, the long steel tube which at any instant may become their coffin. From an article in the *Annales* (Paris), by M. Durand, we glean the following:—

"The interior of the submarine is a narrow runway, like a space between piled-up packing boxes left open to permit the passage of the handlers. The inner sides are lined with the cases containing the generators, which run through the ship from end to end. In the narrow passage between the generators live the men. Each has his place; it is his by rigorous official assignment. Down there the least of liberties would be fatal. Running along the ceiling of this death-trap are the wires, painted white or red,—the boat's arteries, circulating the power that animates the different organs, while along the inner sides or walls are the dials of the indicators and the shining knobs of the generators. When the ship dives, lights are reverberated from the gleaming metal, and for an instant they reveal the anguish of the crew; the ghastly faces, every nerve tense, appear and vanish. Then the boat shifts, and black darkness falls again."

Immediately under the only opening in the steel tube directly in the center of the ship is the place corresponding to the "office" of men who live under normal conditions. Here is a place just large enough to hold a man.

visiting delegates should leave within three days after the earthquake. This helped to expedite business matters materially. Elder U. Bender, of Arkansas, was elected president of the Union Conference, and Elder D. E. Wellman vice-president. Professor C. B. Hughes was put in charge of the school enterprise. Important matters concerning the establishment of that school were decided. It was also decided to issue a special number of the *Caribbean Watchman* at once, and print in the first edition twenty thousand copies.

Following the earthquake, a large tent, sent from America, was pitched, and Elders Bender, Tanner, and Strickland are holding services in it. On the first Sabbath, I learn, one hundred people, most of whom had heard the truth and been convinced of it, but who were halting, were moved to come out and take their stand for God's Sabbath and for his truth.

Answering the call of the Mission Board, I am leaving the West Indian field, where I have labored nine years, to go to India.

G. F. ENOCH.

It is called the maneuver bureau, or some other equally high-sounding name. The motors, the dynamos which furnish the power of propulsion, are usually in the rear.

Breathless, tight-sealed as in a tomb, is the place where the men do their deadly work.

"Cramped there, within limitations just large enough to hold their bodies, hang the crew, eyes haggard, hair drenched with acrid sweat, jaws set, crushing back the tortured impulses of the physical. They cannot stretch leg or arm; they know that they poise the ship; let them stir a muscle, and the whole ship trembles. There is no exercise, no rest. To relax self-control, to forget, is fatal, and an unguarded movement may bring about death under appalling circumstances. The watch is on day and night. But down there there is no day. It is always night,—not the night of rest, but the night of torment."

The boat is balanced, the men are cramped into their allotted places, and the man who maneuvers the ship is on the top rung of a little iron ladder running straight up and down under the cap of the ship.

"On one of the rungs of the ladder crouches the first officer, with feet wide apart, balancing the ship. The second officer is on a rung below, his head between the knees of the first. The second officer gives the orders. There they perch on the torturing rungs of their ladder, and there they are forced to hang during the greater part of the maneuvers. The ship is ready for her work. 'On guard to the plunger! fill the ballast!' From the instant that the ballasts are full,—silence, black night, anguish! The life of the depths has begun, and all communication with the world has ceased. They are darting down. The engines are driving. It has begun! The submarine is rushing downward like a frightened fish,—not borne downward by her weight, but forced downward by her propelling power and steered downward by her helm. There is no rest for her. To rest for a submarine is to rush upward. Rest, ever so little, and she would appear above the surface. She must keep moving to keep down. That is the way she works, forever moving until her work is done.

"As for the men who run her, sealed in her hollow tube,—in war they are on deadly duty; in peace on drill almost as deadly. As men they have ceased to be. Once on duty as torpedoists, they are nothing but elements of the submarine, an integral part of it. Down there is the noisome darkness of that pulsing thing; they are one with the wires of the dynamos. They are part of the machinery. The only difference between them and the other parts of the working gear is that they can suffer." — *The American Monthly Review of Reviews*.

Publisher's Department

ABOUT OUR BOOKS

THE lists of dollar books which have been appearing on the second page of the WATCHMAN for the past four weeks give place, this week, to some combination book offers which are worth your while to consider. The dollar books will be taken up again next week with something of interest to students. Other dollar books will appear later.

A word to parents: Give the book offers on page two of this issue more than a casual perusal. Which list will best meet the needs of your family? Will you place at least one good book in the hands of each of your children, and also provide yourselves with reading which will be a help to you in understanding how to train your little ones aright? If you want to do this you will find some good bargains in the offers referred to.

Or, if the reader is interested in getting some nice books for friends, he will doubtless be able to select a combination having suitable books for several persons.

These offers are exceptional, and should be grasped at once.

