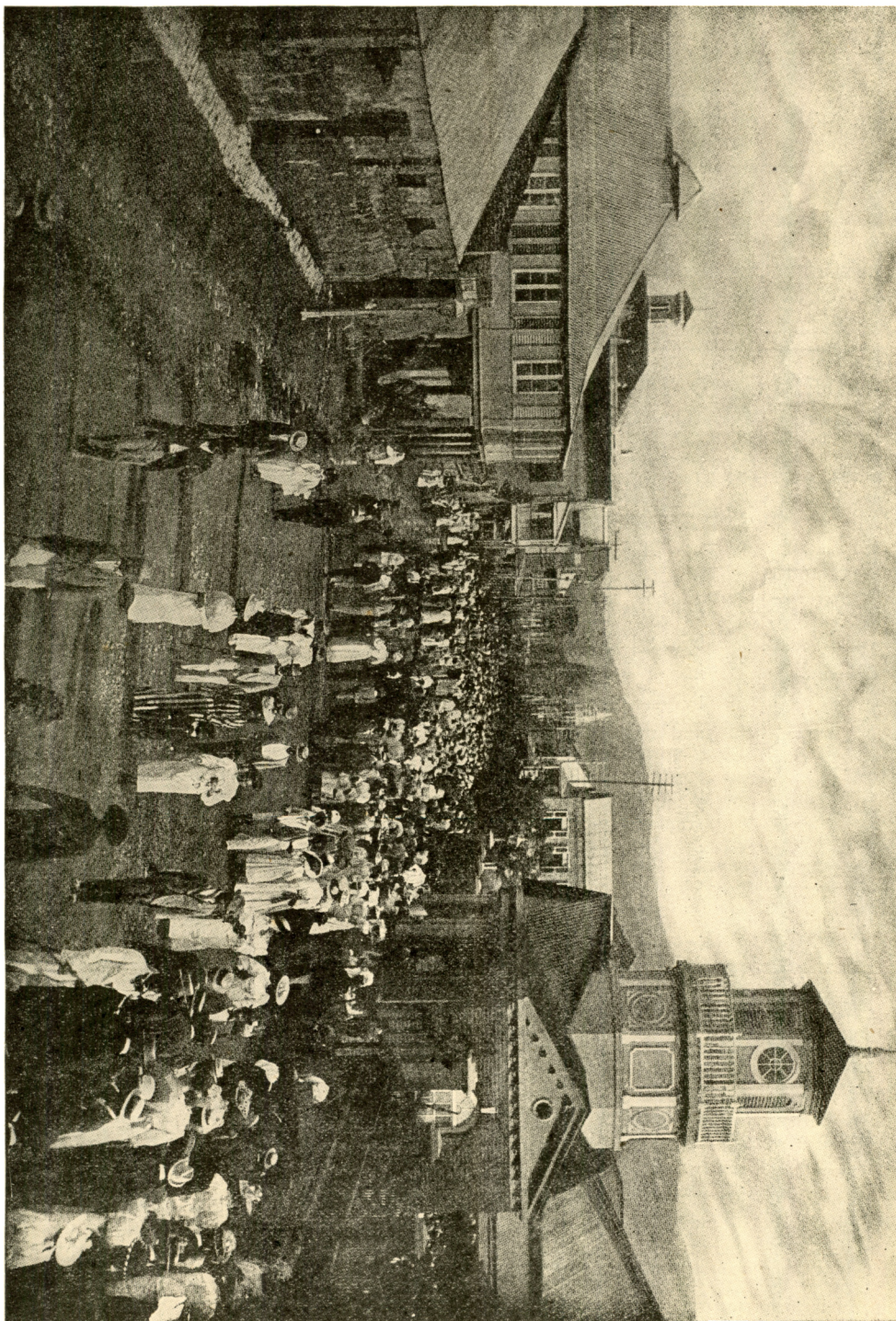


THE WATCHMAN

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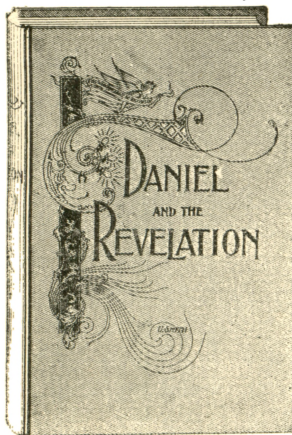
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THE WATCHMAN

Vol. XVI

NASHVILLE, TENN., JAN. 29, 1907

No. 5

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

AT EASE IN ZION

Amos 6:1

E. H. MORTON

At ease in Zion! solemn thought!
The things of God are counted naught
By those who bear his name;
They sit and listen to appeals,
While o'er their heart a stupor steals,
And they are lost to shame.

Awake, arouse, O slumbering church;
Begin at once an earnest search
For souls who know not God;
Speak to your neighbor, speak to-day,
And point him to the narrow way,
Tell him of Christ the Lord.

An earnest zeal, a purpose true,
Will bring the Spirit home to you,
And make you active now;
Then leave your all in God's own hand,
And with the workers take your stand,
God's seal upon your brow.

At ease in Zion! awful thought,
For soon life's battle will be fought,
Life's victory be won;
The sleepers then will sleep no more,
For then the chance of chances o'er,
They'll weep o'er work not done.

begotten Son. In the past, faithful souls have constituted the church on earth, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have not been able to prevail against it.

Christ has made the church the depository of sacred truth. But in order that the church may be an educating power in the world, her members must represent Christ. Their hearts must be open to receive and impart every ray of light that God may see fit to impart.

There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls his people to their posts of duty. Upon their knees men are to seek God in faith, and then go forth to speak the Word with power sent down from on high. Such men come before the people direct from the audience chamber of the Most High, and their words and works promote spirituality.

This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend for the faith once delivered to the saints. Paul wrote to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Hold fast the form of sound words, . . . in faith and love which is in Christ Jesus."

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is

THE CHURCH OF GOD

MRS. E. G. WHITE



THE church on earth is God's temple. This building is to be the light of the world. It is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimensions. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. Each one is perfect. And each stone is a living stone, a stone that emits light. The value of the stones is determined by the light they reflect to the world.

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time.

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God, or with what comparison shall

we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished. This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a beautiful temple for God. It is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless.

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding within her borders.

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of his only

at our command in the work of preparing the way of the Lord. By giving us the co-operation of the holy angels, God has made it possible for our work to be a glorious success. But success will seldom result from scattered effort. The united influence of all the members of the church is required.

The church to-day needs men who, like Enoch, walk with God, revealing Christ to the world. Church-members need to reach a higher standard. Heavenly messengers are waiting to communicate with those who have sunk self out of sight, whose lives are a fulfilling of the words,

"I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. Our views of the Sun of Righteousness are clouded by self-seeking. The church needs men of devotion to bear to the world the message of salvation, pointing sinners to the Lamb of God,—men who, by their works of righteousness and their pure, true words, can lift their fellowmen out of the pit of degradation.

tained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." That is, they did not receive their inheritance in this life. They were but pilgrims and strangers seeking a better country, a heavenly. They did not expect to receive their inheritance this side of the resurrection. When it is received, it will not be any one of those who lived in the early days before those of us who may be seed of Israel, that is to say, believers in Jesus, down to the very last day. "They without us shall not be made perfect." We shall be with them when they enter into their inheritance, when they return to the promised land.

Even when David was seated upon his throne, and God had given him victory over his enemies—even then he confessed that he was but a pilgrim and a stranger in the earth. At that time, when the fleshly kingdom of the twelve tribes of the descendants of the Syrian Abraham were at the height of their power, God gave this promise to David, their mighty king, seated upon his throne: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as aforetime." 2 Sam. 7: 10.

Read also 1 Chron. 29: 15: "For we are strangers before thee, and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding." Also see Ps. 39: 12, the latter part of the verse: "For I am a stranger with thee, and a sojourner, as all my fathers were."

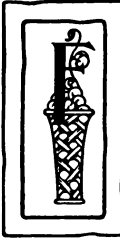
Those who had faith saw that the promises to Abraham through Christ, the seed, the promises to the true Israel, were not of an earthly or temporal character. They were universal as far as this world is concerned, and eternal. The lost dominion over this ruined world will be restored in the earth made new. Micah 4: 8: "Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem." The first dominion shall be restored.

The earth was once destroyed by water. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against

ISRAEL: THE RETURN OF THE JEWS. NO. 5

J. S. WASHBURN

The Land Question

FROM previous articles it is seen that God's promises to Israel (the church) are all spiritual, are all in Christ Jesus, are none of them to the Gentiles, who are utterly aliens, strangers to the covenants of promise, having no hope, and without God in the world; that all the promises to Israel are through Christ, and through him alone.

There is a very definite promise found in the fifth chapter of Matthew among those wonderful beatitudes uttered by the Saviour in the opening sermon of his ministry: "Blessed are the meek; for they shall inherit the earth." Here is a promise of land, and of much land, in fact, of all the land there is on the earth. The earth is one of the planets. Jupiter, Venus, Saturn, Neptune, are others of the family of worlds that revolve about the sun. There is but one earth among all the worlds, and that is this world in which we live. There are many worlds, but one earth. The meek shall inherit the earth. This entire globe shall be the inheritance of the meek. Those who are meek are like Jesus. "I am meek and lowly in heart." Matt. 11: 29.

This promise, then, is only to Christians, to those who are true Israelites. The promise in the garden of Eden was that the seed of the woman should bruise the serpent's head. That seed is Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The promise to Abraham was

the promise of land, of all the land that he could see when walking northward, southward, eastward, and westward. If he had walked far enough, he would have seen the world, and that was the promise to Abraham (Rom. 4: 13) that he should be the heir of the world.

