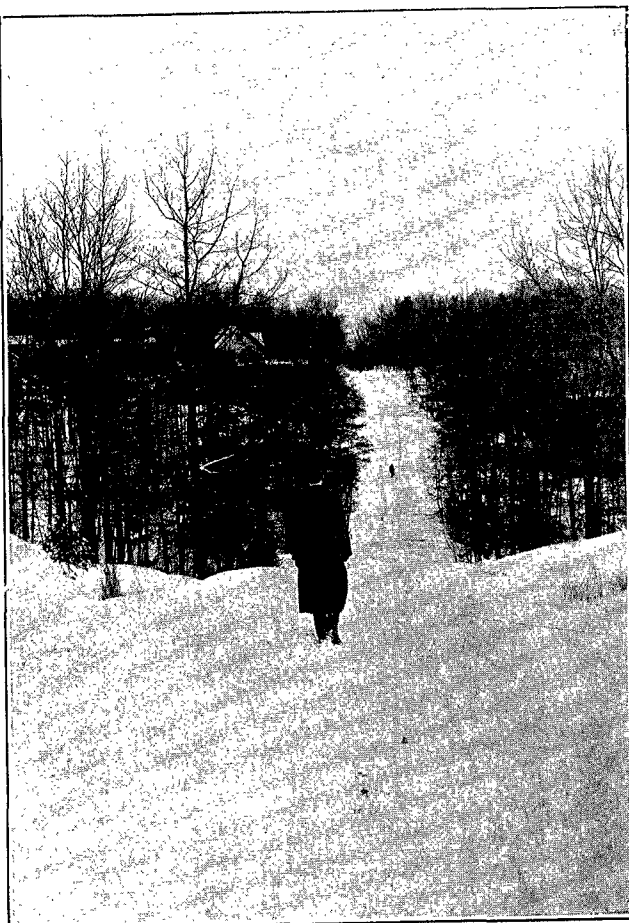


The Advent  
**Review and Herald**  
Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., February 28, 1907

No. 9



A WINTER SCENE IN TAKOMA PARK

Behold  
He  
Cometh

to the Law and  
to the Testimony

## Publishers' Page

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

### Liberty—No. 4

LAST April the first number of *Liberty* was printed. It being a quarterly magazine, only three numbers have been issued since. The fourth number is just now ready to mail, and in order to give our REVIEW readers some conception of the value of this issue, we give the subjoined explanatory outline of its contents:—

#### *Survey of the Field*

Noting the present religious liberty agitation in Bolivia, Russia, Spain, France, England, Germany, Switzerland, and the United States—other nations advancing in religious liberty, the United States retrograding.

#### *Religious Freedom*

Heaven-born,—the full right to choose,—liberty to worship or not to worship,—does not admit enforced observances.

#### *A New Order of Things*

Brought about by the Reformation and its principles crystallized into the Constitution of the United States.

#### *Reformers' Lobbying*

How the National Reformers are lobbying Congress for their measures.

#### *Is National Reform a Union of Church and State?*

A minister's query answered.

#### *Timely Words from Washington Clergymen*

Opposing coercive and legislative methods in religious reform.

#### *"Backward States"*

Interpreted by the Superintendent of the National Reform Bureau to be those which have prosecuted seventh-day observers for working on Sunday,—the inconsistency of clamoring for more rigid Sunday laws, which will produce much more of the same results that caused him to call them "backward States."

#### *The Struggle for Religious Liberty in Reformation Times*

History of the struggle for religious liberty in the latter days of the old Roman empire, every line of which has its lessons and warnings for the present time.

#### *A Man of Character*

The testimony of a Christian business man, who has demonstrated that Sunday laws are not needed to enable a Christian to do right.

#### *Making a Constitution*

Giving the principles governing the Oklahoma Constitutional Convention in forming the constitution for the new State of Oklahoma.

#### *Sunday Closing in Willimantic, Connecticut*

History that reveals the inevitable confusion resulting from an attempt to enforce religious laws.

#### *Some California Sunday Law History*

Old Sunday laws having been declared unconstitutional, a bill providing for the constitutional amendment is now pending,—the proposed amendment and the reasons given why it should not be adopted.

