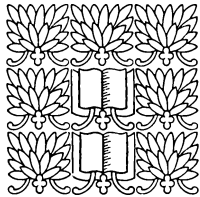
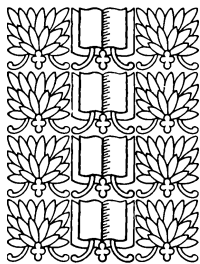


THE WATCHMAN

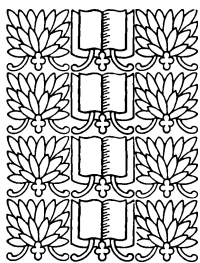
“WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH.”



The law of the Lord is perfect, converting the soul. Ps. 19:7.



Every one of thy righteous ordinances endureth forever. Ps. 119: 160.



The law is holy, and the commandment holy, and just, and good. Rom. 7:12.



THE LAW OF GOD

And God spake all these words saying: I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

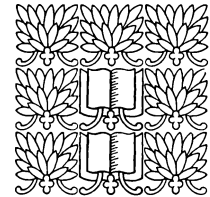
Thou shalt not kill.

Thou shalt not commit adultery.

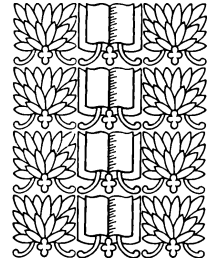
Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

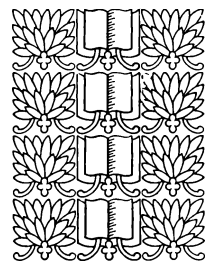
Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.



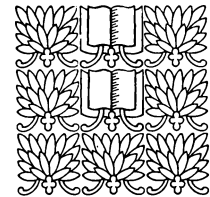
Sin is the transgression of the law. I John 3:4.



Blessed are they that do His commandments. Rev. 22:14.



It is easier for heaven and earth to pass away than for one tittle of the law to fail. Luke 16:17.



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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When I Behold Him. 7

ELLA M. PARKS. An effective Solo. H. L. GILMOUR.

1. Af-ter the earth-ly shadows have lifted, And o'er the hill-tops
2. Helpless He found me, lift-ed me to Him; Whisper'd of pardon a-
3. Now in His presence, dai-ly I'm liv-ing, Walking by faith where mine

morning I see, Sweetest of pros-pects, I shall behold Him, Jesus, the
bundant and free; Breath'd He His peace o'er my sin-stricken spirit; Pointed my
eyes cannot see; For He is guid-ing home to that cit-y, Built for His

ritard. CHORUS.

Saviour of sinners like me. } When I behold Him, Christ, in His beauty,
vis-ion to Cal-vary's tree. }
lov'd ones—sav'd sinners like me.

When with the ransom'd His face I shall see. Oh, how my heart in

ritard.

rapture will praise Him, Praise Him for saving a sinner like me.

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DR. O. C. GODSMARK,
East Chattanooga, Tenn.

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

THE WATCHMAN

Vol. XVI NASHVILLE, TENN., MARCH 5, 1907 No. 10

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

THE BETTER PART

Ella Cornish

I AM weary, Lord, and foot-sore,
With the roughness of the way;
I would rest me in thy presence,
Evermore with thee to stay.

I am cumbered, Lord, with serving;
But my care I lay aside
For the better part of hearing
All thy words; be thou my Guide.

I am burdened, Lord, with sorrow,
And my tears do ceaseless flow;
Comfort me as thou canst comfort,
And thy joy henceforth I'll know.

Bringing all, Lord, I forsake them —
Burden, care, and bitter tears;
I have found the chiefest treasure,
Mine to keep through all the years.
Asylum, Neb.

Seeking the Lost

MRS. E. G. WHITE



WHEN drew near unto him all the publicans and sinners for to hear him. And the scribes and Pharisees murmured, saying, This Man receiveth sinners, and eateth with them." The Jewish leaders prided themselves on being God's chosen people; but they were full of selfishness and pride. When Christ came to them, they refused to receive him, because he did not flatter their pride nor indorse their opinions. They turned from him with scorn because he received publicans and sinners. By his ministry of mercy and compassion, Christ rebuked all pride and selfishness; therefore the Jews would have none of him. They were angry that the works they did to be seen of men did not awe or charm the great Teacher, or draw from him one word of approval. They flattered themselves, but Christ did not flatter them. He spoke against all vanity and pride as abhorrent to the Most High. It is the prayers of the humble and contrite that are heard and answered. God declares that he knows the proud afar off, but he says, "To this man will I look, even to him that is of an humble and contrite heart."

The Pharisees could not bear to see the publicans following Christ and listening to his teaching with an interest that

their teaching had never received. Hatred against the Saviour filled their hearts, and they said bitterly, "This Man receiveth sinners and eateth with them," implying that he chose these as his associates and was insensible to their wickedness.

To this reproach Christ replied with the parable of the lost sheep. "What man of you," he said, "having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

The loss of the sheep makes it necessary for the shepherd, at any cost, to seek for it. "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Christ asked. The sheep has wandered from the fold, and the shepherd leaves the rest that he may seek for the lost one. It must be found, however dark the night or severe the tempest. At each step the shepherd calls the lost sheep by name, until in the distance he hears its faint and dying cry. In crevices and among the tangled briers he searches,

until he finds it. Then carefully rescuing it from its peril, he places it on his shoulders, and goes home with rejoicing.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By making this gift to save perishing souls, God has shown the value he places on human beings. Then should any one, high, or low, rich or poor, be treated with contempt? Satan has made it his study to lay the temple of God in ruins, to obliterate the image of God in man. And by yielding to sin, men have become defiled and corrupted. Christ came, clothing his divinity with humanity, that he might touch humanity, without extinguishing it by divinity. He came to save the lost sheep. He became a servant that by loving service he might uplift the lowly.

More than eighteen hundred years ago Christ walked on this earth, a man among men, yet a God. Hear what he said, "I am come to seek and to save that which was lost." A solemn duty rests upon every one who believes in Christ to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all Christians rests the duty of working as Christ worked.

Christ came to this world to represent the character of God as expressed in his law, and in human nature he lived that law. So our lives are to be spent in doing God's will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practiced in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who already have been blessed with so many opportunities and privileges that they do not know how to appreciate them, let God's workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error. Of those who work in this way Christ says, "Ye are laborers together with God." "Ye are the light

of the world." "Ye are the salt of the earth." "Ye are my witnesses." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness and sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-

blocks in the way of others. They say that they know Christ, but in works they deny him. By their trifling conduct they hurt those they might have helped. They sin against God and lie against the truth, imperilling their own souls and leading others astray.

"Walk in wisdom toward them that are without, redeeming the time, because the days are evil." God's people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them.

not sent but unto the lost sheep of the house of Israel." How was Israel at that time lost? They were located in their own land. The twelve tribes were represented there, as we have seen. But they were lost in sin, and the time soon came when the seventy weeks had expired, that they were literally scattered to the ends of the earth. James recognizes the fact when he speaks thus: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

How many tribes at that time were lost in sin, and had been, when James wrote, literally scattered abroad? — Not ten, but twelve. So, my brother, when you hear of the ten lost tribes, remember that numerically this is incorrect. There were twelve lost tribes, not ten. This fact is recognized also by the apostle Paul, who, speaking to Agrippa, declares: "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

Paul recognizes thus twelve, not ten, tribes, in existence in his time. The hope of the twelve tribes is not a literal dominion in the land of Palestine, or a restoration to power in the so-called Anglo-Saxon people, but the hope of the resurrection of the dead and of a land that is better than Palestine, Great Britain, or even the great republic of the United States of America.

The book of Revelation, also, in speaking of the great gathering of God's people, speaks of the twelve tribes of Israel who shall find a home in the holy city, the capital of the universe of God. Not two, not ten, but twelve tribes were, first lost in sin, then scattered abroad literally, then gathered literally in the days of Ezra and Nehemiah to their own land; then again lost in sin, this time scattered permanently until the great restoration at the time of the resurrection of the dead.

That neither the Jews, the two tribes, nor the ten tribes, nor yet the twelve tribes associated together, will be restored to their own land until after the complete destruction of this world and the resurrection of the dead, is shown clearly in the 6th chapter of Isaiah: "And he said,



Israel: The Return of the Jews. No. 10

J. S. WASHBURN

The Twelve Lost Tribes



READ the following as proof that all the tribes returned to Palestine: "So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." Neh. 7:73. Here it is clearly stated that *all* Israel dwelt in their cities. The same is also stated in Ezra 2:70: "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." Also Ezra 3:1: "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem."

It is true that Jesus was born of Mary, a descendant of the tribe of Judah. Paul was of the tribe of Benjamin. Phil. 3:5. But Zechariah, the priest, the father of John the Baptist, was of the tribe of Levi; and Anna the prophetess was of the tribe of Asher. Luke 2:36.

Among the children of Israel who returned to their own land were descendants of Barzillai, the Gileadite. See Ezra 2:61. The Gileadites were a branch of the tribe of Manasseh. Num. 26:29.

It is thus very evident that there were representatives from other tribes than those of Judah and Benjamin, and the scriptures which we have quoted declare positively that *all* Israel was there, that

the twelve tribes were represented. It is true, doubtless, that many of the children of Judah, as well as the children of Israel, never returned to their own land; but that the tribes were lost as such is one of the most astonishing perversions of Scripture and history that it is possible to imagine.

When Jesus was upon the earth, there were many representatives, a mixed class perhaps, but still some of the original representatives of the kingdom of the ten tribes. The Samaritans were among these. The woman at the well of Samaria spoke of Jacob as their father. She was probably descended from the remnants of the ten tribes which never had been scattered from the land of Israel, but had remained there, and had become mingled with heathen nations. It is a fact to-day that the Jewish people have lost very largely their personal genealogy, so it would be very difficult to find any Jew to-day who could tell from what tribe he descended.

