



The Advent
Review and Herald
Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., February 21, 1907

No. 8



Our Trust

*There is no hour so dark but through its
gloom*

Some bright stars shine.

*There is no soul so lost but may find room
In Christ divine.*

*No wayward one whate'er his plight may be,
But may, O Lord, find perfect rest in Thee.*

*Though far from home the wandering foot-
steps stray,*

In paths of sin ;

*God's door of mercy stands ajar alway,
To welcome in*

*The penitent who in his sorrow kneels
To claim the pardon which His love reveals.*

*Out of the depths I lift mine eyes to Thee,
O Righteous One !*

*Complete, I pray, the gracious work in me
Thou hast begun ;*

*And keep me true through every passing
year,*

Till waking in Thy likeness I appear.

— Selected.

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

One Hundred Thousand Circulation

WOULD not every Seventh-day Adventist rejoice if it could be said that our good old pioneer missionary paper, the *Signs of the Times*, had a circulation of one hundred thousand copies weekly? Well, that is just what we are striving for, and we trust there will be no let up until the deed is accomplished.

And it is not such a great undertaking after all—only an average of about two copies to each church-member.

The Salvation Army *War Cry*, *Ladies' Home Journal*, and other papers of that class have a circulation of from five hundred thousand to one million copies. With our constituency and the important message we have to give to the world, is it too much to expect a circulation of one hundred thousand copies for the *Signs*?

It has already been demonstrated that the *Signs of the Times* is the most effective agency we have for bringing people into the truth, but the publishers have been studying to see how they could make it still more efficient for general missionary work, and the next volume promises to be better than ever.

Beginning about the first of April, there will be a series of twenty-six special numbers covering all points of present truth. Among the subjects to be considered in this series are the following:—

THE BIBLE

Oneness of the Scriptures and Their Inspiration.

PROPHECY

1. Its Object and Scope.
2. The Great Image of Daniel 2.
3. The Four Beasts of Daniel 7.
4. The Seven Seals of Revelation 5 and 6.

THE COMING OF THE LORD

1. Will He Actually Come Again?
2. How Will He Come?
3. What His Coming Means to the Righteous.
4. What His Coming Means to Those Who Reject Him.
5. What His Coming Means to the Earth, Including the Promised Inheritance and the Everlasting Kingdom.

OUR SACRIFICE AND PRIEST

1. The Lamb Slain from the Beginning.
2. Our Sacrifice in Type and Shadow.
3. The Ancient Sanctuary and Its Service.
4. The Antitypical Sanctuary—Our Center of Worship.
5. The Twenty-three Hundred Days of Dan. 8: 14.
6. The Judgment and Its Message.

THE SIGNS OF THE TIMES

1. Signs in the Sun, Moon, and Stars.
2. Signs in the Physical Earth—Cyclones, Earthquakes, Tidal Waves, etc.
3. Crop Failures, Destruction by Insects.
4. Various False Isms Which Are Undermining Christian Faith.

5. Capital and Labor.
6. Socialism.

THE LAW AND THE GOSPEL

1. The Law—Its Scope, Character, and Perpetuity.
2. The Gospel—What It Is and Its Purpose.

MAN AND HIS DESTINY

1. The Man Created and His Nature.
2. The Entrance of Sin and Its Ripened Fruits—Death.
3. Righteousness and Life.
4. Christ Our Life.
5. The Resurrection.

SPIRITUAL GIFTS

1. What They Are, Their Purpose and Distribution.
2. Restoration in the Church.

ELECTION, PREDESTINATION, AND FREE WILL

THE GREAT THREEFOLD MESSAGE

1. The Condition of the World.
2. God's Healing Message.
3. Message Rejected, and Result.
4. The Beast.
5. The Image.
6. The Mark.
7. The Result of the Messages.
8. God's Sealing Work.

THE CHURCH

1. What the Church Is.
2. The Called-out Ones.
3. The Apostate Church.
4. The Two Witnesses.

BIBLE TEMPERANCE

1. The Temple of God—Eating, Drinking, Dressing, Exercise, and Breathing.
2. True Sanctification.

THE SABBATH, THE TEST OF THE AGES

1. Its Origin, Nature, and Object.
2. The Sabbath in the Old Testament.
3. The Sabbath in the New Testament.
4. The First Day of the Week.
5. The Change of the Sabbath.
6. The Restoration of the Sabbath.

THE GREAT FEDERATION MOVEMENT

1. Federation of Capital.
2. Federation of Labor Organizations.
3. Federation of Socialistic Societies.
4. Federation of Religious Bodies.
5. The True Church Unfederated.

RELIGIOUS LIBERTY

1. What It Is.
2. Relation of Church and State.
3. Preaching of the Scriptures.
4. Religious Liberty in America.
5. The Prophecy of Revelation 13.
6. Religious Liberty Menaced.
7. The World-Wide Extent of the Movement.
8. The Year of Uncertainty in France.
9. The Papacy's Challenge to Germany.

THE OUTPOURING OF THE SPIRIT

1. The World's Great Need.
 2. Baptized for Service.
 3. The Power of Godliness.
- These subjects will be supplemented by Bible readings, and taken up in such a thorough, systematic, progressive way that they can not fail to interest and convince the honest in heart.

Every church and isolated member ought to take a club for general missionary work, and then an earnest effort should be put forth by them to secure yearly subscriptions. The next volume will contain "a feast of good things," and our friends and neighbors should have the privilege of enjoying it.

We presume all our readers will give a hearty assent to all this, but, dear friend, let us be a little more definite, and ask you *personally*, What are you going to do to help bring about this much-to-be-desired result? Are you willing to act your part, and pay for two or more papers to be used by your church in general missionary work, or to send to your friends or neighbors?

Are you willing to take a club, and then sell the papers on the street or from house to house?

Are you willing to join the ranks like a good soldier, and do your part in this work?

It means hard work and self-sacrifice, but there is a blessed reward at the end.

In one of the Special Testimonies it is stated that "our missionary paper, the *Signs of the Times* is doing its work everywhere, and is opening the way for the truth to be more fully presented." And in another place we read, "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

Now in view of this, we have every reason to take courage and push the work vigorously.

The past year has been an eventful one, and 1907 promises to be even more so. Calamities are multiplying on land and sea. Earthquakes continue in divers places, capital and labor are still at war, our large cities are fast becoming like Sodom and Gomorrah, the nations are arming for the last great struggle, and everything goes to show that we are nearing the end. In the "Outlook" department of the *Signs* special attention will be given to current events, showing the fulfillment of prophecy.

Now, *just now*, is our time to work, and we appeal to you to take hold with us to help increase the circulation of our pioneer missionary paper, and in this way assist in giving the last warning message to the world.

We can not all go to foreign lands as missionaries, but we can all have a part in circulating the *Signs*, and thus have a part in giving the last message.

If you are a member of a church, talk with the elder or librarian about this matter. If the church is already taking a club, see if it can not be enlarged.

If you are alone, then write to your tract society or to the publishers direct, asking for descriptive matter and suggestions, how to use the *Signs*, etc.

Little booklets have been prepared telling what the *Signs* will contain during the coming year, what it has accomplished by those who have used it in the past, how to organize and pay for a church club, who are agents, club rates, etc. These little booklets contain full information in regard to the *Signs*, and they can be had for the asking. Address your tract society, or the *Signs of the Times*, Mountain View, Cal.

The following words from Elder E. K. Slade, president of the East Michigan Conference, is a sample of many letters pledging hearty co-operation:—

"I believe the *Signs* is growing better all the time, and feel that it is not receiving the circulation that it should. We wish to do our part, and I shall endeavor to use my influence and best efforts for the accomplishing of a stronger work with the *Signs* in our conference."

C. H. JONES,
President Pacific Press Publishing Assn

THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 84. TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 21, 1907. No. 8.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

Terms: in Advance

One Year.....\$1.50 Four Months......50
Eight Months.....1.00 Three Months......40
Six Months......75 Two Months......25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

*The Victories of Faith**

"WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

When we talk about faith, we must necessarily talk about the victories of faith; for that is the only thing that faith knows. Whenever there is anything else than victory in the Christian life and experience, it is because of the lack of faith. Jesus Christ is the author and finisher of our faith, and he always "giveth us the victory," so that we can say, "Thanks be unto God, which always causeth us to triumph in Christ."

It might be interesting to consider simply the cases wherein victory has come to individuals through faith; it might encourage us to do even this, but it always seems to me that the personal element should be strong in our instruction. We might be encouraged and comforted by considering at some length some of the grand examples of the victory of faith as set forth in Hebrews, of whom Paul says, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial

of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth."

What a catalogue! every one of them a victory of faith. But what I desire is that we as individuals shall enter into the experience of just such victories of faith. It will be worth a great deal more to us if we learn how to work righteousness by faith, than to hear of a hundred others who had wondrous success in that work. It will be more profitable to us to learn how to meet the enemy and conquer him by faith, than to know how many others have done the same thing.

The main object of this lesson will be to bring to your minds something of the practical experience of the victory of faith. All the victories of faith are not recorded in the Bible. On the daily history of the earnest Christian, who believes in the power of God as revealed in Jesus Christ, may be written the reward of faith.

Let me state first that what God can do, faith in God can do. Faith is that which so unites us to Christ, so brings him present to us as a living Saviour, that what was wrought when he was here in bodily form, shall be wrought by us by the power of his Holy Spirit working in us. The Scripture gives us a definition of faith. "Faith is the substance of things hoped for, the evidence of things not seen." Faith takes those things which are unseen and brings them before us. Faith makes real to us the things which are not seen with the naked eye. Faith takes the unseen, though eternal things, and brings them to us in present experience. By faith we take possession of them. When God gave us Jesus Christ, he gave us everything; and when we receive Jesus Christ, we receive everything. Eternal life comes with him; for he says, "He that believeth on me hath everlasting life." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "And this is the record, that God hath given to us eternal life, and this life is in his Son." "He that hath the Son hath life; and he that hath not the Son of God hath not life." Inas-

much as Jesus Christ is the revelation of the infinite God, finite man will spend the day of eternity in studying what he received when he received Jesus Christ. But God designs to reveal to us, even in this life, more and more of what we receive in Christ, and faith is that which makes these things real to us.

What God requires of us is the revelation of what he is, and the assurance of what he will do for us. Faith is that which lays hold of this experience, and works it out. Suppose we study carefully the details of this faith. Faith is the gift of God, and the faith God gives is a living faith, a living element that possesses in itself life and working power. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." It works by love. "And now abideth faith, hope, and charity [or love], these three; but the greatest of these is charity." Love is the first fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." This love of God is nothing else than the very life of God. We can not separate one of the attributes of the character of God from God himself. We have just so much of love as we have of God, and no more. The revealing of God's presence is simply the revealing to us of his attributes. When the love of God was revealed in Jesus Christ, it brought victory. I said before, that faith does just what God does. Christ said, "Be of good cheer; I have overcome the world," and our first text reads, "This is the victory that overcometh the world, even our faith." What Christ did as an overcomer, that our faith working through love, can do. James says, "Resist the devil, and he will flee from you," and Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." There is no condemnation to them, which are in Christ Jesus, because in him sin,

* A sermon delivered by the editor.

which brings condemnation, was itself condemned. In him the condemnation passed from the sinner to the sin. The sins of the repentant sinner are condemned in the flesh by the grace of Christ, because of Christ's experience in victory over the flesh.

(To be continued)

God's Warnings Justified

WHENEVER God has given a warning to his people in any age of the world, there has been reason for it, and business in it; and they who have heeded it have escaped calamity, and found shelter in the refuge provided.

The Word of God contains the record of prophecies that have been fulfilled, prophecies that are fulfilling, and prophecies that are yet to be fulfilled. That men may not lightly regard these things, the Lord says: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42:9. Inspiration makes reference to this fulfilment of past prophecy that men may think more seriously of the prophecies yet unfulfilled. If the prophecies of the past have been fulfilled, those of the future will also come to pass. Past fulfilments of prophecy leave men without excuse for disbelieving what God has foretold concerning the future. Then to assure us that he will not leave us in the dark concerning occurrences of the future, he says: "Before they spring forth I tell you of them."

Those who heeded the warning given to the antediluvian world were safe when the flood came. Those who did not were lost. The warning came to Sodom before the Lord laid the hand of punishment upon it, and those who heeded it went out in safety. He told Abraham the condition of his descendants in Egypt, and their ultimate deliverance from bondage. He told Israel of calamities which would come because of their forsaking him, and Israel knows that those words came true. He told Israel when they might expect their Lord, and he came on time. He gave warning of the destruction of Jerusalem, and the fire and sword of the Romans swept it to the ground; but they who heeded the warning came out unscathed.

Now the Lord has told us who are living to-day what we might expect in this generation, and we see these things fulfilling before our eyes. He has told us that the rich would oppress the poor, and take from the hireling his wages. We have seen it done, and are seeing it done with greater frequency as the days go by, with greater and greater harshness, with less and less care for the miseries of the people oppressed. He has told us that the rich would not simply

be growing richer, but would be actually *heaping* treasure together, and we have seen it done and doing.

These things were given as way-marks to tell us when we are in "the last days." They have come; we are in "the last days." In these last days, then, the Lord tells us that "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. No one writing at the present time could better describe the condition of things to-day than the prophet of the Lord has pictured them *beforehand* in the Scriptures.

But this is not all. The Lord, speaking to the people of this age, says that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them;" and "through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:1-3. How exactly this is being fulfilled at the present time! first, on the part of religious teachers who deny the divinity of Jesus Christ and the efficacy of his atonement for man's salvation; and second, on the part of schemers who defraud the people in the name of religion, who literally "make merchandise" of deluded followers! Witness the mind-cures, the psychic healing, the "absent treatments" at so much each, the "divine healing" for the money there is in it. Witness the wonderful power exercised not long ago when three thousand persons arose to their feet, declaring that John Alexander Dowie was the prophet Elijah, and then see them pour their money into his hands. Verily, that scripture was fulfilled before our eyes. Then witness the subsequent revelations, the scandals, the disruption—all designed by the father of deception to cast reproach upon religion.

False Christs were to come: they have come, and there will be more of them; and those to follow will make greater pretensions and show greater power than those that have gone before.

False prophets were to arise: they are in every part of the world. One class was to cry "peace and safety." They are hard at work doing it now, and their name is legion. They are in the church and out of the church. Some are prophesying wonderful progress, others a temporal millennium of righteousness under the personal reign of Christ. And all this in spite of the scripture which says that "evil men

and seducers shall wax worse and worse, deceiving, and being deceived."

False Christs and false prophets will multiply, and their deceptions will increase as we near the end. We see how the former warnings were justified, how they have been fulfilled, and those who have heeded them have escaped. As the destruction that is now hastening on is more terrible and complete than anything that has gone before, there is certainly no less reason for the giving of the warnings that are fulfilling and to be fulfilled.

Some are carried away by every delusion that Satan has ever invented. Some have been deceived by every false prophet that has ever arisen; and so the Lord, looking down upon the last days, and seeing the workings of the greatest deceptions the world has ever known, says: "Woe to the inhabitants of the earth and of the sea! for the devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Let us thank the great Revealer that he has faithfully pointed out the great delusions and stumbling-blocks that are to increase till the trump of God peals out through the clouds of heaven. We have seen his word fulfilled in the past; we see it fulfilling now; and we know that all that has been written will be fulfilled to the very letter. Let us, then, take the Word of God as the man of our counsel, that we may escape the corruption and deception that are pouring in like a flood upon the last generation of men. When we see teachings disseminated whose tendency is to disrupt and disorganize that upon which God has set the stamp of his approval, we may know that it is the work of the destroyer, and not of the Deliverer. C. M. S.

The Absolute Certainty

"THAT thou mightest know the certainty of these things, wherein thou hast been instructed." Luke 1:4.

The fulfilment of prophecy supplies an evidence of absolute certainty as to the foundations and meaning of the advent movement. It is good for any one to go over and over the prophetic outlines, as one would prove over and over the addition of a column of figures if his life depended upon an absolutely correct result.

There is a mathematical certainty about the truths of the third angel's message. We can add up the evidence in this or that column of prophecies and fulfilments, and the result is the same every time—the last days have come, and this advent people is raised up in fulfilment of prophecy to bear the final message to the world.

For example, twenty-five centuries ago, in the days of Belshazzar, Daniel

the prophet was given a view of the great controversy to the end of time. He saw the apostasy casting the truth to the ground, warring against both the sanctuary of God and his people. He saw the investigative judgment beginning in heaven, and the standard of truth lifted up against apostasy.

"How long shall be the vision?" called one heavenly being to another in the vision regarding the time of the cleansing of the sanctuary, which is the investigative judgment.

The reply was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. This longest of the prophetic periods, beginning 457 B. C. (Dan. 9:25; Ezra 7:6-8), expired in the year 1844 A. D., when the cleansing of the sanctuary, the hour of God's judgment, began.

Nearly two thousand years ago, John, in the Revelation, was shown the events on earth to follow the opening of the judgment hour in heaven. He saw the message being carried to every nation and people, "The hour of his judgment is come," with the warning against the worship of the beast and its image. He was shown that the people obeying and bearing this message were keepers of "the commandments of God, and the faith of Jesus." Rev. 14:6-12. And he saw also that this remnant church would meet the special opposition of the enemy not only because of keeping the commandments of God, but because of "the testimony of Jesus," "the spirit of prophecy," in its midst. Rev. 12:17; 19:10.

