

THE WATCHMAN

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



THE BREATH OF SPRING

We wait for thy coming, sweet wind of the south!
For the touch of thy light wings, the kiss of thy mouth;
For the yearly evangel thou bearest from God,
Resurrection and life to the graves of the sod!
Up our long river-valley, for days, have not ceased
The wail and the shriek of the bitter northeast,—
Raw and chill, as if winnowed through ices and snow,
All the way from the land of the wild Esquimau,—
Until all our dreams of the land of the blest,
Like that red hunter's, turn to the sunny southwest.

O soul of the spring-time, its light and its breath;
Bring warmth to this coldness, bring life to this death;
Renew the great miracle; let us behold
The stone from the mouth of the sepulchre rolled,
And Nature, like Lazarus, rise, as of old!
Let our faith, which in darkness and coldness has lain,
Revive with the warmth and the brightness again,
And in blooming of flower and budding of tree
The symbols and types of our destiny see.

—Whittier.

SONGS FOR SERVICE

A beautiful collection of Gospel Songs, Religious Liberty Songs, Health and Temperance Songs, Songs for Social Gatherings and the Home Circle.

EDITED BY
CHAS. P. WHITFORD

As indicated by the title SONGS FOR SERVICE IN CHURCH AND HOME is a book for service — it will wear well. It is a fifty-cent book but has recently been reduced in price to only thirty-five cents per copy, post-paid. This is a popular price, and will surely please those who purchase. 256 pages.

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22 The Sinner and the Song.

W. L. T. WILL L. THOMPSON.

SOLO.
Organ.

1. A sin-ner was wand'ring at e - ven - tide, His tempter was
2. He stopped and listened to ev-'ry sweet chord, He remembered the

watching close by at his side, In his heart raged a bat-tle for
time he once loved the Lord, Come on! says the tempter, come,

right against wrong, But hark! from the church he hears the sweet song;
on with the throng, But hark! from the church a - gain swells the song,

pp QUARTET.

1. Je - sus, lov - er of my soul, Let me to Thy bo - som fly,
2. While the billows near me roll, While the tempest still is high,

SOLO.
Organ.

Oh, tempter, de - part, I have served thee too long, I fly to the

By per. of Will L. Thompson & Co., East Liverpool, Ohio, and The Thompson Music Co., Chicago, Ill.

Address your Tract Society or the

SOUTHERN PUBLISHING ASSOCIATION
NASHVILLE, TENN. FT. WORTH, TEXAS HICKORY, N. C.

MEETING WITH FAVOR

THE following letter just received from a state tract society secretary in a large conference certainly has the "ring" of business in its tone. The publications referred to have been widely used and always the result is pleasing. Our brother writes:—

"Please send us by prepaid express one hundred sets *Family Bible Teacher*. We find that it is meeting with favor with our conference laborers and others in house-to-house work. One brother at — has had excellent success with the *WATCHMAN* (special), following it up with the *Family Bible Teacher*. If I remember correctly he said that one or two had commenced keeping the Sabbath, and he had hopes that others would become more interested and accept the truth. Different ones have been placing their orders with us until at present we have just one remaining of the last one hundred sets we ordered from you."

A GREAT MOVEMENT AND A BOOK

Elder J. N. Loughborough's book called the "Great Second Advent Movement" is the best book of the kind that has ever been written, and should be read by every one. It is interesting, and instructive, and contains historical facts of great value.

Elder V. B. WATTS,
Pres. Ark. Conf.

THE two publications mentioned above, both from the same presses, are proving to be of great interest. The former deals with the vital and special truths of revelation essential to the salvation of men in this age; the latter tells the story of the development of these truths and the consequent rise and growth of the denomination which accepts them as a rule of life for time and eternity.

The former is sold in sets in an envelope at ten cents per set, or sets bound in pamphlet at fifteen cents each.

The latter is a cloth bound book of four hundred eighty pages costing one and one-half dollars each.

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East Chattanooga, Tenn.

~~~~~  
" The path of the just is as  
the shining light, that shin-  
eth more and more unto the  
perfect day."  
~~~~~