#### *An Old Issue Revisited*

Through the Senate's ordering the Postmaster-General to report on Sunday work—an old issue thoroughly discussed and settled on principle in 1830.

#### *Compulsory Church Attendance in the Army*

Citing a case in Columbus, Ohio, where Catholic soldiers were compelled to march as far as the church door.

#### *Religious Persecution in the Land of the Free*

Exposing the spirit prompting the prosecution of three seventh-day observers for Sunday labor in Spartanburg, S. C.

#### *Religious Liberty in Canada*

Data and facts pertaining to Canadian Sunday laws.

#### *Shedding of Innocent Blood Destroys a Nation's Prosperity*

Spain's crusade cited in evidence,—Mexico's prosperity due to severing her union with the church.

#### *Is the Church-and-State Argument against Senator Smoot Valid?*

Senators Hopkins and Burrows maintain that there is nothing in the Constitution of the United States which prohibits a State from having an established religion.

#### *A Zealous Kansas Mayor*

Illustrating the partiality and inconsistency associated with enforcing Sunday observance by law.

#### *Editorials and News Notes*

Containing interesting and instructive comments upon the religious issues of the times.

Though *Liberty* is not yet a year old, it has become a recognized power in the advancing of the fundamental principles of religious liberty upon which this nation was founded, and by which it has won the enviable reputation of being "the land of the free and the home of the brave." It has averaged a circulation of nearly 50,000 copies during the past nine months, and it is expected to reach 100,000 copies before the completion of its second year. The price of the magazine is only 25 cents a year. Five cents for a single copy, or 25 or more copies of any one issue, to one address, 2½ cents a copy. Address *Liberty*, Takoma Park Station, Washington, D. C.

### **The Church: Its Organization, Order, and Discipline**

For a number of months the Review and Herald has had the manuscript for a new pamphlet entitled, "The Church: Its Organization, Order, and Discipline," by Elder J. N. Loughborough, author of "Rise and Progress," "The Great Advent Movement," and other denominational works. This new pamphlet is now in type, and will soon be printed and ready to mail. Elder Loughborough is eminently qualified to prepare an authoritative work on church organization. He has been actively associated with our work from its beginning, and has ever been a close observer, and has made a special study of church organization and its discipline. His manuscript has been carefully examined and approved by those in authority in the denomination. His new work will therefore come from the press sanctioned by those who are expected to pass upon a publication

that deals so vitally with the affairs of the denomination. This new pamphlet will contain much valuable instruction upon the following general subjects, which are treated minutely under natural subdivisions: The Church: Its Foundation; The Church as a Building; The Head and the Body; The Shepherd and His Flock; The Under-Shepherd and the Flock; The Vine and Its Branches; The Light of the World; Rulers; Rebuking Sin; Authority in the Church; Christ's Ambassadors; Unity of the Church; Order in the Ancient Church; Order in the Episcopal Church; Submission Versus Creed; Power and Force; Calling Out of the Last Church; Anarchy or Order, Which? Development of Order; Support of the Ministry; State Conferences; Delegate Conference and Church Organization; Numerical Representation and Committees; Caution to the Church; Timely Advice to the Church; Reorganization; Answers to Questions, etc. The pamphlet will contain 182 pages filled with information every church officer ought to possess. The probable cost of the pamphlet will be 25 cents, post-paid.

### **New Edition of the 1907 Year-Book**

THE demand for the 1907 Year-Book is surprising. The first edition was so quickly ordered out that it seemed necessary to print a second edition; so a small edition has been run, and all orders can be promptly filled. No doubt the improvements in this Year-Book over former editions make it more desirable. A copy of the 1907 Year-Book ought to be in the homes of all who are interested in the work it represents. There is in the minds of many people an impression that the Adventists are a small, disorganized people, and that they and their work will soon pass away. This conception often prevents honest persons from seriously investigating the positions taken by this people. The Year-Book shows the thoroughly organized work in all parts of the world, together with a clear statement of the fundamental principles of the denomination, and will do more to favorably impress such people than any other publication we put out. The Year-Book, therefore, can and should be judiciously used in missionary work. Price, 25 cents, post-paid.