All these things were shown those prophets of God long centuries ago. The year 1844 came. The cry of the judgment hour was raised. A people keeping the commandments of God and having the spirit of prophecy in its midst began giving the threefold message just as the prophet describes it.

It was necessarily so, for the word of the Lord was pledged to it. Without such a people and work, and at that time, the "sure word of prophecy" would have failed. Failing the voice of the spirit of prophecy in the midst of the movement, guiding in the work and organization, and bearing the messages of God to the remnant church, the prophecy would have failed. But there was no failure. Every word of the prophecy was fulfilled. Such things can never come by chance.

Any soul that steps off from the platform of truth to which the Lord called this advent people has no platform of advent truth. If this development from 1844 onward was not the true movement, and that exercise of the spirit of prophecy by which the Lord organized and guided this people as one united body was not the true gift, then it is

too late for any true advent movement to arise.

The divine commission and guidance in this advent movement is established on grounds of absolute certainty. God's prophets foresaw it; the time brought the fulfilment.

W. A. S.

Organization—No. 4

A Brief Account of Its History in the Development of the Cause of the Third Angel's Message

THE first definite proposal to be found in the records of our history to organize the affairs of this cause was made by Elder James White in the REVIEW AND HERALD, Feb. 25, 1860. The gifts for leadership with which Elder White was endowed placed him, at the beginning of this cause, in the front of the battle. From the first it was his lot to bear the heaviest cares and responsibilities connected with its progressive measures.

His large views of the character and scope of the message, and his careful study of the complications that were continually arising with the growth of the work, gave him clear and positive convictions that organization was a necessity. But knowing how generally and decidedly both ministers and people were opposed to organization, he waited long before making it an open issue. The time came, however, when it could no longer be delayed with safety, and then he fearlessly launched the movement.

Believing that the reader who is following this series closely will be especially interested in the first printed call for organization, I will here give the entire statement as it appeared in the REVIEW:—

To those who have so kindly and generously lent money to this office, we wish to say that as an individual, we do not wish to be considered in any way responsible for it. We act simply as publishing agent by direction of the Publishing Committee, for which we receive about three fifths the amount of our yearly expenses. And there are no reasons why we should be responsible for borrowed money used for the benefit of this office, which is the property of the church at large. This property is not insured, therefore in case of fire, would be a total loss. Those who consider it proper to let their money remain at the office under these circumstances, will do so at their own risk.

We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting-houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department. Till this can be brought around, we must do the best we can; but we wish it distinctly understood that we bear no individual responsibility in the matter. To illustrate: A sister in Vermont proposed to let the office have the use of one hundred dollars, without interest, as several

others had done. The money was sent, and also a note filled out for us to sign. We refused to write "James White," but in its place, wrote "Advent Review and Sabbath Herald Office," and sent it back to Vermont. In a few weeks the note was returned, and the money called back. This was all done in good feeling.

We call on preachers and leading brethren to give this matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act?—*James White, in Review and Herald, Vol. XV, page 108, Feb. 23, 1860.*

This statement set on foot a definite and powerful movement in our ranks for organization. From the time it appeared in the REVIEW, the agitation and discussion of the subject never ceased until organization was successfully and permanently established. But the advocates of organization found that they had on their hands a difficult task. The opposition which this proposal encountered was described a few years later by Elder White as follows:—

Time never can show the bad results of the spirit of anti-organization among us. It kindled and raged like fire at the first suggestion of organization. It prostrated the cause everywhere, and when the scale turned in favor of organization, there was hardly a congregation among us, from Maine to Minnesota, but what had become so distracted and discouraged that they needed the labors of some faithful preacher a month before they were prepared for organization.—*Review and Herald, Vol. XXI, page 140, March 31, 1863.*

In another article published nearly three years after making his first proposal regarding organization, Elder White published the following statement:—

About all that has been done among the Seventh-day Adventists in relation to organization, is to silence the batteries of those who opposed it, and by dint of battle to succeed in forming the Publishing Association. And there the matter hangs, and we are not in as good condition to make a general strike for organization as we were two and a half years since, when the subject was first introduced. 1. Because those who were then ready to take hold of the work of organizing churches and conferences with courage and hope, have had their courage worn out, and their hopes dimmed, by the opposition of some, and what has been worse, the wavering, hesitating, non-committal position of others. 2. Some of our brethren who were in favor of organization, who were the supporters and best friends of the cause, have become much discouraged as they have seen that the course of several of our preachers has strengthened the hands of rebellion against order, the gifts, and systematic benevolence. Had our preachers all struck unitedly for organization at the first, this rebellion could then have been put down at once; but in Ohio it increased so rapidly as to soon wreck the cause in that State, and leave only the hope that some will make a timely escape. In Pennsylvania and southern New York, it grew with fearful results. The brethren voted

down organization, and sent us a report of their doings for publication.—*Review and Herald, Vol. XX, page 140, Sept. 30, 1862.*

From these statements it is evident that very few of our people have any adequate idea of what it cost the pioneers of this cause to establish the plan of organization that has proved such a factor in promoting union, order, and co-operation among us. Sister E. G. White, who also had an active part in that work, has written of it as follows:

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know of the difficulties that had to be met, the evils it was designed to correct; and I have watched its influence in connection with the growth of the cause.—*General Conference Bulletin, Jan. 20, 1892.*

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom, that we know God has answered, to effect this structure. It has been built up by his direction through much sacrifice and conflict.—*General Conference Bulletin, Jan. 29 and 30, 1893.*

In presenting this phase of the history of organization as it is related to our cause, it should be made very plain that the opposition the most of our people felt toward organization did not spring from either lawlessness or insubordination. They held conscientious convictions regarding the matter. Anything approaching organization in religious or spiritual affairs alarmed them, for they believed this would result in spiritual declension and unholy alliances with the world. This was the view they had held while connected with the special movement of the first angel's message, and many still firmly and conscientiously maintained it.

A. G. DANIELLS.

Help Secured for Our Educational Department

As far back as the Educational Convention held at College View in 1903, a number of our brethren who were deeply interested in the development of our school system believed that some one of experience and influence in the educational work should be chosen to devote his entire time to the important and rapidly growing interests of the Educational Department. At that time, both the chairman and the secretary of the department were in charge of large, important schools from which neither could be released without much difficulty and loss to the institutions. Being unable to secure any one else to give this work his full time, it was left with the officers of the department to do what they could to meet its needs while overseeing the

institutions directly under their care.

It should be mentioned that these officers found the interests of the department pressing heavily upon them, and they made earnest efforts to take care of them. The secretary was obliged to carry on a large correspondence, and to visit many schools. The report presented by the officers to the Washington General Conference in 1905, showed a remarkable growth in this phase of our work. At this time, the belief of 1903—that some suitable school man should be chosen to give his entire time to the work of the department—became a settled conviction, and an unsuccessful effort was made to arrange for this.

In July, 1906, a large, enthusiastic, and successful educational convention was held at College View. Nearly all our leading teachers in the United States were present. In view of the great interests of the educational work, this convention unanimously passed a resolution requesting the General Conference to make the arrangements and changes necessary to enable either the chairman or the secretary of the department to devote all his time and energies to the general work of the department.

The General Conference Committee agreed with the convention in this, and began at once to make the arrangement requested. And now, after months of patient, perplexing, but persistent effort, we are glad to be able to tell the delegates to the convention that their request has been complied with. The chairman of the department, Prof. Frederick Griggs, has been released from South Lancaster Academy, in order that he may give the interests and needs of the general educational work his undivided attention.

Professor Griggs has just spent five days at headquarters, counseling with the General Conference Committee regarding his work, arranging the affairs of his office, etc., and has hurried into the field to visit a large number of schools before the summer vacation. It was decided that if possible he ought to visit all the colleges, academies, and intermediate schools as far west as College View and Keene. The purpose of this visit is to become acquainted with the teachers, the good work being done, and the general and special needs of these schools. It is the earnest desire of the General Conference to render through the Educational Department all the aid possible to make our school work the great blessing God designs it to be to his cause in the earth.

We are profoundly thankful that we have been able to make arrangements by which Professor Griggs can now give the needs of this department his entire time. Our educational work has made great advancement in recent years.

There are now in operation twelve colleges, twenty-three academies, twenty intermediate schools, and over four hundred church-schools. Connected with these schools are more than eight hundred teachers giving their time, talents, and hearts to the training and development of eleven thousand of our young people and children. These schools have under cultivation six thousand acres of land. The total value of the buildings, land, and equipment of these institutions is placed at a million dollars. Three colleges, fourteen academies, and nineteen intermediate schools,—thirty-six in all,—have been established during the last six years. These have added one hundred and fifty-three to the list of our staff of teachers.

This large educational enterprise demands a great deal of attention. Our general school system must be perfected. This work must be developed in foreign lands. Text-books must be prepared. New schools must be opened, and thousands of our young people who are not now in our schools must be prevailed upon to enter them.

Professor Griggs will attend the General Conference Committee Council to be held in Switzerland in May, and while in Europe he will visit all the schools now established there, and will do all he can to help them. In view of the great work to be done in this department, we solicit the earnest prayers and hearty co-operation of all our people.

A. G. DANIELLS.

Note and Comment

THE following striking statement is taken from the *Lutheran Witness*:—

The consciousness of guilt in sin appears to be fading from our minds. We are conscious of sin, we know that there is evil and wrong, but the guilt is measured by a lowered standard. We see sin in the world, and in some of its forms regard it as of exceeding enormity, but it does not affect us with an overwhelming sense of guilt. We know there is sin in ourselves, but there is not that crushing sense of its guilt that in former days entered so largely into Christian experience. There is not the apprehension of the wrath of God which a clear conception of the nature of sin would create. We have become accustomed to looking at it as imperfection, an inheritance from our ancestors, an infirmity of our nature, a violation of the common laws of living, as a something wrong and disquieting, but without the sense of deep personal guilt. We think of sin as toward ourselves rather than as Godward.

The reason for the condition above set forth is found in the prevalent teachings concerning the law of God, which seek either to set the law aside entirely or to interpret it in harmony with human wishes.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Publishing House in Port of Spain, Trinidad

THIS little publishing house is one of the youngest in our denomination, and one that has been put up largely by the sacrifice and self-denial of those in the field. This institution is a small cement building, with six-inch walls, about twelve feet in height, sixteen by forty-five feet in dimensions. It has ventilation really on but one side, and on that side stands the Seventh-day Adventist church. The roof, which is partly of galvanized iron and partly terra-cotta, is subject to the scorching rays of the tropical sun. Port of Spain is only ten degrees north of the equator, and the city is surrounded, except on one side, by mountains, so that it gets comparatively little breeze, and the employees of the office are exposed to the most intense heat. They did not have the money with which to buy a lot backing up against this building, and the General Conference Committee has authorized them to purchase the said lot, so that they could open up their printing plant, and have ventilation through the same.

This little plant is sending out the *Caribbean Watchman*, one of the ablest missionary periodicals printed by our denomination. It has supported itself from the very start, and has maintained a monthly circulation of about seven thousand five hundred copies.

I. H. EVANS.

The West Indian Training-School

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

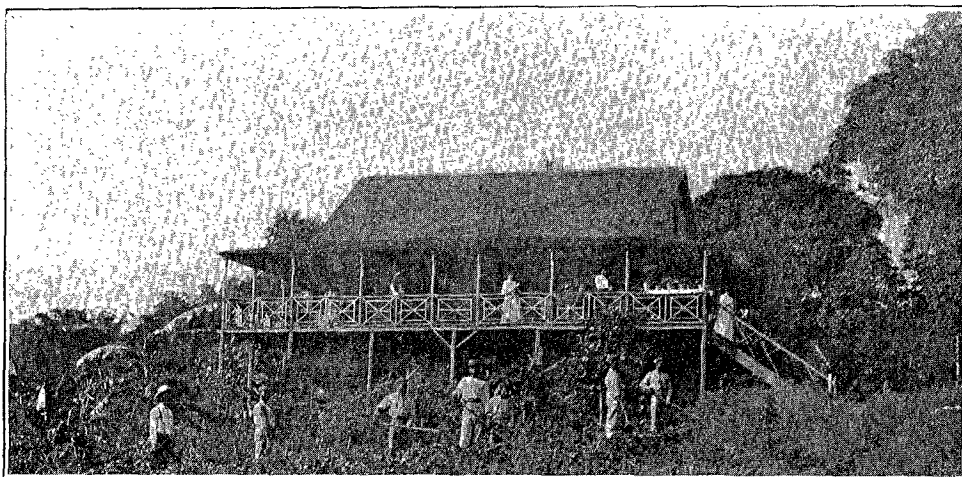
Elder George F. Enoch and Brother S. A. Wellman have been raising money in the States to assist in carrying forward this enterprise in the West Indian field. Many of our brethren have given liberally. The plan of the school building has not been perfected as yet.

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

perplexity, the decay of the old faith in God, corruption on every hand,—all declare that our last opportunity for labor has almost, if not quite, arrived, and we should step into the openings for labor, for giving, for using every means within our reach to push this work to quick completion.

The time to step in is when the waters are troubled. In the matter of raising this \$150,000, the time has come to raise the largest sum ever attempted in the briefest time ever known in the history of our work. Who stands back indifferently and carelessly at this time will lose a great blessing. A daily offering until the whole fund is raised can be given by all our people. With many quite an amount daily could be laid aside for this work. With others a smaller sum, as God has prospered.

This is not a matter to be acted upon with indifference. It means much to our work, but it means more to those who give. The test of loyalty to the



VIEW ON THE WEST INDIAN SCHOOL FARM, JAMAICA

land, to undergo inconveniences and hardships through which they have to pass.

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

I. H. EVANS.

The Day of Our Visitation

"IF thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation." Luke. 19:42-44. Opportunities may be repeatedly given, but there comes a last chance, a last day, when on a thought, an act, a word, hangs our destiny for eternity. Not what we have done, always, but what we have not done, what we have left unaccomplished, decides our future for weal or woe.

To-day is the day of our visitation. The Spirit of God is being withdrawn from the world. Earthquake, fire, and flood, social and national intensity and

work and to the message affects not so much the work of the message,—for, if necessary, the very stones will cry out and proclaim the truth,—but it means life or death to us; and the careless indifference of the moment may be the point where we shall turn by degrees, and finally wholly, from the ranks. We are in the final death-grip of the struggle of the ages. Who will be loyal and true now? O that all may know the day of visitation!

J. S. WASHBURN.

Is it not worth while that every worker in our ranks set himself to raising what money he can in the locality where he is working? And when this large sum is raised, we shall be better able to undertake and accomplish still greater things.

The raising of the \$150,000 fund is not the end, but only the beginning of work that must be accomplished for the Lord before Christ shall come. Indications on every hand show us that the end is near. No one can doubt this who is giving time to the study of God's Word.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

"God So Loved the World"

CHARLES PELMULDER

Faith

I KNOW whom I've believed;
In him my faith abides;
When sinners, undeceived
By the eternal tides,
Shall see the things that be,
In one tumultuous hour
Cast in oblivion's sea
By God's almighty power,
Through fear their hearts will fail,
While I through faith prevail.

Hope

I know, should earth, our floor,
With its great tent of blue,
Dissolve and be no more
The ceaseless ages through,
Our house not made with hands
In heaven's eternal sphere
Securely anchored stands.
Therefore we will not fear;
Faith changed to sight will be;
Hope, to reality.

Love

Since faith and love control,
I want Christ's love, who died—
Who was (for love of souls)
In heaven not satisfied.
Myself, my all, I'll give
That some lost soul may live.
And now abide these three—
Faith, hope, and charity;
Of these the greatest—love—
Brings joy to heaven above.

Grant City, Iowa.

Unity of Effort in Warning the Cities

MRS. E. G. WHITE

MORE and more, as the days go by, it is becoming apparent that God's judgments are in the world. Yet God is not executing his wrath without mercy. His hand is stretched out still. And in this time, when the cities of the nations are being visited with judgments, God's people have a special opportunity to give the last warning message to the inhabitants of these cities. Long have we neglected these centers, and now we must labor earnestly to redeem the time. The people must be shown how it is possible for God, by a touch of his hand, to destroy the property they have gathered against the last great day.

In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray.

The Lord has given to some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of

to-day, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.

Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest their hearers and to hold this interest, yet at the same time they must carefully guard themselves against everything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of expending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.

There will be necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie not in these outward agencies, but in trustful dependence on God, in earnest prayer to him for help, in obedience to his Word. Much more prayer, much more Christ-likeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done.

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. . . . Come out of her, my people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word.

Of equal importance with special public efforts, is house-to-house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal

labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on a sure foundation. The Word of God is to be their counselor. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word.

A well-balanced work can be carried on best when a training-school for Bible workers is in progress while the public meetings are being held. Connected with this training-school, or city mission, should be experienced laborers of deep spiritual understanding who can give the Bible workers daily instruction, and who can also unite whole-heartedly in the general public efforts being put forth. And as men and women are converted to the truth, those standing at the head of the city mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. This united effort on the part of all the workers would be as a nail driven in a sure place.

When personal work is neglected, many precious opportunities are lost, which, were they improved, might advance the work decidedly. In our efforts in behalf of the multitudes dwelling in cities, we must strive to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working; and he has workmen to whom he entrusts varied gifts. In a large city, there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. Let no one feel, when another worker is sent to the place where he is working, that the efforts of one will be counterworked by the efforts of the other. Some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer. A Paul may plant, an Apollos may water, but God gives the increase.