This promise of land, and of all the land, was renewed to Isaac. Gen. 26: 4: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed." That promise was also given to Jacob. Gen. 28: 13: "The land whereon thou liest, to thee will I give it, and to thy seed."

Yet to Abraham God gave "not so much as to set his foot on." Acts 7: 5. "Yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." But this promise was not to be fulfilled in this life. Abraham looked for a city which hath foundations, whose builder and maker is God. Speaking of the great multitude that sprang from him, we read further: "Now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb. 11: 16.

This locates the promise definitely after the resurrection of the righteous dead. Then summing up all the faithful sons and daughters of Israel, their wanderings, their sufferings, their conflicts, and the mighty triumphs of their faith, the Scripture says, "These all, having ob-

the day of judgment and perdition of ungodly men." Then "the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. This is the settlement of the great land question, and this very definite spiritual, yet literal, promise can be traced from the first part of the book of Genesis to the very closing part of the book of Revelation. This is the promise and the glorious inheritance, the earth made new, the first dominion. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1, 2, 5, 6, 10.

This is the definite, the glorious, the spiritual, yet real promise that is made to Israel. In our next article we will consider the true return of Israel.

and state, which enforced religious dogmas by the civil power; so when the majority of citizens in our own land demand such a rule of action, the "image" will have been formed in principle, and the result will be seen as soon as "life" is received.

We inquire, Has this image been formed?—Yes, in principle it has. Listen: One of the leading religious organizations in America has for its purpose, as avowed in Art. II. of its constitution, "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral law, and so indicate that this is a Christian nation; and place *all* the Christian laws, institutions, and usages of the government on an *undeniable legal basis* in the fundamental law of the land." When this organization succeeds, all religious liberty will be taken from the people, and we shall have a complete union of church and state. Thus in principle the image is formed, and now steps are rapidly being taken to give it life.

He "causeth the earth and them which dwell therein to worship the first beast." How can this be brought about? By forcing upon all an act which the first beast will consider as worship.

"The observance of Sunday by Protestants is an *homage* [or worship] they pay, in spite of themselves, to the authority of the [Catholic] Church."—*Plain Talks about Protestantism*, p. 213. How will this worship be brought about?—By compelling all to keep Sunday, and by so doing the "earth" also is made to worship the first beast, even as in Bible times the "earth enjoyed her Sabbaths."

And furthermore, this power, the Roman Church, points to Sunday as a sign or mark of her authority. Hence in compelling all to observe Sunday, this country will cause all to receive a mark in their foreheads or in their hands; in the foreheads of those who desire to keep it; in the hand of all who are compelled to observe it.

It is really alarming to see how this sentiment already prevails in the land. In endeavoring to secure signatures to a petition against the Sunday bill now pending in Congress, the writer had many interesting experiences. The matter was taken up a few weeks after the close of one of the recent camp-meetings in the South. The town was

Present Truth

JOHN R. MITCHELL



THE great thought in the minds of the pilgrim fathers was to establish in this country "a church without a pope and a state without a king." After a long and bloody struggle, this end was obtained, and how wonderfully

God has blessed.

We need now to study those moral battles which were fought for the liberty we all now enjoy. The principles for which our forefathers struggled were grand ones: and so long as we remain loyal to them, the benediction of Heaven will rest upon our fair land. To-day America is the greatest nation on earth, and all because her government is based upon the principles of the separation of church and state, in harmony with God's word: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

How sad is the fact set before us in the sure word of prophecy (Rev. 13:11 and onward) that this grand and glori-

ous land of freedom is to "speak as a dragon:" "He exerciseth all the power of the first beast [the papacy] before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed: . . . saying to them that dwell on the earth, that they should make an image to the beast. . . . And he had power to give life unto the image of the beast, . . . and he causeth all . . . to receive a mark in their right hand, or in their foreheads." Rev. 13:11-16.

Every organization is what the principles upon which it is founded and governed cause it to be. Therefore if this nation is to conform to the line of action followed by the first beast, or in other words to make its image or its exact likeness, it must change its principles to conform to the principles governing the power to which it is to make an image. We must find, therefore, in the nation, sentiment which will demand a change of governmental action. The "first beast," the papacy, was a union of church

thoroughly stirred from the subjects presented at the tent. Upon asking one man to sign the petition, the following reply was received, "No, I won't sign it. Bring one in in favor of Sunday, and I'll sign it. Take away our Sabbath laws, and we would be back in heathenism in a few years." Many such experiences might be related. Some agreed that compulsion of conscience was wrong, but office and popularity forbade their signing. Thus those who will not receive the mark in the foreheads will receive it in their hands.

All this is in perfect harmony with the words of the Lord through the Spirit of Prophecy: "To secure popularity and patronage, legislators will yield to the demand for a Sunday law. . . . The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. . . . We should bring before them the real question at issue. . . . We should search the Scriptures, and be able to give the reason for our faith. . . . Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the deep,—the same infinite Creator will work in behalf of his people if they will call upon him in faith. He will restrain the forces of darkness until the warning is given to the world, and all who will heed it are prepared for the conflict."—*Vol. V., pp. 451-453.* "He will restrain," says the Spirit of God, *if we will call upon him in faith.*

Dear reader, we are facing a great crisis. The people need to be educated in the principles of religious liberty. The Catholic power is growing bolder day by day. Even now there is being conducted in this town [Newberry, Fla.] a protracted meeting of the Catholic Church under the direction of one of its theologians. Upon the announcement is written, "Is it as bad as represented? Come, hear both sides of the question. Americans like fair play, and that is what the Catholic Church wants to give." He is doing all he can to destroy confidence in the Bible, and holds up before his congregation the infallibility of the church, and yet, strange to say, the people go out night after night to hear him.

In this time of peril, should we not seek God as never before, to keep back



TOBACCO POISONING



HE poison of tobacco is so potent and violent in its action that even the external application of the moist leaves to the skin is sufficient to produce most serious symptoms. If a cigar be unrolled and the leaves composing it be applied over the stomach, great nausea will be produced in a very short time. This method has been used to induce vomiting. Cowardly soldiers have been known to place tobacco leaves under their arms just before going to battle, for the purpose of producing sickness.

Some years ago a man was detected in an attempt to smuggle a quantity of tobacco by placing the leaves next to his skin. The nearly fatal symptoms which followed, led to the discovery of the smuggler.

If tobacco is poisonous when applied to the skin, it is doubly so when inhaled. The smoke of tobacco contains, in addition to nicotine, several other poisons, the chief of which are pyridine, picoline, sulphuretted hydrogen, carbon dioxide, carbonous oxide, and prussic acid, all of which are fatal poisons when received into the system in any other than the most minute quantities. Thus it is not to nicotine alone that the evil effects of smoking are due, but to all of these poisons combined.

Birds, frogs, and other small animals die when exposed to tobacco fumes in a confined space. Cheese-mites, bees, and other insects may be quickly killed by

the powers of darkness that his message be not hindered? This is present truth, and God would have us do our part in getting the principles of true liberty of conscience before the people now, ere it is too late; for soon, very soon, "the night cometh, when no man can work."

directing upon them a stream of tobacco smoke from an ordinary pipe.

Inhalation is the most speedy way of getting any volatile poison into the system. The reason of this is obvious when the fact is made known that the lungs present a mucous surface fourteen hundred square feet in extent, every inch of which is in the highest degree capable of absorbing gaseous substances brought in contact with it. This membrane is of the most marvelously delicate character, being of such exceeding thinness that it forms scarcely any obstacle to the passage of gases which enter the lungs by respiration. Just underneath this delicate membrane passes all the blood in the body, or an amount equivalent to the whole quantity of blood, once every three minutes. The vapory poison inhaled by the tobacco-smoker is not simply taken into the mouth and then expelled, but it penetrates to the remotest air-cells, and spreads itself out over the whole of the immense extent of membrane stated. Thus it is plain that the blood of the smoker is literally bathed in the narcotic fumes drawn from his pipe or cigar.

So readily does the system receive the poison of tobacco in this way that it has repeatedly been observed as a fact that persons who are engaged in the manufacture of cigars often suffer much from the characteristic effects of nicotine poisoning.

When tobacco is applied to the mucous membrane as in chewing and snuff-taking, its poisonous elements are absorbed in essentially the same manner as when it is applied to the skin, but much more rapidly. In chewing, considerable quantities are also absorbed through the stomach, being swallowed with the saliva.

Very few users of the weed need to have a description of the effects of a moderate degree of poisoning from tobacco. The giddiness, nausea, and deathly sickness which follow the first

IT PAYS

It pays to wear a smiling face
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown;
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone;

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness fair.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win;
It pays to open wide the heart,
And "let the sunshine in."

— Selected.

attempt to use the drug, are indubitable evidence of the poisonous character of tobacco, which evidence is confirmed by the difficulty, in many cases very great, experienced in becoming addicted to its use. In severe cases of poisoning, violent vomiting and purging, vertigo, deathly pallor, dilatation of the pupil, a staggering gait, disturbed action of the heart, interference with respiration, and in extreme cases insensibility and syncope, are commonly observed. Only a very small quantity is necessary to produce these symptoms in a person not accustomed to its use; but in persons who have habituated their systems to the poisons, a much larger quantity is required.

Persons not accustomed to the use of tobacco often show symptoms of poisoning from taking a very small quantity of the drug, as by inhaling its fumes in a smoking-car or a bar-room. Infants are often sickened by inhaling the air of a sitting-room which is poisoned by a smoking father. There is good reason for believing that not a few infants' deaths have occurred from this cause, as it is well known that young children are exceedingly susceptible to the influence of poisons of all kinds.

It is often objected that while chemistry and scientific experiments seem to prove that tobacco is a powerful poison, the experience of thousands of persons disproves the theory of its poisonous character, since if it were so intense a poison as described, cases of death from tobacco poisoning would be much more frequent.