A GOOD WORK

A LETTER just received from Memphis, Tenn., states that up to January 29, 2,600 copies of the special "End of the World" WATCHMAN had been actually placed in the hands of the people of that city.

This is good. Think of the number of persons thus brought in touch with the solemn truths so well set forth in this special. It is quite safe to say that on the average five persons — four besides the purchaser — have seen and read a portion or all of each of those twenty-six hundred papers. So thirteen thousand people have been brought under this influence in that one city.

But the church membership at Memphis is not greater than in many other places. And even very small churches, doing an equal amount per member, would be able to reach hundreds of persons who need this warning message.

Has all been done in your vicinity which should be and can be done to advantage? If not it is not too late to take up the work now.

Brother Washington Morse, of Ontario, Canada, whose practical experiences in this message from its early days are known to many, has had six hundred copies of the special, and writes as follows:—

"I think I can sell thousands of these papers. Never before under the proclamation of the third angel's message have I witnessed the special blessing of God in my soul, and his power manifested upon the people, as in selling these papers. It seems like the summer of 1844 when we were giving the midnight cry."

The workers who are giving all their time to selling this issue of the WATCHMAN are meeting with most excellent success. Some are selling ten thousand copies. Whether you can use one copy or ten thousand copies, send

in your order at once. You can get more when the first lot is sold. Correspondence solicited.

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"The Watchman was sent to me by a friend. I now send for it, I like it so much."—*Mrs. Willie E. Cook.*

"The Watchman is very much appreciated by those with whom we have corresponded in regard to it. It is also a very good seller."—*A. V. Williams, Sec. West Pa. Conf.*

"I am much pleased with the improvements made in the Watchman."—*Helen McKinnon, Sec. Ala. Conf.*

"The Watchman is filled brim full of the message every week. It is a great help to those who get it each week; it seems to me it stands as one of the best papers published by our people; it is first-class for missionary work. I obtained the orders I sent in by going out and canvassing where I had to wait for trains. I know that the message will reach each home where the paper goes."—*Elder B. W. Brown.*

CANVASSING REPORT

Of the S. U. C. for Week Ending January 25, 1907

NAME	NAME OF BOOK	No. HOURS' WORK	TOTAL VALUE	VALUE B'KS DELIVERED
Tennessee River Conference				
C C Howell 3 wks.....	D&R	63	\$55 75	\$
Mamie Moore.....	BR	30	30 85	2 85
R H Hazleton.....	D&R	25	32 25	1 00
J T Eaton.....	NTP	24	14 00	1 25
Vivian Eaton.....	CK H of M	10	3 00	1 00
Cumberland Conference				
Evan Haskell.....	DofA CK	38	24 75	9 00
G S Vreeland.....	D of A Misc		22 00	13 25
North Carolina.				
Wm H Brown.....	S of P	23	22 00	
O R Steed.....	CK	24	12 00	3 00
G L Curley.....	CK	6	10 00	1 00
W Henry George.....	GC	20	25 00	
Burton Church.....	Misc	21		9 15
South Carolina.				
H B Gallion.....	CK	33	35 50	8 50
Louisiana.				
C L Collison 3 wks.....	BR D&R BS	125	131 65	128 00
G S Rogers 2 wks.....	D&R	76	71 00	27 50
Wm R Lilburn.....	D&R CK BS	48	65 00	
I T Reynolds.....	BR	24	28 00	28 50
Alabama				
Oscar A Prieger.....	CK	21	29 50	75
L W Dortch 2 wks.....	CK BS	57	108 00	2 75
R I Keate.....	CK BS	29	55 75	2 00
Florida				
J H Robison.....	Misc	7	9 55	6 55
T H Dobb.....	Misc			6 00
Mississippi				
Ben H Richardson.....	BK	15	20 50	
Recapitulation.				
Tennessee River Conference.....		152	\$135 85	\$ 6 10
Cumberland Conference.....		38	46 75	22 25
North Carolina.....		94	69 00	13 15
South Carolina.....		33	35 50	8 50
Alabama.....		107	193 25	5 50
Louisiana.....		273	295 65	184 00
Florida.....		7	9 55	12 55
Mississippi.....		15	20 50	
Total.....		719	\$ 806 05	\$ 252 05

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NASHVILLE, TENN., FEBRUARY 12, 1907

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THE BEGINNING AND CLOSE OF THE SABBATH

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

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

OUR people in California have been promised a hearing on the Sunday-law bill, which has been brought before the legislature of that state.

JEHOVAH says: “Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Seventh-day Adventists rest on the seventh day as God has commanded, and work the remaining six days as God has directed; and for doing this they are brought before the courts as criminals. The only trouble is that men have enacted Sunday laws, laws which interfere with conscience and the law of God. Such laws cannot be constitutional under any just government.