THE WATCHMAN

Vol. XVI NASHVILLE, TENN., MARCH 19, 1907 No. 12

~~~~~  
" The way of the wicked  
is as darkness; they know  
not at what they stumble."  
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WHAT DOES IT MEAN?

It does not matter what it means, poor heart,
The dear Lord knows; to bear it is your part,
Nor think some strange thing happens unto you
Which he would not allow so if he knew.
He does know. In his all-wise Fatherhood,
He knows it, and allows it for your good.
He is not hard, you do not think he is,
When in the dark you find your hand in his:
When it was light, you tried to walk alone,
And thought the strength he gave you all your
own.
You did not question what the blessing meant,
Just smiled and took it, satisfied, content;
You did not think it strange, you thought he
knew,
And planned the sweet surprise which came
to you.
Tried one, then do you take life sweet and
good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes when'er it sends
Some hindrance, which your eager haste of-
fends?

Or when he lets the wicked plot you harm,
And stir a whirlwind when you seek a calm:
You think it strange, this trial swift and keen,
And in your weakness ask, "What does it
mean?"

I think the language of God's heart would
read:

"I love my child, I note his slightest need:
I long to prosper him in all his ways,
To give him quiet nights and peaceful days:
But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see:
I'll place a hindering wall before his feet,
There he will wait, and there we two will meet,
I do it not in wrath for broken laws
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late;
My child will wonder, will not understand,
Still half in doubt he'll clasp my outstretched
hand;

But when at last upon my heart he leans,
He will have ceased to wonder what it means."

— Anna J. Graniss, in "Sandwart."

the Bible its own commentator, the key
with which to unlock Scripture, they
would have been as much astonished
at the golden treasure revealed as the man
who found the treasure in the field. But
men have departed from God's great les-
son book, and their senses have become
confused.

"No man can serve two masters: for
either he will hate the one, and love the
other; or else he will hold to the one, and
despise the other. Ye cannot serve God
and mammon. Therefore I say unto
you, Take no thought for your life, what
ye shall eat or what ye shall drink nor yet
for your body what ye shall put on. Is
not the life more than meat, and the body
than raiment? Behold the fowls of the
air; for they sow not, neither do they
reap, nor gather into barns; yet your
Heavenly Father feedeth them. Are ye
not much better than they? Which of
you by taking thought can add one cubit
unto his stature? And why take ye
thought for raiment? Consider the lilies
of the field, how they grow; they toil
not, neither do they spin: and yet I say
unto you, That even Solomon in all his
glory was not arrayed like one of these.
. . . But seek ye first the kingdom of
God, and his righteousness; and all
these things shall be added unto you."

These are precious lessons. The
mountains, the rivers, the stones are
full of truth. They are our teachers.
The instant the Lord bids nature speak,
she utters her voice in lessons of heav-
enly wisdom and eternal truth.

Christ gave to the world a lesson that
should be engraved on mind and soul.
"This is life eternal," he said, "that
they might know thee the only true God,
and Jesus Christ, whom thou hast sent."
But Satan works on human minds, say-
ing, Do this or that action, and ye shall
be as gods. By deceptive reasoning he
led Adam and Eve to doubt God's word,
and to supply its place with a theory
that led to transgression and disobe-
dience. And this sophistry is doing to-
day what it did in Eden.

Christ finds the religionists of this time
so full of erroneous sentiments that there

THE TREASURES OF GOD'S WORD

Mrs. E. G. White



THE kingdom of heaven is like
unto treasure hid in a field,
the which when a man hath
found, he hideth it, and for
joy thereof goeth and selleth
all that he hath, and buyeth
that field."

In his lessons Christ
sought to reach the understanding
through the actual occurrences and
events that take place in this world. In-
struction of the highest value is given in
the parables by which Christ illustrated
the spiritual character of his kingdom.
The Great Teacher used the things of
nature to reflect the wisdom of the Cre-
ator. Human life in all its bearings
is similar to nature. Nature and human
life obey the commands of God. They
answer to his majestic, wonder-working
power.

And he who created the world and
made the lofty mountains, who opened
the fountains of the great deep, who
formed the mighty rocks and the lofty

trees, has given man power to appreciate
these wonders of earth and heaven,
power to understand the lessons drawn
from them by Christ. But human intel-
ligence could never have originated these
lessons, and neither can man understand
them only as God by his Holy Spirit
sanctifies the observation. When the
mind is freed from perverting influences,
it can receive and understand these les-
sons.

The field containing the treasure rep-
resents the word of God. As the treas-
ure was found in this field, so by earnest
searching, treasure is found in the Scrip-
tures. The Bible is God's great lesson
book, his great educator. But few are
true Bible students. Few understand
that it contains instruction not only in
spiritual matters, but in all branches of
knowledge.

The education to be gained by
searching the Scriptures is strangely neg-
lected. If men had closely, earnestly,
continuously studied God's word, making

is no room in their minds for the truth. With the education given, teachers mingle the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result.

How few realize that the Bible is the great instrument of God's government through probationary time! This word is the direct unveiling of truth, and we need a far greater knowledge of its teachings than we now have.

Christ came to our world to reveal God. The gospel is his instrument of redemption. John testifies of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by

him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth."

Christ sought to win the minds of those who were absorbed in earthly things, and teach them of heavenly things. Had the teachers of his day been willing to be instructed by the Great Teacher, had they co-operated with Christ in sowing the world with the pure seeds of truth, the world would have been converted, and prepared for the society of the royal family in the heavenly courts. Had the scribes and Pharisees united their forces with the Saviour, the knowledge of Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book of every school; for men would have realized that therein is found true science.

Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."

Here the one hundred and forty-four thousand have the Father's name written in their foreheads. The seal of the living God is his Sabbath, implanted in the minds of his people and in their hearts by his Holy Spirit. Compare Eze. 20: 12, 20; Rom. 4: 11. God will have one hundred and forty-four thousand commandment-keepers, Sabbath-keepers, those who obey him, who follow the Lamb even here in this life, walking in his footsteps, keeping all his commandments and ordinances blameless, and shall at last follow the Lamb through the glorious universe, to the stars and to the worlds unfallen, as his bodyguard. What a glorious company! What an infinitely blessed, joyous, and triumphant experience!

The one hundred and forty-four thousand were redeemed from among men, from the living, not from the dead. They live through the fiery trials of the last days, through Satan's terrific temptations, through the death-grapple with sin in its final fearful struggle to destroy those who are loyal to God in this rebel world. They see the death-throes of sin, its expiring agonies. They see the earthquake, the hail, the tempest, the world-conflict with demons and men from whom the Spirit of God has been withdrawn forever. What a conflict! What a victory!

These people are all Israelites indeed, in whom there is no guile. Notice verse 5. Compare with John 1: 47.

To be direct and brief, the one hundred and forty-four thousand are those who will be living Christians when Jesus comes; and beside these there will be a great multitude which no man can number, of all nations, and kindreds, and tongues, and peoples, who are raised from the dead in the first resurrection and caught up with the one hundred and forty-four thousand Christians to meet the Lord in the air, and be taken to the mansions he has gone to prepare.

But, one may say, are not these all of the tribes of Israel? — Yes; and who are Israel? — They are those of every nation, kindred, tongue, and people, to whom the last great message of salvation will be sent. See Rev. 14: 6-12. They are Israelites, not according to the flesh, but, being Christ's, they are Abraham's



Israel: The Return of the Jews. No. 12

J. S. WASHBURN

The One Hundred and Forty-four Thousand



HE numbers three, seven, ten, and twelve are often used in the word of God, and seem to have a special significance. The one hundred and forty-four thousand of the twelve tribes of Israel are mentioned in the book of Revelation as a special class who shall have experiences in God's closing work, and finally as the great bodyguard of the Lord Jesus Christ through eternal ages, and these things ought to be of special interest to every one who is living in these last days. May we not be of the one hundred and forty-four thousand? Read the following words found in Rev. 7: 1-4:—

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants

of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

Note from the verses that follow, verses 5-8, that twelve tribes are mentioned, and that twelve thousand of each tribe make up the one hundred and forty-four thousand. Note that this class have in their foreheads the seal of the living God. Verses 2, 3. Note also Rev. 14: 1-5:—

"And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred and forty four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the

seed, and heirs according to the promise.

My dear brother, my dear sister, if you or I have the ineffably glorious privilege of being one of the one hundred and forty-four thousand, having the Father's name written in our foreheads, sealed with the seal of the living God, keeping his blessed Sabbath holy, it is because we are Israelites indeed; and God, who is the God of order, will give us our place in one of the tribes of Israel. In which tribe you will be enrolled, or I, God knows. We cannot say. But unless we are Israelites, we have no part or lot in this matter.

Let us be faithful, and therefore blessed with faithful Abraham, and it may be God's will that we shall be among the one hundred and forty-four thousand of the twelve tribes of the true spiritual Israel, princes of God, overcomers, conquerors in the conflict, that we may enter in through the gates into the city, and eat of the tree of life, and rejoice in the deathless land, in the victory over death and the grave. Are you to-day, my brother, my sister, an Israelite indeed?



THE LORD'S DAY

Frank Peabody

JESUS CHRIST is the one who created all things. John 1:1-3, 10, 14; Col. 1:14-16; Heb. 1:1, 2; Eph. 3:9. God the Father corresponds to the architect, Jesus Christ to the one who does the work, carrying out the plans laid.

But at creation he was not yet known as either Jesus or Christ, but as God. He was God the Son. This name he obtained by inheritance from his Father. Heb. 1:4. He was called "Lord" at the creation. Verses 8-10. He became Jesus (Saviour) at his birth. Matt. 1:21 and Christ (the anointed) at his baptism. Compare Luke 3:22 with Acts 10:38.

It is God the Son of whom it is written: "In the beginning God created the heaven and the earth;" for it has been shown that he is the creator of all things. As it was the Son who did the work, it must have been the Son who rested, sanctified, and blessed the Sabbath day of Gen. 2:2, 3. Therefore he could say with peculiar force, "The Son of man is Lord even of the Sabbath day." And the Sabbath, the seventh day, is the Lord's day, because he rested on that day,

blessed that day, set that day apart for a holy use and claimed it as his own.

And when Eusebius said, in the fourth century, "All things whatsoever it was

duty to do on the Sabbath, these *we* have transferred to the Lord's day" (Sunday), he spoke for those who "stole the livery of heaven to serve the devil in."



THOUGHTS FOR THE TEMPTED

G. W. Stilson

READER, do you meet with temptation and trouble along life's pathway? Are you sometimes discouraged at the difficulties before you? Do you become weary of meeting the perplexities of life, and possibly feel that it is useless to keep up the struggle?

Do not lose sight of the fact that these experiences, though not "for the present joyous, but grievous," if you endure them patiently, and stand firm and true, will be the means of developing in you a strength of character which will some day cause you to thank God for them. These trials may be the very thing God knows you need. In fact, if you love God, they surely will work for your good; for "we know that all things work together for good to them that love God." Rom. 8:28.