To this objection we answer: One reason why so few persons are reputed to die of nicotine or tobacco poisoning is the wonderful faculty the system possesses of accommodating itself to cir-

cumstances. Through this means the worst poisons may by degrees be tolerated, until enormous doses can be taken without immediately fatal effects. Corrosive sublimate, strychnia, belladonna, and many other poisons may be thus tolerated.—*Good Health.*



WERE THE PRAYERS WASTED?



SORROWING father came to a distinguished minister in London a few years ago, and said to him, "You meet many young men, and of all kinds. You may some time meet my son. He has been gone from home for a long time, and has caused us much pain. If you meet him, say to him that his mother and I do not feel unkindly toward him; that we will welcome him when he returns to us."

The minister noted the name, and from time to time, as he went about, he thought of the young man. And ever as he thought, there recurred to his mind another word of the father's concerning him — "He is a child of many prayers."

"The child of many prayers!" Where was the answer to the prayers? For the minister discerned in the father's short narration much more than was told in words. And months went by, and he did not find the boy. At last he told the story in a sermon, and the sermon was printed and went abroad.

In the sermon he faced the question of the prayers that had been offered for the boy. Suppose he never came back; were the prayers wasted? He thought that, even so, the prayers had been worth while; that they had had their mission

in shaping the lives of father and mother; that they had brought one man and one woman to share the solicitude of God for those who go astray; that they might have exerted some influence, although it was lost to human knowledge, on the life of a wayward boy, an influence not to be denied because it could not be defined; and yet more, that in ways that could not be traced by the linking of effect to cause, they had spun silken cords round a heart remote that might yet feel their pull, and come back again.

Still other months have gone by, and so far as is known, the wayward lad has not yet come home, and a father and mother with whitening hair still wait and wonder and pray. But in America a young man read the sermon, and thought of another father and mother, his own, and remembered that he, too, was "the child of many prayers;" and the prayers of his own parents and of the parents across the sea met at the throne of God when his heart was touched by the story of the prayers that seem to have been wasted on another wayward son, and he resolved that the upward-rising prayers on his behalf should waste themselves no more.

There is no wasted prayer; for prayer is the voice of the soul whispering in the ear of God, and no drawing of the soul within whispering reach of God is wasted. No unselfish love, poured out though it be on the sand of a barren life, is wasted; but it is caught up by the warm love of God into the sky above, and rains itself somewhere, and makes blossoms grow.

And the story has not spent itself with the first telling; for who knows but that when it is told again it will touch the heart of another child of many prayers, and perhaps even of him for whom they were offered, and are offered still, by the father and mother, in the far-away home? *Youth's Companion.*



"TOBACCO ranks first in the list of articles of general use. It is estimated that 800,000,000 people use it. In the United States the annual expenditure for tobacco is over \$700,000,000; \$2,000,000 more than is spent for bread, and seven times as much as is spent for public instruction. In this country as much is spent for tobacco every ten days as the whole world spends annually for missions."

THE WATCHMAN

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Nashville, Tennessee, January 29, 1907.

THE COUNCIL AT GRAYSVILLE, TENN.

THINKING it might be of interest to the readers of the WATCHMAN to know of the progress of the council, we will write briefly concerning it.

It assembled on time, with nearly a full representation of the members of the committee and others visiting and attending the services. The time has been very fully occupied, and the Lord has been present to bless.

This is Sunday morning, and we have had three days during which considerable business has been transacted. We have morning meetings at six o'clock—prayer and social worship. These have been seasons of spiritual profit more than ordinarily precious to the workers who have attended.

Elder Horton has been giving instruction in civil and religious liberty before the students and visitors in the school chapel. There is a large attendance at the school this year, more than ordinary. The school seems to be prospering, and we hear of no dissatisfaction.

The business sessions begin at nine or half past nine, and occupy the time in the forenoon and afternoon. There are preaching services at night, at which we have a large attendance of the members of the church and others visiting, so that the commodious church is well filled at every service.

The Importance of Organization

Our meetings yesterday were excellent. Elder Rufus Parmele spoke at the beginning of the Sabbath, and Elder Washburn Sabbath A. M. The writer preached two nights at the request of the council on the subject of organization. The best of attention was paid, and a deep interest was manifested. It was generally thought by the council that the time had come for instruction such as we used to have when organization was first entered upon by the denomination. That was a season of great blessing to the cause.

In later years much questioning has occurred with some in reference to organization, and efforts have been made to change our organization more or less according to the notions of those who were not in harmony with its principles. We feel very certain that these movements were not well advised, as our work has fallen into a lax condition that is detrimental to the best interests of the cause.

Our brethren in the Southern Union Con-

ference thought it high time that more full and complete instruction be given on this important subject. At the close of the second discourse, great interest was manifested, many presenting questions which had been puzzling them as to what had been the proper thing to do under varied circumstances. The answers seemed to be very satisfactory.

New Orleans an Important Center

One of the most interesting subjects that has come up in the council was in regard to establishing an important center at New Orleans. Elder Horton has for years been urgently presenting the claims of Louisiana, and especially New Orleans. This is the largest city in the Southern Union Conference, and is now rapidly growing, since there is a prospect of the great ship canal across the isthmus being completed. This will add much to the importance of New Orleans as a port of entry and departure. It has already a very large commerce. Many representatives of different races come here. This city evidently has not received the attention that it should.

It is clearly evident that there is a unanimous feeling that something must be done for New Orleans especially. There is great need of a church building, also a mission building being either rented or erected. New Orleans is the best point of departure for the West India Islands, South America, and even South Africa. Many of our missionaries have left the country by way of New Orleans. There are many Spanish-speaking people here, a very large French population, and many Italians. It is believed that steps can be taken by which great benefit may result to these different nationalities from New Orleans as a starting point. The plans have not yet been consummated, but we think important steps will be taken in this direction.

The Religious Liberty Question

Another interesting feature that is being considered is the great importance of civil and religious liberty for the South. Elder Horton has given this subject much study. He is the secretary of the Religious Liberty Department of the Southern Union Conference, but his time has been largely devoted to the Louisiana Conference. It is felt to be very important by the council that he should devote his time largely to instruction in different parts of our great field on the subject of Religious Liberty. Influences are at work to strengthen the Sunday laws, that will be sure to bring hardship to our people.

The recent arrest of Elder R. T. Nash and two other brethren and their trial in South Carolina is calling special attention to this branch of our work. There can be no doubt but that the Southern states need instruction on these principles more than almost any other part of the country. The greatest persecutions we have ever suffered because of work on Sunday have been in the states of Arkansas, Tennessee, Georgia, and other Southern states.

We have in Brother Horton a very able exponent of these principles, and the one altogether more prominent in this particular than any other. We believe that his time should be largely devoted to this branch of the work.

Others must be called in to look after the common interests of the cause, so that he can have time to take the general superintendency of the Religious Liberty Department, giving instruction here and there, helping the brethren who are arrested for Sunday labor, instructing them in what is best to be done, and looking especially after the circulation of our literature on that subject. We must wake up on this subject; for we are in the very storm-center here in the South, where the storm will be apt to strike us more heavily than in any other portion of the country.

It was expected that we should close the session here by Wednesday, the 23d; but we see we shall have to have considerable more time, so it has been decided to continue our meetings until about the 30th. We have many most important questions to consider.

G. I. B.



THE SPARTANBURG TRIAL

ON another page will be found an account by Elder R. T. Nash of the trial and conviction of himself and companions at Spartanburg, S. C., for doing secular work on Sunday.

The charge against these persons was that they had profaned the Lord's day. This purely ecclesiastical charge was considered by the civil court of Spartanburg, and it was decided that Mr. Nash and his fellow-Adventists were guilty. In other words, the civil court of Spartanburg decided that Sunday is the Lord's day, although the only evidence, on the question offered at the trial seems to have been that presented by Mr. Nash, who quoted a number of Scripture texts which show that the Lord's day is not Sunday, but the seventh day of the week. This argument did not please the court, which requested Mr. Nash to confine himself to the civil side of the question. Mr. Nash admitted that he had performed secular work on Sunday; on this point there was no controversy. But he could not admit that he had violated the Lord's day, and the argument on this point, that is, as to whether Sunday is or is not the Lord's day, was necessarily of a religious character, the only authority on the subject being the Bible. To confine the defendant to the "civil" side of the charge against him when the main point at issue was of an ecclesiastical nature, was of course to practically deprive him of the right to make any defense at all.

The Light Penalty and What It Indicates

The small fine imposed by the court is all that the law allowed; but the fact that no costs were added is evidence of the court's appreciation of the fact that the defendant was not a criminal in the true sense of the word. Being in the religious minority does not make any person a criminal; observing a different day from that set apart by the majority is not a criminal act. Doing secular work is not a crime. Yet put these things together, none of which are criminal, that is, observing the seventh day instead of the first, and doing secular work on the latter day, and the result is criminal! How can this be? If it is not a crime to work, and not a crime to differ from

the majority in the matter of Sabbath observance, how can the combination of these two things produce crime? How can white combined with white produce black?

The Crime of a Different Faith

The truth is that the real offense in such cases consists in adhering to a different religion from that professed by Sunday observers, or in failing to pay homage to an institution for which people have a religious regard. It is a religious offense; and such is human nature, that it is roused to stronger resentment and hatred by religious offenses than by any others. Religious zeal is the most zealous kind of zeal, and the quickest to take offense at opposition, when not combined with Christian meekness. Disregard of Sunday is a great offense in the eyes of the clergy, with whom Sunday is the chief of days, and in the eyes of all others who are zealous for that day; and this is the source of every movement for the prosecution of those who observe a different day. Down in their hearts, the prosecutors in this case doubtless realized these facts to be true, and that the trial was really a religious persecution, though it was plain that a state statute had been disregarded.