The Lord desires his chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. It may seem to some workers that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort. But when they remember that there are varied minds to be reached, and that the Lord is their helper, they will labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed. And as each worker fills his appointed place faithfully, the prayer of Christ for the unity of his followers will be answered, and the world will know that these are his disciples.

A little longer will the voice of mercy

be heard; a little longer will be given the gracious invitation, "If any man thirst, let him come unto me, and drink." God sends his warning message to the cities everywhere. Let the messengers whom he sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus.

The Spirit of God—No. 6

Help Rendered
WILLIAM COVERT

1. *To how many persons is the Spirit given, and for what purpose?*

"But the manifestation of the Spirit is given to every man to profit withal." I Cor. 12:7.

2. *What is said of God's power exercised toward us?*

The Lord desires us to know "what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:19-21.

3. *How much can we do without him?*

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

4. *What can we do through him?*

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

5. *How much are we encouraged to hope for in him?*

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

6. *Where is our source of knowledge to be found?*

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Cor. 2:12.

7. *What depth of understanding and richness of experience does the Spirit make possible for Christians to have?*

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9, 10.

8. *What does the Lord wish to accomplish through this mysterious power?*

"I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we

may present every man perfect in Christ Jesus." Col. 1:25-28.

9. *What is said of its influence upon the Christian worker?*

"I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:7-9.

10. *What is stated relative to the strength of this spiritual power to keep the Christian and to work out God's purpose for him?*

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages." Eph. 3:20, 21.

11. *What earnest entreaty for Christian believers is expressed by the apostle?*

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:9, 10.

12. *What is said of this Spirit as a teacher? and how much does it accomplish?*

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I John 2:27.

13. *What mind is brought into the believer through this abiding Spirit?*

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus." Phil. 2:3, 5.

14. *In view of the mind of Christ dwelling in us what are we exhorted to do?*

"For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:13-16.

15. *Since all these things have been done for us, what should our attitude to this world be?*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

The Independent Church

C. F. WILCOX

SATAN'S latest attack seems to be on organization. The position is taken that the local church is the highest body under the gospel plan. It must then follow that each church is to use its own tithes and offerings, support its own work, send out its own missionaries, and in general engage in the work of the gospel. Is this principle of independent action correct?

Let us look at the logic of the principle. If the individual church is independent of all other churches, or combinations of like churches, then may not the individual families of that church likewise claim individual rights of independence in all Christian work and effort?—Certainly they may. And if each family may thus act, then each person in each of these families has the same right to independent action.

This principle applied to church order is disunion and anarchy. There would be no union, no fellowship, no members one of another, no oneness, no submitting one to another.

The whole trend of the principle is exactly in line with Satan's first apostasy in heaven. He claimed that so high and exalted beings as himself and the angels should be absolutely free from all law, subject to no order, independent of all higher control. As the result, Lucifer and many of the angels left, or withdrew, from "their own habitation," and were eventually expelled from heaven.

Then, here on the earth, this very principle was in operation from the gates of Eden to the flood. Every man was for himself, and against every other man. The ripened fruit of this principle can be seen in the conditions just before the flood. There is no necessity of experimenting with this false principle in the remnant church. Order, system, joint action, union, organized planning, is the need of the hour in carrying forward the work demanded by the gospel.

Takoma Park, D. C.

The Struggle for Religious Liberty in Peru

EDUARDO F. FORGA
(Concluded)

LA REFORMA has published nearly fifty thousand pamphlets, and altogether, with other publications, we have distributed nearly two million pages in the last two years. The fundamental idea of our propaganda has consisted in making the people see that the Roman Catholic Church and the gospel of Jesus Christ are opposite. This idea, which compelled me to combat the former, has made me feel the necessity of defending the liberty of thought, conscience, the free circulation of the Bible, and the separation of church and state. In different numbers of *La Reforma* we have reproduced the most notable writings of Peruvian

thinkers of the past and present generations in favor of liberty and in opposition to Rome. Some publications were especially dedicated to the radical policies of the French minister Combes, and the great conflict between church and state in France. *La Reforma* has also made a declaration of principles and fortified itself with strong testimony that it might be strengthened for a decisive battle.

The followers of Rome, exasperated by the flood of literature and by the unsuccessful attempt to imprison me and break the force of my pen, organized a laical religious society called "The Center of Catholic Action." Their object was to fight, by means of the press, lectures, etc., the fearless advance of triumphant liberal unbelief and Protestant heresy, thus checking the growing animosity to the Catholic cause. The inauguration of this society was celebrated by processions in the streets, sermons in the churches, and ostentatious articles in the papers. The celebration took place at the University Hall of Arequipa, and was attended by the bishop of the diocese, who made a long speech appealing to his flock to defend the holy faith of the Roman Catholic Church, exterminate the heretics, Masons and Protestants.

In answer we published a pamphlet criticizing the actions of the clerical element in its diverse phases, and especially the lack of Christian spirit shown in the speech of the bishop. His arguments were refuted by historical, scientific, and Biblical argument, showing that the church had falsified God's commandments and the teachings of Jesus, especially in Peru. This was a blow which fully represented the awakening national conscience, and brought consternation to the church in our nation.

Some time after this another misfortune overtook Romanism in the political field. It was the case where the president of the republic, Dr. José Pardo, ordered from Lima, the capital, that the municipality of Arequipa should unite with the state government in renting a suitable building for a hospital, which the committee of physicians had delegated for that purpose, in order to prepare for the possible invasion of the bubonic plague, which was raging in Mollendo, the port of Arequipa. The house which was desired was in the suburbs of the city, and was church property. The bishop haughtily refused to obey the order of the government, in spite of the exigencies of the public health. Immediately the liberal element of the city gave a great anti-clerical demonstration, defending the civil power. In this meeting such opposition was made to the bishop and his church that he was compelled to submit to the government. With prestige gone, he resigned his office and left the city.

After this victory was written in the annals of the history of Peru, *La Reforma* threw itself more strongly into the struggle against the enemies of liberty and the republic.

It appeared that the papal delegate, Bavona, a resident of Lima, came to Arequipa on his way to Bolivia, in order to investigate a scandal of a monastery, and especially to oppose the passing of a law establishing religious liberty. On that occasion there were published ten thousand leaflets showing the essential differences between Christ and the popes, and explaining that the papacy is the beast of Rev. 13: 18, with the number 666. Declarations of eminent men were made against inquisitorial Rome, which has only succeeded in poisoning the source of national life by religious op-

pell, telegrams asking for the following laws:—

1. Religious Liberty.
2. Separation of Church and State.
3. Expulsion of Religious Congregations.
4. Prohibition of the Teaching of Religion in the Public Schools by Ecclesiastics.

The result of this movement caused very great surprise. On the day indicated, the Congress in Lima received large numbers of telegrams from all parts of Peru, asking for the passing of the four radical laws just mentioned. The Catholic clergy felt the ground moving from under their feet, and the government and men who were watching for the national welfare understood that the thorough sounding of public opinion



A VIEW OF AREQUIPA (PERU), SHOWING MOUNT MISTI IN THE BACKGROUND

pression, thus causing ignorance, corruption, ruin, and floods of tears.

These leaflets, having fallen into enthusiastic hands, were posted throughout the city, on the street corners, church doors, stations through which the papal delegate passed from Lima, Peru, as far as the Congress Hall in La Paz, the capital of Bolivia. The principal object of this campaign was to destroy, if possible, the stupid fear which many of the populace had of the papal officers and leaders.

Under such circumstances the clergy and Catholic press, overcome by the strength of the propaganda, chose to be silent; and if they preached or wrote, it was more of a lamentation over the unfortunate times and the prediction of a disastrous crisis for the interests of the church.

On the thirty-first of August of 1905, the year to which we have been referring, *La Reforma* addressed circulars to private citizens, societies, clubs, lodges, newspapers, evangelical churches, etc., asking them to send to Congress on September 20, the commemorative day on which Garibaldi's capture of Rome took place and the pope's temporal power

just shown was a sign that the ship of state would be safely guided through the waters of Radical reforms, and would make a safe and sure advance.

Arequipa, Peru.

God's Way of Prospering His Work

J. MC AVOY

THE prophet Jeremiah foretold the seventy years' captivity in Babylon, which began 606 B. C. and ended 536 B. C. When the time came for Israel to return to their own land, God had his agent, Cyrus, ready, as foretold by the prophet in Isa. 44: 28; 45: 15, and the work of restoration was begun. But though they had the help of three great kings, and great zeal and devotion were manifest in their efforts, these are not said to be the source of their success. For they "builided, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." Ezra 6: 14.

They were called out of Babylon to restore that form of worship that was designed by God to point to the coming of Christ as the sin-bearing Saviour, and

to prepare for his reception; for the seventy weeks of Daniel connects the restoration of Jerusalem with the first coming of Christ. And their rejection of him when he came, brought the final destruction of Jerusalem; for he was the center of all her hopes, and the light of all her types, and when she rejected him, she rejected the object of her own existence.

The Word of God foretold another fall of God's people, and another Babylonian experience that resulted from the same cause—falling away from the truth of God to heathenism (2 Chron. 36:14; Rev. 2:20); and another call is going to the world to come out of Babylon, and restore the true worship of God that points to and prepares for the second coming of Christ. As heathen ideas confused the minds of the people of Israel concerning the first coming of Christ, so ideas of heathen origin have confused the minds of Christians concerning Christ's second coming. As the stones of the city of God had to be restored from "the heaps of rubbish" to prepare for his first coming, so the stones of God's temple of truth have to be restored from the heaps of human tradition to prepare the way for his second coming.

The two thousand three hundred days of Daniel connects these two epochs in the history of the work of God, beginning with the command to restore and build Jerusalem (457 B. C.), and reaching to the world-wide gospel movement of 1844, foretold in Rev. 14:6-12.

When the time came for the former work to begin, God had his agents ready, but the prophet saw Satan standing at their right hand to resist them. Zech. 3:1.

When the time came for the latter movement, God had his agents ready; but this time the prophet sees Satan wroth, making war on those who are working to restore God's down-trodden commandments. Rev. 12:17. His wrath is intensified by the knowledge "that he hath but a short time," and his arts of deception are increased by his long experience. As it took the guidance of the spirit of prophecy to lead God's people to victory against Satan's efforts in the former work, so the prophet sees the testimony of Jesus, which is the spirit of prophecy, guiding those who keep the commandments of God, in this latter movement; and as we are now living in the experiences of the latter, we can learn valuable lessons from the experiences recorded in Daniel, Ezra, Nehemiah, Haggai, and Zechariah.

We find from the fourth chapter of Ezra, that the adversaries succeeded in stopping the work. Then the prophets prophesied in the name of the God of heaven (Ezra 5:1), and the men who had ceased work began to build again, and the eye of their God was upon them, that their enemies could not cause them to cease. Verse 5. We learn that the real hindrance came from worldliness (Ezra 9:1), selfishness (Neh. 5:1), lack of consecration (Neh. 13:10, 15),

and unbelief in the very work they had come out of Babylon to accomplish. Haggai 1:2.

The enemy opposed by mocking and by conspiracy (Neh. 4:2, 3, 8); by trying so to deceive God's people as to draw them away from their work; and by the work of false brethren. Neh. 6:3, 17. Haggai rebuked them for their unbelief and selfishness, and taught faith and vital godliness. And Zechariah showed them God's power over the world, and his purpose concerning it (Zech. 1:19, 21), and the intensity of his love for his people. Zech. 2:8. As their iniquities had caused their fall and had hindered their restoration, he showed them that it was Satan's plan to resist the work of their high priest and keep them in their iniquities. He then revealed to them God's purpose to rebuke Satan and remove their iniquities, and thus lead them to victory (Zechariah 3); and the people believed and obeyed, and thus under the guidance of the spirit of prophecy they labored and prayed and watched by day and by night, defending and building until every obstacle was overcome and the work finished. For they had the assurance of "the Lord's messenger in the Lord's message" that the Lord was with them. Haggai 1:13.

Likewise in this last building and repairing and restoring (Isa. 58:12) for the second coming of Christ, "the Lord's messenger in the Lord's message" brings the assurance that God is with this work; and when God's messages of reproof and instruction in godliness and warning against Satan's schemes are received and followed, blessing and success result. Many times and in many ways Satan tries to confuse God's work and lead it away from its definite lines; but the Spirit of God has raised up a standard against him, and we need not be surprised if fierce and unreasonable attacks are made on the person through whom this gift of God comes.

The definite work of the messengers of the gospel for this time is to carry to the whole world a message teaching true godliness and warning against the Babylonian apostasy, as outlined in Rev. 14:6-12. And the speed with which this is to be done is symbolized by flying angels. That this work has been greatly prospered and extended by changing the location of the center of the work, and by reorganizing and extending missionary efforts, and eliminating some circumscribed methods of human origin, is well known; and that this advance movement was guided by the spirit of prophecy is also well known.

It is inspiring to think of the souls who are now rejoicing in the blessed hope of the soon-coming Saviour as a result of thus moving in harmony with the directions of the spirit of prophecy. It was when Zerubbabel, the prince, and Joshua, the priest, with all the remnant of the people, obeyed the instructions of the Lord's prophet that the Lord sent them the assurance that he was with them. Haggai 1:12, 13.

Derby, England.

Be's and Be Not's

ARTHUR L. MANOUS

- "BE sober." 1 Peter 5:8.
 "BE vigilant." 1 Peter 5:8.
 "BE NOT afraid." Matt. 14:27.
 "BE ye also patient." James 5:8;
 1 Thess. 5:14.
 "BE of good cheer." Matt. 14:27;
 John 16:33.
 "BE ye not mockers." Isa. 28:22;
 Jude 18.
 "BE ye also ready." Matt. 24:44;
 Luke 12:40.
 "BE of good comfort." 2 Cor. 13:11;
 1 Thess. 4:18.
 "BE NOT children in understanding."
 1 Cor. 14:20.
 "BE NOT weary in well-doing." 2
 Thess. 3:13; Gal. 6:9.
 "BE ye all of one mind." Peter 3:8.
 "BE NOT high minded, but fear."
 Rom. 11:20; 1 Tim. 6:17.
 "BE NOT forgetful to entertain stran-
 gers." Heb. 13:2; see Genesis 18.
 "BE ready to every good work."
 Titus 3:1.
 "BE subject to principalities and pow-
 ers." Titus 3:1.
 "BE NOT wise in your own conceits."
 Rom. 12:16.
 "BE of the same mind one toward
 another." Rom. 12:16.
 "BE ye holy in all manner of conver-
 sation." 1 Peter 1:15, 16.
 "BE ye not unequally yoked together
 with unbelievers." 2 Cor. 6:14; see
 Judges 14-16.
 "BE ye therefore sober, and watch
 unto prayer." 1 Peter 4:7.
 "BE ye therefore followers of God,
 as dear children." Eph. 5:1.
 "BE NOT carried about with divers and
 strange doctrines." Heb. 13:9.
 "BE ye therefore merciful, as your
 Father also is merciful." Luke 6:36.
 "BE patient therefore, brethren, unto
 the coming of the Lord." James 5:7.
 "BE strong in the grace that is in
 Christ Jesus." 2 Tim. 2:1.
 "BE NOT soon shaken in mind, or be
 troubled." 2 Thess. 2:2.
 "BE NOT thou therefore ashamed of
 the testimony of our Lord." 2 Tim. 1:8.
 "BE perfectly joined together in the
 same mind and in the same judgment."
 1 Cor. 1:10; Phil. 4:2.
 "BE ye therefore perfect, even as your
 Father which is in heaven is perfect."
 Matt. 5:48; 2 Cor. 13:11; Gen. 17:1.
 "BE NOT drunk with wine, wherein
 is excess; but be filled with the Spirit."
 Eph. 5:18.
 "BE ye doers of the word, and not
 hearers only, deceiving your own selves."
 James 1:22.
 "BE thou partaker of the afflictions of
 the gospel according to the power of
 God." 2 Tim. 1:8.
 "BE NOT deceived; God is not mocked:
 for whatsoever a man soweth, that shall
 he also reap." Gal. 6:7; 1 Cor. 6:9.
 "BE ye kind one to another, tender-
 hearted, forgiving one another, even as
 God for Christ's sake hath forgiven you."
 Eph. 4:32.

Atlanta, Ga.



The Desert Shall Blossom

MRS. EDITH B. GOODRICH

A SCENE of rarest beauty unfolds before my eyes,—

The earth made new, fair Eden, our home in paradise;
And as its splendor flashes, the radiance of its gleams
In glory far excelleth the height of mortal dreams.

Chorus

"The solitary places shall be glad;
My people, ye shall then no more be sad!
The tree of life there grows,
The crystal river flows,
And the desert bare shall blossom as the rose."

I see those desert places,—they blossom as the rose,—
While over all the landscape a sheen of glory glows.
The Saviour leads his people: the dumb there finds his voice;
The ears, long deaf, are opened; the once blind doth rejoice.

O vision of the future, when Christ the King of kings
Shall dwell among his people with healing in his wings!
We soon shall see thy splendor, soon taste the joy that flows,
And walk those desert places that blossom as the rose!
Cottage Grove, Ore.