THE question, What is right? is always a more important one than, What is the law? In other words, what God says is always of more importance than what man says.

WE have received the sad news of the death of Elder A. G. Bodwell, who was well known to many of our readers, having been for some years state canvassing agent in Texas, after which he went to Mexico, and later to Colorado, in which fields he rendered efficient service. Brother Bodwell was recently elected president of the Arizona Conference, and while on a journey in that territory, was drowned in attempting to cross a river, February 1. He was well versed in the Spanish language, and by his death the cause loses a most useful laborer. The sympathy of all who knew Brother Bodwell will go out to the bereaved wife, upon whom this heavy blow has so suddenly fallen.

AN English paper says: “A wave of earthquakes is sweeping the world. Within the last six weeks thirteen separate and severe earthquakes have been recorded. The area of disturbance has ranged from Italy to Australia, from Sweden to Ceylon.” We are told further by those taking scientific note of these occurrences, that the delicate instruments which have been devised to record slight shocks that would not be noticeable to the senses, show that the whole earth is now in almost continuous vibration. Decidedly, something must be wrong with this old earth when it has reached such a condition as this.

“DURING the past year five governments—France, Russia, China, Belgium, and Canada—all passed laws in behalf of Sunday observance,” says an English exchange. “Reports from several other countries,” it adds, “show that the same tidings may be expected from them also before long. It is beginning to be noted by observers of the times that an astonishing movement is in progress everywhere on behalf of the Sunday institution.” This movement, it may also be said, is very prominent just now in the United States. The decay of morality and the loss of faith in the Bible do not at all hinder it, but on the contrary appear to stimulate it.

A GOOD many people are living in this country to-day who are of the generation that saw, in the darkening of the sun and moon and the falling of the stars, signs of the approach of the day of God, and proclaimed them as such to the world. Very many of this generation have passed away, but that many yet remain is evidenced by statistics which show that there are even a goodly number of centenarians still alive and comparatively vigorous. Here is one of which the *Springfield Republican* makes note:—

“There is a venerable mother in Israel in Portland, Ore., Mrs. Mary Ramsey L. Wood, who will pass her 120th birthday May 20. Her age is well accounted for, as she was born in Knoxville, Tenn., in 1787. She removed to Oregon in 1854. Mrs. Wood's philosophy is of the soundest sort. ‘I always try to keep from worrying about little things,’ she recently said. ‘I always attended to my own

business, and knew that if I did my work the Almighty would see that I was well looked after.’ Mrs. Wood has just subscribed to a magazine for five years, and says she expects to read the last issue.”

THAT Bible prophecy is being fulfilled by the events of these days, is noted by other people than Seventh-day Adventists. For example, under the title, “A Prophecy Fulfilled: Nahum 2:3, 4,” *Collier's Weekly* recently devoted a full page to three illustrations showing, (1) a number of automobiles of different varieties speeding along the public highway, answering to the words of the prophecy, “The chariots shall rage in the streets;” (2) a number of automobiles jostling against each other, some in actual collision, as might naturally happen where many were gathered together, fulfilling the words, “They shall jostle one against another in the broad ways;” and (3) the scene presented by a number of these machines on the street after nightfall, with their brilliant lights illuminating the highway, answering to the words, “The chariots shall be with flaming torches in the day of his [God's] preparation.” That this language of Nahum's prophecy is strikingly fulfilled in this latest method of fast locomotion, is evident to people who do not believe that we are living in the day of God's preparation. This prophecy is usually applied to the railway trains, but it seems to be fulfilled even more to the letter by these modern chariots which run almost “like the lightnings” through the streets of our modern cities.

AS IT WAS IN THE DAYS OF NOAH

THE Saviour said it would be here as it was then. The ark was built. The work for the world was done; the last soul warned. The beasts went into the ark. Noah and his family went in, and the angel came down and shut to the door. The world was shut out, and Noah was shut in. The world mocked on. For seven days their doom was forever sealed before the preaching of that man of God was verified. The flood took them all away. Every one was destroyed. So shall the coming of the Son of man be.

The righteous and the wicked will be here in their mortal state. At that time there will be two in one bed, two in the field together, and one will be seized with the plagues and the other left. Men will be planting and building, eating and drinking, all unconscious that the final and irrevocable sentence has been passed. The sentence is passed, the censer is thrown down, the high priest lays off his priestly attire, and puts on the garments of vengeance. Reader, with what party will you belong? S. N. H.

HOLD fast to the Bible as the sheet-anchor to your liberties. Write its precepts in your hearts, and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.—*Ulysses S. Grant.*