It will soon be the time of the year when increased efforts will be made in the organizing of Sabbath-school kindergarten classes. We wish to call the attention of our readers to "Bible Object Lessons and Songs for Little Ones." This excellent kindergarten book contains 52 lessons, one for each Sabbath in the year, with suggestions accompanying each lesson; 39 songs and hymns written for the lessons; 36 full-page pictures, 6x8 half-tones, and colored plates; 52 pen drawings, showing the use of the illustrative material. The whole book contains 160 pages, beautifully printed and profusely illustrated. The book is bound in four styles: board cover, 7½ by 10 inches in size, \$1.50; blue cloth, \$2; lemon edge, royal edition, \$2.75; gilt edges, panel size, \$3.75.

Orders for the above-named publications may be sent to any State tract society or any of our publishing houses.

# 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.

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## Editorial

### Effective Preaching

THE test of successful preaching is in the results. It is not always the man who pleases the people the best who does them the most good. The most effective preaching is that which actually leads them to confess and forsake their sins, and to lay hold upon the saving grace of Christ. This was the result of the preaching of John the Baptist, and it is the result to be aimed at to-day. "Repent ye: for the kingdom of heaven is at hand."

### The Victories of Faith\*

(Continued)

CHRIST, as we have learned again and again, is the revelation of what God designs humanity to be; that is to say, he is the revelation of the character of God as revealed in his law, the standard for man.

I would like to go back a little of the explicit statement of God's law as set forth in the ten commandments, taking up the underlying principles of that law. The definition of God as to character, is "God is love." Every revelation of God is but a revelation of his love. This is easy to see in the words of the scripture, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the death of Christ on the cross, it is easy to see the revelation of God's love; but, on the other side, even in the carrying out of

the punishment for sin, God's love is revealed. There is nothing that God does, there is nothing that he says, that is not a revelation of his character, which is love. We are required by faith to believe this, and to understand that every expression of what God is in any way is to the world an expression of his character.

Before rebellion came into the universe, this was all the statement of law that was necessary. The love of God in the hearts of his creatures led them to be in perfect harmony with him. God revealed himself continually in their lives by the very power of love. But when rebellion came into God's universe, and a change came over the universe, it became necessary to reveal more definitely the principles which underlie that expression of love, that man might understand more clearly how love to God would reveal itself, that when God gives himself, he gives his very life to us.

When God was creating the world, he placed his love upon nature, and nature responded. To be sure, it has been marred by sin, and the page written by the hand of love has been blurred, yet we have in nature a revelation of the love and life of God. The commandments given to nature were but statements of God's love. God said, "Let there be light: and there was light;" and light continues because of the obedience of nature to that command. But when man received the commandment to reveal God's will, he was placed in possession of a voluntary will. Man must co-operate with God, in order that the words, "Let us make man in our own image," shall be fulfilled. Those words were but another revelation of the love of God, and they contain the life and the power to make man in the image of God, and to keep him there, if man is but submissive to the word of God. All the unfolding of the plan of salvation is but the unfolding of that command, "Let us make man in our image."

When sin entered the world, and man's mind was darkened by becoming estranged from God, it became necessary that God should still further unfold his plan of salvation, and this he did by giving the precepts of the law, which are but a revealing of the original command, "Let us make man in our image," defining plainly what the image is, in order that man may co-operate with God in the carrying out of his thought.

Time goes on, the mind of man still darkened by sin, and the thought of God more and more shut away from the world, and those who professed to teach God, making him one in their minds with the heathen idols; then God revealed his love in life, and what he had revealed to man in the precepts of his law as an unfolding of his thought, "God is love," he shows to the world in Jesus Christ. Jesus Christ in the flesh is but the unfolding, in concrete form, of the statement, "God is love." The example revealed in the life of Jesus Christ is obedience to God's commandments, and nothing short of that is obedience. It does not meet God's mind that we simply attempt to make our lives like the life of Christ. We meet God's mind only when we submit to the power of his life, that it may work in us the very life of God. That is carrying out the command, "Let us make man in our image;" that is carrying out the law in its perfection. To keep the commandments of God is to reveal the life of God. That is spiritual obedience to a spiritual law.