Kathleen's Sacrifice

A TRUE STORY

"THE strike's on, an' we go out tomorrow," said Dennis Coogan, as he entered the little kitchen where his wife was engaged in preparing the evening meal.

"Will it be a long strike, Dennis?" asked Mary Coogan, in a tone of anxiety.

"Sure it'll be too long for us if it lasts but a week," replied Dennis, gloomily.

Mary Coogan glanced toward a group of children who were listening to a wonderful fairy tale which their eldest sister was relating to them.

"I'd not be minding it at all if it wasn't for the ones 'beyant," she said in a whisper—"and," she added in a choking voice, "Kathleen's that frail she'll be sure to suffer for the want of things I'll not be able to get."

Mary Coogan covered her head with her apron, and rocking her body to and fro, sobbed aloud.

The children, drawn to the spot by the sound, clustered around their mother, and soon filled the air with cries of infantile sympathy.

"Hush, childers!" said a low, sweet voice. "Ye'll be afther makin' all of us

that sad we'll be heart-broken. I'd not be takin' on so, mother," she continued in a soothing tone: "sure an' father'll find a way out o' the trouble."

"Ah, child, ye don't know, ye don't know. I've been through it, an' I know the sufferin'," sobbed the mother.

"I'll not be shtayin' where there's confusion," said Dennis, gruffly. Putting on his coat, he left the cabin, and turned his footsteps toward a saloon where he knew that he would find many of the strikers. By the time Dennis reached his destination, he had evidently become reconciled to "confusion," for the loud sounds that greeted him as he entered the room changed the sullen expression upon his countenance into one of eager interest, and ere long his wife, his helpless little ones, and the cloud that hung over them, were for the time forgotten.

Two, three, four weeks passed away.

"Sure father's not himself since the strike," murmured Kathleen, sadly. "He's that rough to mother an' the childer, an' 'twas but to-day he raised his hand to strike me."

The child's blue eyes filled with tears, and her lips quivered at remembrance of the unkind action.

"What's that yer sayin', Kathleen, darlint?" asked her mother, kindly.

"I'd not be worryin' ye, mother, wid tales, but—but it's about father, I've been thinkin' he's not like himself, an'—"

"No more he is," interrupted the mother, "an' ye always came nearest his heart on account o' the fall that lamed yer back. 'Tis the strike that's doin' it," she said, bitterly. "When the men are workin', they've no time to washte at Mike Flannagan's saloon. He's there to-night, an' he's taken the bit o' money I'd laid by to get a bite an' sup for all of ye," she concluded, wringing her hands.

As time passed on, the anxious expression upon Mary Coogan's face deepened. Dennis became more sullen and uncommunicative, and the time that should have been spent in devising a way out of the network of difficulties that surrounded him, was passed at Mike Flannagan's saloon, in the society of men who were seldom in a condition to reason.

It is late in the afternoon. Gradually the evening shadows creep around the little cabin. No "beacon" shines from the small window to welcome the father upon his return. Cold, weary, and hungry herself, Mary Coogan doled out to each child a scant portion of thin porridge; then when the little ones were sleeping soundly, she lay down beside them, and ere long was enjoying the

blessed oblivion which slumber brings to those who suffer.

Meanwhile, Kathleen—with her four-year-old sister Norah clasped in her arms—devised a plan that would enable her to help those she loved.

Slipping quietly out of bed, so that she would not disturb her sister, Kathleen crept slowly down the rickety stairs that led to the kitchen.

"Sure an' it breaks me heart to see mother an' the childer sufferin'," murmured the girl, as she lifted a large tin bucket and turned toward the outer door. "Mother's that tired she'll not hear the bit o' noise I'll make unfastenin' the door," she whispered.

Closing the door behind her, the child grasped the bucket which she held in her hand firmly, and did not pause until she reached the railroad.

"It's in luck I am to-night," she said softly. "The moon's shinin' like day, an' the coals is that thick I've me bucket nearly full a'ready. The bucket's heavy now," she murmured, as she walked slowly homeward; "but," she added with a smile, "it'll be light enough when all the coal's in the shed."

Three times Kathleen returned to the railroad, refilled her bucket, and with tired limbs and aching back, returned to the shed, where she deposited her burden.

"I'd—I'd—like to go back for more," she panted, "but—but it's so tired I am."

"It's thoughtful o' yer father, Kathleen, to be bringin' in coal unbeknownest to us," said Mrs. Coogan the next day.

"I'll be afther lettin' mother think it's father's doin's; it'll be sort o' comfortin' to her," thought Kathleen.

"It's not a bad man he is at all, but aisy led astray," said Mrs. Coogan, with a sigh.

"I'll be goin' out for the day, mother, if ye don't mind," said Kathleen, hesitatingly.

"Go, child," said the mother, "it'll brighten ye up a bit to go among the neighbors. Sorra a bit o' comfort ye get at home these days," she concluded, sadly.

"There's piles o' coals layin' on the thracks, an' I've the day before me," said Kathleen, swinging the bucket which she held in her hand to and fro. She paused in front of a small, neat cabin, hesitated for a moment, then rapped gently upon the door. The summons was answered by a stout woman, who said, kindly:—

"An' what might ye be wantin', dear?"

"I—I—thought bein' as the men have struck, ye'd mebbe be wantin' coal, Mrs. Rafferty," said Kathleen, timidly.

"Indade I've been sufferin' for the want of it these three days," replied Mrs. Rafferty. "I'd not be in this 'fix," she continued, "if 'twasn't that the lads is in their beds wid the faver, an' the ould man's laid up wid rheumatiz in his jints."

"What would ye be willin' to pay for a bucket o' coal?" asked Kathleen.

Mrs. Rafferty considered a moment, then said: "They're askin' tin cints at the shtores, but if it's brought to me

door, sure I'd be willin' to pay two cints extra."

"I'll bring it to the door," said Kathleen, eagerly.

"You, child!" exclaimed Mrs. Rafferty. "Why, it 'ud——"

Kathleen was off before the sentence was finished. At the expiration of half an hour she returned, and going quietly into Mrs. Rafferty's shed, poured out the contents of the bucket. "Five buckets o' coal, an' I'll get sixty cents," said Kathleen, as she emptied the last bucketful.

"Indade an' ye have earned the money, an' I'm rale glad to git the coal," said Mrs. Rafferty, as she slipped sixty cents into Kathleen's hand. "There's lots o' people 'ud be glad to buy all the coal ye can pick," she called out, as Kathleen walked down the street.

"Sure I'm that tired I'm ready to fall," said Kathleen, wearily. Her face brightened as a small grocery appeared in view. "Mother'll be glad to have the cup o' tay she's been wantin' this many a day."

Entering the store, Kathleen purchased oatmeal, flour, tea, sugar, a loaf of bread, and a tiny bit of butter. As she lifted the bucket in which she had placed her purchases, a sharp pain darted through her back, and she caught her breath to stifle the cry that almost escaped her. A woman who was going in the same direction gave her a "lift" all the way to the door of the cabin. As Kathleen entered the kitchen, where her mother and the children were huddled close to the fire, she heard Norah exclaim: "A bit o' bread, mammy; it's hungry I am."

"Hush, darlint," said the mother, soothingly, "Daddy'll be comin', an' he'll surely bring ye a bite."

"See what I've brought ye, Norah, dear," said Kathleen, advancing.

"O Kathleen! sure an' ye've done nothin' that'll be agin ye?" said the mother, in a trembling voice.

Kathleen's face flushed. "It's a little secret I have of me own, mother," she answered; "by and by I'll tell ye all about it."

Kathleen's eyes filled with tears when she saw how eagerly her brothers and sisters ate the food which she had brought to them. She ate sparingly herself. "I'll not be afther eatin' me fill, for I can do widout a sight better'n they can," she said to herself.

"I hope yer father'll not be forgettin' that the last bit o' coal's on the grate," said Mrs. Coogan, anxiously.

A startled expression crept into Kathleen's blue eyes.

"I'll have to go," she murmured; "but for me they'd freeze."

"You're tired, Kathleen, an' 'ud better be afther goin' to bed," said Mrs. Coogan, kindly.

Kathleen crept into her little cot without undressing. Pressing her face close to Norah's curly head, she murmured: "I'll not be goin' to sleep yet, for I'm that tired I'd not waken in time to get the coal." She heard her father stumble into the house,—heard his sullen reply

to a remark made by her mother,—then all was still. The moon was shining bright through the little window at the foot of the cot, and as Kathleen turned to leave the room, she paused for a moment to kiss her sleeping sister. The child stirred.

"Norah cold. Norah want a bite," murmured the little one.

"It's Kathleen that'll not let ye go hungry," murmured the cripple, as she walked softly down the stairs.

Day after day, night after night, Kathleen worked bravely for those she loved. It was Saturday. The last bucketful of coal had been delivered, and Kathleen hurried to the grocery to buy provisions for the next day.

"Jimmy an' Ted'll be six years old tomorrow," she murmured, pausing in front of a toy-shop. "Ted'll like that tin soldier in there, an' Jimmy'll go wild over the horn."

"My head feels giddy like," muttered Kathleen, as she hurried toward home. "I heard that the men were goin' to work, an' mebbe I'll not be goin' out for coal afther to-night."

"I'll put the little presents where they'll see 'em" said Kathleen, as she walked softly across the kitchen floor. She laid the tin soldier on Ted's chair, and hung the tin horn on the door-knob. "Shure an' I'm tired all over, but mebbe it's for the last time," murmured Kathleen, as she lifted the bucket and started toward the railroad. Her bucket was half filled. "I'll rest for a while on the track," she said, wearily, as she drew the thin shawl closely around her misshapen shoulders.

The child does not hear a loud, shrill whistle, nor see the brilliant headlight as the huge locomotive rounds a curve in the road. She does not hear the wild cry of the engineer, nor see the pale faces of the conductor and brakeman as the train rushes by the spot where she had paused to "rest."

Tender hands lift the crippled form, and bear it gently to the rude cabin.

"An' wasn't it ye, Dennis, that fetched the coal ivery night these past six weeks?" asked the grief-stricken mother, reproachfully. "Ah, Kathleen, me darlint, sorra's the day whin yer father left ye to do this!" she wailed.

"Yis, an' ivery day o' her life these four weeks she's picked an' sold coal to the neighbors," sobbed Mrs. Rafferty.

"An' see, her lasht thought was for the childer," murmured Mrs. Coogan, in a heart-broken whisper, as she pointed to the little toys. "O Kathleen, me darlint, come back to me!" sobbed the mother.

Dennis Coogan knelt by the side of his child; he clasped the hard, discolored little hand in his own rough palm, and with the anguish that only a repentant parent can experience, gazed long and wistfully into the face that had always brightened at the sound of father's footsteps. A determined expression settled upon Dennis Coogan's countenance, and his lips moved.

"I've lost ye, Kathleen," he murmured,

brokenly, "but not anither drap o' liquor will I ever touch or drink, an' I'll work day an' night to kape the mother an' the wee ones from starvin'."

Dennis kept his pledge, and years afterward, when he had built a cottage of his own, and laid by a snug sum for a "rainy day," he called his tall sons and comely daughters around him, and told them the story of Kathleen and her sacrifice.—*M. A. Thurston, in Nat. Temp. Advocate.*

Wrong Side Out

JACK was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said, "Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack started in astonishment.

"I mean it, Jack," she repeated.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said, "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mama," answered Jack, very shamefacedly. "Can't I turn them right?"

"Yes; you may if you try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with clothes, wear them right side out."—*The Home Herald.*

It is said that in the Crerar Library is a record made by a large number of men of the greatest blunders in their lives. Some of them are as follows: "The greatest blunder of my life was gambling." "When I left my church and mother." "My greatest blunder was when I first learned to smoke." "When I left school before I was past the fourth grade." "Did not stick to my trade." "Fooling away my time when I was at school." "Not keeping my position, but grew slack in my work." "Reading worthless books." "Thinking that my boss could not do without me." "Refused a steady position with a good firm." "Would not harken to the advice of older people." "Not saving money when I was young." "Beating some one out of money." "Did not stick to anything." "Careless about religious duties." "Did not take care of my money." "The greatest blunder of my life was not accepting Christ, and thereby avoiding many sorrows caused by serving Satan."—*Selected.*

THE WORLD-WIDE FIELD

A Canon of the Catholic Church Baptized at Rome

CHAS. T. EVERSON

ONE evening while holding one of our regular services at our hall, a gentleman chanced in, impressed, as he afterward said, by the inscription over the door, which reads, "The response of history to the voice of prophecy." Being a professor and a great student of history, these words impressed him so that he entered the hall, and stood at the door, listening. But becoming interested in the sermon, he took a seat, and remained till the end of the meeting. At its close he came forward, and said that he had become interested in what he had heard, and especially in our method of presenting the truth. We gave him a cordial invitation to come and study the truth with us, and he gladly accepted. It is now nearly a year since that first meeting, and during this interval we have studied the message together, both at our home and in the hall.

This professor was brought up in the Catholic Church, and early in life began to study for the priesthood. After taking the regular ecclesiastical orders, he became professor of sacred literature and theology in the Catholic seminary, and a little later was invested with a canonicate, conferred upon him by Pope Leo XIII, under the sanction of the Italian government.

While teaching Catholic doctrine to the seminarists, he was compelled to study Protestantism, in order to show up the weakness of its claims. But the comparative study of the two religions resulted in favor of Protestantism. He began to teach some of these new-found truths to his classes. But he was soon called up before the bishop, who said that there was a flavor of Lutheranism about his teachings that was incompatible with the best interests of the church. He was told that these teachings would not be tolerated in the seminary. Seeing that he would have to deny his principles if he remained in his position, he decided to give up his place in the church. The bishop of his diocese told him that it was sheer madness for a young man who was already canon and professor of the seminary to leave his position, with such a splendid future before him. But these specious arguments were not sufficient to deter him from his purpose, and he resigned, and entered the university at Florence. While there studying, he occupied the place of professor of philosophy in one of the best schools of the city. From Florence he came to Rome, and took his doctor's degree in the Royal University. This degree was necessary to have a standing before the government, as ecclesiastical titles are not recognized by it.

During this time he had continued to investigate the doctrines of Protestantism as taught by the various evangelical churches of Italy, but he was not persuaded or fully satisfied with any of them. But when he began to look into the eternal claims of the present truth, he found a system of teaching thoroughly Biblical, and was often led to exclaim in the study of the message, "Here we can not be mistaken, as we read it right out of the Bible."

Our method of letting the Bible prove itself is highly appreciated by these men, and it makes a wonderful impression upon them. But while arguments were good, yet that which really did the work of gaining this brother for the truth was the mighty, transforming power of the Spirit of God working directly upon his heart; for, as he expressed it at the meeting when he was received into the church, "I have been convinced for nearly a year of the truths of Protestantism, but the heart remained untouched. But now the Lord has spoken directly to my heart, and for that reason I have decided to unite myself with this people among whom the Lord has revealed himself to me." He told me that a gradual transformation had begun to take place in him after his coming among us, but it had come to a climax a short time ago, when God spoke definitely to him, and the Spirit of God moved mightily upon his heart. He had then come to me, and said that the Lord had revealed himself so clearly that he could not ask for more evidence, but wished to take the necessary steps for uniting with this people. He said that while he had attended other Protestant meetings, he had never seen nor felt the power of God's presence in them as he had experienced it in our church.

He has never been a member of any other church, but comes directly to us from Catholicism, and thus far in our experience those who come directly from the Catholic Church make the best Adventists.

The baptism of the professor took place at the Baptist church, and it was a meeting long to be remembered for the presence of God's Spirit. A young lady who is becoming interested in the truth, was present at that service, and was much moved. We pray that it may be the means of helping her to unite with the Lord's people at Rome.

We recognize God's hand in this victory which has been won for the truth. If the heart of this brother had not been touched by the power of God, all the arguments in the world would have proved useless. God alone can touch the heart, and therefore a heart touched by his Spirit is the best evidence that a true work of grace has been wrought.

During one of this brother's discouraging moments while still studying the message, an emissary of the Church of Rome wrote to him, offering to reinstate him in his former position, and give him new honors, if he would return to the church. It seems that these valuable men are watched by the church, and when it finds that they are discouraged, it quickly tries to win them back with splendid offers. He, however, won a victory over the temptation, through the help of God.

All honor and glory belong to the Lord; for he alone can convert the heart and purify the life. We are thankful for the privilege of being instruments in his hands, and we wish to bow humbly at his feet, that he may continue to manifest his saving grace with ever-increasing power in "the land of the papacy."

Rome, Italy.

In the Australian Field

G. A. IRWIN

THURSDAY evening, November 29, I returned to the sanitarium at Wahroonga, where I met Elder Olsen and Dr. Kress, who had just reached home from New Zealand. On Friday morning after putting my trunk on board the "Medic," I accompanied Elder Olsen to Strathfield, to which place they have removed the general office of the union conference from the city of Sydney. The New South Wales Conference and the union conference have united in renting a large two-story dwelling-house, with a roomy yard in front and back; they are using this building conjointly for offices. It furnishes ample room for both parties, and the rooms are light, airy, and quiet, and much more comfortable for the office workers than the close, hot rooms in the city. Strathfield is the largest and most important suburb of Sydney. All trains going in and out of Sydney stop there.