"But," some one may say, "I have endured bitter experiences, and have done that which I believe to be in harmony with the character Jesus manifested; yet the result has been worse, seemingly, than if I had not endeavored so carefully to exemplify his principles in my life, and it seems to weaken me instead of making me stronger."

Yes, dear brother, dear sister, this may be your experience; it has been that of others. But, nevertheless, God is faithful. Do not give up to these feelings. Cling to God in faith. Say in your heart, as did Job, "Though he slay me, yet will I trust in him." "When he hath tried me, I shall come forth as gold." Job 13:15; 23:10.

Even though experience seems to weaken your faith, do not be discouraged. "Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 36. Notice that, even after you have done the will of God, you have need of patience; and do not be discouraged if you find trial still permitted to develop that grace. Remember, too, the prom-

ise that your confidence *will receive* great recompense of reward. If faithful, you will find that, even when you felt that you were weakening under the trial, God was working to strengthen you, and to prepare you for usefulness here and a home with him hereafter.

Then let the very trials through which you pass be a source of encouragement to you. Let them be stepping-stones to lift you heavenward. "God never tries a soul unless there is gold in him." If you have trials, let them be to you assurances that God loves you, and that he sees in you enough of the true gold of character so that he wishes to save you. Leave yourself in his hands, and be assured that he will not fail to accomplish his blessed purpose.



DOING KIND THINGS

HAVE you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great proportion of his time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping. But what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debt in the world so honorable, so superbly honorable, as love.—*Henry Drummond.*



"God accepts faith at the cross, but he will demand character at the judgment."



WHAT IS YOUR LIFE-AIM?

"For me to live is Christ, and to die is gain." Phil. 1: 21.

"For me to live is ——?" Answer, friend, what is it?

For some 'tis fame;

For others sin, or wealth, or passing pleasure;

Where is man's heart, there is his one chief treasure.

'Tis well, while there is time, to weigh and measure

Thy life's true aim;

For in the Great Assize, when God shall visit,
In praise or blame

"According to their works," what shall it say,
The answer of thy life, in that last day?

For thee, will death be loss,
Eternal shame?

Or gain—thro' Calvary's cross
And Jesus' name?

"For me to live is ——?"

"To die is ——?"

What shall the answer be?

—J. H. S., in *London Christian*.



TUBERCULOSIS FROM COW'S MILK

L. A. S.



It is a common saying that when doctors disagree the layman can take his choice; but in so serious a question as that of the cause of consumption, it is well to give weight to the opinions and cautions of reputable physicians, even though based on diametrically opposite views. It has long been taught and commonly believed that the chief cause of tuberculosis in human beings is the breathing of infected air, contaminated with the germs emanating from dried tuberculous sputum; and that disinfection of the latter by burning or other process is the most effective way to combat and stamp out the disease. This is the view advocated by the eminent Dr. Robert Koch, of Berlin, and a host of other eminent physicians, but another eminent authority on the subject,

Prof. E. Von Behring, has come forward with another theory of the cause of consumption, which is certainly well worth noting. In an article contributed to the *Independent*, in which he presents his views in contrast with those of Dr. Koch, this authority says:—

"According to Koch the cause of most cases of tuberculosis in human beings is due to breathing air containing tubercle bacilli through the larynx into the lungs. In opposition to this view, I assert that in so far as epidemiology is concerned, a person rarely gets consumption in this way. Rather, such individuals get consumption who have had the germ of the disease brought into their bodies with the milk in childhood. Further, the milk bacilli work through the medium of the digestive organs and lymphatics, and thus into the blood, and generally the lungs are infected by the blood. . . .

"According to Koch's teaching, the tubercle bacilli which enter into the human organism through cow's milk are not capable of producing tuberculosis or consumption; while I assert that the tuberculosis bacilli originating from cows are not only as dangerous as, but more dangerous even, than those originating from consumptive persons. . . .

"Koch regards infection in adults as the most powerful cause of the origin of pulmonary consumption. I maintain that the decisive tuberculosis infections occur in childhood. Indeed, in most cases where consumption develops at a later period in life, I assert it is the result of germs acquired in infancy through the medium of the mother's milk, the nurse's milk, or with cow's milk in the bottle—in a word, as babies. And once more I would reiterate what I have so long maintained, '*Babies' milk is the principal source for the origin of consumption,*' and, '*Consumption is the last verse of the song which is first sung to the suckling in infancy.*'"

Both these eminent authorities agree

that infants and young children are very susceptible to tuberculosis infection.

The safe way will be to take all reasonable precautions against both these possible sources of infection. Avoid air which may contain tubercle bacilli, and take pains to find out whether your milk supply comes from a sanitary source; and if there is any question about it, boil your milk.

Another unquestionable cause of tuberculosis, and pneumonia as well, or rather a condition which greatly favors their development, is the breathing of impure air. Consumption is known as "the great white plague," because it is a scourge confined largely to the white or civilized races. Savage races, having no fine dwellings, live more in the open air and are almost wholly free from this disease.



A PLEA FOR AN OVERWORKED ORGAN

SOME men wonder why they are ill. If they would pause for a few moments before a meal, and consider that the stomach is after all a sensitive organ, and not a mere receptacle into which we may dump anything and everything, possibly they would make such a change in their combinations of foods as would save them many aches and pains. In conversation with a portly looking gentleman one day on the question of diet, we elicited the fact that he had partaken of the following items that day for dinner. This was not an extraordinary meal, but a fair average sample of his every-day dinner, and from personal observation we have no hesitation in saying that such a program forms the average dinner of thousands of city men, who wonder why they suffer so much torture from dyspepsia. This is not a copy of a menu, but a list of the items selected from a menu by one individual:—

Anchovies and oil, macaroni soup, whiting fillet, grilled chicken and mushrooms, peas and potatoes, stewed pears and jelly, four wines, cheese and salad, fruit, cup of coffee, and a cigar.

Is it any wonder a poor stomach rebels when it is forced to receive such an incompatible mass of ingredients? The simpler the diet and the smaller the variety of dishes, the greater will be the happiness and health of the individual.—*Selected.*

SHALL WE EAT FLESH FOODS?



At the present time there is much discussion among intelligent, thinking people, as to the propriety of using as food the flesh of animals, game, etc., and especially of their frequent use. Besides being in no way superior to vegetable and nut products, the meat contains elements of an excrementitious character, which cannot be utilized, and which serve only to clog and impede the vital processes, rendering the blood gross, filling the body with second-hand waste matter, which was working its way out of the vital domain of the animal, when slaughtered.

That flesh foods are stimulating has been shown by many observations and experiments. Thousands of animals are slaughtered each year just in time to save them from dying a natural death.

There are few ways in which we can more effectually imperil our health, than in partaking freely of diseased animal food. This is no new theory. The Jews have recognized it for ages past; and their laws require the most careful examination of all animals to be used as food. As a result, it is found in many of our large cities, that only about one in twenty of the animals slaughtered, is accepted by the Jews for food. The rejected animals are sold to the general public, who are less scrupulous about the character of their food; and who are, in consequence, more subject to disease, and are shorter-lived than the Jews.

Meat is by no means necessary for the proper maintenance of life or vigorous health, as is proved by the fact that at least "four tenths of the human race" according to Birey, "subsist exclusively upon a vegetable diet; and as many as seven tenths are practically vegetarians."

Some of the finest specimens of physical development are to be found among those who use very little animal food or none at all. Look at the athletes. When in training, animal food has but little place in their dietary. Vegetables, grains, and legumes constitute almost their sole food.

Among animals, we find the carnivorous to be the most vicious and destructive, while those that subsist upon vegetable foods are in general the most gentle and tractable. There is little doubt

A TEMPERANCE PSALM

A STANDS for Alcohol; deathlike its grip.
 B for Beginner, who takes just one sip.
 C for Companion, who urges him on.
 D for the Demon of drink that is born.
 E for Endeavor he makes to resist.
 F stands for Friends who so loudly insist;
 G for the Guilt he afterward feels.
 H for the Horror that hangs at his heels.
 I his Intention to drink not at all.
 J for Jeering that follows his fall.
 K for a Knowledge that he is a slave.
 L stands for Liquor his appetites crave.
 M for convivial Meetings so gay.
 N stands for No that he tries hard to say.
 O for the Orgies that then come to pass.
 P is for Pride that he drowns in his glass.
 Q for the Quarrels that nightly abound.
 R stands for Ruin that hovers around.
 S stands for Sights that his vision bedims.
 T for the Trembling that seizes his limbs.
 U for his Usefulness sunk in the slums.
 V for the Vagrant he quickly becomes.
 W for the Waning of life that's soon done.
 X for his Exit regretted by none.
 Youths of this nations, such weakness is crime,
 Zealously turn from the tempter in time!

—Home Defender.

that this law holds good among men, as well as animals. St. Pierre, a noted French author, says, "The people living upon vegetable foods, are of people, the handsomest, the most vigorous, the least exposed to disease and passion, and they are those whose lives are longest."

To help those who desire to make a complete reform in the present way of living, we give a few choice recipes of dishes which will be found to be the very best substitutes for meats.

The following recipes are taken from Mrs. M. H. Tuxford's forthcoming "Cook Book":—

Savory Lentils.

Soak a portion of lentils over night. Skim them from this water, to remove all dirt, and put into cold water, raising gradually to boiling point. When quite tender, pass them through a reasonably fine soup sifter. In one part of this, add an equal measure of fine toasted bread crumbs, also salt and sage, onion, or some herb, as taste may dictate. Moisten the whole with emulsified butter. When all are combined, the consistency should be such that if left to stand for a few minutes it will become crusty over the top. Bake until quite firm and brown. Serve hot, with a tomato gravy.

Tomato Gravy.

Slice an onion, add to it a pint of tomatoes, and a little parsley; let all simmer for thirty minutes. Pass all

through the soup strainer. Thicken with a tablespoonful of flour, reheat, and serve hot.

Macaroni in Cream.

Cook eight ounces of macaroni in plenty of salted boiling water. After it is cooked, pour off the water and put into a colander. Pour over some boiling water. Return to the saucepan, and add one quart of boiling milk; remove to a cool part of the stove, and cook for thirty minutes more. Before serving add the beaten yolk of an egg; the whole egg may be used, if liked. Stir as little as possible. Salt to taste.

Mock Salmon.

Take two cups of nut butter, one cup of tomato juice, one teaspoonful of salt, one cup of water, two tablespoonfuls of cornstarch. Mix thoroughly and steam in oiled basins for three hours.

Tomato Pie.

Slice an onion and fry in a buttered pan till lightly brown. Peel and slice six large tomatoes, or canned ones may be used. Place a little onion in the pie dish. Then a layer of tomatoes, a little salt, and sprinkle with a layer of baked bread crumbs. If liked, granola may be used in place of the crumbs. Then another layer of onion, tomatoes, and so on, until your dish is full. Then pour over two eggs well beaten, and a little nut butter. Have some nicely mashed potatoes and spread over to form a crust. Bake about one hour. The crust should be a nice brown. Serve in the dish the pie is baked in.

Ripe Olives and Celery Salad.

The ripe dark Californian olives are more healthful than the long-used, hard, green ones. Also a French dressing of oil and lemon juice. Stone the olives and shred the celery in your dishes. Very appetizing.