What Christ did, faith in Christ can do. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." I want you to take that statement, "I have kept my Father's commandments," as a statement of what it means to keep God's law. The life of Christ simply reveals to humanity what it is to lead a life in harmony with God. When the Pharisees found fault with Christ's life, he referred them to the Word of God, and showed them that wherein they found fault with him, he was simply revealing in life what God had given in word,—that he was the Truth.

We may distinguish between three phases of truth, so to speak. We may have word-truth, we may have thought-truth, and we may have life-truth. We have word-truth when we take the word of God simply as words, simply as a vehicle in which to convey truth, the description of truth. We take those words into the intellect, and it becomes thought-truth, but it becomes life-truth when revealed in the daily life. Jesus Christ was always life-truth. God's commandments are truth, but they may be word-truth or thought-truth or life-truth, according as we relate ourselves to them. If we treat them simply as

\* A sermon by the editor.

words, they are to us but word-truth; if we take them into our intellect so far as finite man can do, they become thought-truth; but when they come to us as revealed in Jesus Christ, they become life-truth. It is God's design that all his truth shall be life-truth, and faith is the principle that changes word-truth and thought-truth into life-truth.

Christ was the embodiment of life-truth, and therefore, when he says, "I have kept my Father's commandments," it means that his whole life was simply a revelation of the life-truth of God's law. Faith is to do for us, and to reveal through us, that very same thing,—the life-truth of God's law. "Do we then make void the law through faith? God forbid: yea, we establish the law." That was exactly what Jesus Christ did. He established the law in his life, and we by our faith do the same thing; we establish the law of God, not as word-truth, not as thought-truth, but as life-truth. Then the renewing power of the life of Christ is seen in the individual, the character is changed, and we are transformed by the renewing of our minds. And nothing short of this meets God's mind concerning our experience.

(To be continued)

### Guadalajara

In a report from Mexico, in the issue of January 10, referring briefly to the work in Guadalajara, I made this reference to the medical institution formerly operated there by the Medical Missionary Association: "Just before that association went into liquidation, as most of our readers know, the Guadalajara real estate was taken over by the Michigan Sanitarium Association. The attorney of that corporation is now in Guadalajara disposing of the property. It is closed as a sanitarium, and a portion of the property has already been sold."

An unsigned note has come to hand, addressed to the editor, upon paper bearing the letter-head, "Hotel Sanatorio de Guadalajara." It is undoubtedly written by the manager and attorney, and I quote from it as follows, as the writer apparently takes exception to the report that the property was "closed as a sanitarium," and desires correction made:—

I wish to say that the statements there made are entirely misleading and incorrect. The Guadalajara Sanitarium has not been and is not closed, and its affairs are not, and never have been, in a state of liquidation, by any representative of the Battle Creek Sanitarium that has been sent here for that purpose. I have explained to Elder Spicer and to others just what my mission here is, and who I represent. I have repeatedly said, and I say it to you again, that I have not and do not intend to close this place.

I would gladly accept any correction

in phraseology required, but need only call attention to the fact that the manager's note does not state that the place is open "as a sanitarium." My report that the property was not being operated as a sanitarium—which suggested no reflection upon the manager, I may say—was the manager's own statement to me in personal conversation, in which he explained freely that he had no medical help employed, gave no treatments, but simply let rooms with or without board, while endeavoring to sell off the property. In other words, it was operating as a rooming house or hotel property. This is borne out by the following advertisement, running in a Guadalajara paper at the time of my visit:—

#### For Sale

The desirable Hotel Property  
known as the

#### Sanatorio de Guadalajara

Beautifully located. All modern conveniences. With or without equipment. Complete printing plant also for sale.

Furnished rooms, single or en suite, together with table board, if desired. Also family apartments.

This advertisement may be taken as a sufficiently full statement of the facts, to which the report made but the briefest reference. I regret the space required to state these facts, but wished to give the writer of the note the desired opportunity to make his correction of the report.