A Relic of Ancient Days

These Sunday statutes are relics of the old days of church-and-state union, and are wholly out of harmony with any system of free government. Their whole history and pedigree shows them to be religious laws; and as such they are unconstitutional in a government which guarantees religious freedom. The free exercise of religion is specifically guaranteed by the Constitution of South Carolina; indeed, no other state in the Union rises on this particular point, as does South Carolina, to the level of the National Constitution, which prohibits the making by Congress of any law "respecting an establishment of religion or prohibiting the free exercise thereof."

The origin of Sunday observance, its history, and the fact that only religious people have called and are calling for its enforcement, plainly show the religious character of Sunday laws. An attempt has been made to conjure up a "civil sabbath," necessitated on hygienic and humanitarian grounds; but it cannot be shown on any grounds that idleness and loafing are necessary to the welfare of any community. It is always the clergy, or others who are religiously zealous for Sunday, who call for Sunday legislation and stand back of every movement for its enforcement.

Why Not Be Consistent

Why do not these clergy and other advocates of Sunday laws, to be consistent, demand legislation to compel the people to attend Sunday services in the churches? That is the thing they really want. As it is, they have laws which simply compel people to be idle, laws which substitute loafing for honest employment, laws which provide idle brains and hands to be employed by his Satanic majesty; laws, in short, which co-operate with the purposes of the evil one. If that personage stopped work on Sunday, the situation would not be nearly so bad; but no Sunday law ever inter-

feres with his pursuits. Here is a point which these zealous clergymen would do well to remember.

They Are Not Christian

Sunday laws are not Christian. Sunday is not, according to the plain testimony of the Bible, a Christian institution. Compulsion in religious observances is not Christian. "God is love;" and only the service of love is God-like; only the motive of love can be acceptable to him. Love is free; it cannot be forced. The cause of Christianity cannot therefore be in any way promoted by the arm of the civil power.

L. A. S.



THE SABBATH TREE

IN the Sabbath law there are many ideas or brief thoughts which taken together make the commandment complete. Like a tree with its many branches and twigs all supported by the one trunk, so each branch of the Sabbath tree relates to rest, for that is the meaning of the word "Sabbath." It is God's rest placed in a certain day for the benefit of man, and is therefore called God's Sabbath or God's rest. It is not physical rest, for God fainteth not, neither is he weary.

Remember the Sabbath

Notice some of the Sabbath branches. First: "Remember." In this expression we are not told what to remember, or how to remember, or why we should remember, or even how to remember anything in particular. In the next clause he tells us what to remember, "the Sabbath day." The next clause tells for what purpose we should remember it, to "keep it holy." The divine Lawgiver then tells us what day is the Sabbath: "The seventh day is the Sabbath of the Lord thy God."

Keeping the Sabbath Holy

Still there is something lacking; for I do not know how to keep it holy. So another twig is added: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Even now should we have nothing more we would not know why we should keep the Sabbath holy. So the Lord adds still another branch to the Sabbath tree. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Now we have the Sabbath tree complete.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11.

S. N. H.

HISTORY AND PROPHECY

URIAH SMITH.

History Supplies Conditions on Which Prophecy is Based. Shall We Believe?

THE 2300 days of Dan 8:14 ended in 1844. The profoundest opponents of the Adventists at that time, admitted that the argument on chronology was invulnerable. The prophecy said that then the sanctuary should be cleansed. Two Bible facts show us what this is: 1. The Bible reveals the fact that the cleansing of the sanctuary covers a period of time, and consists of the work of the High Priest in the second, or most holy, apartment of the sanctuary, during which he makes the atonement and finishes a complete round of the sanctuary service (Leviticus 16); 2. The Bible reveals another fact, which is, that the sanctuary of this dispensation (1813 years of which had passed when the 2300 days ended in 1844) is in heaven, where Christ, our High Priest, ministers for us. Hebrews 8.

We therefore believe that at that time the last work in the heavenly temple began (because the prophecy said it was thus to be), that Christ entered the second apartment of the true sanctuary on high, to perform his brief work of making the antitypical atonement and cleansing the antitypical sanctuary, and thus close up forever his mediatorial work for man.

Here, then, is a tremendous truth, the first part resting upon tangible, undeniable, historical evidence within our own hands; the second resting on the plain declaration of God's word, which we therefore believe. Now, John describes the beginning of this work in the second apartment of the sanctuary in heaven, when, beholding events to take place under the sounding of the seventh trumpet, near the close of the gospel age, he says, "And the temple of God was opened in heaven." Rev. 11:19. We know he is speaking of the sanctuary; for he immediately adds, "And there was seen in his temple the ark of his testament;" and we know that the ark is found only in the most holy place of the sanctuary.

John's declaration that the ark was seen there, is significant. Seen by whom?—By men on earth, most certainly, for whose benefit this revelation was given. And how can men show that they see it?—Only by doing some special work which that sight leads them to perform. This brings us again within the sphere of human action, and we inquire if there is any evidence of this kind now apparent to show that the temple has been opened in heaven, and that men are by faith beholding therein the ark of God's testament.

The answer is plain: Most assuredly there is; it is the third angel's message now going to the world, proclaiming the commandments of God, and the faith of Jesus; relating both to the law contained in the ark, and the ministry which our great High Priest is there performing before that ark. This message covers the very time occupied by Christ in his closing ministry in the most holy place in the tabernacle on high, and is based upon

that very work. It is because the temple has been opened, and the ark is seen there, that this message is going forth here. And all the facts in the progress of this message now patent to the world, are so much evidence, and evidence of no mean strength, that we have reached the time when the ark of God is seen in the temple above, and Revelation 11:19 is fulfilled.

Can men or devils annihilate these great facts that the days have ended, that the temple is opened, and that the ark is seen?—Certainly not. And can they stop the movement going forward on the earth, based on these great facts?—By no means; for Christ says to his people in the last days, "I have set before thee an open door [the open door of the sanctuary], and no man can shut it." Rev. 3:8. The facts cannot be ignored; the light cannot be obscured; the truth cannot be repressed; the movement cannot be stopped. And here is a movement which has already risen to no small proportions, which can be accounted for on no other ground than that we are now witnessing the fulfilment of prophecy here indicated. Multitudes of thoughtful minds are beginning to be attracted by this manifest fulfilment, and they are seriously inquiring if these things are so. Thus the message is becoming strong by presenting such proportions and such manifest evidence of the truthfulness of its claims, as to challenge attention and examination.

EDITORIAL NOTES

WE are often tempted to think that we need not be particular about little matters of right and wrong, that God is not particular about the little things; but we need to remember that it is in the little things that God is testing us day by day, and when we are found faithful in that which is least, God knows that we would also be faithful in the greater matters.

THE following from the *Springfield Republican* (Mass.) pretty well "sizes up" the situation as regards the prosecution of the trusts:—

"Nothing is easier than to get indictments against the Standard Oil Company. Here, for example, are 939 indictments casually handed down by the Ohio grand jury, and if the company is convicted on all of them, the maximum fines would aggregate the little matter of \$58,000,000. It was only a few weeks ago that another Ohio grand jury presented indictments against the company, which involved fines of some \$5,000,000. Grand juries here and there are pretty constantly 'handing down' million-dollar indictments against this concern, while federal and state governments are probing it and prosecuting it all around the country. Yet can any one mention any instances worth mentioning where the fines or the prosecutions have materialized?"

AFTER all the talk about the expulsion of "Apostle" Reed Smoot from the U. S. Senate, it seems settled that the Mormon senator will

retain his seat. A great mass of testimony, it will be remembered, was taken by the Senate investigating committee, headed by Senator Burrows, which was apparently of a very unfavorable character for Mr. Smoot, and it seemed certain for a time that his expulsion would be the result; but those in charge of the case have seemingly arrived at the conclusion that such action would be either unjust or unwise, or both. Senator Smoot has been vigorously defended in the Senate by Senator Hopkins and others, and stress has been laid upon the fact that Mr. Smoot is not a polygamist. That Mr. Smoot is a high official of an ecclesiastical organization which rules the state of Utah was also held not to debar him under the Constitution of the United States, since the Constitution only prohibits Congress from enacting religious laws, and does not prohibit any state from joining hands with the church if it sees fit to do so. Mr. Smoot's case, of course, settles the question of the eligibility of Mormon ecclesiastics to seats in Congress, and doubtless the Mormon Church will be well represented at Washington hereafter.

WE note this item in a London paper: "Why are we going mad so fast, asked Lord Rosebery when he was opening a new asylum at Bangor yesterday. It is the most terrible question that could be asked of any nation. Bubonic plague, cholera, smallpox, or the horrible British disease of consumption are mere trifles in the history of a race compared with the growth of insanity. They can all kill the body, but insanity kills the mind and body. It produces that appalling class which Lord Rosebery calls the intellectually dead. For the first time, Lord Rosebery said, he opened an institution with the hope that it would remain empty. But the hope is small indeed. He went on to show that certified insanity is increasing almost four times as fast as the population in England and Wales."

Some people may call this looking on the dark side of things; but if such statements as are here quoted are true, it is certainly best to know them. Nothing is gained by shutting our eyes to facts. The word of God assures us that the coming of the Lord draweth nigh; and we present this and similar quotations not to present a pessimistic picture, but to show how greatly in need this dark old world is to-day of the coming of the Life-giver, the great Physician, to establish a new government in which these evils shall be unknown.