MRS. M. H. TUXFORD.



THE nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of tea and coffee drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant temper of the Chinese can certainly be ascribed to their immoderate fondness for tea.—*Dr. Beberfeldt.*



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ENTERED AT THE POST OFFICE AT NASHVILLE, TENN.,
AS SECOND CLASS MATTER, APRIL 12, 1906.

Nashville, Tennessee, March 19, 1907.

ORGANIZATION—No. 6**A Synopsis of New Testament Organization**

IN Article No. 5 we clearly demonstrated that our Lord in the gospel dispensation had an organized church. It is likened to a living temple, a building which groweth to a holy temple in the Lord. It is likened very forcibly to the human body. These are most certainly organized bodies. We should ever remember that to organize anything is to so arrange its constituent parts that each will find its proper place, that all may work in harmony for the best results of the body organized. Organization is an absolute necessity for the best success of any cause dealing with various elements. Confusion and disorder are the sure result where it is lacking. The grand work of the gospel, the most important thing ever introduced into this world for the benefit of humanity, is no exception to this principle.

What is a Church?

The word church is used in at least three senses: 1. A building used for the worship of God; 2. A collection of believers in any place or community who associate themselves together because of a common belief, for worship, or religious benefit and service; 3. The whole body holding a common belief, a denomination, as the Presbyterian Church, the Roman Catholic Church, or any other. The connection always shows in which sense the word is used in each case.

A Multitude of Churches

In our age of the world there are a multitude of churches or denominations, all calling themselves Christian. In the nature of things this was not so when Jesus sent forth his disciples to preach the gospel. First of all, they all taught the same thing. That was, in the truest sense, the church of Christ, the church of the living God. As numbers greatly increased, and false doctrines were taught, divisions came in, and at last a multiplicity of churches resulted.

The New Testament Church

Our inquiry at this point is confined to the church of the New Testament and the nature of its organization. There are some who teach that all the organization then existing was that

of the local church, with its elder or elders, deacons, clerks, etc., and that such should be the limit of our organization at the present time; that each local church was distinct from all others and sole judge of its own affairs, and that no other body existed to whom it was amenable; that it looked to no other power on earth but its own authority for guidance, that none could call it to account or exercise any supervision over it, and that it was alone unto itself.

Was the Organization of the Christian Church Inferior to That of the Church in the Wilderness?

If these things were true, then there could be no central authority or supervision, no general officers to decide questions of difficulty arising between these small local bodies. How much inferior, then, is the New Testament organization,—the gospel plan,—to that of the “church in the wilderness.” That was an organization of great efficiency. Would God give that dispensation an organization so superior for efficiency over that of the New Testament? The light of that dispensation is compared to the light of the moon, while that of the gospel dispensation is compared to the light of the sun. The work of God to be accomplished in the gospel age is far greater than that of the Jewish age. It is to extend until the earth is enlightened with its glory. To carry out such a purpose, an organization of mere local, detached, separate churches would be but a mere “rope of sand.”

Let us now study the New Testament teachings on this subject. In the preceding articles we noticed 1 Corinthians 12. Paul here illustrates the gospel church by the human body, with all its various members. What is that “body”? Is it one mere local church? “Now ye are the body of Christ, and members in particular.” Verse 27. Was that “body” merely the church at one city, Corinth? Who will dare say so? “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” Verse 28. How many apostles were “set” in the church at Corinth? How many prophets, governments? etc., etc.

Of course such an application of the scriptures would be simply preposterous. Paul was one of the apostles, but he never was “set” in Corinth. To “set” is to fix firmly, to make fast, permanent, or stable.” Corinth was but one of the many places where he labored and had supervision. His field was the world, and his influence world-wide. And so of the other apostles. The “body” here illustrated by the human system embraced all the local Christian churches of Christendom then in existence, and all that should follow. These “prophets,” “apostles,” and various gifts were for the whole body of believers in Judea, Greece and Rome, Spain, and everywhere that Christians were to be found.

An Impracticable Theory

What, then, becomes of this mere local-church theory?—It vanishes into thin air. It is utterly out of the question to harmonize it

with facts of revelation. For what reason did God “set” these various gifts in his great body of believers?—“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” For how long?—“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Eph. 4:11-13. These experiences demonstrate that the “church” of which he is speaking is the one body of Christ, *i. e.*, true believers over the whole earth, wherever they are scattered, and to the end of all time. It is one body, not little dissevered companies or knots of believers, each independent of all the rest.

The Office of the Apostles

To show that leading laborers represented one general cause, and not a little company with no connection with the rest, we will consider Paul’s charge to Titus: “For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee.” Crete was quite an extensive country, containing various cities. St. Paul the apostle had a general supervision of the whole Gentile work. Gal. 2:7, 8. He called upon Titus to do this general work of ordaining elders in various churches in a given field.

The whole body of the apostles were appointed by Christ as under shepherds over the whole flock. Christ is the great Shepherd. They were shepherds under him, *i. e.*, bishops, or elders. The two terms mean in the Scriptures the same thing. But there were certain ones who had a larger supervision than others. “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.” 1 Tim. 5:17. Peter, though one of the highest in station among the apostles, who had a special superintendency over the work among the “circumcised,” called himself an “elder” and under-shepherd under Christ, the chief Shepherd.

These officers were all to be esteemed and respected because thus honored by Christ with positions of trust and responsibility. “Likewise ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.” 1 Peter 5:1-6.

Here is gospel order. Here is brought to view a system of organization including the whole body of Christ, all his apostles, men of God’s own appointing, standing at the head of the cause. An apostle is “one sent with a message,” a leading man of God’s choice fitted for a high and holy position. Here we see leading men raised up to do an important work, with others to assist as they have ability and wisdom from God. Here a *system* of organization is clearly brought to view, embracing all the local churches over which elders are appointed and ordained. In our next we will speak further on this subject.

G. I. B.

SPIRITUALISM AND SPIRITUALITY

THE history of Spiritualism shows very conclusively that the name is not synonymous with spirituality; but that, on the contrary, the terms are, in meaning, almost exact opposites. In a recent book on the nature and manifestations of Spiritualism, Dr. I. K. Funk, the author, considers this point, and raises the question whether Spiritualism may not, after all, come to exert a Christian influence upon mankind, *by the aid of science*. This latest development in the progress of Spiritualism is worthy of note. Hitherto Spiritualism and science have had little in common. Spiritualism has affirmed individual consciousness after death, and science has denied it, or at least has declared there was no proof for it. An alliance between Spiritualism and science would be an event of great interest and significance. By the term "science" we do not mean the knowledge of facts, something which cannot be disputed, but the affirmations and conclusions of men of note in the scientific world.

"It has not been my good fortune," Dr. Funk says, "to meet many in Spiritualistic circles who seem to attend that thereby they may grow in love to God and man, in humility, in conscience, in holiness. But I would that this were not also a grievous fault of the church. Did Spiritualism spell spirituality, it would quickly make far greater inroads into the church and world." Having noted this fact, Dr. Funk proceeds to state how, through science, Spiritualism may, as he thinks, yet prove to be an influence that will lead the world to Christ; thus:—

"It is said that the Spiritistic movement in becoming scientific has struck a sidetrack and has ceased to be religious. Yes; but what if this side-track proves to be the main road, and that main road proves to be Christianity newly interpreted through the new intellectual light which is thereby revealed? What if Crookes and Lodge and Wallace and James and Hyslop should succeed in placing a scientific foundation under psychic communications, and these communications should place a scientific foundation under a future existence, and make *scientifically* possible and believable the birth and resurrection of Christ? Would not that be religious?"

"And what if psychic research is the scientific unfoldings of God's plan in these later days when criticism is making it harder and still harder to believe testimony that has come down to us through ages of darkness?"

"Put a scientific certainty under faith in the continuity of life, then it is easy to believe that the church will no longer hobble along on crutches, hobble even though the crutches be of gold; but that it will fly as in the pentecostal days."

Let the reader note clearly the following facts:—

Science, as expounded by the teachers of the present day, is against the Bible. It has put forward the doctrine of evolution, and other theories which deny the whole foundation of the Christian system. Books have been writ-

ten regarding the supposed "conflict between religion and science."

Of late, science has professedly given to the world a revelation of God; so that men could see and comprehend God *through science*, as they could not do through the Bible. It has given men a supposed revelation of God in nature, in the things of which the senses are cognizant and operations which the human mind can grasp. The watchword of this science has been, "the *immanent* God;" God everywhere, in the tree, in the flower, and in every man; every human being a temple of God, and every life-process a miracle of God. It points the individual to the good that is in him, as constituting him a part of God, and to the development of this good as the way of salvation. It sets forth a god suited to human comprehension, and by the difference between such a god and the God whose ways are unsearchable and past finding out, by so much does its professed revelation differ from the revelation of God which is given us in Jesus Christ.

Spiritualism is now taking on a scientific phase. Testimony is being given that the phenomena of Spiritualism and the facts of science are in harmony. Dr. Funk states that "after nearly thirty years of investigation, the proofs in favor of its truth are much stronger than those against it." The claims of Spiritualism are now being rigidly tested by the Society for Psychical Research, and members of that scientific body are being convinced that its claims are true.

And lastly, it is quite possible, in the view of Dr. Funk and others, that Spiritualism, through science, may lead the church into the pathway of a clearer knowledge of God and restore the waning faith of Christendom. "One who is a recognized leader among scientists," we are told, "is quoted as declaring: 'It may seem curious for me to say it, but it will be found true that the time is not in the far distance when scientists will lead the clergy to a real rational faith in the spiritual world.' To which Dr. Funk adds: "Curious indeed, should it turn out true that scientists, whose chief business has to do with the world of matter, should restore a work-a-day belief in the spiritual world to preachers, whose chief business has to do with the world of spirits!"

Christianity is to be readjusted to a "scientific" basis, *through Spiritualism!*

If preachers had only held fast to "the faith once delivered unto the saints," so that they could say, as did the apostle Paul, "I have kept the faith," there would be no occasion to-day for any one to speak of a restoration of Christian faith through the avenue of so-called science.