Returning from Strathfield, I spent the evening at the sanitarium, and took charge of the devotional meeting of the helpers, which is held regularly every Friday evening. The Spirit of the Lord was present in a marked degree, and many good testimonies were borne. By previous appointment there was an all-day union meeting held in the Stanmore church on Sabbath, of the churches and companies in and about Sydney.

I spoke at eleven o'clock, giving a brief review of our work from the time of its rise up to the present, showing, among other things, how utterly futile had been the efforts of ambitious, designing men within our ranks to deflect this message from its purpose, and that even now when the strongest and most subtle effort in that direction is being made that has ever been made inside the denomination, the message in its purity as it was given to the pioneers in 1844, is going with greater power to-day than at any former period in its history. The church was again well filled at three o'clock, when, by request, I gave a history of the present movement and apostasy in Battle Creek, showing that it

was not, as some supposed, merely a strife between men as to leadership or "who should be the greatest" in the kingdom, but that it was a direct and premeditated effort against our system and form of organization, and against the work and influence of the spirit of prophecy. All who would be saved by this message must "abide in the ship," for it is certain to reach the harbor even though storms, rocks, and icebergs are encountered on its way.

At the conclusion of the service, many private testimonies of loyalty to this message in its entirety were borne in my presence. I spent the night with Brother and Sister Hindson and Sister Graham at their home in Summer Hill.

On Sunday morning, December 2, in company with Sister Graham, I returned to the sanitarium, and met with several members of the union conference committee who had convened at the call of Brother Olsen. There were present Brethren Olsen, Gates, Kress, Fulton, C. W. Irwin, Johansen, Hennig, and Sister Graham. Time was given me to explain the object of my visit to Australia, and my mission to Africa, and also to speak of the plan for raising the \$150,000 fund in the States, and the objects to which it is to be devoted. I spoke also of the plan to hold the next General Conference Committee Council in Europe. When I had finished, Brother Olsen brought up a number of questions pertaining to the work in the Australasian Union Conference, in the discussion of which I was requested to feel free to take part.

From a copy of the minutes of the meeting, I take the following as being of general interest:—

"Resolved, That G. A. Irwin be requested to represent this field at the next General Conference Council.

"Resolved, That plans be laid for a printing-office in Singapore, to meet the needs of our own field only.

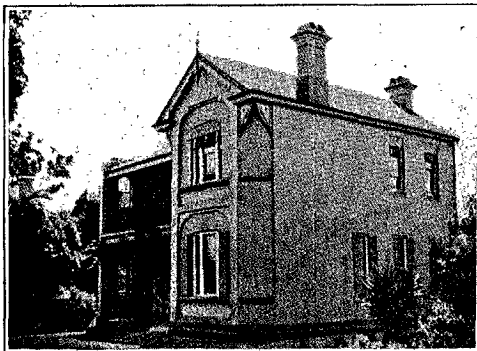
"Resolved, That O. A. Olsen and J. E. Fulton attend the general meeting in Fiji, returning by way of Samoa and Tonga.

"Resolved, That Elder Gates make a trip to the Philippine Islands, spending what time he deems necessary, and then proceed to Singapore and organize the Malaysia Union Mission, with G. F. Jones as superintendent."

It is a fact worthy of special note in this connection, that of the fourteen recommendations passed at their recent union conference, sending persons to the East Indies and other island mission fields, not one refused to go. Most of them have already gone, and the others are in training while waiting for the sailing of the vessel. At noon on Sabbath, Brother and Sister Mitchel and their little daughter, from Adelaide, South Australia, took passage for Norfolk Island. Brother Mitchel goes to do general missionary and evangelical work on the island, and to take the position of elder of the church, which was made

vacant by the death of Brother Belden.

Brother G. B. Starr continues to hold the position of chaplain in the sanitarium, although most of his time is taken up with mission work at Bondi, where the New South Wales camp-meeting was held. This mission is conducted conjointly by the sanitarium and New South Wales Conference. Four of the trained nurses are assisting Brother and Sister Starr in their mission work. The vegetarian café, in Sydney, under the management of Brother Fisher, is doing a good work. It is not only doing well financially, but it is exerting a good influence in the city. The sanitarium food factory and café work in harmony, and thus each is a help to the other. The sanitarium doctors have a consulting office in connection with the café, where, on stated days in each week, some one of the doctors is present to meet persons needing medical attention, and to advise in regard to their treat-



AUSTRALASIAN UNION CONFERENCE OFFICES

ment. Mrs. Boyd having resigned her position as matron and preceptress at the school, in order to devote her entire time to the care and companionship of her aged mother, Mrs. Sisley, Miss Andre has been selected to take charge of the ladies' dormitory. Miss Andre has for some time stood at the head and done much of the teaching in the department to educate and train church-school teachers. Her new position will not take her from her former one, but more help will be given this department, leaving her free to superintend, rather than do so much teaching. Miss Ella Boyd, one of the first graduates from this department, who has been teaching in the island of Tonga for the past three years, will return to the Avondale School, and take the place of Mrs. Mariot, whose husband is under appointment to Fiji. In this field, as well as others, changes are frequent, but the work moves forward.

At noon December 4 we had a very tender parting meeting with the helpers, and at four o'clock bade them all a final adieu, and left for Sydney, to take the train for Melbourne, being accompanied by Elders Olsen and Hennig and Brother Fisher.

As I took a last look at the dear old place, where my wife and I had spent so many happy hours, and the company standing on the veranda, waving their last farewell, I felt more thankful than

ever that we were so near the time when such scenes will be forever in the past.

A Notable Celebration

E. H. GATES

TO-DAY is a "high day" here in Manila. Thousands upon thousands of Filipinos in their best attire throng the streets and the beautiful *Luneta* (public park), to do honor to the memory of Dr. Jose Rizal, who ten years ago to-day was publicly shot on the Luneta at the instigation of the Spanish friars. Dr. Rizal was a Filipino youth of considerable intelligence, who distinguished himself in the Jesuit college in this city. Later he went to Europe and took degrees in medicine and philosophy at the Madrid University, and also studied at Paris and in Germany.

Understanding that Spanish friars in these islands were the chief cause of the ignorance and bondage to Rome of his countrymen, he set himself to the task of securing their expulsion from the country. While still in Europe he wrote two books in which he set forth the sufferings of the Filipinos and the vices and cruelties of the friars.

On his return home he led in a protest against the validity of the title to a large estate claimed by the Dominican friars. This could not be forgiven by the friars, so on a trumped-up charge of sedition and rebellion he was sentenced to be shot; and ten years ago to-day, surrounded by thousands of troops, he was blindfolded and shot in the back, while hundreds of friars smoked their cigars and witnessed with delight the deed of blood. Probably not one of the friars was present to-day to see the general rejoicing. Probably no Filipino has ever received greater honors than Dr. Rizal. Governor-General Smith, also prominent Filipinos, made speeches in honor of the occasion. A fine monument will soon be erected on the spot where Rizal's life-blood was poured out.

The execution of Rizal is another demonstration of the fact that the surest way to bring prosperity to a just cause is to oppose it by force. The shot that ended the life of this man was the signal for the downfall of friar dominion in the Philippines. Within sixteen months from that day, Admiral Dewey's guns battered to ruins the Spanish fleet within sight of the spot, and to-day the circulation of the Bible and the preaching of the gospel are as free here as in America, a thing unknown in the previous history of these islands. After four centuries of darkness and oppression, God set this people free that they might hear the gospel of the kingdom, which must bear its witness in every nation on the earth.

Undoubtedly Rome will again gain control of these islands; but a little respite has been given that the "everlasting gospel" may be heard before the darkness closes down forever. God grant that we may do our part faithfully while the opportunity lasts.

Manila, P. I., Dec. 30, 1906.

An Experience in China

EVA ALLUM

ONLY a short time has passed since our arrival in Shang-tsay Hsien, and during this time we have had many new experiences. We have felt the rich blessings of God with us, and have realized that the prayers of our friends have followed us. We can do but little direct work for the people as yet, as we must spend most of our time on the language before we can do anything. Although we have been here but a short time, the fact is very apparent to us that numbers of young people should be here studying this language preparatory to doing actual work for the people. The missionaries here on the field tell us that it takes at least two years' hard study to get the language so as to be able to use it to advantage. This seems so long to us when we see the conditions that exist here.

Recently Dr. Miller left us to attend a council meeting at Lo Shan, and on account of the heavy rains, we do not expect him back for another week. My husband and I are the only two here now who understand English, and as our vocabulary in Chinese is very limited, we have to use the few words we know in a variety of ways, and accompany them with signs to make ourselves understood.

On Sabbath our Bible woman's little son died. For several days before his death we knew he could not live long, but we did all we could for him. On Sabbath afternoon he fell asleep, and I attended to laying him out while my husband made arrangements about the coffin. Mrs. Chen was worn out with watching the child, and she was almost heart-broken. She had buried four children before, and now to lose her only son seemed almost too much for her, as the heart of every Chinese mother yearns for a son, and she truly loved her child. The trial is still harder to bear as her husband is away with Dr. Miller, and although they are only four days' journey away from us, it was impossible for us to get a message to him and have him return in less than eight days, and so we had to bury the little one before his return.

When my husband went to make arrangements about the coffin, he found that one could not be procured, and so carpenters were hired to come here and make one. The evangelist told us that the Chinese here do not bury their children, but throw them over the city wall. There the dogs and birds eat them. When a Chinese woman wishes to ask another how many children have died in her family, she asks her how many children she has "thrown out." Such is the disregard of the Chinese for their infants.

The carpenters finished the coffin about

midnight, and our evangelist called us to put the child into its narrow bed. Our hearts were full as we performed the sad duty, and sadder still was the thought of the many little ones in this heathen land who are daily "thrown out." After death children are sometimes crushed and mutilated dreadfully that the evil spirit will not again visit the family.

We had to have the burial at night because of the crowds who would have gathered around us in the daytime, and so at nine o'clock we took the little coffin outside the city wall to a grave in the same enclosure where Sister Miller is sleeping. There as we knelt in prayer, we realized more than ever before how bright is our hope, and how dense is the darkness around us. We were able to point this mother to a glorious resurrection. But there are thousands and millions around us who know nothing of the glorious hope of the Christian.

Mr. and Mrs. Chen are earnest, humble

and devotion that will lead them to consecrate their lives as never before to the uplifting of their fellow beings. Let us follow the example of the One who said, "For their sakes I sanctify myself, that they also might be sanctified through the truth."

Siam

R. A. CALDWELL

IN our little world—for it is very small compared with the Eastern world with its teeming millions—we very seldom think of the great continent of Asia, much less of the small countries, such as were visited by the writer not so very long ago. But Siam should not be considered small. While it certainly is not so large nor so thickly populated as China or India, or many places that one might name, still it has a population greater than that of Australia by at least one million people. In this country, as elsewhere, the crying need is for a living Christ, a risen Saviour.

There are many Buddhist temples to be seen everywhere. And about one hundred miles from Bangkok is a footprint supposed to be Buddha's, solitary and indestructible in the rock. The yellow-robed priests, with their shaven heads, are often met on the streets.

Only of late years have the people awakened to study Western methods and languages. While English is not spoken to any great extent, still some of those with whom I came in contact could speak a little English, and subscribed for (English) *Good Health*, in preference

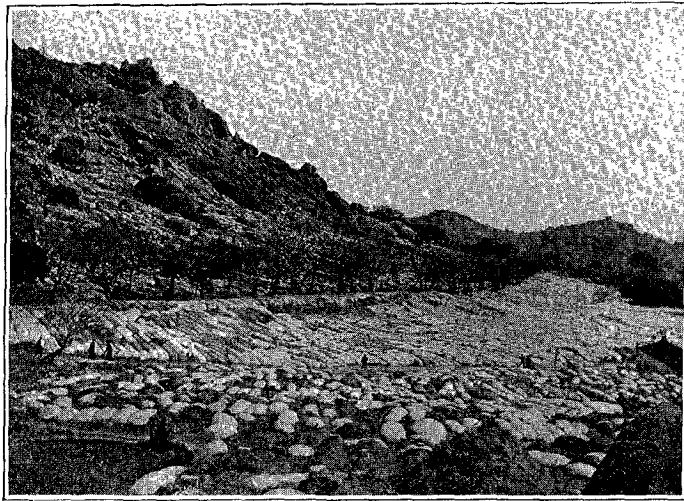
to the larger religious books, though perhaps it was because the price of the latter was beyond their reach.

Several missionary societies are at work in this country, the most active being the American Presbyterian, which has established several schools, and also has a good printing-press.

The people are not very cleanly in their habits. The majority are fond of chewing the betel-nut—so much so that their black teeth are much in evidence.

The women usually wear their hair short. The lower garment of both men and women is the same. It is like a roller towel, endless, only wider. It is passed around the body, and then between the limbs, and secured in front at the waist. It has the appearance of loose pantaloons. The men often have European garments, including head-gear. They all have stockings and shoes, which, often being white, present a pleasant contrast to the very often gay-colored lower garment and the more sober garments lately acquired.

About three weeks were spent in Bangkok, and that scripture, "Lift up your eyes, and look on the fields; for they are white ready to harvest," impressed me as very applicable to Siam."

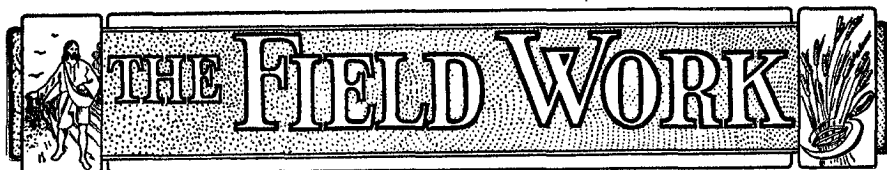


A GRAVEYARD IN CHINA

Christians, and their home is a constant object-lesson to their neighbors. The contrast between it and the surrounding homes is most striking. Our hearts rejoice every time we look at this dear brother and sister, and realize what the gospel can do for the Chinese.

On the other hand, our hearts are constantly made sad by sights of misery and degradation. Among the women we see the greatest misery. They are of no account in China, except as slaves, and the bondage is often a long and bitter one. If she ventures on the street, no matter how respectable she may be, she is made the object of ridicule, descending sometimes even to obscenity. She has to run the gauntlet of jeers from a crowd of rough men, and as her small bandaged feet handicap her pace, her rude reception is slow torture.

Our hearts burn within us when we think of how little those in the home lands realize the vast need of these millions of precious souls. In the final reckoning we shall each be responsible for what we *might* have done with our entrusted talents. Our daily prayer is that the Lord will arouse men and women to action who should be in the foreign lands, and fire them with a zeal



THE FIELD WORK

Japan

KOBE.—We had a very interesting time with the tent this season, and we regret that our force of workers is so small that we can not make such an effort oftener.

The two young men who have been working in Takasaki the past few months have fallen in love with their work. For years we have tried to get our native brethren to take hold of the canvassing work, but this is the first time an effort has really proved satisfactory. Sometimes they would take hold of it spasmodically, always without much result.

Last January when these brethren went to Takasaki, I spent a few days with them there, getting them started in the work. We got a map of the city, and with this as a guide made larger maps of the main divisions of the city, large enough so we could mark each house on them. Then in a book we made a careful record of just what papers and tracts had been placed in each house, and when, also entering any other items we thought might be of interest. From time to time I have visited them, to counsel with and encourage them, and we all feel much pleased with the results.

At first we voted to print four hundred extra copies of our paper, for the use of these two young men. They placed them in the houses, then when the new papers came out, they exchanged them for the old ones, using the old ones to extend the work. The scarcity of papers has retarded their effort somewhat, but from now on we will give them one thousand copies. They will leave Takasaki soon, and go to Maebashi; but they will run down to Takasaki to supply the new papers to those who have promised to buy them. It costs only eleven cents for a return ticket on the cars between the two cities.

Hearing of the work of these brethren, some of the others have caught the spirit. One brother away up in the north sent in word, saying, "I wish to work in this place as they have been doing in Takasaki, so send me one hundred copies of the paper." I hope to visit him before long, and help him what I can in planning his work. Many of our native brethren might be doing acceptable work, but they do not know how. They need training, and some one to lead them and show them the way.

One of the decisions of our committee recently has been to make the *Owari No Fukuin* a semimonthly, instead of a monthly paper as heretofore. I think this is a timely step.

Elder Field and I are now on our way to visit Korea. We will also visit a number of places in the southern part of Japan. We are glad that there are so many encouraging features in the work. Of course there are discouragements, also; but it is the Lord's work, and he is able to take care of and finish it. We are all of good courage, and are looking forward with a great deal of pleasure to the hope of soon having one

of the General Conference men here with us, to help with his counsel.

W. D. BURDEN.

In Southern California

At the time of my last report I had just closed my meetings at Los Angeles. From that point I went to Loma Linda, some sixty miles east, where our people have not only a sanitarium, but a school of about forty students. I remained there from December 13 to 19, giving seven talks to the students and helpers, and one talk in the parlor to the patients. The Lord gave freedom in speaking the word.

Much has been said of "beautiful Loma Linda," but one must see it to know what it is. I will say this much, I never read a description of it yet equal to the reality.

From December 20 to 26 I was at San Diego and Paradise Valley, holding five meetings at the former and four at the latter place. I found many new converts at San Diego, who seemed to enjoy a rehearsal of the Lord's dealings with this people. The same was true of the meetings at Paradise Valley. In former days this valley was a most beautiful spot, but some years of drought and lack of water has marred that beauty. Now, with an abundance of water, it is regaining its former beauty. The site of our sanitarium there is indeed beautiful. With its mild, healthful climate, I do not see why it may not expect a fair share of patronage.