THE U. S. Senate has been investigating into the causes of the numerous railway accidents in this country, and has obtained some evidence on the subject which is very instructive. Senator LaFollette, who has charge of a bill limiting the hours of daily work for railway employees, presented testimony "of astonishing extent in demonstration of unduly long hours as an important cause" of these disasters. "A list of cases of accident," it is stated, "wherein responsible employees had been on duty over fifteen continuous hours

was presented to the Senate, covering only the period back to 1901, and it fills in closely tabled form some six pages of the Congressional Record. Practically all of these collisions and other accidents caused material loss to the company in property damage, a great many of them caused loss of life, and some of them figure among the most frightful of passenger-train disasters." In the case of the recent wreck at Washington, D. C., on the B. & O. railway, in which fifty-three persons were killed, it was found that the engineer whose failure to observe signals caused the wreck had been on duty fifty-seven hours with only two periods of rest of four hours each intervening.

All this is simply more evidence of the hold which the love of money has acquired on the people; on the railway officials for permitting conditions which they know must invite disasters rather than incur the expense of doing everything possible to avoid them; and on the employees for being willing to take risks which may bring death to the passengers in their charge, simply to augment their own wages. There could scarcely be anything more serious for a nation than to have the love and pursuit of money become the all-absorbing passion of its people. History is very instructive on this point.

THE catastrophe which has overwhelmed the city of Kingston, Jamaica, and other events resulting from it, have drawn the attention of the civilized world to that spot in the West Indies, a description of which will at this time be of interest. The city is located on the southeastern coast of the island, on a large dry plain about eight miles wide and thirty miles long. One who is familiar with the city and its surroundings says: "One's first impression on entering the city is not good, and it is not improved later. The buildings occupied by the colored people that are known as the low and middle classes, are in most cases built of wood and are but shacks. A great many of the wealthy people live in residential sections in the outskirts, and there are also some streets in the outlying districts where the people of moderate means live in villas. The two principal streets of the city are Queen and Harbor Streets. Queen Street runs through the center of the city to the wharf, and at its foot is the Victoria market. Harbor Street runs parallel with the water front, possibly a little less than a square away from it. Both of these streets are occupied by mostly stone buildings, which are used by the merchants and for the other industries. The streets of the city are in many cases paved with cobble stones, but there is little effort made to have any sidewalks of consequence. The streets are in most cases narrow, but are kept in a cleanly condition. There are no manufacturing industries of importance in the city, and most of the people get a livelihood out of the work of shipping the products of the island, at working about the market-places, and on the large plantations which surround the city. The greater part of the wealth is held by the descendants of old English set-

tlers, and in consequence, there are more visitors in Kingston from England than in Port Antonio, on the opposite side of the island, which is the principal stopping place for American tourists. The two principal hotels of the city are the Myrtle Bank hotel and the Constance Spring hotel. The Myrtle Bank hotel is located inside the city, while the Constance Spring hotel is on the plain at the edge of the foothills back of the city. There are many successful merchants and several large banks."

The population of the city was about 50,000, mostly native negroes. The harbor is large and one of the best in the world. At the mouth of the harbor formerly stood Port Royal, which was thrown into the sea by an earthquake in 1692, causing the loss of many lives. When the water is unruffled, any one passing over the site in a boat can look down into the water and see the ruins of the city underneath. The Kingston earthquake is reported to have caused a great subsidence of the land underneath the water of the harbor, and it was feared for a time that Kingston would meet the fate of Port Royal. Jamaica was thought to be out of the West Indian "earthquake belt," the island not being of volcanic formation; but this opinion will now doubtless be revised.

THE \$150,000 FUND

RESOURCES OF THE SOUTH

WILL it pay to invest means in the South? Is it such a poor barren field that no harvest will be reaped from the seed sown? Are there men of means and intelligence in the South who will ultimately make this work self-supporting, and return into the cause that which will bring souls into the truth in other great mission fields?

To the first question we answer emphatically, Yes; to the second question, a hundred times, No; to the third question, a thousand times, Yes. The South has wondrous resources. Men of the keenest intelligence, men whose blood is the purest Anglo-Saxon, men of unconquerable energy and of fiery zeal, are the men who are leading the South to-day.

Though there is not the soil in every part of the South that is found in Illinois, Iowa, and other states in the wonderful garden valley of the upper Mississippi, yet there are great agricultural possibilities here. What would the world do without the cotton fields of the South? I recently had the privilege of visiting, at Montgomery, Ala., a manufacturing plant which took the cotton in its first raw state, and seeing the process step by step until it came out of the mill as cloth ready to wear. I saw the manufacture of cotton seed oil and cotton seed meal. Truly this resource alone has almost illimitable possibilities.

Recently, passing through the great cotton fields of Alabama and Georgia, I visited the orange orchards of southern Florida. There I saw also bananas, pineapples, lemons, and other tropical products growing. Northern crops, such as potatoes and garden vegetables, are grown during the winter, and tropical products during the summer. I thought, What

a wonderful country! What wonderful possibilities!

Then there are the rice crop; the mighty pine forests, producing turpentine and lumber in almost limitless quantities; the great sugarcane industry; and many other agricultural resources that are peculiar to this part of the United States. There are also mineral resources, an abundance of coal, iron, and other metals, and to a certain extent the more valuable minerals, silver and gold.

Already a large amount of manufacturing is done in the cities of the South. Many of the cities will compare favorably with those of the North. The school system in the South, while yet not equal to that in the North, is improving, and in many of the cities may be found excellent educational institutions. Nashville has a number of universities of high class for white people; also the world-famous Fiske University, and other first-class institutions for colored people.

The Lord will give wisdom that our work may be placed on such an elevated plane that the people of energy, intelligence, and refinement may be reached. Nowhere in this world can be found a class of people of greater refinement, generosity, hospitality, and the graces which constitute them true Christian ladies and gentlemen than are the best people of the South.

It is true that there are many in terrible need of help; but we believe that God will help us in time, and in a brief time at that, to reach the people who will make this work self-supporting, and who will make the South a great missionary field for work in the semitropical lands of heathenism. Yes, the South has abundant resources in men and means, and must yet play an important part in the closing work.

Let us give and pray that this may be speedily accomplished, for surely the Lord will not come and leave unfinished the work in the South; for which he has been so earnestly calling to this people for many years through the Spirit of Prophecy. Remember that the first one third of the \$150,000 fund comes to the South. Who will help now, sending your gifts through your church or conference treasurer?

J. S. WASHBURN.



WHAT I CAN DO

"I CAN of mine own self do nothing." "I can do all things through Christ which strengtheneth me."

"God is able to make all grace abound toward you [toward me]; that ye [that I], always having all sufficiency in all things, may abound to every good work."

The whole sum, substance, and essence of the gospel lies in giving. "God so loved the world that he gave;" and God's one gift is so great that it comprehends all other gifts for all time, from eternity to eternity. God's only begotten Son, the Lamb, was slain from the foundation of the world; and it is through him that we receive "life, and breath, and all things," and the gift of eternal life.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

"How shall he not?" Impossible to withhold anything in the face of so great a sacrifice! Christ's life is given for me, and all things else therewith; my life is given to Christ, and with the life all that I possess. Why not? If I am a Christian, or Christlike, am I not to be doing as he does? The giving of his life means the giving of all, now and ever; the giving of my life must mean no less than the giving of all, all my life long, in this world and in the world to come. God gives, and he permits me to give that I may become like him.

"Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Since God has to do with every good gift, and wishes to develop in me godliness, or Godlikeness, why should I not have a part in every good work or enterprise in the cause of God? God has so ordered that I shall if I will. To repeat, "God is able to make all grace abound toward you [toward me]; that ye [that I], always having all sufficiency in all things, may abound to every good work." Mark it: "Always," "all sufficiency," "every good work."

The infinite God is the source of our supply, so we need never lack. But what is the measure of his "all sufficiency"? "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

If I have much, I am to give much, with a willing mind; if I have little, I am, with the same willing mind, to give little. But I am to have a mind to give, and I must give always to every good work. Be my possessions little or much, a proportionate amount is required of me, always,—this time, next time, and every time. God looks not only upon what I give, but also upon what I have left. The widow's mite was greatest of all, because it was all she had.

If I am not satisfied with what I have to give, God has for me more grace, and he is able to make that grace abound toward me in some practical way. He can enable me to sell that I have and turn it into money to give. If I have nothing of my own to sell, then I can procure books or papers, laden with the truth for these times, and sell them at a profit, and thus accomplish a double good. If I may not canvass, still I may in some other way earn or save. It is all in my willing mind, and to the extent of my willingness; for God wants me to be blessed in giving, and he will bless me to the end that I may and shall be blessed. If God wills, I shall do something for the one hundred and fifty thousand dollar fund.

Reader, are you with me, individually and personally, in this thing, and the next thing after this thing, if it be a good work? Let us rejoice and thank God that it is our glorious privilege, every one of us, to have a part in this good work, and in all others that may be brought to our attention in time to come.

E. E. MILES.

THE DOOR CLOSING FOREVER

In a Testimony written April 27, 1899, occurs the following: "I awoke, but my soul was burdened. I felt that peculiar trials were to come upon the people of God. Then was presented before me the situation in the Southern field. The work which should have been done in that field has not been done."

Under date of July 2, 1899, appear these words: "That which might have been done years ago in the South cannot now be done." Seven years and six months ago the Lord declared through his servant that some opportunities even then were closed forever. Since that time we fear that other doors have been shut and locked, and never will be opened; and it is a terrible truth that the situation in the South is becoming more difficult, and that the time must soon come when our work will be finished here.

We gaze, as it were, into a room where the great need appeals to us, as messengers of the last message of salvation. Helpless hands are reached out for that which alone can save, enlighten, and deliver. But, O the door is slowly swinging shut, never to open. Who will work for the South now? Who will give of his means if he cannot give himself and his entire service, to accomplish that which must be done in the South before the Lord shall come?