The sum and substance of the foregoing is this: A false science has been giving the world and the church a false revelation and false conception of God; this science is becoming spiritualistic, and Spiritualism is becoming scientific; and the two are now joining hands to lead the church in a false pathway which will end in darkness and destruction. The way is fast opening for Spiritualism to come forward and do great things. L. A. S.

RUSSIA MOVING TOWARD INDIA

THE internal disorders of Russia have for a long time occupied the attention of the world to the exclusion of other matters relating to that government; but an English paper, *The Globe*, calls attention to the fact that through all her recent vicissitudes Russia has not turned from her policy of conquest in Central Asia, which is enlarging her empire in the direction of India. *The Globe* says:—

"For nearly twenty years past Russia has been working steadily and secretly in Central Asia to found a new empire on the borders of India. Since Manchuria has been closed to her by the victories of the Japanese, her efforts in Turkestan and the adjacent territories have been redoubled, with the result that the great cities famous in history are losing their Oriental character and appearance, and are becoming rapidly Europeanized. Splendid modern buildings have been raised, and suburbs, containing the magnificent villas of the Russian inhabitants have grown up everywhere. Askabad, Tashkend, Bokhara, and Samarcand are rapidly becoming Russian cities, and nearly all possess electric light and a system of tramways. Through communication exists between St. Petersburg and Moscow, and these cities, and the line has been extended to a point not far from the frontier of India.

"This marvelous transformation has been effected by the military governors, whose word is law, and who have driven the Oriental inhabitants of what were a few years ago simply relics of the past, along the road to modern civilization with an iron hand. There were rumors of risings during the Russo-Japanese war, but at the worst times Russia never removed her Central Asian garrisons, and so any attempt at rebellion was futile. The railways are primarily military, and a number of impregnable forts have been built, which overawe the people. Russia keeps more than a quarter of a million of troops in Central Asia; for, though commerce is by no means neglected, the country is under martial law, and is treated as a military garrison. A good deal of mystery has been kept up about the doings of the governors, but enough has leaked out to show that Central Asia has been changed in less than twenty years from a condition of barbarism to comparative civilization under a military despot."



RECEIVING THE KINGDOM

U. Smith.

HOW much of Dan. 7: 13, 14 has been fulfilled? "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Thus reads verse 13, and so much, according to the light on the subject of the sanctuary, was fulfilled at the end of the twenty-three hundred days in 1844, when the time came for the cleansing of the sanctuary. For then, first, the Ancient of days moved his throne from the holy to the most

holy place of the heavenly temple, the sanctuary on high, and, as stated in verse 9, "did sit," or as the word there signifies, "took a position as judge in a court of justice;" then, secondly, one like the Son of man, Christ, the minister of the sanctuary, was brought by "clouds" of angels (ten thousand times ten thousand, verse 10) into the most holy place, where the Ancient of days had taken his position, and was brought near before him.

What next and immediately follows?—The closing service of Christ in his office as priest; namely, the examination of individual cases, the atoning for the sins of the righteous and blotting them out of the books (Acts 3:19), and the confessing of their names before the Father and the holy angels. Rev. 3:5. Thus he sets apart his people for himself. In this work he is assisted by the innumerable heavenly hosts referred to, for they also "minister" before the Ancient of days.

This work, in its natural order, must begin with the first inhabitants of the world, pass down through all the generations of the dead, and close with the last generation, that of the living. It is not yet done; for it has not yet decided the cases of the living. Some little portion of it at least is therefore future; but until this is all done, the next scene described in Dan. 7:14, cannot be fulfilled: "And there was given him dominion, glory, and a kingdom."

This is the kingdom promised, of which there shall be no end; but this he cannot take until his priesthood is finished, the atonement made, and the sanctuary cleansed. Then he exchanges his priestly for his royal robes, and comes to this earth for his people, as King of kings, and Lord of lords.

So far, therefore, as Dan. 7:13, 14 is concerned, we stand between the two verses, verse 13 having been fulfilled in 1844, verse 14 remaining to be fulfilled in the future. In this instance Daniel passes over Christ's closing work as priest in the most holy place, before his coronation; but in other places he brings it to view.

EDITORIAL NOTES

WE wish unbounded success to the effort outlined in the following press dispatch, which appeared recently in the *Chicago Tribune*:—

"The United States government has taken the initiative in inaugurating a new war upon the opium vice. Following a careful sounding of Great Britain, China, and Japan, the three countries directly interested, Assistant Secretary of State Bacon, with the approval of President Roosevelt, has extended an invitation to all the powers having possessions in the Far East to participate in an international conference, which shall devise measures for the suppression of the use of opium, if this be possible, or at least its restriction.

"Negotiations on this subject have been in progress since last September. The powers which have been asked to take part besides those named are France, the Netherlands, Portugal, and Germany."

THE last message of warning is to go to "every nation and tribe and tongue, and people" on the earth. Rev. 14:6. That takes in all the savage tribes, even the Bushmen of Central Africa. An interesting story has just been given to the press touching this subject of the spread of the gospel in the dark corners of the world at the present time. One of these Central African Bushmen, a Congo pigmy, to whom the name Ota Benga has been given, was brought over to this country by Prof. S. P. Verner, an African explorer, and was lodged in the monkey-house in the Bronx Park "Zoo." Some clergymen of the city secured his release from such quarters, and had him taken to the Howard Orphan Asylum, Brooklyn, where he has been learning the English language. When Prof. Verner called on him and offered to take him back to his native jungle, Ota Benga refused to go, saying he would remain here until he could go back to his people as a gospel missionary. The Baptist Ministers' Association of New York will, it is said, send Ota to a religious school at Lynchburg, Va., as soon as he gets fairly acquainted with the English language.

It is announced from New York that a physician of Haverhill, Mass., Duncan McDougall by name, has demonstrated by physical experiment that the popular idea of a soul which is independent of the body, and which leaves the body at death, is correct. Here is the press statement regarding this startling innovation in psychical research:—

"Dr. McDougall began by seeking if the departure of the soul from the body is attended by any manifestations capable of being recorded by any physical means. The method finally resorted to was to place a dying patient in bed upon one of the platforms of a pair of very delicate scales made expressly for the experiments, and then to balance this weight with an equal weight on the opposite platform. The scales were sensitive to a weight of less than a tenth of an ounce. In every case after death the platform opposite the one in which lay the body of the subject of the test fell suddenly, Dr. McDougall says, and the figures on the dial index indicated a diminution in weight. The first experiment was with a man dying of tuberculosis. He expired watched by five physicians. The instant life ceased, the opposite scale pan fell with startling suddenness. Immediately all the usual deductions were made for physical loss of weight, and it was discovered that there was yet a full ounce unaccounted for. The next subject was also a victim of tuberculosis, and practically the same phenomena occurred."

"A full ounce"! Well, we have seen some individuals whose souls appeared to be of just about that size, though we would not offer this in confirmation of the conclusion from the doctor's experiment. It may occur to the doctor to try the same experiment on animals not of the human family, and see whether they too may not have souls which leave the body at death. Solomon says of man and of beasts that "they have all one breath," or spirit.

Eccl. 3:19. We prefer the plain statements of God's word to any other evidence on the subject; hence we are still of the opinion that "the dead know not anything" (Eccl. 9:5), and that they are "asleep" (Job 14:12; Ps. 13:3; Matt. 9:24; John 11:11; Dan. 12:2; 1 Thess. 4:14, etc.), waiting the last great hour, when "all that are in the graves shall hear His voice, and shall come forth." John 5:28.

A work that ought to have a world-wide circulation and be read by every one interested in the subject of civil and religious freedom, is Dr. Henry Charles Lea's "History of the Inquisition in Spain," the third volume of which has just been issued by the Macmillan Co., New York. What there is hidden in the movement to unite church and state in this country, may be known by reading this work. The only difference between church and state union in Spain and in other countries is that in Spain the upas tree of this unholy alliance blossomed out and bore fruit more fully than it did elsewhere; it was the same kind of tree in all countries, and will be the same if it is allowed to take root here. We prefer to have it kept out of American soil altogether.

From a notice of the book given by the *Independent*, we quote the following, which will give the reader something of a general idea of the character and work of this institution:—

"The third volume of Dr. Lea's monumental work appears at an opportune moment. From it the 'Undistinguished Heretic,' whose confessions, in the issue of January 10, have aroused so much discussion, may learn what would have been done with him had he lived in Spain three hundred years ago. Some chance word, some expression of sympathy for those theologians without the pale, would inevitably have been reported to the argus-eyed guardians of the faith; there would have followed an arrest as mysterious as if the earth had opened her mouth to swallow him up, like the impious Korah of old. The walls of Spanish prisons were thick, the silences interminable. The accused was not told the precise charge against him; enough that it concerned the faith. He was left to search his own heart and confess all his doctrinal shortcomings, to the saving of his soul. But this confession brought no relief, for the inquisitorial process must always take its appointed course. He must inevitably undergo torture; if pleading innocence, to test his sincerity; if admitting his guilt, to induce him to betray all confederates and sympathizers.

"The interests of the accused were in the hands of a so-called advocate, pledged to drop the defense if personally convinced of his client's guilt; by the middle of the sixteenth century he had become a salaried official, whose chief function was to urge the prisoner to confess fully. With sham counsel, the alleged culprit entered on a trial, often conducted at great expense of time and foolscap, and always paid for out of confiscated estates. He was confronted with no witnesses; he was not even told who they were; nay, during a great part of the life history of the Inquisition the evi-

dence for the prosecution was mutilated in order to prevent, if possible, the defendant from inferring the identity of the witnesses. Presumed guilty until proven innocent, the prisoner's interests were safeguarded only by his judges, and these, however conscientious they might happen to be, 'habitually served as parties to the prosecution.'

"Thus the odds were long against acquittal. The system was such that even if, under the pangs of ingeniously graded torture, the victim did not confess crimes he had never committed, he was liable to go to the stake as a *negativo*—one who persistently denied the charge of heresy preferred by witnesses to him anonymous. Hence might occur grim travesties of justice. If the *negativo* would but admit his guilt, his merciful executioners would see to it that he was garrotted before he was burned; but cases are recorded where evidently the accused abhorred from the bottom of his orthodox soul the heresy for which he had been brought to bar, and preferred slowly roasting alive to going before his Maker with the lie upon his lips. In contrast with this style of procedure, our own cumbersome jury system, with the thousand loopholes where the guilty may escape, seems well-nigh ideal; and even the publicity of the yellowest of yellow journals would appear to be a boon."

THE \$150,000 FUND

HOW TO GIVE

"GIVE as you would if an angel
 Awaited your gift at the door;
 Give as you would if to-morrow
 Found you where giving was o'er;
 Give as you would to the Master
 If you met his loving look;
 Give as you would of your substance
 If his hand the offering took."

DONATIONS