The terms "Israel" and "Jew" are used in the New Testament often as synonyms. Compare Rom. 9:4-8 with Rom. 2:27, 28.

Christ told the disciples that in the regeneration they should sit upon twelve thrones, judging the twelve tribes of Israel. Thus they are still recognized as one people. Matt. 19:28. The position that the two tribes and the ten tribes were to be separated even through eternity is thus proven to be unscriptural.

Jesus told his disciples to go to the lost sheep of the house of Israel, and stated to the Gentile woman of Canaan, "I am

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Thus it is seen that darkness is upon Israel as a nation, and will be until the

cities are wasted without inhabitant, and the land utterly desolate, which will be during the thousand years after Christ has destroyed the wicked by the brightness of his coming, and has taken the righteous to himself. Then shall appear the glorious new earth and the holy city, in which the twelve tribes again, that is, the holy and the blessed, will be restored to their own land.

How the literal seed of Israel may be grafted into the tame olive tree, the church, and the 144,000, will be the concluding chapters of this study of Israel.



IS IT TIME TO AWAKE?

Clarence Santee



OD is doing a special work in the earth to-day. He is calling the attention, not of the nonprofessing world alone, but the professing as well, to the keeping of the commandments of God.

The elements are teaching the same lesson. This may be thought incredible, but the Bible teaches this to be true.

In Jer. 9: 12 - 14, the Lord asks a question, then answers it himself. The question: "Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for that the land perisheth and is burned up like a wilderness, that none passeth through." The answer: "And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them."

It is evident from the above that the earth shares in the curse of sin, or "the transgression of the law," for "sin is the transgression of the law." 1 John 3: 4. This is also stated in the following: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24: 5, 6. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame

of devouring fire." See Isaiah 29: 6.

God says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa 26: 9, last part. He does not say that all will accept righteousness, but that they will "learn righteousness;" "they shall see." Verse 11.

The only time to which this can refer

ever be given to man to repent and be free from the plagues that come on the finally impenitent. See Rev. 18: 2 - 5.

Who can fail to see that we are in the time spoken of when the earth itself reveals that God's judgments are in the land? Our large cities going down in a moment, San Francisco, Valparaiso, Kingston; St. Pierre with its people swept out and silent in death by one breath from Mount Pelee; Vesuvius laying barren a vast territory, fire and death following quick in the wake of all these. Added to all this, pestilence and famine are sweeping vast districts.

There is no place of assured safety. Jeremiah, looking down to this time, said, "Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment." Jer. 4: 20. He saw tents — dwelling places — falling "in a moment." This could only be done by cyclone or earthquake. The San Francisco earthquake lasted twenty-eight seconds. The Kingston earthquake about thirty seconds, or half a minute; yet a city is ruined, spoiled. Even the feelings experienced by an earthquake are described



Harbor Street, Kingston, Jamaica, after the Earthquake.

is mentioned in Rev. 18: 1, where it is said, "The earth was lightened with His glory." His glory is his righteousness. Take it away, and his glory would vanish. Then when "the inhabitants of the world" learn righteousness, "the earth" will be lightened with his glory. This takes place in the last call that will

in the preceding verse. The man who has passed through it will appreciate the fitness of the figure. Is it time to awake? The end is near. Soon the verses following the ones quoted will meet their fulfillment. They read:—

"I beheld the earth, and, lo, it was

(Concluded on page 150)

WHO CHANGED THE SABBATH?

Answers of the Bells

Who changed the Sabbath?
Is a question asked to-day
By honest-hearted people
Who seek to know the way.
Not I,
Chimed the Church of England bell;
It must have been—ah, well,
I cannot say
Just who did change the Sabbath day.

Who changed the Sabbath,—
The fourth command, so deep and broad,
Fixed by the firm decree
Of the eternal God?

Not I,
Rang out the Methodistic bell;
The Bible, it must be, will tell;
I cannot say,
But think that Jesus changed the day.

Who changed the Sabbath,—
An institution well designed
To keep the Creator's work in mind?
Not I,
Came a sound from another steeple;
Don't charge that sin to the Baptist people;
We only say
It makes no difference about the day.

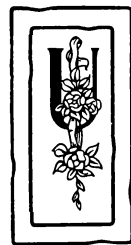
Who changed the Sabbath,
That day of holy rest
Which God not only sanctified, but blessed?
Not I,
Rang out in lusty tones a bell;
I have no faith in Sabbaths, or in a burning
hell.
Don't dare to say
The Congregationalists ever changed the day.

Who changed the Sabbath,—
The day that Christ adored,
And said 'twas made for man,
And he its Lord;
The day the Marys kept
While Christ lay in the tomb;
The day the disciples spent
In their own upper room;
The day which martyred hosts
Observed 'mid scorn and jeers,
On which they sealed their faith
With earnest cries and tears;
The day that now is kept
By many to their loss;
By noble men who bear
The burden of the cross?

I!—I!—I!
Rang out at last a bell;
I changed the Sabbath, and that so well
That nearly all the sects agree
That I have power to thus decree;
I, Church of Rome, did change the day,
And this I do not shrink to say.
Search the Bible's inspired range,
You'll find no text that proves a change
From seventh to first by God's command,—
A fact well settled in every land.
Ha! ha! ha!
I am he
That changed the Sabbath,—
The Papal See. —E. P. Daniels.



HOME MANUAL TRAINING



UNDER this heading, E. Benjamin Andrews, Chancellor of the University of Nebraska, says, in the February number of the *University Journal*: "Manual training is a form of art work, a road to the ability to do things not taught by nature. Walking is not an art, but dancing a minuet. "Art is forever attractive to the mind. Children are especially influenced by it. A boy who will not eat bread and butter in the slice eats it readily when cut into strips and built into a house, best of all if he helped build the house. In the nature of youth inheres the love of construction. Give a boy tools and blocks, locks and clocks, to work upon, and he will be happy unless he is abnormal. This inventive genius is at least recognized and given healthful direction in

IS IT TIME TO AWAKE?

(Continued from page 149.)

without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-25.

The Lord is calling upon all people now, to "keep the commandments of God and the faith of Jesus." Rev. 14: 12. When this earth is shaken down at the presence of the Lord, this class will "enter in through the gates into the city" (chap. 22: 14); the city for which Abraham looked. My friend, are you keeping the commandments of God?

our best schools. Hundreds of boys and girls are learning useful arts in the schoolroom. Invaluable training in concentration and attention to detail is thus received.

"It will, however, be long ere schools in general can give children all the manual training they need. Home manual training must supplement. Earnest parents, put up to it and shown the way by good teachers, can make this neglected resource a great power. Taking a wobbly table, removing its rheumatism and placing it solidly on its legs, is a fine lesson in accuracy. Such work also develops self-respect, ambition, and the habit of dropping out non-essentials, saving time and energy. All this is educative as truly as algebra or grammar.

"Valuable manual training may be given with almost no expenditure. Hatchet, saw, hammer, nails, sticks, and pieces of board suffice for a start. With encouragement and trifling outlay for stock, boys will soon learn to make serviceable chairs, stands, chests, brackets, and a host of others things, which will take on more and more graceful lines as the lads master their tools, and as the artist idea sinks deeper into their souls. Upholstering, painting, simple repairs of trunks, fences, door fastenings, clocks, locks, and machinery are equally feasible. So is the sharpening of tools with hone, grindstone, or file. Filing a saw is easy and useful.

"All girls should be taught and expected to keep their scissors in order and to do ordinary making and repair of their clothes. They should learn to cook and often practice this art. If young people are in it, a family should regard it a disgrace to have to hire outsiders for any of the easy constructions or repairs needed in or upon the house or premises.

"Training and caring for animals is profitable occupation for boys and girls,

TRUE WORTH

Alice Carey

TRUE worth is in being, not seeming —
 In doing each day that goes by
 Some little good — not in the dreaming
 Of great things to do by and by.
 For whatever men say in their blindness,
 And spite of the fancies of youth,
 There's nothing so kindly as kindness,
 And nothing so royal as truth.

We get back our mete as we measure —
 We cannot do wrong and feel right;
 Nor can we give pain and gain pleasure,
 For justice avenges each slight.

The air for the wing of the sparrow,
 The bush for the robin and wren;
 But always the path that is narrow
 And straight for the children of men.

'Tis not in the pages of story
 The heart of its ills to beguile,
 Though he who makes courtship to glory
 Gives all that he hath for her smile;

For when from her heights he has won her,
 Alas, it is only to prove
 That nothing's so sacred as honor,
 And nothing so loyal as love!

We cannot make bargains for blisses,
 Nor catch them like fishes in nets;
 And sometimes the thing our life misses
 Helps more than the thing which it gets.
 For good lieth not in pursuing,
 Nor gaining of great nor of small,
 But just in the doing and doing
 As we would be done by, is all.

Through envy, through malice, through hat-
 ing,

Against the world early and late,
 No jot of our courage abating —
 Our part is to work and to wait.
 And slight is the sting of his trouble
 Whose winnings are less than his worth;
 For he who is honest is noble,
 Whatever his fortunes or birth.



educative in a high degree. Concentration and self-control are gained from this. When possible, a child should have a garden spot, and some kind of animal or bird to tend and be responsible for. Thus are learned patience, perseverance, and observation as well as kindness.

“Ordered work under a considerate parent takes on a dignity which lifts it above drudgery or ‘chores.’ It is the mental attitude that makes the difference. Both manual training and domestic economy direct attention to results and the best methods of reaching such; the labor involved is secondary. Such occupations help youth morally. They conduce to honesty, straightforwardness, an even temper, and help to overcome pedantry.”