Sabbath, December 29, I was again at Fernando, and spoke twice to a full house on the early sacrifices in the cause, and the opposition parties that have arisen, and how they came out. From Fernando, on Sunday, December 30, I came to Santa Barbara. There I spoke twice in the afternoon on the gift of prophecy as connected with the third angel's message. That evening I took the train for Mountain View. I had been for five weeks in a milder climate than Mountain View. In that five weeks I had held forty-two meetings, more labor than I had put forth in the same length of time in ten years. As the train came on the way, I realized that I was much exhausted in strength. When I arrived at home, on the morning of December 31, the mountains on both sides of the place were covered with snow, and the air was so chilly that it seemed almost impossible for me to get warm even by a hot fire; in short, I had an attack of *la grippe*, from which, on this twentieth day of January, I have not fully recovered. The snow has remained on the mountains to this date. On the Hamilton Range, near the observatory, it is reported that there are drifts fifteen feet deep. The oldest settlers say, "The like of this was never known here before." We have had cold, disagreeable storms since the last day of December.

Well, this earth is waxing old, as well as the people upon it. May a realizing

sense of this lead many souls to look with earnest longing for that better world now soon to be ushered in.

J. N. LOUGHBOROUGH.

Recent Actions of the General Conference Committee

IN recent meetings of the General Conference Committee the following actions of general interest were taken:—

SWEDISH WORK

The superintendent of the Swedish work in the United States, Elder S. Mortensen, was recommended to visit the West, looking after the interests of the work among Swedish-speaking peoples.

WEST INDIAN UNION SECRETARY AND TREASURER

In response to the call of the West Indian Union for an experienced secretary and treasurer, Brother Harold H. Cobban, assistant in the General Conference Treasury Department, volunteered for the service, and the committee arranged with him to prepare at once to go to the West Indian field.

EVANGELISTIC SONG-BOOK

The following-named persons were appointed as a committee on selection of hymns for a song-book for tent and evangelistic services:—

F. Griggs, W. A. Westworth, W. A. Colcord, C. C. Lewis, R. W. Parmele, H. R. Salisbury, H. C. Lacey, J. S. Washburn, W. W. Prescott, Wm. Simpson, L. Warren, F. E. Belden, C. H. Edwards, C. H. Jones, M. C. Wilcox, Dr. W. A. Ruble, D. E. Scoles, H. S. Shaw, J. W. Beardslee, B. F. Stureman, Mrs. W. A. Ruble, Mrs. W. H. McKee, Mrs. Rhoda Dunlap, Mrs. Vesta J. Farnsworth, Mrs. Andrew Nelson.

The following executive committee on the hymn-book matter was appointed: F. Griggs, chairman; W. A. Westworth, secretary; C. H. Edwards, Mrs. W. A. Ruble, W. A. Colcord.

It is hoped that the work of this committee will be sufficiently forward to enable the results to be laid before the General Conference Committee council, to be held in May.

SABBATH-SCHOOL AND YOUNG PEOPLE'S CONVENTION

The importance of the Sabbath-school and young people's work, and the need of opportunity for those leading out in these lines of work to meet for counsel, led the committee to recommend the Sabbath-school and Young People's Department of the General Conference to call for and arrange a Sabbath-school and young people's convention, to be held in July of this year, to be attended by such representatives of these branches of the work as may be able to gather together. W. A. SPICER, *Secretary*.

China

SIN YANG CHEO, HONAN.—The Chinese say that when one wants to write an essay, it is necessary to fill up with Chinese sentences, and then write them off as fast as possible, before forgetting them. We have found this true, to a great extent. This is the only way to learn the literary style. By a study of rhetoric, literature, and grammar, in English, one is able to write by a literary method. In China there is a literary style to the language, but no grammar

from which to learn it, so the only thing to be done is to memorize some of the best literature produced. Then in writing one can call up an example for comparison as to the arrangement of words in a sentence.

A committee of some of the oldest students of the Chinese language met together last summer, and have retranslated the four Gospels. We have just received this book from the press, and it is undoubtedly the best production yet put forth, since it has a definite arrangement all through the text, and will be looked upon as the standard style of the future Mandarin language. Since receiving it, I have memorized a chapter of Matthew's Gospel each day. Even in this new edition we have found the same old errors with reference to the translation for "soul," the word used being one that means to the Chinese an ethereal spirit that can not be seen. In the old edition this term is used in translating Rev. 6:9, also 20:4. In both cases the prophet John says that he saw the souls. Surely the Lord sometimes allows men to go beyond their reason, that the truths of the Bible may not be covered up; for in some cases error lies so close to truth, in their translation, that were it not for some of these instances, the real truth might be concealed from some.

Brother and Sister Allum are beginning to talk Chinese to the help here. They are just the right age to learn the language, and we only wish that we had as many such young men and women as are in one of our schools, all studying the language, preparing for mission work here in China.

It made our hearts glad to meet Brother and Sister P. J. Laird. They came up to Sin Yang Cheo, and paid us a visit, before going to their field in Hunan. Brother Westrup was here, also, and we had a blessed time together. Brother Laird has his heart set on spreading this message just as far as possible among the missionaries of his former society. There are about three hundred of them.

We invited Brother Laird to speak on Sabbath to the Chinese. They understood him very well. And we conversed together, and found that our dialects were very similar, the Hunanese being well understood here, and the Honanese being understood in Hunan. In fact, the Mandarin language is to China like English to the world. Nearly everywhere you go in the empire there are some who understand it, and in the fifteen provinces it is the spoken language.

Brother Laird had a small tract translated while in Japan, by a scholar who has accepted present truth there. Dr. Perrine-Laird has adapted herself already to the Chinese food, and seems to enjoy it.

At present we are living in an ordinary Chinese house that has not been overhauled, while the printing-office is being built. Things go very slowly at best, since securing the deed is a long, tedious process, it having to go through the hands of so many officials. Brother and Sister Westrup have just gone up to Shang-tsai Hsien. Dr. and Mrs. Selmon were down to Hankow last week, and stopped a day with us. We see each other only about once in three months, and we make good use of the time.

All of us here have had malaria, but were sick only from one to three

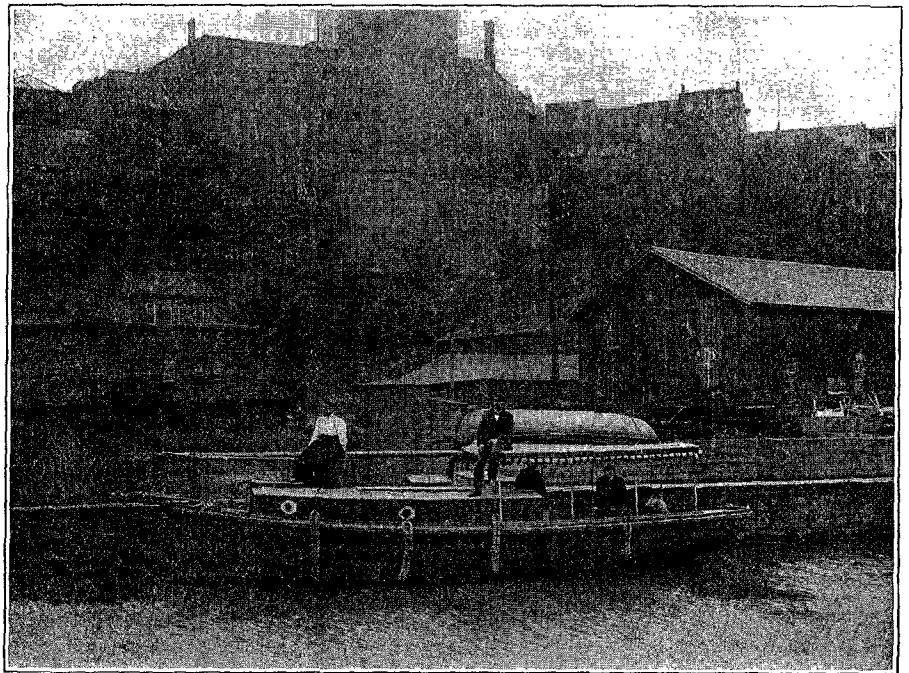
days with it. Owing to the wet season in this part of Honan, malaria has been more prevalent than for years, and has been of the severest type. We are all feeling well now. H. W. MILLER.

The Missionary Yacht "Sentinel"

In June, 1897, I received a call to connect with the ship missionary work in New York harbor. At that time Captain Christiansen was engaged in visiting among the sailors and distributing literature upon the great vessels coming into the harbor from all parts of the world. Soon after reaching New York, Captain Christiansen was called to Europe; this left the yacht "Sentinel" in our care. For seven years my wife and I have been connected with

manned with a crew of sixteen men, and the light-ships are often stationed as far as fifteen miles out at sea. Reading-matter is appreciated by these men, and we succeeded in placing a supply upon nearly every light-ship. All along the Erie Canal literature was put aboard the canal-boats met and passed, also left with lock tenders. We know that some of these papers reached hearts that appreciated the truths they contained.

We began our harbor work at Tonawanda. This place is fifteen miles down the Niagara River, toward the Falls, and is considered the largest lumber port in the world. Here and at Buffalo during the summer and fall we sold the sailors many of our larger books, such as "Great Controversy," "Bible Readings," etc. Much smaller literature was also distributed, and many Bible readings were held with captains and their



THE YACHT "SENTINEL"

this work, and not without success. The Lord has greatly blessed our efforts in spreading a knowledge of the third angel's message, and many have accepted with joy the light thus brought to them. Some of those embracing present truth are now elders of churches, some are in schools, preparing themselves for the ministry, while others are faithful lay members. Bundles of the REVIEW, Signs, and tracts of different kinds have been placed on ships visiting all quarters of the globe, and many of these packages have been left on isolated islands of the sea. In truth, the work being done by the "Sentinel" is a foreign missionary work done at home.

Three years ago the yacht was rebuilt. We then received a call to labor in Boston harbor. While there, by a vote of the Atlantic Union Conference, a new engine was procured for the boat. After remaining in Boston about two years, it was decided that we should make a trip via New York up the Hudson River, and through the old Erie Canal, to Buffalo, spending the summer of 1906 in this large lake port. Accordingly, after some delay in installing the new engine, we left Boston the first of last June. From that city to New York there are several light-ships stationed along the coast. These are usually

crews. One Danish sailor who bought "Great Controversy," said, "I am almost persuaded to obey God." If faithful, we believe we shall meet in the kingdom many for whom we labored in the great lake port harbor of Buffalo last summer.

Late in the fall we returned to New York City, intending to go down the Atlantic Coast and spend the winter at Richmond, Va. The Lord has permitted circumstances to prevent our going farther than Philadelphia, where we are at present, working among the ships and people at this place.

The accompanying picture shows the "Sentinel" lying at the locks at Lockport, N. Y. Upon the deck are Mrs. Johnson and the writer. Below are Mrs. Wm. Buckland, sister of the late Elder R. F. Cottrell, and her daughter, Hattie, wife of the late Elder D. A. Ball. The boat is thirty-three feet long, ten foot beam, with a cabin six feet high. In the sides of the cabin are book closets. The lockers contain papers in large quantities. The boat is provided with a toilet, and over the engine and pilot-wheel a canopy has lately been built, which adds greatly to our comfort. The gasoline engine is one of the best and latest improved makes, of thirteen-horsepower.

We feel grateful to God for the blessing attending the work of this little missionary yacht in the past, and ask an interest in the prayers of all his people that it may still continue to sow the seed beside all waters, believing that after "many days" fruit will appear to the praise of Him who has commanded us to labor for souls while yet it is day.

CAPT. J. L. JOHNSON.

German East Africa

THE following letter is from Brother Enns, who has charge of our new mission station in German East Africa, the third which we have in operation in that field:—

"Our work here is threatening to overflow. I now have about one hundred pupils in the school, and fifteen in the boarding-school; thirty have applied, but because we lack means and lodging room, I counseled them to wait until we have more buildings. We must enlarge soon. They are pressing and begging, asking if they may not stay. To-day one kept on until I could not refuse him. The boys are quite bright; they are doing well in their studies. Most of them are the sons of chiefs, who will succeed their fathers.

"A neighboring missionary also has had the same trouble that we have had in our other stations,—the natives leaving,—but these see now that in leaving they did an unwise thing, as the ones who remained have been making advancement; so those who left are returning.

"I plan to limit the number of boarding pupils to thirty, and later, when I make a selection, to twenty-five. No doubt, when they see that we are in earnest, the number will fall below this; but later on, those who belong to the better class, and are willing to do something, of course, will step in, and such really constitute our 'only hope.' Through them we hope to be able to reach the hearts of the people. We have already seen some fruit of this from those staying at Mamba. The father of one of our smallest boys said to me: 'My little child told me not to worship my father, but God, and I shall not do so any more.' Another Kilango, a chief, who has a son in Gonja, brought his other boy to me the other day. When some started out to the dance, to worship their ancestors, he called them back, and asked what were their wishes. Then he gave them an earnest talk about the foolishness of worshipping their ancestors—dumb objects—and leaving the God of heaven. Then he said to his boy, in their presence, 'My son, if I die, whatever else you and the boy at the other mission do, be sure never to commit the folly of worshipping my skull; but follow the God of these Europeans, who is in the heavens.'

"We are not here without our conduct's being watched by the natives. May God grant us grace that we may live a life worthy of imitation on their part, so that we can say with Paul, 'Follow me.' What else can these poor heathen do? They can not read Moses and the prophets. What they see, however, will influence them. They do not trust men's words. They are used to boasting and lying. Every word they hear they take as a fable and a lie. Many times they have said to me in so many words, 'You lie.' When they do not say it, because

of their fear of white men, they often think it in their hearts. And when something has been told them which comes to pass, they do not forget to tell the person, 'You told the truth when you said that.'

"The following letter Chief Kilango wrote me from the way, when he left: 'Sir, as I have this chance to send this letter to you, because I met this man who goes to you, I tell you again: In two weeks I come back to see my son. Teach him the great Word. If he does not follow, punish him. Don't spare him till he knows every word. Teach him thoroughly. I love you with all my heart and body. Kilango, Chief. When I shall send you a letter again, you know that in three days I will follow. Till we meet again.'

Oakwood Manual Training-School, Huntsville, Ala.

WE believe the readers of the REVIEW will be glad to know of the progress of the work at the training-school. It will be remembered that last October the main building of the institution was destroyed by fire. Plans were immediately made for rebuilding, not one large building, but five of smaller size, and better adapted to the needs of the work. Faithful carpenters, assisted by the students, soon began work, and one of the new buildings, known as Manual Arts, has been completed for about a month.

Workmen are now busily engaged in making cement blocks for the new Study Hall, which will contain chapel, recitation rooms, and business offices. The foundation of this building is nearly finished. Excavating for the boys' dormitory is also in progress.

When these new buildings are completed, the school will be in a better position than ever before to do the work especially appointed it.

It is the aim of the management to make the work self-supporting as far as possible. With this in view, very careful efforts will be put forth the coming season on the farm and garden. It is the plan to raise a good supply of general farm produce, and also a large amount of garden truck for near-by markets.

We are also raising some choice nursery stock, seeds, bulbs, etc., in order to furnish more work to worthy students who desire to get an education, but who have no money whatever with which to pay their expenses. These we can not turn away. They must be helped.

Having perfected arrangements with a reliable Northern seedsman, as well as with one of the large nurseries of the South, we are enabled to supply all varieties and kinds of trees, plants, seeds, and bulbs at very reasonable prices. By sending us orders, we believe many can give assistance to the work, and at the same time benefit themselves. We shall be glad to correspond with any in regard to this matter.

Also if any have choice flowering roots, cannas, gladioluses, dahlias, or shrubs which they would be glad to give to the school, we hope they will kindly let us know. We desire to add new varieties to our list.

We are greatly encouraged by the arrival of several new students, who seem to have an earnest desire to prepare themselves quickly for the work of

God. We desire the prayers of all that this important work may be directed and carried forward in harmony with God's will.

W. J. BLAKE, *Principal.*

Utah

THE work in this field is making encouraging progress. Recently sixteen have been baptized within our conference, while nearly half as many others have been reported as keeping the Sabbath. During the last quarter one new Sabbath-school of twenty-three members has been organized, while our Sabbath-school membership has been increased fifty-six. Our tithes are also on the increase. The laborers, and also our brethren throughout the State, are of good courage.

As all are aware, this is the land of Mormonism, Salt Lake City forming the Mecca of this peculiar people. It has been the writer's lot to labor in different parts of the home field and Canada, but without exception the Mormon element is the most difficult to labor with of any he has ever met. Mormonism, however, here is not what it is represented to be by its missionaries in the East and elsewhere. Missionaries pretend to use the Bible, but here it is virtually thrown aside, and the writings of Joseph Smith, the founder and first prophet of this cult, are substituted in its stead. This, of course, Mormons will deny, but nevertheless it is a fact.

In the big tabernacle, with its seating capacity of eight thousand, the praises of Joseph Smith are declared every Sunday. A few weeks ago the writer heard one leading speaker assert, in substance, that "next to Jesus Christ as the world's benefactor stands Joseph Smith."