Now is our opportunity. There are many seeking for the truth and the light here in the South. How precious, how priceless are these last few moments of time and these waiting opportunities! Shall we not step into the door that is open, and yet slowly but surely closing forever?
J. S. WASHBURN.



WHAT CAN THE CHILDREN DO?

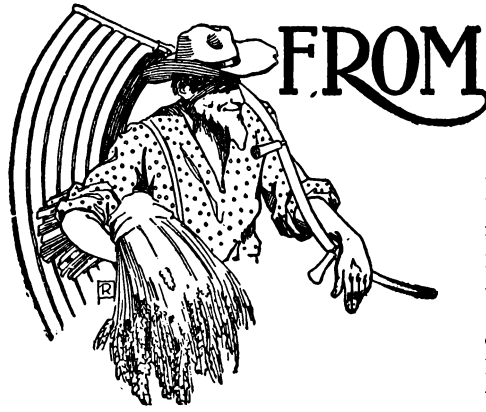
God includes the children in all his plans. Even in the raising of funds for his work they may have a share, and their offerings, though small, will be as acceptable as greater gifts. Their deeds of love and self-denial will all be recorded in heaven.

Once when a church was to be built, a little girl said she would pay for one brick. When a great ship was to be launched, a little boy said he would "push a pound." In raising the \$150,000, each child can lift at least a penny, and the pennies and dimes will count as well as dollars.

Let this be an occasion when the children shall be taught to lay up treasure in heaven. They may not be able to do great things, but they may realize the fact that they "are part of the concern," and their gifts, like tiny rivulets, when united, will make a broad stream of beneficence.

Suppose there are ten thousand Seventh-day Adventist children in the United States. Should each give but *one cent*, the amount would be \$100. Should all give a dime each, the result would be \$1,000, and there are very few children who cannot give that much. Many can give twenty-five cents, and even more.

But parents should help the children by planning for them. They should be encouraged to earn the money they give. Some can



FROM THE FIELD

HIS LAMPS

"His lamps are we,
To shine where He shall say.
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame, and wrong, and crime have birth;
Or for the musky twilight gray,
Or where wandering sheep have gone astray,
Or where the light of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find
Clear shining through the night
So bright we do not see the lamp,
But only see the light,
So may we shine—His light the flame—
That men may glorify His name!"



AN ENCOURAGING LETTER

Two members of the Nashville church have been having wonderful success in selling our papers in the cities of the South. Under date of January 1, at Atlanta, Ga., they write: "From the time we left Nashville the last of November up to December 31, or eighteen days' work, we have sold three thousand papers, lacking forty, and have been in ten cities, so that traveling and locating have taken time also. Last Saturday eve, after the Sabbath, we sold the special WATCHMAN in Montgomery, Ala., ninety-seven in all. We sold at ten cents per copy to devote the proceeds to the \$150,000 fund.

"We expect to be in Atlanta till the 15th of January, as we have 1,500 copies ordered for this place. We sold 1,400 here last year in seven days. The Lord has done great things for us, whereof we are glad."

With \$15.60 in tithe, these sisters enclose five dollars each for the \$150,000 fund. There

sell books or papers. Others can earn their pennies by running errands, by working for wages, or by denying themselves of something they desire. Parents should encourage benevolence in their children, that they may have a part in God's work, and that they may experience the blessedness of giving.

A little girl once earned a dollar for missionary work by selling pop-corn balls. Another made holders and pin-balls, and sold them. "Where there's a will, there's a way."

Let a "children's fund" be started in every church where there are children, and let it be seen how large an amount they can give. The children's gifts may thus be kept separate, if so desired.
MRS. V. J. FARNSWORTH.

are those who think that by engaging in some worldly business they will be able to give more to the cause of God, but the more prosperity in the world a man has, the less he seems to be able to give.

Is not this the highest kind of business capacity, the bringing of the truth before a large number, the salvation of their souls, and through the proceeds gifts to the cause of God? Are there not many whose hearts prompt them now to go and do likewise, at least to do as far as God gives ability and opportunity? He will do great things, beyond all that we can ask or think, for those who step out upon his promises.

J. S. WASHBURN.



THREE INDICTMENTS FOR WORKING ON SUNDAY

On January 8 myself and two other brethren were taken with bench warrants for quiet Sunday work. One of our brethren went on our bond for trial the 10th. Quite a number of the Adventist friends were present at the trial, although the notice was short. The night of our arrest I sent a telegram to the Religious Liberty Bureau at Takoma Park, hoping that some one from there could attend the trial.

When the time came for trial, I asked the solicitor if he desired to make one case of it or three. He replied, "One case, if it will suit you." He suggested that they make my trial a test case, as we were all indicted for the same offense. This the brethren seemed glad to do, and my case was called.

I was charged with violating the Lord's day, commonly called Sabbath, to which I could not plead guilty. After the witnesses had proved that I did work in my garden and about the house somewhat on Sunday, I was permitted to question them as to whether they were disturbed religiously, to which they all replied that they were not.

I was then sworn, and given a chance to testify to the truth in regard to my attitude toward the Sunday question. After my testimony in the chair, the solicitor questioned me in regard to how I spent my Sundays, and asked me if I did not know that there is a Sunday law. I replied that I did, but that I also knew that it was an unconstitutional one, and that there is a Sabbath law of higher authority. After being questioned, I was permitted to speak for myself to the court. The judge, solicitor, and jury all seemed to be fair-minded men.

The judge seemed a little dissatisfied at the beginning of my plea because he said I was making an ecclesiastical plea. This I admitted, but told him that when the state legislated upon a solely religious question, and I was indicted under that law, an ecclesiastical plea was the only one I could make. The judge seemed to think that there was a civil side to this ecclesiastical question, and I promised to

keep as near as I could to the legal side of the question if he would allow me to go ahead with my plea.

When I began with the prophet Daniel's prosecution under the laws of Persia, there was a laugh from all corners of the court-house,—and it was well filled,—for this was the point where his honor had called me down only a few moments before. The lawyers laughed quite heartily, and there were a number of them present.

The Lord helped us in vindicating his truth and in standing for right principles. I showed from the state statutes that I had not violated the letter of the law which reads "the Lord's day." From the Bible I proved that the Lord's day is the Sabbath of the fourth commandment, which is the seventh day of the week, and not the first; that this is God's holy rest-day, and Christ the Lord of it. This day I sacredly keep, and reverence the God who is Lord of it.

I reminded the court that the law of God is the code by which all men will be judged, and that I was living in all good conscience before its author. I showed from the Declaration of Independence and the Constitution of the United States that from the beginning this nation has tried to guard against religious intolerance, that the Baptists have stood for religious liberty, and have been persecuted because they opposed Sunday laws; that a petition from the Presbyterians caused Congress to add the first amendment to the United States Constitution which provides that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; that the code under which I worship demands that I keep the seventh day, and also enjoins that I shall labor six. In this the Sunday law would prohibit the free exercise of my religious belief, and therefore is contrary to the Constitution of the United States and also of the state of South Carolina. I think the solicitor himself was able to see that the Sunday law is unconstitutional.

The judge was very lenient, imposing a fine of only one dollar with no costs. The other two brethren were fined accordingly, and before the court adjourned, some one from outside who felt kindly toward us paid all of our fines, and we went out free after the grand privilege of getting the principles of truth before so large an audience in a way that will not be forgotten.

Those indicted were A. A. Johnson, our Campobello church elder, J. J. Soper, our deacon, and the writer. R. T. NASH.



"BETTER THAN A CAMP-MEETING"

"WHAT is that?"

"The canvasser's institute at Hildebran," N. C.

"Is that so? I supposed a canvasser's institute was to give the canvassers a little dry instruction and uninteresting to any one else. You really don't mean that it could be better than our good camp-meeting, do you?"

"Just listen to what those in attendance are saying and judge for yourself:"—

"I have enjoyed this more than the camp-meeting."

"That one thought has paid me for coming."

"I think this is better than the camp-meeting."

"We ought to have one every year."

"I wish all of our people could be here."

"Those that are not here don't know what they are missing."

"I am going to bring my family next time."

"I am so glad I came."

"My opinion of the institute is loftier than when I came."

"We are having some wonderful studies."

"I wish I could attend every meeting."

An outsider spent two days with us, and just sat in astonishment and drank it in. He said that his eyes had been opened. He caught the spirit, and returning to his school, began canvassing his schoolmates, and sent in an order for ten books the third day.

There are only a few in attendance, but this is the only small thing about it. The Lord is doing great things for us. A flood of light is being shed on the word of God. Hearts are encouraged and made glad. Only those in attendance can appreciate it. And if you had been in attendance, you would not miss another.

C. F. DART,

Campobello, S. C.

P. S.—We expect one just as good at Campobello, S. C., February 4-24.



FLORIDA, NOTICE

YOUR executive committee has designated Sabbath, February 2, as a day on which we ask our Florida people to donate liberally toward the school work for the colored people. You will receive a reading to be read and carefully studied on that day, which sets forth our duty in this direction. We shall expect a liberal donation, as we hope to be able to place the Plant City school on a substantial basis with this offering.

We are sorry that this offering will conflict with the offering for religious liberty work, but our plans were all arranged before we knew of the latter.

L. H. CRISLER.



A YEAR'S WORK IN THE CANVASSING FIELD OF SOUTH CAROLINA

I BEGAN work at Greenville, S. C., the middle of January and closed December 24 at Chester, S. C.

I was in Greenville seven months, and the Lord favored me with many blessed experiences besides helping me to distribute in Greenville and neighboring mill towns (reached by a belt electric railway) books to the value of \$378.50, a net profit of \$186.50 or \$26.64 a month. Of these books 287 were "Coming King" and 16 "Great Controversy."