A TOBACCO EXPERIENCE

A LOVABLE old man, a skilled mechanic in his time, but broken in health on account of early excesses, though now a converted man and a consistent member of the Salvation Army, recently gave a sketch of his Christian experience, something as follows: “It seems so sad to me when I point out to young men the danger of the course they are taking, how I am reaping the reward of my early folly, only to have them laugh at me. The terrible appetite for liquor was ac-

quired through a physician's prescription. When I found Christ at the penitent form of the Army, this appetite was taken away never to return, but for years I wrestled with the appetite for tobacco. If I stopped its use, I suffered terribly from heartburn. I went to a prominent physician and asked his charge for giving me relief. I paid one half the amount asked, but at the end of six months was no better. I was still a slave. He was powerless to help me.

“After belonging to the Salvation Army for several years as a recruit, the captain desired that I should become a soldier. The question of tobacco came up, and the captain said that inasmuch as I used it as a medicine, I would not be required to answer that question in the ‘Articles of War.’ When the time came to be sworn in, the hall was crowded, and as the brigadier came down the line of candidates to me with the list of questions, my heart failed me when he asked the question among the others, ‘Will you abstain from the use of tobacco?’ I saw in an instant that the brigadier had not been posted regarding my case, and there was no chance for an explanation. But as I did not wish to back down before the crowded house, I sent a swift prayer to the throne of grace for help; my faith took hold on God, and I answered, ‘I

will, God being my helper.’ From that time to this I have never had the least desire for tobacco, neither have I suffered from my old malady.” Surely the Saviour is abundantly able to help those who put their trust in him.—*Ira B. Reed.*



OUR READING

LOVE stories and frivolous, exciting tales constitute a class of books that is a curse to every reader. The author may attach a good moral, and all through his work may weave religious sentiments; yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna.

The youth are exposed to the greatest peril from improper reading. Satan is constantly leading both the young and those of mature age to be charmed with worthless stories. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded.—*Mrs. E. G. White.*



EXCESSIVE COFFEE DRINKING

THE MOORS are inveterate coffee drinkers, especially the merchants, and they sit in their bazaars and drink continuously the whole day long. It has been noticed that almost invariably when these coffee drinkers reach the age of forty or forty-five their eyesight begins to fail; and by the time they get to be fifty they become blind. One is forcibly impressed by the number of blind men seen about the streets of the city of Fez, the capital of Morocco, and this is invariably attributed to the excessive use of coffee.—*Ledger.*



“How seldom we weigh our neighbors in the same balance with ourselves.”



“A MIGHTY little man can undo a large man's work.”



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ORGANIZATION.—No. 4

Organization in the Church in the Wilderness

IN this series of articles we have reached the consideration of God's organization of the "church in the wilderness." The patriarchal system had answered very well in the early part of the world's history. When several millions of Israelites journeyed to the promised land, settled there as a nation, carried on wars by God's direction, and maintained an elaborate system of worship and religious laws and government, a far higher form of organization was necessary. God gave directions for it, demonstrating by this act that he was a God of order and government.

In a brief period after leaving Egypt, the necessity for a system of organization was made apparent. Jethro, the father-in-law of Moses, visited him in the camp at Sinai. When Jethro saw Moses sitting from morning till evening judging the people, he saw very soon that Moses was making a great mistake, and would soon wear himself out if he was to be the sole judge.

Jethro gave Moses excellent advice: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons, and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee." Moses hearkened to this wise counsel; he chose suitable men, and they judged the people at all seasons. Ex. 18: 13-27.

Here, we see, was laid the foundation of what we might call the judiciary system of the Israelites, the ordinary judges dealing with the lesser matters and the priests being, as it were, the supreme court of the nation. The great system of religion and the worship of God was brought into existence with all the necessary services, feasts, ceremonies, sacrifices, ministrations, etc., etc. God gave them these. The armies, the orderly arrangement of the tribes for marching, the sanitary arrangements, the services of the sanctuary, and all their civil and military movements were remarkable for such ancient times, and demon-

strated that they were a wise nation. Everything was in perfect order.

The reader will find in the last four books of the Pentateuch the whole system of laws and government fully set forth. These laws continued to be observed more or less strictly all through the history or polity of that people. When they were seeking to serve God faithfully, they obeyed them, and prospered accordingly. They prospered and became a mighty nation, holding that vast country from the Mediterranean Sea to the river Euphrates. When they fell under the influence of the apostasy, they suffered all sorts of calamities. When they repudiated the King they had professed to love and worship, and put him to death, the close of their national existence came.

The organization of the people of Israel has been the study and wonder of many of the greatest minds of this world. It was a government peculiar to itself. No government in this world was ever like it. It was originally a theocracy, God really being their King, and prophets were his mouthpiece.

But later they became tired of being ruled that way. They wanted to be like other surrounding nations and have a king and the magnificence of royalty. The people desired positions among the great men of the earth, and this ambition resulted in calamity at last.

One great lesson is taught in their history, viz., that God is a God of order, of government, and the great Exemplar of organization. God proposes to have the people he accepts live up to rules and laws which he lays down. There was nothing loose, low, degrading, or careless in his government. The rich were under subjection to his laws. The rights of the poor, the helpless, the widow, the orphan, the unfortunate, were cared for. He fixed the laws concerning land so that a few nabobs could not absorb all the land within their reach.

No other government on earth has ever been so favorable to the poor and needy as was that theocracy. In none have the poor ever been so cared for as under those laws. Should a family become so unfortunate as to sink to abject poverty, the jubilee would give them back their liberty and their landed property, so that they could start again. Laws concerning health, cleanliness, contagious diseases, and many other important things can be found in the so-called laws of Moses, which were the laws of God for that time.

Many of these laws and regulations would be useful in the governments of to-day. But circumstances are now very different, and all the provisions of that time could not now be carried out, times have changed so much.

These laws continued more or less operative until the fall of Jerusalem under Titus. The Christian dispensation was then taking its place. An interesting question now arises, Did God have any system of organization connected with that important work which was to continue till the second advent, when all governments should give place to the one government of the kingdom of God?

G. I. B.

IS THE LAW ABOLISHED?

HAS the law of God been abolished? The Lord himself says it has not, and that it will not be abolished. Here is his testimony on the subject:—

"Attend unto me, O my people; and give ear unto me, O my nation; for a law shall go forth from me, and I will establish my justice for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51: 4-7.

The people in whose heart is God's law know *righteousness*, and his righteousness "shall not be abolished." Even when the heavens vanish away like smoke, which will not be until the end of the world, God's righteousness, his law, will continue unchanged, according to his word. And with this agrees the testimony of Christ: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

The law of God could be abolished only by a power as strong as God himself; but there is but one being who is omnipotent.

"The law of the Lord is perfect." Ps. 19: 7. If it has been abolished, only an imperfect law can have been substituted in its place. God has certainly made no such substitution.

Without law there can be no government; if God's law has been abolished, so likewise has his government.

But the plain truth, stated and emphasized throughout the whole Bible, is that the law of Jehovah is as perfect and unchanging and as holy and as eternal as God himself. Jesus Christ came to the earth to magnify the law, and he did this by his teachings and his death on the cross to pay the penalty of its transgression. He is our example. Let it be our part likewise, as Christians, to magnify the law of our God. L. A. S.



BE CAREFUL

YET Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain." Jude 9, 10.

Michael was Christ, and when he came down to resurrect Moses, Satan contended with him. Had not Satan caused Moses to sin, and what right had Christ to come and disturb the dead until he had died on the cross? So reasoned

Satan. Christ, this very Michael, had once cast Satan out of heaven. Rev. 12:7-9. Could he not justly reproach him, and exalt himself over him? Had he not been at war with him for over two thousand years, and upon every point defeated him when his servants had been true? Even Enoch had been translated to heaven. But Christ dared not bring one railing accusation against him. He simply said, "The Lord rebuke thee," and took Moses and returned to heaven.

But men do bring railing accusations against their fellow men, and sometimes against their own brethren. When they do this they often

"Speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves." It always corrupts a man to speak evil of another in God's sight. To know a thing naturally is simply to leave mercy out of the reckoning. This is a lesson beasts do not know. But he who speaks evil of another, criticizes another, whether the accusation be true or false, places himself on a level with the beasts, and has begun to walk on the road that Cain walked, and if he continues, will end as Cain ended: cursed of God, and an object lesson to the universe. S. N. H.

The Jewish Sabbath

OPONENTS of the Seventh-day Sabbath have much to say about "the Jewish sabbath." The expression is not found in the Bible, so we may be sure it is not the Sabbath of the Bible to which this designation belongs. It may be worth while, however, to inquire whether there ever was a Jewish sabbath, and, if so, what was its nature and purpose.

We admit that there was, and is, a Jewish sabbath. There was an institution with the Jewish stamp upon it. Christ encountered it as he met the opposition of the Pharisees during his earthly ministry. "Why do ye that which is not lawful to do on the Sabbath days?" was the accusation they repeatedly brought against him. What was the trouble? Was Christ violating the Bible Sabbath, which had been proclaimed by Jehovah from Mount Sinai?—Certainly not; for the transgression by Christ of one of his Father's commandments would have shown that he was at enmity with his Father. Jesus said, "I have kept my Father's commandments." John 15:10. Between Christ and his Father there was ever the most perfect harmony. But he was violating the Jewish sabbath; that is, he was setting aside the Jewish traditions which they had imposed upon the Sabbath; and this roused their anger. They were careless of the law of God, but zealous for their own traditions. And the very purpose which Christ had in breaking the Jewish traditions was to honor the commandments of God. By their traditions the Jews had made void the law of God. Mark 7:9, 13. They were trying to worship God by teaching the commandments of men, and their worship was vain. Matt. 15:9. Jesus set aside the commandments of men, to teach men not to make void the commandments of God. He broke the Jewish sabbath to teach men the keeping of God's Sabbath.