Would space permit, we might note many interesting things about this people and their religion. That they are deluded goes without saying. The elders, bishops, and those in authority domineer over the laity like masters over their servants. Priestcraft, therefore, predominates to a superlative degree, and it is this that makes the people so hard to reach. But God has a people here also, and it rejoices our hearts to see some taking their stand for the truth. About half of those who have recently stepped out into the light of truth were Mormons.

S. G. HUNTINGTON.

Field Notes

ON the last Sabbath of the year, three were baptized at St. John's, Newfoundland.

ELDER WM. COVERT reports the organization of a church of fourteen members at Aurora, Ill., January 12. Others living in the country near will probably join soon.

BROTHER J. C. HARRIS, at work among the churches of northern Illinois, reports two baptized at Watseka, and one at Pittwood, besides two taken into the church.

FROM Indiana Brother U. S. Anderson reports the addition of two members to the New Hope church; and Brother B. Hagle reports several new converts to the faith from his meetings near Rochester.

Received on the \$150,000 Fund up to Feb. 12, 1907

<i>Atlantic Union Conference</i>	
Central New England Conf.	\$480.42
Chesapeake Conference	115.50
Eastern Pennsylvania Conf.	280.91
Greater New York Conference..	81.50
Maine Conference	160.97
New Jersey Conference.....	164.45
New York Conference.....	588.50
Southern New England Conf.	516.73
Vermont Conference	527.83
Virginia Conference	202.12
Western Pennsylvania Conf.	304.73
West Virginia Conference.....	136.11
Western New York Conference..	16.00
Total	\$3,575.77
<i>Canadian Union Conference</i>	
Maritime Conference	\$ 1.00
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$10.00
<i>Central Union Conference</i>	
Colorado Conference	\$232.35
Iowa Conference	648.52
Kansas Conference	488.37
Missouri Conference	31.80
Nebraska Conference	861.90
Wyoming Conference	191.35
Total	\$2,454.29
<i>District of Columbia</i>	
Washington churches	\$1,052.51
<i>Lake Union Conference</i>	
East Michigan Conference....	\$ 384.67
Indiana Conference	1,800.71
North Michigan Conference...	80.70
Northern Illinois Conference..	836.94
Ohio Conference	1,638.62
Southern Illinois Conference..	618.46
West Michigan Conference....	1,443.25
Wisconsin Conference	1,197.30
Total	\$8,000.65
<i>North Pacific Union Conference</i>	
Conference not specified.....	\$297.30
British Columbia Conference....	10.00
Montana Conference	86.70
Upper Columbia Conference....	692.16
Western Washington Conference	456.42
Idaho Conference	41.90
Western Oregon Conference....	289.96
Total	\$1,874.44
<i>Northern Union Conference</i>	
Alberta Conference	\$ 59.80
Manitoba Conference	64.00
Saskatchewan Mission Field..	5.85
Minnesota Conference	1,906.94
South Dakota Conference.....	553.22
North Dakota Conference.....	751.23
Total	\$3,341.04
<i>Pacific Union Conference</i>	
Arizona Conference	\$ 15.00
California-Nevada Conference....	170.09
Southern California Conference.	45.05
Utah Conference	10.00
Total	\$240.14
<i>Southern Union Conference</i>	
Alabama Conference	\$ 5.00
Tennessee River Conference....	24.60
Florida Conference	32.95
North Carolina Conference.....	12.25
Kentucky Conference	9.40
Cumberland Conference	12.84
Louisiana Conference	72.95
Mississippi Conference	3.00
Tennessee River Conference....	1.00
Total	\$173.99

<i>Southwestern Union Conference</i>	
Arkansas Conference	\$ 85.50
Oklahoma Conference	309.29
Texas Conference	321.42
Indian Territory	3.00
Total	\$719.21
<i>Unknown</i>	
Unknown	\$143.20
<i>Foreign</i>	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	249.65
Gold Coast, West Africa.....	10.00
Mexico	1.50
Costa Rica	1.00
India	9.60
South America	23.35
Switzerland	5.81
Panama	1.00
Total	\$568.69
Grand Total	\$22,153.93

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. EVANS, *Treasurer.*

Current Mention

— Five persons are reported frozen to death near Sturgis, S. D.

— An earthquake of considerable violence was felt throughout the vicinity of Charlottesville, Va., on the 11th. The tremor lasted about twenty seconds.

— Mob elements of Odessa, angered by their defeat at the recent primary elections for the Douma, are openly threatening a massacre of the Jews. Fearing a wide-spread attack on the Jews, the authorities ordered all theaters, saloons, and cafés closed the night of February 14.

— The liberals of Cuba are protesting against the plans of the provisional American government for the increase of the military forces of the island. They also object to the formation of a militia of any kind, and the enlistment in the army of other than native Cubans. Secretary Taft has ordered the postponement of the decree providing for the increase of the rural guard of Cuba.

— The San Francisco mayor and board of education called to Washington for conference over the Japanese school situation, have steadfastly refused to yield the point without material concessions affecting the Japanese coolie immigration. At the urgent solicitation of the President and Secretary of State the Senate has adopted a provision of the pending immigration bill which will practically exclude Japanese laborers after Jan. 1, 1908. There seems to be no question but that the House will concur. In this case Japanese pupils of school age may attend the schools of San Francisco. Naturally we hear of general dissatisfaction in Japan with the arrangement.

— Robert Cortez, an Italian justice of the peace of Paterson, N. J., was killed while opening a box containing an infernal machine sent him by express. He had for years been active in securing the arrest of Italian criminals.

— Closely following the announcement by Rockefeller of the largest single gift ever made to philanthropy, comes the announcement by the Standard Oil Company of the largest single advance ever made in the wholesale price of oil.

— At the recent elections in Russia the peasants showed great interest and activity, fully seventy-five per cent of qualified peasants voting. Many poor men were chosen as delegates to the body that will select the actual members of the douma.

— Four passenger coaches of the electric Harlem express were rolled down an embankment on a curve near 201 Street, New York City, at midnight of February 16. Twenty passengers were killed, and fifty others seriously injured.

— Lyndhurst, the country home of John Wanamaker, near Jenkintown, Pa., was destroyed by fire February 8. The estimated loss is one and a half million dollars. The art gallery contained some of the rarest prints and most valuable paintings in existence. Among the few paintings saved were "Christ Before Pilate" and "Christ on Calvary," valued at \$250,000.

— S. A. Alexandrovsk, governor of Penza, Russia, was shot as he left the theater, February 8. In seeking to elude arrest, the assassin killed two policemen, but, being trapped, committed suicide. A few days later terrorists succeeded in placing an infernal machine with clock-work attachment for exploding in the chimney of the chamber occupied by Count Witte; but it was discovered two hours before the set time.

— A very large sun spot has been observed for a few days. Its estimated area is 3,540,000,000 square miles. It is visible to the naked eye about sunrise and sunset. Astronomers throughout the country are watching the spot with interest, both on account of its unusual size and since it has appeared unexpectedly and at a time when such phenomena are rare. Periods of sun spots and of unusual electric disturbances have been observed to synchronize, and the latter are thought to be the result of the former. The theory is brought forward to account for lightning and heavy thunder accompanying a blizzard at Pittsburg, Pa., February 14.

— Capt. Henry H. Whitney, of the coast artillery, sent to Pennsylvania to inspect the National Guard reports to the War Department, that "the Ninth and Thirteenth Infantry, Pennsylvania National Guard, located in the very home of unionism, are confronted by the intense antagonism of mine-labor organizations, as well as of independent military and so-called patriotic organizations, there now being some thirty-seven of these companies in the Scranton-Wilkesbarre district. I am informed that these companies are wearing a uniform like that of the regular army; that they are gradually and quietly acquiring arms, and that their active hostility to the National Guard constitutes a serious menace to State authority and to law and order."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D., - - - - - Chairman
W. A. RUBLE, M. D., - - - - - Secretary

Graysville (Tenn.) Sanitarium

THINKING it would be a pleasure to many of the readers of the REVIEW, who have donated to this institution, to learn of the work that is being done here, we will mention a few items of interest.

It has been over four years since the work on this institution was begun. At that time (1902) it was thought that we could soon raise money to build and equip an institution for work. But it soon became known that the financial end of the work was the largest part, and it has been up-hill work on account of lack of facilities. The building has stood in an unfinished condition, and the facilities have been very meager. It was not until last spring that we were able to ceil our verandas, and we have just finished the second coat of paint.

This is what we call a country sanitarium. Graysville is thirty-two miles north of Chattanooga, on the Queen & Crescent road. Waldon's Ridge is on the west, and Black Oak Ridge is on the east, and Lone Mountain lies between the two. On the south side of this mountain our sanitarium is located. The climate is mild, the air is pure, and there is no dust, and no noise. The scenery is unexcelled. We have a four-story building, with verandas around the first three stories. The building will accommodate from fifteen

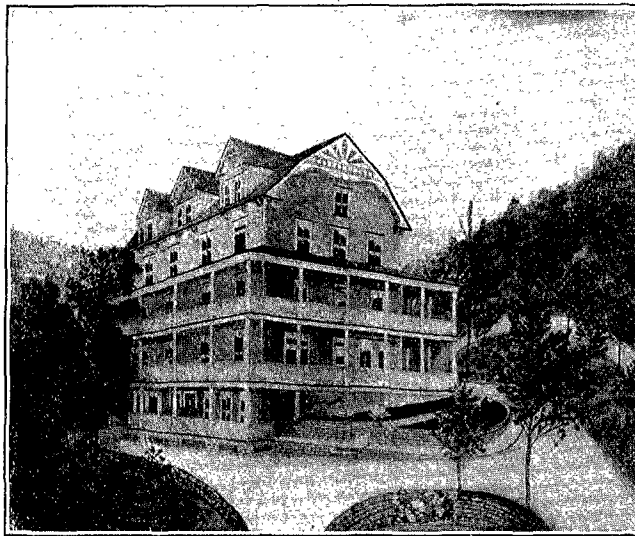
to twenty patients, and a corresponding number of helpers. Our land consists of about forty-five acres, most of which is on the mountainside. However, there is enough lowland for a good garden, and on the mountain we are starting an orchard.

We have two fine springs. The one above the building supplies water for our water-system at thirty-five pounds' pressure on the first floor. The spring not only supplies the sanitarium with water, but also the school. We also have a good-sized cave. Take it all round, we have one of the most pleasant sites that could be selected for a sanitarium. In the winter we are quite well protected from the wind, and in the summer we are up so high that it is much cooler than in the village. The building is heated with noiseless steam heat, and we have our own electric-light plant, which supplies electricity for all kinds of lights and treatments. We have two bath-rooms equipped with electric-light cabinets and a full line of hydropathic appliances. Our offices are furnished with a static machine, X-ray, actinic lamp, and vibrator of the latest pattern. However, most of the office instruments are private.

Ever since the institution was started, it has been our aim to conduct the work so that it could stand as a monument for the truth. Much of the time it has been

up-hill work on account of the unfinished condition of the building and the lack of facilities. Could the building and equipments have been improved two years ago, we might have been doing many times what we have done. We have lived here four years, and have not a conveyance to take our patients to and from the station, which is almost a mile away. We need a cellar and storehouse for provisions, where vegetables, fruits, and kitchen supplies could be kept. The grounds need to be graded and improved. The only musical instrument that we have so far is an old organ worth about ten dollars. We need a good piano.

We do not wish this to be a discouraging report, but if we had a few more facilities, we could have better success with our work. We have done well during the past eight months, and at present we have all whom we can accommodate. When we get more furniture, we shall be able to accommodate more patients. We have had more pa-



GRAYSVILLE SANITARIUM

tronage than we expected; and we have a nice nurses' class of seven. This class is small, as we have not seen our way clear to call workers together while our facilities were meager.

We wish to thank you for your interest in us, and ask you to remember us at the throne of grace, that we may have the Holy Spirit to help us from day to day.

The following is a list of the medical staff and workers in the Graysville Sanitarium: M. M. Martinson, M. D., superintendent; S. C. Martinson, M. D., lady physician. The nurses are as follows: Carl Hewitt, Geo. J. Lovell, Ruth Seale, Vinnie Goodner, Amy Lea, Lucile Moore, Mabel Wood.

M. M. MARTINSON.

Findings

MISS EMPRESS BRICKEY is engaged in private nursing in Eliza, Ala.

Mr. and Mrs. George Gartley are conducting treatment rooms in Memphis, Tenn.

Dr. W. E. Bliss has been called to connect with the Madison (Wis.) Sanitarium.

Miss Alice Dart, of Graysville, Tenn., is expecting to increase her sphere of usefulness by taking a course in medicine.

Miss Elsie A. Brown, nurse, of Watrousville, Mich., has been appointed medical secretary of the East Michigan Conference. We wish her much success in her work.

Miss Amelia Webster, who has, since her return from Africa, been acting as head nurse at the Washington Sanitarium, is taking a much-needed vacation at Owl's Head, N. Y.

Dr. C. A. Hansen, and his wife, who is a nurse, have just connected with the West Michigan Conference, and will locate in Benton Harbor, Mich. Before taking the medical course, Dr. Hansen was for some years engaged in ministerial work in Newfoundland.

Brother W. M. Adams, president of the Manitoba Conference, 438 Selkirk Ave., writes as follows: "We have been calling and calling for a physician, but so far not a Seventh-day Adventist doctor has been in this field, notwithstanding our urgent pleas and great need and openings for such a work. This is a great and promising field, and it should have been entered long ago. We need some help, and a doctor, in order to get the medical work on its feet here."

Dr. Eulalia S. Sisley-Richards writes from 82 Regents Road, Leicester, England: "Dr. Richards and I expect to sail for Australia on the twenty-second of this month. We shall connect with the Drs. Kress at Wahroonga. After our departure the Leicester Sanitarium will become a branch of the Caterham institution, being managed by the same board of directors. Dr. Olsen will be the visiting physician, and two trained nurses, Mr. and Mrs. Scott, will be sent here to have charge of the institution."

Elder W. F. Martin writes from Bozeman, Mont.: "The estimated population of Butte is thirty-two thousand. It has always been my opinion that one of our physicians could do well in that city with treatment rooms; I would like to see it tried. I would do all in my power to assist a man to get settled, and would give him my loyal support. Butte is not a cheap place, so whoever comes would have to meet high prices. There has for some time been a call for a sanitarium in Helena. This city has a population of twelve thousand people; it is an aristocratic place with considerable wealth."

Dr. H. M. Jump, medical secretary of the Ohio Conference, after stating that there are three physicians and seventeen nurses connected with the medical missionary work in Ohio, says: "My entire time is given to the work of this department. In this work I am pleased to say that I have the hearty co-operation of the president of the conference, of the conference committee and of all the ministering brethren. I have also the devoted assistance of the members of the Ohio Medical Missionary Association. All the persons mentioned and all the institutions in our conference are working in harmony, to the end that many souls may be saved, and the work of the third angel's message be finished as quickly as possible." W. A. R.

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, - - - - - Chairman
W. A. COLCORD, - - - - - Secretary

When Was the Sabbath Changed?

IN the New York *Tribune*, bearing date of Feb. 23, 1898, the following questions and answers concerning the change of the Sabbath appeared:—

"1. When did they change the Sabbath from the seventh day of the week to the first day? 2. Why did they do so?"

"1. The first observance of Sunday that history records was in the fourth century, when Constantine issued an edict (not requiring its observance, but simply abstinence from work), reading, 'Let all the judges and people of the town rest, and all the various trades be suspended on the venerable day of the sun.' At the time of the issue of this edict, Constantine was a sun-worshiper; he refused to unite with the church until on his death-bed (337).

"At the church council in 536 the religious observance of Sunday was recommended, but very little attention was paid to it. In 780, Alcuin, an English prelate, became the spiritual adviser of Charlemagne, when for the first time it was formally declared that the fourth commandment covered the first day of the week; but this declaration was observed by comparatively few, and for eight centuries thereafter Sunday was observed far more as a day of sport and festivity than as a religious one. The English Parliament sat on Sundays, and English courts were held on that day, down to the reign of Elizabeth. In 1593 Dr. Nicholas Bound, of Suffolk County, England, published a work called 'The True Doctrine of the Sabbath,' in which he maintained, not that Sunday was divinely appointed as a Sabbath, but that the obligation to observe a sabbath was divine. It was as late as the opening of the seventeenth century when the Puritans in England began the practise of calling Sunday the Sabbath.

"2. There never were, and are not now, any satisfactory reasons given for the calling and observing of Sunday as the Sabbath day. Says Bishop Porter: 'Their (the Puritans) warrant for what they did (with reference to the observance of Sunday as the Sabbath), whether we look for it in the pages of the New Testament or in the traditions of Catholic Christendom, was neither substantial nor sufficient.'"

K. C. R.

Religious Liberty Notes

THE Religious Liberty Secretary of the Eastern Pennsylvania Conference is planning for an aggressive campaign with our religious liberty literature at Harrisburg, the capital of Pennsylvania.

The *Daily Press* of Portland, Maine, bearing date of Jan. 22, 1907, reports an enthusiastic meeting of clergymen of that city in the interests of church federation. One speaker calls the churches "political angels of light," and states that by being federated they "would be able to dictate and put men in office who

would enforce the laws that already exist." These words are significant, as they plainly define the object of church federation.

The Religious Liberty Secretary of the New York and Western New York Conference has just written a letter to the local church Religious Liberty Secretaries to write short, terse remonstrances to the New York senators in Congress. Why should not every member of every other conference do likewise, and do it at once? Congress will close the fourth of March.