During this time I conducted a school for one month three hours in the afternoon and two in the evening, which met expenses, but took time from the canvassing work. The school was for the benefit of the mill people, many of whom cannot read or write their own names. Some moved away. This reduced the school, so that I did not think it profitable to continue longer: but a good work could

be done in that line, separate from the canvassing work.

My next place of work was Union. Here I worked in company with Sister Wing. I was successful at the Union mills, one of the largest mills in the state. We also worked the neighboring mill towns in Union county. This took us three months.

Again the Lord blessed, and my share of the work was delivering 109 copies of "Coming King," and 9 of "Great Controversy," besides 90 small books which sold for fifty or seventy-five cents each. Here my average per month was \$25.93.

We then moved to Chester, where we worked two months. Here we met with more obstacles, such as the beginning of school, making it necessary to buy books; winter supplies of clothing and fuel also had to be furnished. Later the holidays came. But, notwithstanding all these things, I averaged \$18 a month. To the Lord be all the praise, who could use an inexperienced worker in a strange field, among strange people, enabling me to more than meet expenses.

I want to say that this has been the most satisfying year's work of my life, not in dollars and cents, but in experiences which are far-reaching. May many respond to the Lord's call, "Go work to-day in my vineyard," and hasten his work and water their own souls. There are openings for tent effort, Bible workers, health restaurants, and treatment rooms. Who will go? MRS. E. Y. SMITH.



CLOTHING WANTED

DONATIONS of clothing to our mission schools have not been so numerous this winter as in former years, while the need is even greater. We have a larger number of schools and more pupils in our schools. Our teachers write to us for clothing, but we have none to send. Will those who have partly worn clothing that they can spare please to write to us for shipping directions? It is not a hard matter for almost any church to make up a barrel or two of quite serviceable clothing which would be of inestimable value in our work. Address Southern Missionary Society, North Station, Nashville, Tenn.



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that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on.

Send 4 cents in stamps for sample worth double the money.

CONSOLIDATED SAFETY PIN CO.,
Box 159 BLOOMFIELD, N. J.



THE COLOSSUS OF TELESCOPES

A RESIDENT of Los Angeles, Cal., the *Youth's Companion* states, has recently given \$45,000 for the construction of a 100-inch reflecting telescope for the Carnegie Solar Observatory on Mount Wilson. The glass disk from which the mirror will be formed has already been ordered at St. Gobain, France; but it is expected that about four years will be spent in making the disk and afterward grinding and figuring it. Prof. George E. Hale, the director of the Solar Observatory, thinks that no insuperable difficulty is likely to be encountered in the making and mounting of this enormous instrument, which, in light-gathering power, will immensely exceed all other telescopes now in existence. At the present time the telescope in the Yerkes Observatory near Chicago, with its 40-inch lens, is the largest in the world, and that of the Lick Observatory in California, with a 36-inch lens, is second in size.

AN INTERNATIONAL TUNNEL

IN the dim ages of the past, geologists say, France and England were joined; but as far back as human records go, the sea has rolled between the two countries, a fact which England has had occasion more than once to congratulate herself upon.

The voyage between Dover in England and Calais in France is short (about thirty miles), but the sea is very rough, and if a passenger is liable to seasickness, he is sure to have unpleasant experiences. Seventy years ago the idea of saving him this unpleasantness, and facilitating travel between the two countries, the *Christian Herald* says, suggested to an eminent engineer, M. de Gamond, the project of a tunnel under the sea. A company was organized, and work was actually begun. But several prominent Englishmen protested against the tunnel on the ground that it removed from England a protection which had saved her from invasion in the past and which she might need in the future.

The scheme was abandoned at last, but it has been revived since the new friendship promoted by King Edward has drawn the two peoples together. A bill has been introduced into Parliament. The company proposes to lay two tunnels at the depth of one hundred and fifty feet below the bed of the sea, forty-five feet apart, each tunnel eighteen feet in diameter, with a drainage gallery beneath to carry off infiltrated water. It is believed that this can be done, as the bed of the sea is gray chalk, easy to excavate and impervious to water, an ideal material for tunnel work. The estimated cost is \$80,000,000, which is to be divided equally between the two nations.

It is proposed to erect strong fortifications at each end, so that either nation can, in case

of war, guard the exit or even destroy the tunnel. Nevertheless there is a strong sentiment among the most eminent British military and naval experts, headed by Field Marshal Lord Wolseley, which condemns this project as opening the possibility of continental invasion. So its construction is liable to be postponed.

AN EXAMPLE OF TURKISH JUSTICE

THE following incident, telling how a Turkish official meted out exact and even justice, was related to Secretary Root by a Turkish diplomat:—

"It appears that a mechanic fell from a roof into the street upon a wealthy old Turk and killed him. The son of the deceased caused the arrest of the workman, who was uninjured, and had him taken before the *cadi*, with whom he used all his influence to have the prisoner condemned.

"But the man's innocence was clearly established, and nothing could satisfy the dead man's son save the law of retaliation. Thereupon the venerable *cadi* gravely directed that the workman be placed upon the exact spot where the victim of the accident stood. When this was done the *cadi* turned to the son and said,—

"Now, you may go to the roof of the house, fall down upon this man, and kill him if you can."

No doubt the son decided to forego his sweet revenge, if it could be gained only in this dangerous way.

THE BOWER BIRD

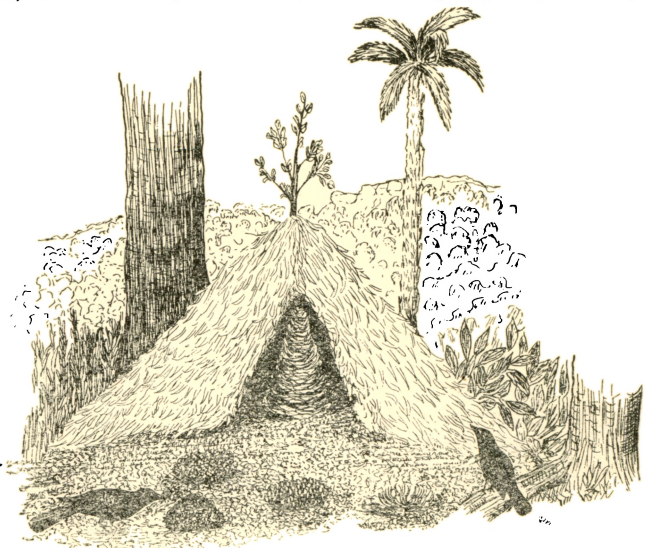
LIKE many strange things in nature, the bower bird hails from Australia. Not that there is anything strange in the appearance of the birds themselves. One species is a deep rich purple, and very glossy; another is a warm brown, profusely spotted with buff, and the male wears upon the back of the neck a kind of falling ruff or collar of long feathers which shine like spun glass and are of a lovely rose-pink color. But think of a bird going deliberately to work to build a play-house.

Mr. J. G. Wood, a well-known English naturalist, has had opportunities of observing these birds in the zoological gardens of London, and he says that in building its bower, the bird certainly does not hurry. He begins by weaving a tolerably firm platform of small twigs, which look as if he had been trying to make

a door mat, and had nearly succeeded. He then selects long and rather slender twigs, and pushes their bases into the platform, working them tightly into its substance, and giving them such an upward inclination that when they are fixed at opposite sides, they cross each other, and form a simple arch over the platform.

When completed, the structure forms an arched alley, extending variably in height and length, and it serves as an assembly room in which a number of birds take their amusement. Many birds resort to it, and run through and around it, chasing one another in a very sportive fashion. Indeed, a good bower is seldom left without a temporary occupant.

Related to the bower bird is the garden bird of New Guinea. This bird chooses a level spot in the forest, clears a space around a sapling the size of a walking stick, and heaps up around its base a cone of mosses about eighteen inches high. Around this they build a conical hut. Its rafters or supports are the thin, straw-like stems of an epiphytal orchid. These are interwoven, and well thatched with others of the same sort, forming a wigwam, open in front, but covering a gallery running



THE CABIN OF THE GARDEN BIRD

around the pillar. The orchids remain alive and blooming for a long time; and De Beccari, who observed these birds, thinks they choose the orchids on this account.

The same authority says that in front of the entrance to their cabin is a miniature meadow of soft moss, transported thither, and kept clean and free from grass, weeds, stones, etc. But upon this graceful green carpet are scattered flowers and fruits of different colors in such a manner that they really present the appearance of an elegant little garden. Showy fungi and elegantly colored insects are also distributed about the garden and in the galleries of the cabin. When these have lost their freshness, they are taken away, and replaced by others.

"Eighty per cent. of the broken legs set at St. Bartholomew's Hospital, London, during recent years, have been caused by banana skins thrown on the footpath."

Publisher's Department

WILL YOU CONTRACT?
IF NOT, WHAT WILL YOU DO?

"We have appreciated the special *Watchman* and believe it will do much good."—*Elder J. H. Krum.*

"I am so highly pleased with your special that I want to offer my compliments for the excellent success that you have made in getting out this number. I notice that our missionary workers are highly pleased with it, and they who are selling it are meeting with splendid encouragement."—*Elder Wm. Covert, Pres. Northern Ill. Conf.*

"I think it is the best extra we have ever had to sell to bring the truth for this time to the attention of the world. I have been out a few days and it takes well with the business men and at the homes of the people."—*G. S. Honeywell.*

"It is not too late to order the special *Watchman* entitled, 'The End of the World in This Generation.' This issue merits wide circulation."—*Indiana Reporter.*

"Inclosed find \$50.00 for 2,000 specials. I will take the contract of selling 10,000 copies."—*E. E. Smith.*

The cover page of this number of the *Watchman* has an appropriately colored illustration of Christ on the Mount of Olives, saying, "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Side panels on this page show how Christ's words are being fulfilled. The paper is well illustrated, and is printed in five colors. Its twenty pages are very attractive, so that interest is quickly aroused in the good articles published. The date of issue is not conspicuous, and this number is especially appropriate for distribution throughout the entire winter.