The Jewish sabbath was the sabbath of tradition. It had the Jewish stamp on it. At the present day we hear a good deal said about another sabbath in some respects quite similar to the sabbath of Jewish tradition; namely, the "American Sabbath." And it has the American stamp upon it. It is stamped with the impress of a large number of American laws. It has also the stamp of American popular custom. It is a day on which it is "wrong" for a poor man to hoe in his garden, but all right for a rich contractor to pave

streets; "wrong" for a seventh-day observer to do chores around his house, but all right for railway companies to run their cars; "wrong" to sell bread, but all right to sell tobacco; "wrong" to do honest work to support one's family, but all right to loaf. And the foundation of this American sabbath is the same as the foundation of the Jewish sabbath; namely, tradition. The Bible nowhere says the first day of the week is the Sabbath; it is only church tradition that says it is. And now, as formerly, the commandment of God, plainly saying the seventh day is the Sabbath, is made void by the traditions of men.

"The seventh day is the Sabbath of the Lord thy God." It has upon it the stamp of God, the Creator. It is the day upon which the Creator rested, and which he blessed and sanctified. His blessing is still on it, to be enjoyed by the one who keeps it. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight," etc., says the Creator in Isa. 58:13, 14. God's Sabbath is a day of delight to the one who observes it. So we have before us three sabbaths: the Jewish sabbath, loaded with Jewish traditions until its observance had become an intolerable burden; the American sabbath, loaded with human statutes and customs contrary to reason and revelation, and based, like the Jewish sabbath, on church tradition; and the Sabbath of the Lord, which was made in Eden, and has the delight of Eden still upon it. Reader, which one of these will you choose? "Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2, 6. "The commandments of the Lord are right, rejoicing the heart; . . . and in keeping of them there is great reward." Ps. 19:8, 11.

L. A. S.

CHRIST'S SECOND COMING

U. Smith

THE fact that Christ will come a second time to this earth, is most explicitly stated. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. The restrictive clause, "unto them that look for him," does not apply to his appearing; for when he

comes "every eye shall see him" (Rev. 1:7; Matt. 24:30), but only to his bestowal of salvation; for to those only who look for him will he appear "unto salvation."

When Christ ascended, the two angels who remained a moment behind to comfort the disciples under the shock and sorrow of separation from their Lord, exclaimed in thrilling tones, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11. This statement is direct. Its terms are simple and explicit. It is not ambiguous. It has no double meaning. Men may disbelieve it; but it can be understood in only one way, and that is, that the same Christ who ascended, will literally, visibly, and personally appear again to human eyes in the clouds of heaven. 1 Thess. 4:16 states the same thing; also Mark 13:26; 14:62; Luke 21:27.

The *object* of Christ's coming is to reward every man as his works shall be. Matt. 16:27; Rev. 22:12. And this is accomplished by—

First, raising the righteous dead to immortality. John 6:39, 40; 1 Cor. 15:23, 42-44, 52; 1 Thess. 4:16; 2 Tim. 4:8; Rev. 20:6.

Second, changing all the righteous living to immortality through the mighty energy of the Holy Spirit. Rom. 8:11; 1 Cor. 15:51, 52; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:17; 1 John 3:2.

Third, destroying all the living wicked. Isa. 6:11; 13:9; 24:1, 3; Jer. 25:32-35; Zeph. 1:2, 3; Matt. 13:38-42; 2 Thess. 1:7-10; 2:8; Rev. 6:14-17; 19:21. The wicked dead are reserved for punishment to the second resurrection, after the judgment during the thousand years of Rev. 20:5, following which, in their cases, the second death ends all. Rev. 20:11-15.

In view of this great event, the second coming of Christ and the end of all things, the church is exhorted to watchfulness (Mark 13:36, 37; 1 Peter 4:7), to sober, righteous, and godly living (Titus 2:12, 13), to patience, and love to the brethren (James 5:8, 9), and to all holiness and godliness in life and conversation. Obedience to these exhortations will secure us a preparation for that day. Disregarding them, we shall find our portion at last with hypocrites and unbelievers.



HER MARK

THAT the papacy claims the change of the Sabbath from the seventh to the first day of the week as the mark of her authority, the following is good evidence. In response to a letter written to Cardinal Gibbons, asking the question, "Does the Roman Catholic Church claim the act of changing the observance of the Sabbath from the seventh to the first day of the week as the mark of her power?" the following was received:—

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters

spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters.

(Signed) H. F. THOMAS,
"Chancellor for the Cardinal."

Additional testimony on this point is found in "Manual of the Catholic Religion," p. 186, as follows: "That the church has instituted the Sunday as the Lord's day instead of the Sabbath, and determined it as the day to be specially employed in adoring and worshiping God, shows forth her great power which she solemnly received from Christ."

R. W. PARMELE.

EDITORIAL NOTES

THE idea of building the Panama Canal by contract has been abandoned, and it is stated that the work of construction will be turned over to the engineer branch of the army. Chief engineer Stevens and chairman Shonts of the Panama Canal Commission have resigned. The formidable character of the undertaking is much more apparent to Americans now than it was when the United States purchased the canal property from France.

SENATOR PERKINS, of California, sees much more in the recent controversy with Japan than a mere question of the right of Japanese children to attend the public schools of San Francisco. In an article contributed to *The Independent* he sets forth at some length the total and ineradicable race differences between the two peoples, and the conflict which is bound to come ere long for commercial supremacy in the Pacific. The recent controversy was, as he sees it, the initial manifestation of the struggle between the two nations which is to become more and more evident as the divergent interests of the two races meet in the arena of trade and commercial expansion. This conflict may or may not result in war. We quote one paragraph from this authority:—

"The differences between the races which cause such serious problems to arise when they attempt to dwell together will make their influence felt when the commerce of the Pacific brings our Pacific Coast into closer touch with the Orient, and there begins to be felt a stress in the struggle for the trade which 600,000,000 of Asiatics will create. That this influence will not tend to the peace of the world is evident when one considers the tenacity of purpose, the pride, and the ambition of the two great nations. The difficulty of understanding each other, owing to the utterly different mental character of the two peoples, will tend to prevent such an agreement as would be easily effected were Europeans the inhabitants of Eastern Asia, and not Orientals, with all the traditions and teachings of that land of mystery."

If war does come, it will be, says Senator Perkins, before the completion of the Panama Canal, as the use of this waterway would make

the task of defending her Pacific possessions much easier for the United States than it now is.

There is just one influence in the world which overcomes all race differences between men, and makes of people of every race and nation brethren, ruled by the same principles of conduct, and with one common aim in life; and that influence is Christianity. And this is what the gospel message is doing in the world to-day.

If this is the time when the United States is to fulfil the prophecy of Rev. 13: 11-18, by causing "the earth and them that dwell therein" to worship an anti-Christian power represented in prophecy by the symbol of a beast, it should be true that this nation is now assuming a leading position among the nations of the earth. That this is true as regards its wealth and the power which wealth gives, is testified by the following taken from *Leslie's Weekly*:—

"The United States is not only the wealthiest country on the globe, but its lead over the other countries is increasing every day. As estimated by the Census Bureau in a report just sent out, the wealth of the United States was in 1904, in round figures, \$107,000,000,000. This was an increase of \$18,600,000,000 over 1900. During the four years ending with 1904, the country's wealth expanded by a larger figure than its entire wealth amounted to (\$16,000,000,000) in the year in which Lincoln was first elected, 1860.

"Yet the United States filled a pretty big place on the map even in 1860. In that year, moreover, the 4,000,000 slaves were counted as merchandise and entered into this \$16,000,000,000 property valuation. The best British estimates place the wealth of the United Kingdom at about \$50,000,000,000. It ranks next to the United States in this respect, but it is far below this country. Germany and France are each a few billions below the United Kingdom.

"On the basis of increase from June 30, 1900, to June 30, 1904, the wealth of the United States is about \$119,000,000,000 in these early weeks of 1907. The wealth of the United States is much greater than the combined wealth of the countries which hold the second and third place on the roll. And the gap between us and them is steadily and rapidly broadening. The increase is very much faster than in population."

FANEUIL HALL, Boston, has long been known in this country as the "Cradle of Liberty," because of its intimate association with the scenes and events through which liberty was won by the founders of this nation. It is interesting to note, therefore, that at a public meeting held in this famous hall January 31 last, some important principles of liberty were again enunciated by the adoption of the following resolutions:—

"Whereas, In his religious belief and practice man is amenable alone to God, and—

"Whereas, The observance of the Sabbath, or Lord's day, is a matter of religious belief

and practise, as much as is baptism or the Lord's supper; therefore,—

"1. Resolved, That it is not the province of the state to determine which day is the Sabbath or how it should be observed, and that we are therefore opposed to all Sunday legislation.

"2. Resolved, That we further protest against Sunday laws,—

"(a) Because they are a menace to the welfare of both the church and the state.

"(b) Because they produce hypocrites, by compelling people outwardly to appear to be religious when they are not.

"(c) Because they infringe upon the rights of conscience in that they enter the realm of religion, which is the realm of conscience.

"(d) Because they are a species of class legislation, in that they favor one class of religionists at the expense of others.

"(e) Because they are a favorite tool of inquisitors. They encourage one class of citizens to spy upon the liberties of another class who do not believe in observing the day they do.

"(f) Because they compel upright and honest Christian people to appear before the courts as criminals, for exercising their right to work six days and rest on the seventh.