"Look at the Roman Catholic nations of the world, where the priests and nuns control education. Compare these with the Protestant nations. Compare Scandinavia with Spain and Portugal. Compare Germany with Austria. Compare Great Britain with Italy. Compare Protestant Ireland with Romanist Ireland. Compare the province of Quebec with the province of Ontario. Compare North America with South America." These comparisons should awaken all to a keen sense of the blighting effect of Roman Catholicism.

Senator Albert J. Beveridge, of Indiana, in a recent speech delivered in the United States Senate, regarding the situation in France, said, among other things: "Freedom of faith, tolerance of opinion, inviolable right to believe what we will, and serve God as our conscience commands us, absolute liberty to our brother to do the same thing—this is what free institutions mean. Men have rebelled against the intolerance of politics. Men have resisted the intolerance of the church, both Protestant and Catholic; men should no less resist the intolerance of the state, whether republican or monarchical."

The *Tribune* of Kokomo, Ind., bearing date of January 15, says that the Sunday lid was closed so tightly in the city of Montpelier, Ind., that "one woman who makes a living by keeping a cow and selling milk was stopped from delivering the goods to customers. Without their Sunday newspapers, citizens could not even spend a pleasant day at home, and the only thing left to do was to go to church or leave the city, and many chose the latter. Even the ministers believe the matter has been carried too far, but the mayor says all the laws look alike to him, and declares that if Montpelier is to have a 'lid' at all, it will be one that fits perfectly."

A most vigorous campaign is now being carried on by the Religious Liberty Department of the California Conference in their protest against the Sunday rest amendment to the California Constitution. In a report of the work performed up to January 21, it says that 2,500,000 pages of literature had been circulated. This includes distribution of the special religious liberty *Signs, Liberty*, and other publications. The total expense of the campaign up to the same date is about \$1,100. This includes stationery, postage, printing, and the amount paid for labor. This is indeed an encouraging report. Let us pray the Lord to bless the seed that has been sown, that it may yield a bountiful harvest in vindicating the right and in winning souls to the truth.

Five Sunday bills have already been introduced into the present session of the Connecticut Legislature. An effort is being made to have these bills incorporated into one bill, which will make the Sunday-closing question a local one.

We recently wrote a letter to a president of a Southern conference, in which we suggested making an appeal to those who might wish to help in supplying religious liberty literature for that needy field. In reply to the letter he says: "Concerning help for us here along religious liberty lines, that which would help us most is a supply of *Liberty*. Our worker is energetic, and can make his own if he had the magazine free." Those who desire to help in the religious liberty work, by paying for a club of *Liberty* to be used in this way, should write our department in reference to the matter.

K. C. R.

NOTICES AND APPOINTMENTS

Notice!

THE Wabash Valley Sanitarium, recently established near LaFayette, Ind., on the banks of the Wabash River, in one of the most beautiful country locations east of the Rocky Mountains, wishes to announce that they will start a new nurses' class on or about the first of April. Any one interested in this department of the work and desiring further information may obtain the same by addressing Dr. Wm. W. Worster, Superintendent, LaFayette, Ind.

Notice!

WE are in great need of a gentleman and a lady nurse for the Knowlton (Quebec) Sanitarium. It is a very promising opening. The institution accommodates about twenty patients, and has an excellent class of young people in training. We earnestly invite correspondence in reference to this, either with the secretary of the Medical Department of the General Conference or with the business manager, Elder D. E. Lindsey, Sanitarium, Knowlton, Quebec.

Spring Term at Union College

THE spring term at Union College will begin February 27, and close May 21. It is the best time in the year for study. Conditions will be especially favorable for those who have been teaching winter terms of school. New classes will be formed in the following subjects: botany, Bible-nature, algebra, commercial law, moral science, school management, and school gardening. Bookkeeping and typewriting, being individual studies, may be taken up then to good advantage. A canvassers' institute will be held at the close of the term. For full particulars, about the scholarship plan, write to the president of Union College, College View, Neb.

Special Course at South Lancaster Academy

As has already been announced, the board of trustees of the South Lancaster Academy has arranged for a special course beginning March 7 and ending May 2, the last two weeks to be devoted to a canvassers' institute. For some time it has been felt that those intending to enter the ministry and Bible work, as well as those who have recently begun in this work, needed some special instruction aside from that which is provided in the regular course in the school, and for this reason it has seemed important to pro-

vide for this need. In the provision made for this special course they feel that the need is quite well met, as the following course of study will show:—

1. Systematic Study of the Message: A series of lessons on the vital points of divine doctrine, arranged as a guide to future workers.

2. Examination of Obscure Texts and Difficult Questions: Objections answered, explanation of arguments for and against Bible doctrine.

3. Sequence and Logic of Subjects: The connection between leading lines of Christian belief and the order for their presentation.

4. Reading and Oratory: Pulpit manners, hymn and Scripture reading; climax, force, etc.

5. Arrangement of the Points of Discourse: With special reference to beginning and ending; time to be occupied; matter to be covered, etc.

6. How to Conduct an Interest and Bring People to a Decision: Points for Bible Workers, colporteurs, house-to-house visitors, etc.

7. A Brief Survey of Denominational Histories and Creeds: Rise and growth; attainments, attitude toward the Christian faith and body.

8. Literary History of the Bible: A brief study into the canon of Scripture.

9. Seventh-day Adventist Organization: Ministers, licentiates, missionaries, church elders, deacons, clerks, etc., in their office duties and mutual relationship.

10. Ethics of Gospel Work: Recognition of office; of other Christian workers; relation of sexes in public work, etc.

11. Consecration and Spiritual Fitness for Service: Daily walk, personal power, etc.

It is desired that those who contemplate entering any of these branches of the work should avail themselves of this course.

Any information in regard to expenses and course of study will be sent on application to Prof. R. F. Cottrell, South Lancaster, Mass.
H. F. KETRING.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—ED.]

The following persons desire late, clean copies of our publications, post-paid:—

Ida B. Reed, Kenmare, N. D., *Signs* and tracts.

R. W. Clarke, Palmetto, Fla., publications for free distribution.

Mrs. D. A. Fitch, Glendale, Cal., good literature for missionary work.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., *Signs*, *REVIEW*, *Life Boat*, *Life and Health*.

Mrs. E. J. S. Keen, R. F. D. 3, Missoula, Mont., *Liberty* and *Signs*, the latter each week if possible.

A. J. Webber, Sherburn, Martin Co., Minn., *Signs*, *Watchman*, and tracts, especially those on the coming of the Lord.

S. B. Taft, Mechanical Instructor, Navajo Indian Training-school, Fort Defiance, Ariz., *Signs*, *Watchman*, *REVIEW*, *Life and Health*, *Life Boat*, *Instructor*, *Little Friend*, pamphlets and tracts.

Address

THE present address of Elder Luther Warren is 126 North Cascade Ave., Colorado Springs, Colo.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

We open no accounts for advertising, and cash must accompany each order.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

It will be to the interest of those of our faith who are planning to secure a home in the very best part of sunny California, to correspond with Andrew Hanson, Lodi, Cal.

EVERY reader should try our rancid-proof peanut butter, at 12 cents a pound. Purest coconut oil, 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—63-acre fruit farm, 2 miles from Graysville, Tenn.,—3,000 peach, 2,500 pear, 150 apple, bearing. Spring, timber, corn ground. If sold by March 10, \$2,500. Last two years, 2,000 bushels fruit sold. Address C. H. Moyers, Graysville, Tenn.

FOR SALE.—Pansy seeds, many fine varieties mixed; 250 in pkt., 5 cents. Sweet corn, Golden Bantum New, very early, sweetest of all, pkt., 10 cents. Sweet peas, fine mixed pkt., 5 cents; oz., 10 cents. Address Anna Prince Taylor, South Bolton, Quebec.

WANTED.—A man who understands general nursery work, especially budding and billing out orders. A young married man preferred. Steady employment and good wages to right man. In writing, send testimonials. Address A. Miller & Sons, Nurserymen, Milton, Ore.

WANTED.—To correspond with persons desiring homes in southwestern Kansas. Altitude 3,425 feet. Climate very healthful. Good wheat and broom-corn lands. Liberal is said to be largest local broom-corn market in world. Address Orno Follett, Fargo, Seward Co., Kan.

FOR SALE.—Strawberry plants, also Plymouth Rock eggs for hatching. Send the names and addresses of five or more persons interested in the above, and we will give 25 Warfield strawberry plants (not prepaid). Price-list free. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

FOR SALE.—Bulbs, flower and vegetable seeds; nearly 200 varieties. This year I give seeds instead of colored pictures. All seeds, 2½ cents a package. Send 25 cents for my choice collection of 15 packages of flower or 15 packages of vegetable seeds, or 50 cents for both collections. Price-list of all seeds, free. Address H. F. Lamb, Blencoe, Iowa.

Obituaries

HOLTZER.—Died at her home in East Pittsburg, Pa., Dec. 3, 1906, after a long illness, Sister Dinah Holtzer, aged 73 years, 10 months, and 7 days. The funeral service was conducted by Rev. H. Hoover, of East Pittsburg. * * *

OWENS.—Died at Royal, Ore., Nov. 6, 1906, Alvah Owens, son of A. D. and E. Gertrude Owens, aged 9 years, 3 months, and 25 days. Alvah was instantly killed while helping his father in the sawmill. He was ever a bright child and a willing little helper. The day before his death, he expressed his determination to live a noble Christian life. We believe he sleeps in Jesus. His parents, sister, and five brothers, with many other sorrowing relatives and friends, met in the Seventh-day Adventist church and listened to words of comfort spoken by Elder H. W. Babcock. We laid him to rest in the cemetery near by, there to await the call of the Life-giver.

L. G. PAAP.

SNOW.—Died in Centerville, Mass., Mary J. Snow, wife of D. B. Snow, aged 66 years. The family resided in South Lancaster, Mass.
D. B. SNOW.

VAN HORN.—Died Dec. 17, 1906, of dropsy and other diseases, Miss Mary A. Van Horn, in her seventy-first year, near Jackson, Mich., in the home where her father and mine settled in 1844. In 1865 she started in the Christian life, and soon began keeping the Sabbath of the Lord and the faith of Jesus, and united with the Seventh-day Adventist church at Jackson. She remained steadfast to the truth and a devoted member of the church till the day of her death. Her funeral was held at her home, Dec. 19, 1906. Elder A. T. Jones officiated on the funeral occasion.

I. D. VAN HORN.

MILLER.—Died at Loore Lake, Wash., Dec. 10, 1906, of consumption of the bowels, Mrs. Flora Jane Miller, aged 48 years, 4 months, and 13 days. Sister Miller was a member of the Seventh-day Adventist Church, and lived a consistent Christian life. She was the mother of six children, four of whom survive her. She was the oldest daughter of a family of nine children, of which five are still living. She died in the hope of a soon-coming Saviour, and was laid to rest in the Springdale Cemetery, beside her husband, who died five years ago. The funeral service was conducted by the writer.

C. E. FORD.

WILLSON.—Died at Iowa Circle, Washington, D. C., Dec. 2, 1907, Floy A. Willson, daughter of J. V. and Sarah E. Willson, of Kimberley, South Africa, aged 19 years and 8 months. She was born at Rome, N. Y., where her father and mother were then connected with the work of the New York Conference. After living here some three years, they moved to Des Moines, Iowa, connecting with the tract society and office work in this conference. While here, Brother Willson decided to enter the medical work, and he then went to Battle Creek, Mich., where he was for some years. It was at that place where I first knew Floy as a pupil in the preparatory department of the Battle Creek College, of which I was principal. After living about three years in Battle Creek and one in Chicago, Brother and Sister Willson went to Africa to engage in medical missionary work. Floy attended Claremont Union College, coming later to the academy at South Lancaster, Mass. Her parents, at the greatest personal sacrifice, for she was their only child, sent her so far from them in order that she might become fully prepared for active service in the cause of the Lord. She had attended the academy two years, and had she lived, would have been graduated this coming year. During the summer she developed exophthalmic goiter. In September she went to the Sanitarium at Washington, D. C., where every care and the best medical attention were given her. When a little girl in Battle Creek, she had lived in the home of Brother and Sister H. E. Rogers. In addition to the care which she received at the Sanitarium, Brother and Sister Rogers, together with many other friends, did all that could be done for her comfort, every effort being made to supply the lack of the loving ministrations of her father and mother, so far away, who, at such a great sacrifice, had given their daughter to the cause and service of the Lord. Just prior to Floy's death, a cablegram of great comfort to her was received from her parents. From a little child, Floy had a deep Christian experience, and in her last illness her faith was most beautiful and strong. She was a very bright and capable student, and a great help in the school. In every way did she endeavor to prepare for future usefulness by improving her present opportunities. Her life was a bright example to young men and women. The funeral service was held at the home of Brother and Sister H. E. Rogers, Takoma Park, Washington, D. C. She was buried at Locke, N. Y., the birthplace and childhood home of her mother, where there are yet many relatives of the family. Words of comfort were spoken by Elder A. G. Daniels and the writer.

FREDERICK GRIGGS.



WASHINGTON, D. C., FEBRUARY 21, 1907

W. W. PRESCOTT EDITOR
C. M. SNOW } ASSOCIATE EDITORS
W. A. SPICER }

WE shall soon have reports of the general meetings in India and South Africa, which, we hear, were seasons of special blessing.

LAST week Prof. Frederick Griggs, chairman of the Educational Department, after a few days in Washington, left for the West, planning to visit as many of the schools as possible before the spring council of the General Conference Committee.

BY a telegram from Kansas City, Mo., we are informed of the death, on the thirteenth, of Elder D. E. Scoles, a beloved and faithful laborer in the cause of the message. We sorrow with his wife and family, but not as those that have "no hope." The day of victory over death and the grave is very near.

THOSE of our readers who have Spanish-speaking neighbors can help on the work of the third angel's message by interesting such people in our Mexican paper *El Mensajero de la Verdad*, either in loaning them the paper or in securing their subscription for it. The address of this publication is 1420 Avenida 20, Tacubaya, D. F., Mexico, and the price, 50 cents a year, or 5 cents a copy.

ALL whose hearts are in the progress of this cause will be interested in what Brother C. H. Jones has to say on page 2 of this issue. Our literature is doing a mighty work in the promulgation of the third angel's message; and every increase in the amount of our literature circulated means an increase in results. It means the more rapid progress of the work we are set to accomplish. It means the quicker realization of our great hope. Do not fail to read the article, and then let all take hold with a firm, unflinching grip, remembering this declaration of our Saviour: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

An Earthquake Edition

THE West Indian brethren are issuing a twenty-eight-page illustrated edition of the *Caribbean Watchman*, with colored cover, dealing with the recent earthquake in Jamaica in the light of prophecy. It is arranged in a West Indian setting, which is attractive and striking. Price,

5 cents a copy, post-paid, in large or small quantities.

Here is an opportunity for our people generally to assist the cause in a needy field, and at the same time to distribute literature that will be read with special interest, coming directly from the field. Send all orders, with remittance, to I. H. Evans, Treasurer General Conference, Takoma Park, Washington, D. C.

New York Branch

IN order to better serve a portion of its territory, and to help carry out the plan of the General Conference for a polyglot depository in New York City, the Review and Herald Publishing Association has arranged to open a branch office in New York City.

Suitable office room has been secured in the Reliance Building, 32 Union Square, East. The storage and packing room will be in the basement. It is expected that this branch will be opened for business during March. Definite announcement of the time will be made later.

Evangelistic Song-Book

NOTICE is given on page 17 of the action of the General Conference Committee looking toward the preparation of a small collection of gospel songs for use in our evangelistic efforts. There seems to be a great demand for such a book, one that can be used by the hundreds in our gospel efforts.

It is the desire of the committee to get this book out at the very earliest date possible. Accordingly, we urge our brethren and sisters everywhere to forward to the member of the appointed committee nearest them any songs which they consider especially good. The songs in this book will be upon all phases of our message, and also of a revival nature.

We trust that our people everywhere will give earnest consideration to this matter, and we hope that at a very early date we may be able to bring out a book whose songs will stir the hearts of the people, and which will wear well.

FREDERICK GRIGGS.

Foreign Publications Wanted

IT is the plan that the new branch of the Review and Herald Publishing Association, to be opened soon in New York City, shall carry in stock all the various publications issued in foreign languages by this denomination.

To assist us in securing such stock, we request that every one of our foreign publishing houses shall send at once to Review and Herald Publishing Association, Room 404, 32 Union Square East, New York City, a full list in English of the various publications which they

print, together with retail price and price to our publishing houses.

In the case of our smaller mission publishing houses where only a few publications are printed, we would be glad to have sent us twenty-five of each tract and three of each pamphlet, as well as samples of each periodical. Send bill at publishers' rates for the tracts and pamphlets, with name of tract and language in English.

With this information we can intelligently order our supplies.

The Widow's Offering

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

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

This poor widow had but two mites. She gave both to the Lord. She did not give one, and keep the other. What a misapprehension of this touching Bible story do those have who give, we will say, one dollar, and call it the "widow's mite." Remember, brother, there was not one, but *two* mites. She gave both. If you have given but one, have you followed the example of the widow, which Jesus commended? Where is the other mite? Have you kept it for yourself?

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

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

J. S. WASHBURN.