Received at the Office of the Southern Union Conference to March 1, 1907.

Tennessee River Conference,			
previously reported	\$254.22		
Memphis church	23.35		
Bertha Burrow	5.00		
Willie E. Coleman	3.00		
Mrs. M. E. Gaines	5.00		
Mrs. E. G. Rutherford	1.00	\$291.57	
Cumberland Conference,			
previously reported	112.71		
Gail Reynolds	2.00	114.71	
North Carolina Conference,			
previously reported	34.45		
M. E. Worley	1.00		
Jessie V. Bosworth, Treas.	60.15		
Jessie V. Bosworth, Treas.	2.00	97.60	
South Carolina Conference,			
previously reported	45.47		
Mrs. R. T. Nash, Treas.	2.15		
Mrs. R. T. Nash, Treas.	1.00	48.62	
Georgia Conference,			
previously reported		65.50	
Florida Conference,			
previously reported	44.83		
W. H. Hall, Treas.	84.06	128.89	

Alabama Conference,			
previously reported	74.24		
Helen McKinnon, Treas.	12.35		
Helen McKinnon, Treas.	50.12	136.71	
Mississippi Conference,			
previously reported	107.64		
Hatley church	8.01	115.65	
Louisiana Conference,			
previously reported	127.72		
Dora F. King, Treas.	11.76		
Dora F. King, Treas.	2.00		
Dora F. King, Treas.	1.00	142.48	
Total from Southern Union Conference		1,141.73	
Amount from outside the Southern Union Conference as follows:—			
New York Conference,			
previously reported		5.00	
W. New York Conference			
previously reported		50.00	
E. Penn. Conference,			
Previously reported		2.60	
Pennsylvania Conference,			
previously reported		3.00	
Chesapeake Conference,			
previously reported	2.00		
Mrs. E. A. Gleason	2.00	4.00	
Indiana Conference,			
previously reported		5.61	
Wisconsin Conference,			
previously reported		5.00	
Michigan Conference,			
previously reported	2.00		
Mrs. E. A. B. Smith	10.00		
Miss Eunice Osgood	.50		
Miss Betsey Osgood	.50	13.00	
Iowa Conference,			
previously reported		5.00	
North Dakota Conference,			
previously reported		4.00	
Oregon Conference,			
previously reported		5.00	
Upper Columbia Conference (Washington), previously reported	3.00		
W. W. Roper	75.00	78.00	
Ohio Conference,			
"One who loves the truth"	2.50		
Mrs. E. Y. Smith	10.00	12.50	
Nebraska Conference,			
previously reported	3.00		
Mrs. S. J. Orr	5.00	8.00	
Virginia Conference,			
Alice Campbell		6.00	
Oklahoma Conference,			
Mrs. E. Pirtle		2.00	
N. Illinois Conference,			
previously reported		26.85	
Conference unknown		12.43	
Total outside the Southern Union Conference		247.99	
RECAPITULATION.			
Received from Southern Union Conference		\$1,141.73	
Received from outside Southern Union Conference		247.99	
Total amount received to March 1, 1907		\$1,389.72	
W. A. WILCOX, Treasurer.			
THE WORK IN GRAYSVILLE AND HUNTSVILLE			
EIGHT thousand five hundred dollars of the \$150,000 fund is to go to the school and sanitarium in Graysville, Tenn., and to the sanitarium at Huntsville, Ala. There is nothing made plainer by the Spirit of Prophecy than that the work in these places should be sup-			

ported. Read the following clear instruction:—

"Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there, and to be strengthened by it.

"The schools in Graysville and Huntsville were established in the order of God. They are to do a work for him. They are to become self-supporting by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in his counsel. If they will look to him, he will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow his directions."

J. S. WASHBURN.

MAY 4

AS STATED in a former number of the WATCHMAN, it is requested by the officers of the Southern Union Conference that between now and the above date, the brethren and sisters of the Southern Union Conference will donate at least \$5,000 in addition to what has already been given to the \$150,000 fund. The list of the above donations up to date received by the treasurer of the Southern Union Conference, is found on page 187 of this paper, and amounts to \$1,141.73.

We appeal to conference officers in the South, to our church officers, to all our church-members, to isolated Sabbath-keepers, and to all the WATCHMAN subscribers in the South, to take up this good work unitedly. Are we ourselves interested in the work in the South? The first \$50,000 of the above fund is appropriated to the institutions here in the South.

Below is a complete list of the amounts appropriated by the Southern Union Conference Committee:—

Nashville Sanitarium	\$25,750
Huntsville Sanitarium	5,750
Graysville Sanitarium	2,250
Atlanta Sanitarium	3,750
Graysville Academy	4,000
The WATCHMAN	2,500
Southern Publishing Association	6,000

Total for the South.....\$50,000

The balance of \$100,000 remaining of the \$150,000 has been appropriated by the General Conference as follows:—

Washington Sanitarium	\$50,000
Pacific Press	20,000
Review and Herald	10,000
British School	10,000
Williamsbale Academy (Nova Scotia)	2,000
Skodsborg Sanitarium	2,000
West Indies	4,000
Chilean Printing House and School	2,000
Grand Total	\$150,000

I am certain that our people in the South are interested not only in the appropriations to the Southern field, but in the other features of this fund which are of world-wide importance to the great work of proclaiming the last mighty message to the ends of the earth in this generation. O that we may realize the tremendous fact that this work is the only hope of this lost world!

The \$150,000 fund is the largest and the most widely distributed, the most important fund ever raised by Seventh-day Adventists. Every man, woman, and child will surely desire to have a share in this blessed work. Send all donations through the church and conference treasurer, or if inconvenient to do so, to W. A. Wilcox, treasurer of the Southern Union Conference, 24th Ave. N., Nashville, Tenn. I will gladly send to any address furnished me three illustrated leaflets in regard to our work in the South.

J. S. WASHBURN.

610 Meridian St., Nashville, Tenn.

THE WEST INDIAN TRAINING SCHOOL

Four thousand dollars of the \$150,000 fund was appropriated to the West Indian Union Conference, for its school work in Jamaica and the publishing house in Port of Spain, Trinidad. The school committee has purchased about sixty-five acres on the island of Jamaica, about twenty miles from Kingston. The land has a good elevation, with fertile soil, which the brethren believe will be very helpful in a financial way to the maintenance of the school in that island. No buildings have been erected on this school site as yet. It is expected that work will be begun immediately following the West Indian Union Conference in January, 1907.

Elder George F. Enoch, president of the West Indian Union Conference, and Brother S. A. Wellman, have been raising money in the States to assist in carrying forward this enterprise in the West Indian field. Many of our brethren have given liberally. The plan of the school building has not been perfected as yet.

There is a constituency in this West Indian Union Conference of about thirty-three hundred Sabbath-keepers. They are scattered throughout the various islands adjacent to the Caribbean Sea, British Guiana, and Central America. For all these Sabbath-keepers, there has never yet been a school established. Most of the public schools in the territory of this union conference are conducted either by the Anglican or the Catholic Church, so that our youth are compelled to attend schools under the control of other denominations. It is not for the best interest of the students that they attend our schools in the States. Conditions here are such that they receive a wrong idea of life, and are loth to return to their native home land, to undergo inconveniences and hardships through which they have to pass.

We believe this school will be one of the greatest blessings that has ever come to the West Indian field.

GENERAL CONFERENCE COMMITTEE.



WANTED, LABORERS

"THE earth is white for harvest,
The sickles strong and keen;
The Saviour's call is earnest,
What do the reapers mean?
The Lord is in the army;
His presence leads them on.
'Lo, I am with you alway,
He says to every one.

"Why is it that they tarry,
And press not to the van?
Behind, the cross of Calvary;
Before, the dying man.
How many might be saved,
Had we our duty done!
Of those who fall in service,
Shall you or I be one?"



THE SOUTH CAROLINA INSTITUTE

THE canvassers' institute held at Campobello, S. C., closed February 24, with all feeling that it was a grand success.

Brother Miller, although ill during the entire time, stuck faithfully to his classes. Elder Nash gave us a Bible lesson each day from the books of Daniel and Revelation. Dr. M. B. Monsen, from Luray, was with us two days, and gave some good thoughts in his line. Brother E. W. Carey arrived in time to give the closing and a clinching discourse on practical life. He showed the necessity of sticking strictly to our work, and how evil and wide-spread the influence of a departure from it is.

We tried to make the lessons as practical as possible. Among the lessons taught were promptness, punctuality, and faithfulness. We were pleased to see the efforts made to put them into daily practice in carrying out the program. We believe these lessons alone, if well learned, will more than pay for having the institute.

One thing of interest and profit was the reading of papers on different subjects, followed by discussion from the class.

The papers were as follows: "The Relation of the Canvasser to the Publishing House," by R. W. Parmele of Nashville, Tenn. Points on "Coming King," and why it should be before the public, by the author. "How to Meet and Lessen Expenses in the Field," by A. F. Harrison, General Missionary Agent of the Southern Union Conference; "Planning for a Delivery," by C. J. Dart, Field Missionary Agent of Arkansas; "How to Work Territory," by H. G. Miller, Field Missionary Agent of North Carolina; "City Canvassing," by Mrs. E. Y. Smith, Oak Harbor, Ohio; "The Relation of

Ministers to the Canvasser," by Elder R. T. Nash; "The Relation of the Church to the Canvasser," by Mrs. C. F. Dart; "Spiritual Benefit Derived by the Canvasser," by J. B. Rise; "Winter Canvassing," by H. B. Gallion.

A spirit of union and brotherly love prevailed throughout the institute, and five happy canvassers have gone to their territory, and two others expect to go soon.

Chester, S. C.

C. F. DART,



THE LOUISVILLE CHURCH REJOICES

"WHAT hath God wrought!" "Surely the days of wonders have not ceased!" These exclamations were heard from our people in Louisville, Ky., and from some not of our faith, as we listened to Elder Pogue while he related to us the progress of the third angel's message during the lifetime of one individual. Starting with three poor pilgrims, it has gone to earth's remotest bounds. No other denomination is to-day more widely represented in the earth.

This is our watchword,— "The gospel to all the world in this generation." Look up the mission stations, and see if they are not found encircling the world, in every foreign land and the islands of the sea. We must now fill in the ranks, close up the gaps. Are we doing our God-given work? Are we ready for the crisis?

While the warning note is being clearly sounded, the nations, civilized and heathen, are getting ready for the great battle of God Almighty. They are making every possible preparation to win in the conflict. The battle will be lost. Jesus, the King of peace, comes in the thickest of the fight, to take his loyal soldiers home to glory. Let us be ready and waiting; then happy will be our lot. *We have no time to lose.*

These brethren, Elder J. F. Pogue, and E. B. Melendy, who have just spent a few days with us, have taught us many things, among them, how to work along Christ's lines, as we read in Isaiah 58, satisfying the needs of the body, and at the same time ministering to the soul.

Our missionary society, the life of the church, and our band of young people, now see how to work together in harmony. All classes will be reached by this method. The wealthy will be visited and asked to donate clothing, or anything to relieve the poor and suffering. Our older sisters will remodel the garments, and thus all can have a part, and God's blessing will attend the work.

The canvassing work was not neglected. From the Testimonies we learn that no other work is more important than this, and not one hundredth part has been done, or is being done, along this line, that should be done. When God can take a bashful boy of nineteen, so bashful he could scarcely look a stranger in the face, and send him out, giving him courage

and success and sixty orders the first week, shall we limit the power of God? Pray much, expect great things, and we will not be disappointed.

How to improve our Sabbath-school was of much interest to us. Among the many points impressed, we will mention but a few: The hearty co-operation of superintendent and secretary; studying how to vary the opening and review exercises, making them so interesting that all, young and old, will wish to be present from start to finish; teaching reverence for God's house by being reverent; the importance of daily study of the lesson, even at family worship. Teachers and officers should meet for counsel and prayer every week; a thorough preparation should be made by the teacher, so that the lesson pamphlet will not be necessary to draw out the lesson from the class. The Sabbath-school is the nursery of the church, where the young are to be trained to be missionaries; and all lines of work center in the one great object,—the salvation of souls.