"(g) Because they produce immorality, by making idleness compulsory.

"(h) Because they violate the golden rule, which says, 'Whatsoever ye would that men should do to you, do ye even so to them.' Those who observe Sunday would not wish to be compelled by law to observe another day which they do not regard as holy.

"Whereas, The New England Sabbath Protective League and its allies are vigorously seeking to mold public sentiment in favor of Sunday legislation and the revival of the antiquated blue-laws of colonial days in the city of Boston and other places throughout New England, and,—

"Whereas, This association is bringing influence and pressure to bear upon state legislators at every session to secure more rigid Sunday laws, and,—

"Whereas, This movement is contrary to the principles enunciated by Jesus Christ, the great Author of all liberty, who said, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's,' and is diametrically opposed to the fundamental principles upon which the American government was founded, as expressed in the First Amendment to the Constitution: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;' therefore,—

"Resolved, That we, the citizens of Boston, here assembled in Faneuil Hall, the 'cradle of liberty,' do hereby emphatically protest against this usurpation of power as represented in these efforts to secure and enforce Sunday legislation or to revive the old blue-laws; and do solemnly affirm our allegiance to the Christian principles of civil and religious liberty.

"4. And we do further resolve to use our influence and our energies to promulgate these principles."

 THE \$150,000 FUND

HOW SHALL OUR SHARE BE RAISED?

AN important question in the Southern Union Conference at this time is, How shall we raise our share of the \$150,000? The General Conference Committee, after long and careful consideration, have deemed it absolutely essential that the above sum should be raised to properly carry on our work at the present time.

By a careful estimate, it was unanimously agreed upon by our delegates and the General Conference officers that the sum of \$6,000 would be the reasonable share for this Union Conference. Considerable has been said through the WATCHMAN and the *Review* concerning this matter, but as yet we have come far short of raising it. The writer apprehends that the faithful brethren and sisters who are true to this cause in this field would never for one moment be willing to fail in doing their just share in raising this sum.

In view of the fact that our Southern field receives fifty thousand dollars of this fund for its own benefit, to equip its suffering institutions, without which they could not be placed on vantage-ground, how could any self-respecting believer here in the South be willing to see this Union Conference fail in raising its share? It would be a great disgrace to us, indeed, that could not be forgotten. It would be more than that, a sin against God's cause. This needs no further argument.

We call attention to an article in this number from the pen of Elder R. M. Kilgore, the vice-president of the Southern Union Conference, concerning the movement at Graysville to raise the five hundred dollars that is about the share of that church. Let every reader of this paper carefully consider this excellent plan of our largest church in the South to raise its proportion of this fund, one twelfth of the share of the Union Conference.

We urge all to carefully study this plan, for it seems to us most excellent. It is business-like, and it enlists all in the work. It makes provision for collectors to either visit every member, or if absent, write to them. If these solicitors are wide-awake, earnest men, filled with solicitude for the success of this important work, setting before the members the consistency, reasonableness, and importance of this work, and the benefits to be derived from the fund to this poverty-stricken field in building up its needy institutions, the proportion of each one can easily be raised, and all over this Union Conference great rejoicing will result.

We heartily indorse this suitable plan set forth by Elder Kilgore, and ask the cordial co-operation of every officer and member in this conference. How much better to have some fixed point ahead to aim at than to be drizzling along in some indefinite way. The plan requires energy, push, complete unity of effort, and a loving, longing desire to see this great effort to carry on the work of God made a success.

Sabbath, May 4, is the objective point when

this plan should reach its consummation. We have put it off so long in order to give enough time to enable each conference to put all the machinery into vigorous operation. We have not a moment to spare in getting right at this work. Every member of each and all of our churches composing the Southern Union Conference ought to feel a holy zeal in doing his part to raise this large fund. Our great desire is to see this Union Conference earnest and faithful in all that pertains to the advancement of this best of all causes. We need to cultivate this sacrificing spirit, dear brethren and sisters. That spirit, thoroughly alive, will make any conference where it is present successful. Where it is absent, coldness, indifference, and spiritual death are the sure result.

In view of these facts, we solemnly call upon each state conference or mission field, and the committee of the same, to at once set in motion every church and the officers thereof. The president of each state conference should *at once* call his committee together, and obtain from the conference secretary the number of members in each church, and give to the elder or officers of each local church the amount apportioned to be raised by that church. Then as quickly as possible the officers of the local church should proceed to appoint solicitors to secure from each and all of the members the amounts they could reasonably pay to secure the full amount of the apportionment sent by the conference committee, and have it all raised by the first of May. The members of the conference committee should keep a constant supervision over this work in their conference, and assist all in their power to raise the various apportionments.

The success of this excellent plan will largely depend upon the interest taken in it by the officers of the conference and churches, and the amount of earnestness and enthusiasm they put into it. The plan is so reasonable, the needs of the cause so great, and the importance of its success so self-evident, that it ought easily to succeed.

Giving to the cause of God is lending to the Lord his own. All is his, and we are his by creation, preservation, and redemption. To fail in bestowing our offerings is called "robbing God." Mal. 3:8. "The liberal soul shall be made fat." "The Lord loveth a cheerful giver."

GEO. I. BUTLER,

President Southern Union Conf.



Raising the \$150,000 Fund.

THIS is quite a large sum of money; yet Seventh-day Adventists have undertaken to raise it for missionary extension, and important institutional work.

If the burden of raising this amount of money devolved upon one man, it would be crushing. If ten men were given the task, there would be delay. If a hundred of our people were set to work, it would require each one of these to raise \$1,500, but few of whom could perform the task in the time allotted for it. If all our people were to put their shoulders under the load, it is estimated that each

one would be required to raise only \$2.53. How many are there of our people who could not raise that amount? There may be a few, but there are many others who would not and ought not to be satisfied to give so small an amount. Some will give \$10, others \$25, while others will willingly give \$50, and some will make their gifts to this fund \$100 and more. By this plan of co-operation, the \$150,000 could be easily and speedily raised.

When this plan was set before us by Elder A. G. Daniells in last week's *Review*, the Graysville church immediately set itself to work. The officers of the church met in council. We found we had nearly \$500 to raise as a church. This was ascertained by multiplying our membership by the amount allotted to each one, as suggested above. In order to make the amount for the church sure, it was suggested by some that \$3.00 to each one would be better than the smaller amount.

A soliciting committee of four or more earnest, active members was appointed. This committee is supported by the entire church, and is provided with credentials of authority to call on every member of the church, and present to each one personally their duty in this matter, and to collect the money. To those who may be absent, earnest letters must be written, soliciting their co-operation in making up the sum total for the church and for the large fund. Those who are able to give more than the individual share must be constrained to give double, or quadruple, and if possible, more still than the individual share, in order to make up for those members of the church who are not able, such as the destitute, the widows, and those who have large families. Those who are poor will be invited to give all they can toward their share. Thus all the members of the church will be importuned to do all that is in their power to enable the church to raise its share of the \$150,000 fund. Those who are not prepared to pay all at once will be asked to render their share in instalments, as may be arranged between themselves and the solicitor, while others will ask for time, being willing to pledge. In this way every one can do something, and have a part in this good work.

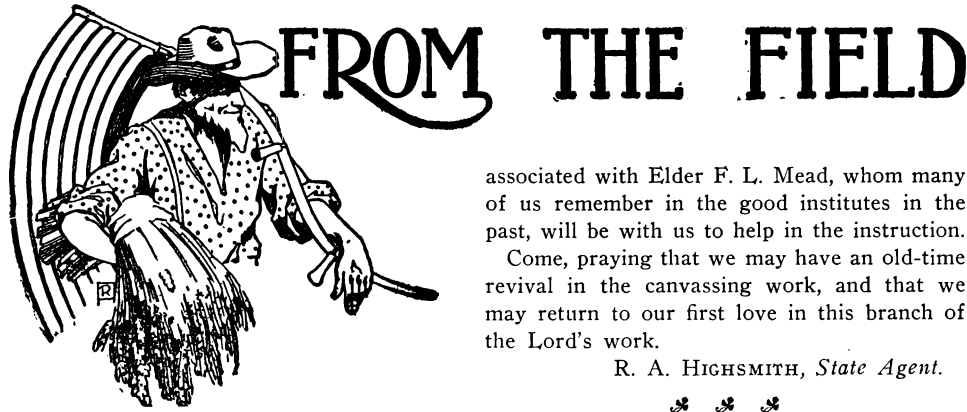
Now, in order that the church may know when, and that its share is made up, it is understood that all money must be gathered in, and every pledge listed by the first of May. This will give ample time for all instalments to be collected, and pledges to be enrolled; so by that time we shall know that the great task is accomplished, or just how much is yet to be done.

The work is progressing, and is well under way. The officers and members of the church are awake to the fact that when all work unitedly in faith and with willing hearts, the yoke is easy, and the burden is light.

R. M. KILGORE.



EVERY noble life leaves the fiber of it interwoven forever in the work of the world; by so much, evermore, the strength of the human race has gained.—*Ruskin*.



FLORIDA CANVASSERS' INSTITUTE

THIS institute will be held in Tampa, Fla., March 8 to April 1, 1907.

Who should attend? We believe every Seventh-day Adventist in the Florida Conference who can do so without making too great a sacrifice, should attend this institute. Our heavenly Father has made the greatest possible sacrifice in order that we might be saved in his eternal kingdom. Then why should we call it a sacrifice, when we only spend a few dollars in gaining a knowledge of the truth that will make us wise unto salvation?

O that we could get out of our minds the idea that we are making a sacrifice; call it rather a blessed opportunity for seeking the Lord for wisdom and understanding, that we may be able to work in harmony with him, and for him, that his work may soon be finished in the earth.