Will you not at once decide to send for a quantity of these message filled specials? Would you not like to spend all your time for several months selling this messenger of life from door to door and on the streets in the cities about you? A number of people are now engaged in this work. Write for contract prices on 10,000 copies.

Whether you can use one copy or ten thousand copies, send in your order at once. You can get more when the first lot is sold. Correspondence solicited.

PRICES OF THE SPECIAL *Watchman.*

When mailed to one address—

- 1 to 4 copies..... 5 cents each
- 5 to 24 copies..... 4 cents each
- 25 to 299 copies..... 3 cents each
- 300 or more copies.... 2½ cents each

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- 25 or more copies..... 4 cents each

A neat *Watchman* badge will be sent free, if requested, to any person ordering fifty or more papers to sell.

Send your order to your nearest Publishing House or State Tract Society, or direct to the Southern Publishing Association, Nashville, Tenn.

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

SOUTHERN PUBLISHING ASSOCIATION
NASHVILLE, TENNESSEE

A LOT OF SOILED BOOKS

That is what the following list of books is. They are not in bad condition, most of them soiled only a little, but we cannot send them out on orders for perfect stock.

There are only a few copies of some of these and the first orders will get the books. While the stock lasts these will be sent post-paid as follows:—

- Making Home Happy, cloth,25
- paper,15
- Our Paradise Home, cloth,20
- Our Little Folks Bible Nature, board,16
- Story of Joseph, board,15
- Helps to Bible Study, cloth,21
- Best Stories, cloth,32
- " " board,25
- " " paper,12
- Christ our Saviour, board,21
- Songs for Service, board,25
- Uncle Ben's Cobblestones,32
- Bible Readings, plain,55
- Great Second Advent Movement,87
- Prophecies of Jesus, marbled,90
- Home Hand Book, cloth, 2.10
- History of Sabbath, paper, 3 parts,25
- Story of Daniel,55
- Seer of Patmos,55
- Daniel and Revelation, plain,60
- Coming King, plain,52
- " " gilt,70
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- Health,50
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Agents make from \$4 to \$10 a day.
Will you help us raise \$500 in the next six months to help the Southern Schools? We are Seventh Day people. We will fill your order the day it reaches our office. Address with 2c. stamp, THE HAMPTON ART CO., Hampton, Iowa.

CANVASSING REPORT

Of the S. U. C. for Week Ending January
11, 1907

NAME	NAME OF BOOK	No. HOURS' WORK	TOTAL VALUE	VALUE BK'S DELIVERED
Tennessee River Conference				
Mamie Moore.....	BR	29	\$39 00	\$ 5 00
Mrs E H Mc Kay.....	SofP	3	10 75	10-15
Cumberland Conference				
G S Vreeland.....	D of A		15 00	12 50
North Carolina.				
T H Jeys.....	Misc			4 80
Wm H Brown.....	S of P CK BS	22	35 25	
O R Steed.....	CK	28	3 25	2 25
George Jeys.....	NTP	50	26 50	
F A Slate.....	CK	10		1 50
South Carolina.				
H B Gallion.....	CK	16	22 00	6 25
Alabama				
Oscar A Prieger.....	CK	32	33 75	1 00
L W Dortch.....	CK BS	32	61 00	2 75
R I Keate.....	CK NTP	33	59 00	2 50
Edwin A Keate.....	CK	1	7 00	11 00
W H Waite.....	CK FB	40	12 85	2 85
Louisiana.				
I T Reynolds.....	BR CK	28	56 50	8 50
G S Rogers.....	D&R GP	18	26 75	22 75
A B Cheek.....	BR	16	18 35	9 50
Mrs A E Frank.....	BR CK S of D		31 45	8 00
Florida				
E C Dettweiler.....	Misc	15	13 10	13 10
Recapitulation.				
Tennessee River Conference.....		32	\$ 49 75	\$ 15 15
Cumberland Conference.....			15 00	12 50
North Carolina.....		110	65 00	8 55
South Carolina.....		16	22 00	6 25
Alabama.....		138	173 60	20 10
Louisiana.....		62	133 05	49 25
Florida.....		15	13 10	13 10
Total.....		373	\$ 471 50	\$ 124 90

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Samples Free, Prices Low

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THE WATCHMAN

NASHVILLE, TENN., JANUARY 29, 1907

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THE BEGINNING AND CLOSE OF THE SABBATH

SUN sets Friday, February 8, 5:28
 " " Saturday, February 9, 5:29

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"THE religion that was good enough for my father and mother is good enough for me," say many people of this generation when asked to accept the Sabbath of the fourth commandment. They offer this as a convenient excuse for not accepting new light from God's word which would require them to stand on the unpopular side in religion. They do not stop to consider that their godly parents lived up to the light which they had, and would willingly have accepted further light if it had been brought to them. The question of being accepted with God is not merely a question of believing certain doctrines and observing certain practices believed and observed by Christian people, but a question of willingness to obey God in all things. "To obey is better than sacrifice, and to hearken, than the fat of rams." The religion of the parent will not save the child who has not the parent's love for God and willingness to walk in the way of his commandments.

THERE is a difference between keeping the seventh-day Sabbath and merely keeping Saturday. Which do you do?

"If you would be discouraged, look within; if you would be distracted, look around; if you would be strengthened, look up."

THE Kingston earthquake did very little damage outside of Kingston. The Valparaiso earthquake of last August did little damage at any great distance from that city. The San Francisco earthquake of last April was more extended in its effects, but it centered around that metropolis. Thus there have been, within less than a year, three great earthquakes, destroying three large cities, which could not have been more directly aimed at those cities than they were.

A UNION conference council of workers in the West Indies and Central America was in session in Kingston at the time of the earthquake, at which also Elders E. W. Farnsworth, I. H. Evans, Luther Warren, U. Bender, and Prof. C. B. Hughes from the United States were in attendance. Naturally when reports of the severity of the earthquake reached this country, much anxiety was felt for the safety of our workers gathered in the stricken city. A cablegram containing the one word, "Evans" was received at Washington soon after the disaster, which is interpreted as being designed to reassure us on this point.

THE precise reason why Elder R. T. Nash and his companions in trial at Spartanburg, S. C., were brought before the court and fined is stated by the editor of the Spartanburg *Journal*, who cares nothing for the seventh-day Sabbath, but speaks from a knowledge of the situation in Spartanburg. In his paper he says:—

"Think of how many hundreds of people right here in Spartanburg do more work every Sunday than Mr. Nash ever does, and do not defend it on religious grounds. They are not prosecuted, and nobody wants them prosecuted. The street cars run, the railroad trains run, both freight and passenger, the ice men, the liverymen, the refreshment men, the newsdealers, and many others work more or less every Sunday, and nobody objects to it, and properly so. Why, then, jump on Mr. Nash and his people for doing the same thing or less? The reason is that Mr. Nash and the Seventh-day Adventists defend their acts on religious grounds, and the others do not."

If not another calamity should happen during the remainder of 1907, the year would still be memorable for its disasters, though not the first month of it has yet elapsed. Kingston destroyed, a thousand or more lives lost, and \$15,000,000 damage sustained by property owners, is alone a memorable calamity. But besides this there are the great flood in the Ohio River valley, which has made nearly 30,000

people homeless for a time at least, and destroyed millions of dollars worth of property, and the great storm on Lake Erie which damaged Buffalo to the extent of nearly \$2,000,000; also the engulfing of the island of Simalu, in the Dutch East Indies, by a tidal wave, reported in dispatches of the 22d inst., with 1,500 lives lost; not to mention the starving condition of millions of people in the flooded district of China, which is bequeathed to 1907 by its calamitous predecessor. Will the disasters of 1907 all come in the first month?—Not very likely; we shall know more about this at the end of the year. But is there not enough in the frequency of these great disasters to cause people to do some sober, serious thinking, and some thinking about something else besides money and what money will get for its possessor? God has taken pains to tell people about a better world than this where he would have people live, a world in which there will be perfect safety for all, and where no calamities will come. But people have slighted his word and forgotten its teachings, and since they have done this, it is not strange that God should be now ever and anon reminding people of the uncertainty of life in this present world.

THE Christian is to be a benefit to others. Thus he himself is benefited. "He that watereth shall be watered also himself." Prov. 11:25. This is a law of the divine administration, a law by which God designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually returning to their source. In the fulfilling of this law is the power of Christian missions.—Mrs. E. G. White.

WHY DO I OBSERVE THE SEVENTH-DAY SABBATH

1. BECAUSE my blessed Lord and Master kept it (Luke 4:16), leaving me an example that I should follow in his steps. I Peter 2:21.

2. My heavenly Father has commanded me to "Remember the Sabbath day to keep it holy," and told me that "the seventh day is the Sabbath of the Lord." Ex. 20:8-11.

3. The holy women, who were instructed by Jesus himself, "rested the Sabbath day, according to the commandment." Luke 23:54-56.

4. Apostolic example shows that the disciples kept the seventh-day Sabbath. There is a record of Paul preaching on eighty-four Sabbath days (Acts 13:42, 44; 16:13; 17:2; 18:4, 11); but the New Testament contains the record of *only one* sermon ever being preached on Sunday, the first day of the week, and that was an evening service. Acts 20:7-12.

5. The Saviour bade his disciples pray that they would not break the Sabbath. Matt. 24:20.

6. The Sabbath will be observed in the new earth, and I want to begin in this life so that I will be in harmony with the principles of my future home. Isa. 66:22, 23. S. N. H.