The "right arm," for lack of time, received but little attention; but seeing health reform is the entering wedge, and that we are a people expecting translation, can we afford to put on our tables anything to defile these temples of God? Let us begin right now to educate ourselves to leave off every hurtful practice; and to be temperate in all our habits, that it may be truly said of us, "Here is the patience of the saints." Then we shall be preserved through the time of trouble, when destruction is on every hand; and we shall be ready to meet our Lord and to hear these glad words spoken: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Our prayer is that God may be with our brethren, and make them as great a blessing to every church they visit as they have been to us.

CHURCH CLERK.



THE SOUTH CAROLINA CANVASSERS' INSTITUTE

THE canvassers' institute for South Carolina is in the past, as far as the carrying out of its daily program is concerned; but its influence and its blessed results are not in the past. These are, and ever will be, in the present tense. The good accomplished through the institute will never be known in this life.

The number in attendance was not large, but I believe those who came were a band of workers whose hearts the Lord had touched. It was very manifest that they were determined to get the most possible out of the institute, some attending the classes when they were physically unfit to do so.

The following expressions will give some idea how the institute was enjoyed by those present:—

"I have enjoyed this institute more than any meeting for many years."

"I have learned points of truth that more than pay me for coming."

"It has been an inspiration to me, and it will be felt throughout the state."

"I have enjoyed this institute more than a camp-meeting."

"I am sorry this is the last meeting, and regret that I have missed a single one."

"I believe a school of this kind is good for farmers and saw-mill men as well as canvassers."

So much good was received that it was unanimously voted to have another next year. Personally I received much benefit, and am thankful to the Lord for the privilege of attending.

HORACE G. MILLER.



TRIED AND CONVICTED ON SUNDAY, ON THE PUBLIC HIGHWAY, FOR VIOLATING THE SUNDAY LAW

ABOUT twelve miles from Knoxville, on Copper Ridge, stands a Seventh-day Adventist church that has recently been constructed. Twenty-five or more new Sabbath-keepers attend this church. Threats have been made that any who worked on Sunday would immediately be arrested.

Near the county line dividing Knox from Anderson counties lives Brother John E. Grubbs. On Sunday, March 3, Brother Grubbs was cutting some wood for the church, which is not very far from his home. He also spent some time grubbing on his farm at a place sufficiently remote so as not to be a disturbance to any one. We are informed that an officer lurked near by for the purpose of getting a case against Brother Grubbs. When the afternoon service of the church was dismissed, and Brother Grubbs was leaving, the officer, in company with the magistrate, arrested him and took him a few feet from the building, where they tried and convicted him in the public highway, and sentenced him to jail for non-payment of fine.

The nearest jail was at Clinton, nine miles distant. They immediately started with their victim to that place. Brother Grubbs at first refused to pay the fine, and went with them, intending to remain in jail. After he had gone some miles he remembered that his mother, who is very old, was in delicate health, and the news of his incarceration might hasten her death. He thereupon resolved to return home and pay the fine.

There is quite a sympathy in the neighborhood in favor of Brother Grubbs on the part of those who are not Seventh-day Adventists. They freely express the opinion that Brother Grubbs has been an exemplary citizen and a good neighbor, and his arrest and summary trial and conviction was the result of bad feeling against him on account of his religion.

The magistrate and the officer have since been informed that their trial and conviction on Sunday was a violation of the very law they sought to enforce; that the conviction and the imposition of a fine on Sunday was absolutely void in law; and that Brother Grubbs, if he had the same spirit that they manifested, could proceed against them for false imprisonment and against their bond for collecting an illegal fine; when they learned these facts, they were disposed to be more lenient and civil.

When the state becomes the arbiter of one's conscience, persecution is inevitable. The

neighborhood in which Brother Grubbs lives is mountainous and thinly settled, and the work he did could disturb no one. In the same place neighbors who do not keep the Sabbath haul wood and attend to business generally on Sunday without the least molestation. The one who prosecuted Brother Grubbs has recently transacted business with him on Sunday, and one who encouraged this prosecution, we are informed, has frequently brought plows to Brother Grubbs to sharpen on Sundays.

CYRUS SIMMONS,

Knoxville, Tenn.



MISSIONARY REPORT

ON the afternoon of Sept. 13, 1906, three sisters of the Louisville church met in a private house to organize a missionary society. A small beginning to be sure, but the Lord has wonderfully blessed the effort. From that day to this the church has been growing steadily in spirituality and increasing in numbers. Only a start has been made even now. We are just a handful in this large city that needs to be warned, but we are encouraged to work with greater zeal and improve all our God-given opportunities.

This report reaches to the first of February. It is not as complete as we intend to make it next time; but we send it with the hope that it will inspire our people to go to work now, and do with our might what the hands find to do, however small the task may appear. Make a start, and you will be surprised at the open doors for service that will present themselves. This is our experience, and we rejoice to have a little part in giving the message, and thus hasten the coming of our King.

Report from September 13 to January 31.

Letters written, 20; letters received, 7; papers sold and given away, 349; tracts given away, 81; Bible readings held, 17; visits to sick, 16; other visits, 25; garments given to poor, 50; books sold, 24; *Family Bible Teacher* given away, 6.

SECRETARY.



I SHOULD be glad to receive clean copies of our denominational papers, back numbers will do, for free distribution. I have obtained permission to put them in the waiting rooms of the A. G. S. R. R. depot here in this place, but from the first have not had enough, as they are eagerly caught up as soon as put down. There is yet another depot, the M. & O., that I might also visit, but for lack of literature I dare not begin.

Tuscaloosa County, being the largest county in Alabama and Tuscaloosa its county seat, which has the trade for forty-five or fifty miles around, brings many persons here who might receive a knowledge of the truth through this way. Send, post-paid, to Box 202, Tuscaloosa, Ala.

K. M. LATHAM.



E. J. HARVEY, 114 South Jackson Street, Montgomery, Ala., would like late, clean copies of the WATCHMAN, *Youth's Instructor*, and *Little Friend* for free distribution. Please send, post-paid, to above address.



LATE last month the papers announced that "the orb on which we are dependent for warmth, light, sunstrokes, and the growth of the various good things that sprout in the spring, had spotted its round face," and forthwith numerous amateur astronomers took long squints through home-smoked glasses at the interesting phenomena, and wore goggles while recovering from the effects of their devotion to science. Those who had "real" glasses, the *Christian Herald* says, saw, down on the lower right-hand side of the orb, a black cluster of spots one-eighth the diameter of the whole circle. These spots are estimated to have an area of 3,540,000 square miles. They practically recur every eleven and one-tenth years. Just now scientists are industriously considering whether there is or is not any relation between these spots in the sun and the earthquakes and electrical disturbances lately manifested in the earth.

AUSTRALIA'S WEALTH IN SHEEP

THE greatest industry of Australia is sheep-raising, mainly for the sake of the wool, but also in part, of course, for the meat. Australia now ranks second among the great sheep-raising countries, Argentina being first with 92,000,000 sheep, Australia second with 72,000,000, and Russia third with 70,000,000. But a few years ago Australia was first, possessing no less than 106,260,000 head of sheep. That was in 1891. Prolonged droughts were the cause of the destruction of many millions of Australian sheep, but since 1902 there has been an annual gain. Yet these sheep were not indigenous to Australia. They were first introduced in 1797, being of the Spanish merino species.—*The Youth's Companion*.

CHINESE BURIAL CUSTOMS

WHILE visiting in a home, says a missionary in China, a woman entertained us telling of the absurdity of the Chinese burial customs. She told us how a relative of hers had died; how she often said, "I should like to die without a lingering sickness, and be buried quickly." She did die after being sick but a few days, but so many relatives had to be consulted over the burial, that for over three months the confined corpse was kept in the house. As long as it was there, it was necessary for the inmates to salute every fresh person who came in at the door, to fall down, and with loud cries and entreaties beseech the new comer to bring back the soul of the deceased, at the same time recounting her good deeds and bemoaning their loss. This continued until, so the woman said, their eyes were dry, and they knew not where to get tears from.

Then, too, they must each go every morning and call the dead to rise, and sob because they heard not. For every meal they must do the same, and the last thing at night announce the fact that the time for retiring had come. The woman said, "Was not that silly? We all knew that if the *hanter* [spirit] heard our voice, and came back to the body, we would all run away with fear. Not two or three hundred dollars we spend on a funeral, but thousands and thousands. We do this because we are afraid people will say we are eating the money instead of reverencing our dead."—*Selected*.

WEATHER FORECASTS ALL THE WAY TO EUROPE

THE Weather Bureau's new ocean service is making progress toward the end of keeping vessels fully posted, throughout their entire voyage to the Old World, as to storms and their exact location. It has already been in communication, by wireless telegraph, with vessels in mid-ocean, and as soon as it has learned to do this regularly—as it undoubtedly will before many months—Europe will commence to do its half of the work from its western coast. Then the Atlantic—the first of the great oceans to be thus experimented with—will have been completely spanned.

All vessels of the navy and of the great trans-Atlantic steamship companies have been equipped with wireless telegraph instruments. Daily each vessel sends to the nearest wireless station along our coast four words in cipher, which, when translated into English, show the day and hour, latitude and longitude, condition of barometer and thermometer, force and direction of the wind, and character of the sky.

Down the Atlantic coast, from Portland, Maine, to Pensacola, Florida, there is now stretched a chain of a dozen wireless stations operated by the navy. These daily repeat to the Weather Bureau, at Washington, what they have received from the vessels. At the Weather Bureau the information is passed over to a forecaster who combines all of the information on a map, which, when completed, shows the position and direction of each storm on the part of the sea covered. The forecaster then figures out his prediction and telegraphs it to each of the wireless stations. They tick it off into space, and it is caught up by our scattered fleet of lightships anchored off the coast, and by the lighthouses built upon our chain of outlying islands. Thence the message goes on eastward to be picked up by vessels as far out as the wireless waves will penetrate—ordinarily about two hundred miles.

Verily the whole world is in sore need of

such an ingenious system for the protection of life and property. It is estimated that, in 1905, 1,038 sea-vessels—389 steamships and 649 sailing vessels, were swallowed by the sea.—*Ladies' Home Journal*.

A SHIP ON AN ICEBERG

ONE of the deepest mysteries ever presented by the sea is that reported by the captain of the *Emilie Galline*, a French vessel, which has recently reached Portland, Ore., from the Antarctic. While near the Falkland Islands the vessel ran into a field of icebergs, and had great difficulty in threading a course among them. In searching for a channel the man on the lookout called out that there was a ship on the ice. The captain changed his course to get as near as was safe to the strange object. There, upon the crest of a giant iceberg, the captain saw, perched on the summit of an inaccessible crag, a ship as large as the one on which he was sailing. He made out that she was of iron and had once three masts. These, however, were gone, broken off, apparently, by some tremendous hurricane. He tried to make out her name with the aid of his telescope, but her bow and stern were so thickly coated with ice that it was impossible. The ship had evidently been deserted; for, though it was care-



IN ARCTIC SEAS