Brother, sister, are you getting tired of this world with all its disappointments and perplexities? Are you in earnest about the salvation of others? If so, let us come together to study the word and learn the wondrous secret of abiding in the Lord, that we may receive a fitting up to go forward in this work; and that the Lord may indeed come in this generation.

The Florida Conference will furnish tents free of charge to all who wish to attend the institute; but each should bring bedding, etc. All will eat at a common dining-tent. Meals will be furnished at a price barely sufficient to cover cost.

To those who have been writing me about the work in Florida, I extend an invitation to come and be with us. We have plenty of territory that has never been worked for our literature, and you may have your choice. Our state at the present time is in the most prosperous condition that it ever has been. Long staple cotton last year brought as high as thirty cents per pound, and strawberries \$7.00 per bushel. Fancy strawberries are selling now at \$6.00 per bushel, and all kinds of vegetables are bringing good prices all over the state. There is more money in circulation than in any other state in the South according to its population; for this reason we have the best field in the South to labor in. We have a delightful climate, where we can work twelve months in the year.

We have secured as good help as can be obtained in the Southern Union Conference. Elder R. W. Parmele, who for some time was

associated with Elder F. L. Mead, whom many of us remember in the good institutes in the past, will be with us to help in the instruction.

Come, praying that we may have an old-time revival in the canvassing work, and that we may return to our first love in this branch of the Lord's work.

R. A. HIGSMITH, *State Agent.*



THE CANVASSERS' INSTITUTE IN NASHVILLE

Some Parting Testimonies by Those in Attendance

BROTHER W. R. HANSON: "I believe that we do not any of us appreciate the privileges which we may enjoy. We do not appreciate our high calling. I will turn to 1 Peter, and read a text which just comes to my mind: 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light.' What does that mean,—to be 'called out of darkness into his marvelous light'? I have thought it must be like a man walking alone at night when it is very dark, on some such night as we have had here in Tennessee lately, when it has been dark and rainy, and then he should see a bright light, showing the pathway clear and plain. Thus it is with the Christian.

"We are in this world because God needs us. He has a work for each one of us to do. If we refuse to do the work, it is our privilege to do so, and then we shall lose the crown. When God looks over this world for instruments to use in his service, does he look for large churches or companies?—No, his eyes run up and down throughout the earth to find just one, one here and one there and one in another place, through whom he can work for the spread of the truth. We have come to a time similar to that when Israel had just come up to the land of Canaan after traveling in the wilderness for forty years. They were right up to the river Jordan and about to step over. So it is with us. We have almost reached the promised land.

"The Lord is ready for action, and he is waiting for us to come along and do our share in the work. I am glad that I have had the opportunity of having a small part in this work. I am thankful for what the Lord has permitted me to do in the canvassing work, and I suppose that the time will never come, no matter what work I may be connected with, when I will not be selling our literature. It does n't make any difference where I am or what I am doing, I feel that I can conscientiously sell our books, knowing that I am placing in the homes of the people something of far more value than the price that they pay for it. There is a power in connection with our books that will not be found in the books of the world. I am glad that I have had the privilege of doing something along that line."

SISTER PHILPOTT: "I am of good courage in the Lord. I am glad that I am here attend-

ing this institute, and I am sure that the Lord opened the way for me to come. It is wonderful how the Lord opens the way before us, when we go out in faith, believing. I have received many blessings since coming here. I came for the purpose of becoming prepared for this work, and I hope you will pray for me as I go out that I may be a bright and shining light wherever I go."

MISS MAMIE MOORE: "I am rejoicing in the Lord to-night. I have received many blessings since I came here. I did not know that I could come, but I felt that I would lose a great blessing if I did not. I believe that I am better prepared for the work that is before me than I was before I came here. I appreciate very much the kindness that has been shown me since coming here. Every one has been so kind and good to me; I am thankful for this. Of course it is all the Lord's work, and we feel greatly blessed whenever we do anything for him. The Lord is for us, and who can be against us?"

ELDER A. F. HARRISON: "I appreciate very much the remarks that have been made by those who have had actual experience in the field. I have attended a great many institutes in my life, and especially during the past twenty years; but I do not know of any institute that I have attended where I have enjoyed more of the blessing of the Lord than I have at this one, from the very beginning to the end. It seems to me that we have many things to be thankful for. The Lord has blessed us in our meetings, and he has provided for our wants and necessities while we have been here. He has provided us places to stay, and we have homes with the people while we are here, and I rejoice with you in all these things. I praise the Lord for a part in his work, and I mean to go through to the end. There is no work to which I have dedicated my life as I have to the canvassing work. I trust that all who have come to this institute will go away benefited by it, and that we may all work together in unity and harmony until the work is finished."

BROTHER PUTNEY: "I have not had very much experience in the canvassing work. My time in it is limited to about two months. On account of my health failing, it was necessary for me to leave that work, and go to Battle Creek and take treatment. But I want to say that during those two months I received many blessings from the Lord, and he helped me to sell a great many of our books. I had a great many experiences that encouraged me to continue in this work. I am thankful, too, that it has been my privilege to attend this institute."

SISTER BROWN: "I sincerely appreciate what I have been taught at this institute. I am sorry that the churches have not sent in more of their young people to the institute, and I am sure that those living around here have missed a great deal by not coming in more than they have. I am certainly thankful for the privilege that I have of being here, and attending these meetings. My heart is in this work. If I know myself, my only desire is to serve the Lord, carry this message, and do all that I can to help others. I am here be-

cause I want to be better prepared for the work that is before me. I know that of myself I am not prepared to do the Lord's work as he would have it done, and so I want him to help me. I am depending upon him for help."

SISTER WILLIAMSON: "A few weeks ago I did not have any idea that I would be in the book work. I am sure that the blessing of the Lord is in this work, and I am thankful to have a part in it. I hope that the Lord will use me to his glory in any way that he can, and I believe that he will work through me if I will let him. It is my intention and purpose to do all that I can for the cause of God. I thank the Lord for the privilege of attending this institute. It has been a great blessing to me. I want to do just what the Lord has for me to do, say what he wants me to say, and be just what he wants me to be."

BROTHER LANGSTON: "I am very much interested in the canvassing work. The brightest experiences of my life were obtained while I was engaged in that line of work. I have had some experiences that I would not take anything for. And I want to say that if the Lord spares my life and health, I have not sold my last book by any means."

JESSIE ILIFF: "I have enjoyed very much what canvassing work I have been able to do in the past, and while I am not actively engaged in that work now, I trust the time will come when I can do more along that line than I have."

SISTER WOOD: "I thank the Lord for his goodness to me and the blessings which he has given me day by day. If there is anything that I appreciate, I believe it is the canvassing work. I think I admire the canvassers more than any other class of people: they have so many difficulties and perplexities to meet. I have not canvassed very much, but I hope to be in the canvassing work some time. I think that there is no work like the canvassing work to sow seeds of truth, and gain an experience for better work."



THE CANVISSERS' INSTITUTE AT HILDEBRAN, N. C.

THE three weeks of our institute at Hildebran passed all too rapidly, and some wished for a longer time in which to study the precious truth together. Those who came manifested a decided purpose to get better acquainted with God and better prepared for faithful labor.

We feel very grateful to the members of the Hildebran church who so generously supplied most of our temporal needs. Indeed, they gave until we had to say, Enough, bring no more. We feel especially indebted to Brother Beach, who so kindly donated the use of two of the most pleasant rooms in his school building, also two furnished rooms in his home, besides most of our fuel.

A college student from Morgantown was with us a few days, and greatly appreciated the studies. He has already begun to canvass for 'Coming King,' having now ordered thirty copies. Brother W. E. Lanier will canvass in

Mecklenburg County; Brother Omar B. Newton, in Guilford County; Mrs. A. E. Brensinger, in Hickory; Miss Mattie Reynolds, in Gastonia; Brother W. S. Wilson, who has recently come from Michigan, plans to labor in Catawba County as soon as his health permits. Brother H. B. Tilden and wife, recently from the state of Washington, will labor in Lincoln County. Sisters Mary Knoch and M. M. Ward, who were regular in attendance and took much interest in the studies, are planning to enter the work. Let us pray for all these dear workers.

Following are some of the testimonies given by those in attendance:—

C. F. DART: "The English language is inadequate to express the blessings of this institute. It was a taste of heaven. I seldom, if ever, have taught a class so willing and anxious to learn."

MRS. MOLLIE MILLER: "I enjoyed my part of the work at the institute, cooking for the family of happy, studious canvassers. I thank the brethren and sisters in our conference, especially those of Hildebran, for their liberality."

MRS. A. E. BRENSINGER: "I praise the Lord for the privilege of attending this institute. We have felt his presence with us every day, and had a feast of good things. I wish that many more of our brethren and sisters could have been here, and hope that we may have another such gathering, and that some of those not here may come. We miss a great deal by not attending. The Lord has given us this privilege, which places a great responsibility upon us to do faithful work. The Lord is soon coming. May we help to hasten his coming by scattering the precious literature of truth."

W. E. LANIER: "Perhaps many of our dear fellow canvassers do not realize the benefit to be derived from a canvassers' institute; but I think that had such attended this one, they would have been convinced that the Lord was one of our best Attendants. Our souls have been refreshed from on high, and many times have we realized that it was good to be here. Our knowledge of the truth for this time has been much increased, and we hope to go forward with renewed vigor in the Master's cause, better prepared for the work which he has given us to do."

MATTIE REYNOLDS: "We have had a blessed time together at the institute. The precious covering of the Holy Spirit has been over us from day to day, and we feel that we can go forth into the great harvest field with more courage in the Lord than ever before. I pray that we may have an institute every year until the work is finished."

OMAR B. NEWTON: "I wish to glorify God by testifying to his goodness to me. The institute has been worth much to me. I realize that the hand of God has been upon me, refining me and fitting me for his service. I desire to submit to the purifying process still, that I may be prepared for his service and kingdom."

W. S. WILSON: "Although in poor health, I have learned many good lessons here. My prayer is that the dear Lord will give me phys-

ical, mental, and spiritual strength to go out in this good work of telling others what the Lord has made known to me, and with such a love for souls that I may be able to point them to the Lamb of God who taketh away the sin of the world."

G. L. KERLEY: "I am very thankful that I have been here to enjoy these Bible lessons. Although present only about five days in all, it has been a feast to my soul, lifting me to a higher plane of living. I have learned some lessons that will go with me forever, which are not to be compared to worldly possessions or acquirements. A new ambition has entered my soul, a new power, and a new spirit. It is my greatest desire to draw men and women to God. The great spiritual lessons that we have learned are only the scaffolding upon which to build the finished man. May I be a worker in the cause of God."

M. M. WARD: "I thank God for putting it into the heart of the brethren to hold the institute here. It has been the greatest privilege of my life, as it has helped me to get clear on some doctrinal points, and made me realize more fully the value of the books, 'Great Controversy,' 'Thoughts on Daniel and the Revelation,' and 'Coming King,' and the necessity of studying them more diligently and making a stronger effort to get them before the people. I want to attend every institute that I can, as they are more instructive than a camp-meeting, and in a social way they bring us closer together. I cannot find words to express my appreciation."

M. A. KNOHL: "The canvassers' institute has truly been a source of refreshing to me. I am sorry it cannot continue longer. The Bible studies have been especially helpful to me, also the exposition of the 'Testimonies,' as given in our books. I trust that another institute may be arranged, to continue twice as long, with more time for Bible studies, and in a new territory where opportunity for practice in canvassing can be had. May God's blessing attend our state agents."

MR. AND MRS. H. B. TILDEN: "Though it was our privilege to be at the institute only a very short time, we can say it was good to be there. Our prayer is that God may bless the efforts put forth to prepare workers, and that each one may 'be strong, and of a good courage.' 'And the Lord, he it is that doth go before thee. he will not fail thee, neither forsake thee: fear not, neither be dismayed.'"



PUBLICATIONS WANTED

J. H. FIELDS, Wellsville, Mo., desires copies of the WATCHMAN, *Signs of the Times, Review and Herald*, and *Youth's Instructor* for free distribution. Papers should be sent post-paid.



J. W. ROBISON, Bradentown, Fla., would be glad to have clean copies of our papers sent to him, post-paid, for free distribution.



LATE clean copies of any of our periodicals, sent post-paid to Bettie Harroway, 621 Holbrook St., Danville, Va.

AN ERROR

WE desire to call attention to an error which occurs in the first edition of the "New Testament Primer," published at the office of the Southern Publishing Association, Nashville, Tenn. This error occurs on page 93, where the walls of the New Jerusalem are said to be 175 miles on each side. It should have said 375, and 1,500 miles around. This is one of the unfortunate errors that sometimes pass the eye of the author, critic, and proof-reader, and creep into a book in a way that we can hardly explain. The error was quickly corrected, and all other editions will give correct dimensions.

THE AUTHOR.



MISSION NOTES

FROM South America word comes that a company of nine Sabbath-keepers are reported as ready for baptism in the province of Buenos Ayres, some of whom came from Europe.

WRITING from Karmatar, India, a few weeks ago, Brother W. W. Miller says: "I baptized four Santals this week. The place of baptism was beautiful. The green rice-fields were in front of us, and a huge rock formed the background. About one hundred natives were present. They kept the best of order."

It will be learned with regret that Dr. A. W. George, our missionary in Constantinople, has through failing health been obliged to abandon the sanitarium work recently begun, with prospects of good success, in that city. And now (February 18) the sad news comes that the efforts to regain his health in the highlands of Switzerland were unsuccessful, and that death has brought his sufferings to an end. This seems doubly hard, as no one is available to enter upon the work he left in Constantinople.

THE European General Conference is putting forth a noble effort to establish an old people's home for that part of the field. They have a building in erection at Friedensau, Germany, which was so far along, January 1, as to be nearly under roof. Some legacies are being bequeathed this enterprise. That there is a lively interest in the movement in that part of the field is shown by the fact that of the twenty thousand dollars needed for the building, seventeen thousand are already in hand.

IN a recent letter from Elder L. R. Conradi he says that he has good news from Brethren Enns and Carscallen, who recently located the new mission in British East Africa. They settled upon virgin soil for the missionary, as no missionaries have preceded them. They secured a beautiful location about twenty-five miles south of Kisumu, and from where they are, they can see some two hundred native villages. The government officials were very friendly to them, even assisting in securing a good location. Elder Conradi wrote the officials beforehand, introducing the missionaries, and the Lord blessed to the extent that they were very kind and helped them in every way possible. Even the language of the natives has not been reduced to writing as yet, a task before our workers. Our prayers should ascend for the work in British East Africa.



THE SNAIL'S WONDERFUL MOUTH

ANY one who has noticed a snail feeding on a leaf must have wondered how such a soft, flabby, slimy animal can make such a sharp and clean-cut incision in the leaf, having an edge as smooth and straight as if it had been cut with a knife. That is due to the peculiar and formidable mouth he has. The snail eats with his tongue and the roof of his mouth.

The tongue is a ribbon which the snail keeps in a coil in his mouth. This tongue is in reality a band saw, with the teeth on the surface instead of on the edge. The teeth are so small that as many as thirty thousand of them have been found on one snail's tongue. They are exceedingly sharp, and only a few of them are used at a time. Not exactly only a few of them, but a few of them comparatively, for the snail will probably have four or five thousand of them in use at once. He does this by means of his coiled tongue. He can uncoil as much of this as he chooses, and the uncoiled part he brings into service. The roof of his mouth is as hard as bone. He grasps the leaf between his tongue and that hard substance, and, rasping away with his tongue, saws through the toughest leaf with ease, always leaving the edge smooth and straight.

By use the teeth wear off, or become dull. When the snail finds that his tool is becoming blunted, he uncoils another section and works that out until he has come to the end of the coil. Then he coils the tongue up again and is ready to start in new, for while he has been using the latter portions of the ribbon, the teeth have grown in again in the idle portions—the saw has been filed and reset, so to speak—while he is using the rest, the teeth in the back coil are renewed.—*New York Sun.*



IN THE "GOOD OLD TIMES"

NAPOLEON, at the height of his power, could not command our every-day conveniences, such as steam heat, running water, bath and sanitary plumbing, gas, electric light, railroads, steamboats, the telegraph, the telephone, the phonograph, daily newspapers, magazines, and a thousand other blessings which are now part of the daily necessities of even manual laborers.

When the first two tons of anthracite coal were brought into Philadelphia, in 1803, the good people of that city, so the records state, "tried to burn the stuff; but, at length, disgusted, they broke it up and made a walk of it." Fourteen years later, Colonel George Shoemaker sold eight or ten wagonloads of it in the same city, but warrants were soon issued for his arrest for taking money under false pretenses.

In the days of our grandfathers, carpets were a luxury. There were a few woolen carpets in Philadelphia and New York, a few ingrains, and here and there an imported Turkish rug. But these were used for state occasions. A rag carpet was the glory of a thrifty housewife. A few Axminster carpets were made in Philadelphia, but the century was well begun before ingrains appeared. Until 1850 there was not a power loom for carpet making in America.

When, in 1858, Matthew Vassar was considering the founding of Vassar College, he asked the advice of William Chambers, the great philanthropist and publisher, of Edinburgh, who tried to dissuade him from his purpose. He urged him rather to apply the money to the founding of a school for the deaf and dumb, or for the feeble-minded, assuring him that his design for the higher education of women was absurd and chimerical to the last degree, and could but end in ignominious failure.

When our first foreign minister arranged to go to London he was requested by the captain of the sailing vessel in New York harbor to go aboard immediately. Hastily buying a sack of flour, three hams, and a bag of potatoes, he hurried on board ship to arrange with some sailor to cook his meals, not knowing but that they might sail at any hour. Five weeks passed before the boat left the harbor. After six weeks at sea the traveler at length beheld the outlines of the coast of old England.

On October 26, 1788, Aaron Burr wrote to his wife, from Albany, after a journey from New York: "The headache with which I left New York grew so extreme that, finding it impossible to proceed in the stage, the view of a vessel off Tarrytown, under full sail before the wind, tempted me to go on board. We reached West Point that night, and lay there at anchor nearly three days. After a variety of changes from sloop to wagon, from wagon to canoe, and from canoe to sloop again, I reached this place last evening."

A common nail is an excellent illustration of the difference between old and new methods. Formerly the metal was cut into strips and then forged into shape with hammers, and an expert took about one and one half minutes for each nail. To-day they are made of steel and are lighter and stronger. Strips are cut with steam shears and fed into automatic nail machines. One man tends three machines, each machine dropping a nail every second. He turns out a hundred-pound keg of nails in less than two hours, a work that once would have taken him twice as many weeks.—*Success.*

Publisher's Department

COULD NOT GET ALONG WITHOUT IT

WHEN Jacob was in great trial and it seemed as though everything was against him, he became engaged in a tremendous struggle with the angel of God. He did not know his adversary; he thought he wrestled with a robber who was seeking his life.

But when the angel of God touched him, revealing his heavenly power, and Jacob saw that the might of his own powerful muscles could avail nothing, he did not for a moment relax his determination to gain the object for which he had been seeking. Jacob realized the contest and its overwhelming importance.