fully watched, there were no signals, as there undoubtedly would have been if any of the crew were on board.

The theory of the discoverers is that the ice had formed around the ship at the part where the hull tapers off to the keel, and as the pressure increased, the vessel rose until it was held in an upright position on the ice. The ice increased in thickness, raising the ship upon it until it stood on the summit of the icy crag. What became of the crew, or what was the identity of the vessel, or how long it is since it rose to its position on the iceberg, no one knows. It is, perhaps, the mute evidence of an unknown tragedy, in which men perished in darkness and solitude.—*Christian Herald*.

Publisher's Department

WILLING TO PAY TWICE

It sometimes happens that our notice of expiration of subscription is sent just before we receive the renewal from a subscriber. A lady who had already sent her renewal received such a notice. She hastened to reply, stating that she had already sent one dollar, and asking us not to drop her name from the list. She added that she would remit again if the first money failed to reach us, for, she writes, "I cannot afford to be without the WATCHMAN."

In saying this she stated what many are finding to be the truth. It is not a question as to whether a person can afford to become, and remain, a regular subscriber to the WATCHMAN; but the question to answer is, "Can I afford to be without this good paper? Can I afford to miss the spiritual instruction and the encouraging, soul-inspiring articles which appear in its columns from week to week?"

Another, sending his renewal, says of the WATCHMAN, "It seems to be growing better each number." This is a very frequent expression in the letters addressed to this office. We are glad to believe that there are good reasons for such statements, and our friends who are helping to place the publication of the WATCHMAN on a fully self-supporting basis by increasing the number of subscriptions are doing much to assure the continuance of this improvement.



EXPERIENCE WITH "GREAT CONTROVERSY"

I SPENT about four days canvassing with small books last summer, and met with some success, which caused me to be anxious to get out into the work. But somehow there always seemed to be something to bar the way, or prevent me. During the institute at Hildebran, I made a start with "Great Controversy."

The first day being Sunday I took one order. I began to feel that I could sell the book. That week I canvassed twenty-four hours and took six orders for "Great Controversy" and one for a Bible. The second week I worked twenty hours and took ten orders for "Great Controversy." The third week I worked twenty-four hours and took twenty orders also two for "Daniel and the Revelation." The fourth week I worked twenty-one hours and took 11 orders, and one for "Daniel and the Revelation," making altogether 89 hours work with 47 orders for "Great Controversy," and three for "Daniel and the Revelation." I also sold one Bible and some small books, making a total value of \$127.75.

I never spent a night away from home, and much more could have been accomplished had it been so that I could have devoted more time to the work.

I write this, not to show my ability as a canvasser, but as an appeal to others to canvass in the South and to take up the sale of the larger books. We have such a little time to sell our books, and those books that contain the full truth for these times ought to be sold

above all others. This ought to be the aim of every canvasser who loves the truth, and wants to hasten on the message.

This is the most favorable time to sell our literature. Things are taking place in the world that are causing unrest; that which is being preached in Babylon is being contradicted by that which is taking place among the nations. Our time to work is now.

W. HENRY GEORGE.

THE EASTERN QUESTION

Now that the restraining influences which have so long kept the Russian armies outside the gates of Constantinople are being withdrawn, will it be long before the Turk is driven from Europe?

What will that event mean? What has Inspiration said about it?

This entire subject of stupendous importance will soon receive able consideration in a series of articles to be published in the WATCHMAN from the pen of Prof. P. T. Magan. Interesting facts will be presented in these articles which have never before been brought out in connection with this subject.

These articles will be of more than ordinary interest. You will want to follow them closely. Are there not persons to whom you should send the WATCHMAN during the time this series is running?

Send all subscriptions to the

SOUTHERN PUBLISHING ASSOCIATION
NASHVILLE TENNESSEE

CANVASSING REPORT
Of the S. U. C. for Week Ending March 1, 1907

NAME	NAME OF BOOK	No. HOURS' WORK	TOTAL VALUE	VALUE B'KS DELIVERED
Tennessee River Conference				
Mamie Moore.....	D&R	20	\$31 25	\$
Katie Carico.....	S of D & B S	19	22 30	
Jessie Iliif.....	CK NTP	16	19 50	3 00
W T Dawson.....	CK	20	9 50	3 50
R H Hazelton.....	D&R	24	21 00	2 50
Mrs S H Williamson.....	D&R	16	15 75	50
Cumberland Conference				
G S Vreeland 2 wks.....	D of A	65	50 00	29 40
M J Weber 2 wks.....	CK BR	27	67 50	7 50
North Carolina.				
Mattie S Reynolds.....	CK	43	29 55	1 50
W Henry George.....	GC	8	7 50	5 00
W H Brown.....	CK S of P BS			45 50
Mrs A E Brensinger.....	CK BS	19	10 75	
O R Steed.....	CK	32	2 50	18 50
W E Lanier.....	D&R S of P	35	23 25	5 05
O B Newton.....	S of P	25	14 50	1 50
H B Tilden.....	CK	16	17 00	1 75
South Carolina.				
Henry Cannon.....	CK			28 00
S H Swing.....	S of P	23	52 50	50
J B Rise.....	CK	22	10 50	3 50
F A Evans.....	CK	27	43 75	3 50
Georgia				
H H Johnson.....	D&R CK	16	21 25	
J A Kimmel.....	D&R	24	29 75	8 00
R L Underwood 3 wks.....	CK NTP	99	33 50	39 00
Alabama				
C C Howell 2 wks.....	D&R	43	64 20	10 00
Louisiana.				
I T Reynolds.....	CK Misc	23	33 50	62 25
Wm R Lilburn.....	D&R CK BS	45	8 25	99 00
Mrs A E Frank.....	BR CK		36 50	
A B Cheek.....	BR	43		50 75
G S Rogers.....	D&R Misc	24	14 75	13 50
C L Collision 2 wks.....	D&R BR GC	90	80 85	81 95
Florida				
J H Robinson.....	S of P	4	6 25	
T H Dobb.....	Misc	52		32 20
E C Dettweiler.....	D&R	23	27 95	4 25
Mississippi				
O G Reid.....	CK BS	60	50 25	111 50
Recapitulation.				
Tennessee River Conference.....		115	\$109 30	\$ 9 50
Cumberland Conference.....		92	117 50	36 90
North Carolina.....		178	105 65	78 80
South Carolina.....		72	106 75	35 50
Georgia.....		139	84 50	47 00
Alabama.....		43	64 20	10 00
Louisiana.....		225	173 80	307 45
Florida.....		79	34 20	36 45
Mississippi.....		60	50 25	111 50
Total.....		803	\$845 55	673 10

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THE WATCHMAN

NASHVILLE, TENN., MARCH 19, 1907

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THE BEGINNING AND CLOSE OF THE SABBATH

SUN sets Friday, March 29, 6 : 20
 " " Saturday, March 30, 6 : 21

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"WHICH of you convinceth me of sin?" said Christ to the Pharisees. John 8:46. If Christ had not been keeping the Sabbath, would not the Pharisees have pointed to the fourth commandment of the decalogue, and convicted him of sin as a transgressor of the law? For "sin is the transgression of the law." 1 John 3:4. Jesus Christ kept the seventh-day Sabbath, and his life is given us as an example, that we should follow in his steps. "He that saith he abideth in Him ought himself also so to walk, even as he walked." 1 John 2:6.

ANOTHER edition of our special WATCHMAN is now on the press. We have added to this edition two illustrations of the Kingston earthquake, with a description of that event and of

other calamities coming in the early part of 1907, such as the Ohio River flood and the great famines in China and Russia, bringing the paper right down to date. And now why cannot this special issue continue to be sold in large numbers? Not a line of it is out of date, and if those who have not yet done anything at all will send in an order for ten, twenty-five, fifty, or a hundred copies of this special truth-laden issue, another 150,000 will soon be sold. Is there any good reason why this should not be done? Before the end is reached, and it will be reached soon, every person who has the approval of God will be actively giving this message. Then is it not high time to make a beginning? Do not put it off; begin now.

THESE are good days for temperance in the state of Tennessee. Under the Pendleton law, which allows the issue of saloons or no saloons to be decided for any locality by popular vote, the towns and cities of Tennessee have one after the other voted to abolish the drink shop, so that the prospect is fair that in the near future the sale of intoxicating drinks will be legal only in the cities of Memphis, Nashville, and Chattanooga. There would then remain but three counties out of ninety-six in the whole state where the sale of liquor is sanctioned by law. That this consummation may be reached is the devout wish of every Seventh-day Adventist in good standing in the state. We believe in prohibition of this demoralizing traffic, regarding the liquor saloon as a natural outlaw that is no more deserving of legal sanction than is an epidemic of yellow fever. A breeding-place of crime and lawlessness, of sorrow and want, is certainly no more desirable than a breeding place of disease; in fact, it is far less desirable. The real root of temperance, however, consists in temperate eating as well as temperate drinking. Meat, spices, condiments, tobacco, and other stimulants create a thirst which leads to the use of strong drink. The Christian rule of temperance is given us in the words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

THE trial is pending in the Idaho courts of president Moyer and secretary Haywood of the Western Federation of Miners, and another member of the organization named Pettibone, for alleged complicity in the murder of ex-governor Stunenburg, of Idaho. For more than a year these men have been in jail awaiting trial, and an effort to secure their release on a habeas corpus writ, which was carried to the Supreme Court at Washington, failed. One member of the court, however, Justice McKenna, dissented from the views of his fellow members, and expressed the opinion that the accused men were being deprived of a Constitutional right, and that their arrest without having been indicted constituted a case of kidnaping. This dissenting opinion has been made the battle-cry of the labor organizations, and Social-Democratic members of the Wisconsin Legislature have presented resolutions asking Congress "to immediately insti-

tute an investigation, and ascertain by what authority, or through what influence, if any, the United States Supreme Court can set aside the Constitution of the United States and legalize the crime of kidnaping." The United Mine Workers of America have declared: "We . . . do not believe that it is the intention of the courts of Idaho to give Moyer, Haywood, and Pettibone a fair and impartial trial." The temper of some of the miners is further shown by the following paragraph from a speech made by a member of the organization before a large gathering of coal miners at Pittsburg, Kansas:—

"The time has come for rebellion. The courts have refused us a fair hearing; the right of petition has been refused us, and we must now prepare to use the last recourse—force of arms. The Dred-Scott decision was followed by the Civil War. The Moyer-Haywood-Pettibone decision will be followed by a rebellion of the working class. Arm yourselves, keep a steady nerve, and get something to kill squirrels with; for the woods are full of squirrels, and there is going to be a killing."

The conviction of these men and their sentence to the gallows would doubtless do much to intensify the bitter feeling between capital and labor in the mining industry. The pending trial is one of far greater interest and importance than the one now being concluded in New York, which has been absorbing the attention of so many people on both sides of the Atlantic.

DR. I. K. FUNK, of whose work as an investigator of modern Spiritualism we speak elsewhere in this issue, believes he has found a point in favor of Spiritualism as a religion which its opponents will find difficulty in overcoming. He says that a communication has been received from the spirits exhorting an individual to prayer. The case was that of two friends, Dr. Hyslop and Dr. Hodgson, both materialists, the latter of whom recently died, and (it is alleged) sent the communication to Dr. Hyslop. Dr. Funk says:—

"Prayer implies faith in the All Creator. Can the church afford to overlook anything that brings materialists to their knees in this sadly materialistic age? Just how will my Seventh-day Adventist critics and other good church people, who have been writing me warning letters, reconcile exhortations of this sort with their theory of 'evil spirits' as the source of all spirit communications?" Dr. Funk does not think the devil could afford to take the risk of exhorting anybody to prayer, and especially an irreligious person.

This alleged communication brings out, by contrast, the fact that Spiritualist literature has heretofore been wholly devoid of any recognition of the virtue of prayer to God. Even if the communication be genuine, it would require more than one such instance to offset in any degree the whole record of Spiritualism as an influence which is opposed to prayer, to the Bible, and the most vital tenets of the Christian religion.