The zeal and earnestness with which he continued seeking for the victory could be born only of a sense of the importance and necessity of prevailing; so this keen perception of right values and eternal consequences became, for him, the assurance of ultimate success. God recognized this and changed his name.

How many of us are as earnest and persevering in seeking the blessings which a kind Father has placed within the reach of those who really strive to obtain them? "Seek and ye shall find."

We were reminded of this prevailing earnestness when reading the following letter from a sister in western Washington.

She says, in part: "I have been sick and did not feel at all able to send for the WATCHMAN, but it is such a good paper I do not see how I could get along without it, it's so full of truth for the times; it is bread for the soul."

The publishers of the WATCHMAN get many similar letters from all parts of the country. Send for sample copies, ask for terms to agents, interest your friends in this faithful WATCHMAN on Zion's walls.

Address, Southern Publishing Association, Twenty-fourth Ave., N., Nashville, Tenn.

WANTED.—Man and wife to take charge of canning factory, one experienced printer with small printing equipment for small job printing office, one blacksmith capable of doing first-class horse shoeing, repairing, etc., and one tin and galvanized worker. All of the above to be members of good standing in the Seventh-day Adventist Church. Address for further particulars, The Modern Canner Co., Bridgeport, Ala.

THE WATCHMAN

A sixteen-page weekly religious magazine for the home. It is appropriately illustrated. Its various departments make it interesting and instructive to all. It is brimful of present-day gospel truth. Especial prominence is given to the great lines of Bible prophecy which show that we are now living in the days just prior to the second and glorious coming of the Lord Jesus. The power of the Gospel in preparing people for that event is clearly shown.

Sample copies sent on request. Agents wanted in every locality to sell regular clubs of the Watchman every week. Correspondence solicited with persons who are interested in working for the soul's salvation of others, and who will put forth definite efforts to carry the news of salvation to others.

See subscription prices on last page

Address all correspondence to the

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CANVASSING REPORT

Of the S. U. C. for Week Ending February 15, 1907

NAME	NAME OF BOOK	No. Hours' Work	TOTAL VALUE	VALUE B'KS DELIVERED
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Tennessee River Conference

J S Moore.....	Misc	26	\$ 2 00	\$ 3 95
R E Putney.....	NTP	15	4 00	6 95
R H Hazleton.....	D&R	25	20 00	1 00
W J Keele.....	NTP		55 00	55 00
Katie Carico				56 00

Cumberland Conference

G S Vreeland.....	D of A	25	15 00	15 15
Evan Haskell.....	CK NTP	45	30 00	14 00

North Carolina.

O B Newton	S of P	22	20 50	3 50
W E Lanier	D&R	32	26 75	4 00
H G Miller.....	CK	5	5 75	5 75
Mrs A E Brensinger.....	CK BS	18	11 75	
O R Steed	CK	17	3 00	
Mattie S Reynolds.....	CK	23	13 50	1 50

Georgia

J A Kimmel 2 wks.....	D&R	63	65 50	
R L Underwood 2 wks.....	CK	60	31 00	46 00
Elizabeth Smith.....	Misc		20 50	4 75

Alabama

Oscar A Prieger	CK	36	33 65	33 40
R I Keate.....	CK	34	37 60	40 00
L W Dortch	CK BS	32	36 75	27 00
W H Waite.....	CK FB BS		94 50	32 00
C C Howell	D&R	24	23 75	

Florida

T H Dobb.....	Misc	40		12 50
E C Dettweiler.....	Misc	48	13 00	13 00

Louisiana.

G S Rogers 2 wks.....	D&R Misc	67	53 50	61 25
C L Collison 2 wks.....	D&R BR BS	75	51 50	78 00
A B Cheek.....	BR	25	14 50	
Wm R Lilburn	D&R BS	44	72 00	
Mrs A E Frank.....	S of D Misc		36 75	6 75
I T Reynolds.....	CK	24	20 50	6 50

Recapitulation.

Tennessee River Conference	66	\$ 81 00	\$ 122 90
Cumberland Conference.....	70	45 00	29 15
North Carolina.....	117	80 25	14 75
Georgia.....	123	117 00	50 75
Alabama.....	126	226 25	132 40
Florida.....	88	13 00	25 50
Louisiana.....	235	248 75	152 50
Total.....	825	\$811 25	527 95

AMERICAN NATIONAL BANK

CAPITAL.....	\$1,000,000.00
SHAREHOLDERS' LIABILITY.....	1,000,000.00
SURPLUS AND UNDIVIDED PROFITS.....	415,000.00
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In the opening of a Bank Account the FIRST THING to be considered is SAFETY. This we offer in THE AMERICAN NATIONAL BANK, as we give greater SECURITY to depositors than ANY BANK in Tennessee.

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THE WATCHMAN

NASHVILLE, TENN., MARCH 5, 1907

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THE BEGINNING AND CLOSE OF THE SABBATH

SUN sets Friday, March 15, 6:06
 " " Saturday, March 16, 6:07

WATCHMAN RATES

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

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

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

THE Lord cannot make use of infallible men.

THE will to do something for the Lord is more essential than the ability to criticize the plans for doing something.

NEARLY 150,000 copies of the special WATCHMAN have been sold, and 150,000 more copies might be sold as well as not. It is just as timely now as when the first copy of it came from the press. Have you done any missionary work yet with this special number?

NOTICE

THE second annual meeting of the patrons of the Nashville Agricultural and Normal Institute, is called for Thursday, March 14, 1907, at 2 P. M. in the Phelps Building on the Institute farm near Madison, Tenn. Patrons not able to attend should arrange to vote by proxy.
 P. T. MAGAN, Secretary.

ALL the evil that is in the world to-day, in whatever form, has come as the direct result of the transgression of the law which is stated on the first page of this paper. Why is it that people pay so little heed to this eternal law? It is no less binding to-day than when it was thundered from the top of Mount Sinai. Every individual ought to know this law by heart, and not only that, but have it also written upon his heart. Jer. 31:33.

IN view of the famine, pestilence, and disasters that are spreading death and desolation over the earth to-day, this language of the prophecy of Isaiah is very forcible: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty." Isa. 24:4-6. Men cannot forever go on in transgression of God's holy law. Though God bears long with the world, the time will come, and has come, when he must arise and vindicate his law by visiting transgression with judgments.

THE prophecy of Daniel says that a power would arise in the earth which would think to change the law of God. Dan. 7:25. This power, the same word says, would "speak great words against the Most High" and "wear out the saints of the Most High." We find to-day that a change has been made in the observance of the Sabbath day, the majority of Christian professors observing the first day of the week instead of the seventh day specified in the Sabbath commandment. The Bible says the seventh day is the Sabbath. A change has been made to the first day. The prophecy says that a power would arise which would think to change God's law. History says that Rome made this change; and Rome comes forward and admits that she did it, and glories in it. In any court of law, this would be ample evidence to identify the guilty party.

A COMMITTEE of the California Legislature appointed to consider the demand that a certain class have been making for a Sunday law in that state, have reported in favor of a law providing that employees shall not be compelled to labor "more than six consecutive days in any one week." As such a law would not require Sunday observance, this proposition does not have the approval of those who have been asking for the law; yet it provides that weekly "rest for the poor laboring man" which is all this class have been calling for; hence they are obliged to be content with such a measure, and give it their support, or else show that what they really want is not a weekly rest for the working-men, but the exaltation of Sunday.

"ONE of the most distinguished preachers of London," Rev. R. J. Campbell, who succeeded Dr. Joseph Parker as pastor of the city Temple, defines sin as a "blundering quest

after God." The Bible record shows, however, that when Adam sinned in Eden, he sought to hide from God, and all human experience since that time shows that sin is not a quest after God, but a further departure from God. "God is light," but he whose deeds are evil loves darkness rather than light. Gospel truth has to-day become utterly perverted; darkness is put for light and light for darkness. God's word is a light, and the only safety is in being guided by that light.

UNDER the heading, "No Lent in England," the *New World* (Catholic) announces: "Owing to the prevalence of influenza in various parts of England, the Holy See has allowed the bishops to use their individual discretion in dispensing the faithful of their respective dioceses from the observance of the customary laws of fasting, and of abstinence from flesh-meat, during the season of Lent."

Just how it is that an attack of influenza will make a person need to eat more and consume more flesh meat than he would require if he were well, is not apparent to us and is not stated by the *World*. From our own experience and observation, we should say that a victim of influenza is prepared to observe Lent strictly with very little trouble, as long, at least, as the influenza continues. We believe in being temperate all the year in eating and drinking, and strict temperance is absolutely necessary when the system is combatting disease.

AN artist was once asked to paint a backslidden church. He put onto the canvas a beautiful church edifice, with a cobweb over the hole in the box at the entrance marked, "Contributions to Missions."

AN IMPORTANT DATE FOR THE SOUTHERN UNION CONFERENCE

AS will be seen by the articles by Elders George I. Butler and R. M. Kilgore, published on page 155, the 4th of May has been appointed as the date when the \$150,000 fund shall be made the special order of the day, and all the conference and church officers in the Southern Union Conference are earnestly requested to do everything in their power to raise at least five thousand dollars, and more if possible, between the present and that time.

While our brethren and sisters in the South, as a rule, have not a large amount of this world's goods, yet there are a few who we are certain could give one thousand dollars, and quite a number who could give one hundred dollars, and a large number who could give twenty-five dollars. Dear brethren and sisters, will you not proceed at once to do that which God by his Spirit convinces you in your heart that you can and should do in this great work?

Send all such donations through the church and conference treasurers, or, if inconvenient, direct to either W. A. Wilcox, treasurer of the Southern Union Conference, Twenty-fourth Ave. N., Nashville, Tenn., or to Elder I. H. Evans, Takoma Park, Washington, D. C.
 J. S. WASHBURN.