W. A. S.

### As Others See Us

It may not be amiss for us to take a look at ourselves once in a while in the garb that an unfriendly cartoonist pictures us wearing. In thus doing it may be possible for us to show the artist where he has caricatured us when he meant only to picture our likeness.

We have never expected that our attitude toward the Sunday question would meet with approval on the part of those who keep Sunday and wish to compel others to do so. Neither have we expected any applause for our position on the question of religious legislation and the union of church and state from those who are seeking to make men and nations religious by law. Therefore we are not so greatly astonished as we otherwise might be when we read such statements as the following from the Methodist *Christian Advocate*, of New York; for the *Advocate* believes in the Sunday institution, and believes in the union of church and state—in practise if not in theory. But we are a little surprised that the *Advocate* should go so far in its disapproval of our position as some of its statements and its approval of the California *Christian Advocate's* statements would indicate. We quote:—

#### The Seventh-day Adventists Active Against the Protection of Sunday by Law

The California *Christian Advocate* has an editorial on the activity of Seventh-day Adventism. It alleges that some time ago an effort was made to secure better observance of Sunday in Washington, D. C., and that the whole strength of the Seventh-day Adventists was used to betray the measure, and affirms that now "in California an effort is being made to re-establish the Christian Sunday as a day of rest. The Seventh-day Advent brethren are aroused to the highest degree of moral stress to prevent the legislature from taking any action." The editor continues: "It never seems to occur to these good brethren that common ethics, ordinary respect for morality, would dictate quiescence if not co-operation. This childish stubbornness on the part of the Adventists shows how far they are in the rear of the procession of events. If the contention had any ground in ethics or in piety or in common sense, we might be willing to come to Saturday or Wednesday or any day of the week in order to have one day of rest, but to come to Saturday would be to rehabilitate a sheer mechanical religious despotism."

We have noticed the activity of the Seventh-day Adventists in connection with Sunday laws, and have seen a spirit in some of them which we can not harmonize with a wide view. We agree that they are justified in keeping Saturday as the Sabbath, that is, justified by their own methods of interpretation, with which we do not agree. We are willing that the laws should recognize their conscientious convictions by indulging them in using Sunday as they please up to the point where they would tend to demoralize its religious use by the Christian nations of the world, precisely as we sympathize with conscientious Jews—to the same extent and no more. But when the Seventh-day Adventists, knowing well by long experience that they can not make any inroads upon the belief of the Christian nations or their practise, act in a manner that shows that they would be glad to see all the remaining restrictions (which, while allowing every man to make it a day of rest, make a day of worship possible for the religious part of the immense preponderance of the population that regard Sunday as the day for religion) taken away, and thus, without themselves accomplishing anything, would be the means of overthrowing in large degree the influence of the Christian sabbath, we may not agree with our contemporary in calling it "childish stubbornness;" but we beg to substitute for that phrase this sentence: "The activity under the circumstances is an aberration of judgment and conscience which brings forth the same effects as childish, that is, unconsidered, stubbornness would produce."

Now our Methodist brethren must know that if the "Christian Sunday" has been disestablished in California, the only place it can be truly re-established is in the hearts of the people there. It can not be done by law without religious coercion, which is contrary both to the gospel of Jesus Christ and to the fundamental principles of our government. But when it is established in the hearts



of the people, it is a thousand times more firmly established than it would be if established by human law. And what right, brethren *Advocates*, has any set of men to establish a religious practise by a human law? Religion pertains to the things of God; and each man is accountable for himself to God. God does not judge a man for that man and some one else. Therefore no man is accountable to God for himself and some one else. Therefore no man has a right to compel any other man to do as he does in matters of religion. A divine institution established on a human law is a most inexcusable monstrosity. Nothing of the kind ever originated in heaven; and nothing of a religious character that did not originate in heaven is worthy of a moment's notice on the part of any individual in this world. God has left men free to choose whether they would serve him or not; and any religious institution that comes to us with the compulsion of human law behind it placards itself with the declaration of heaven's disapproval.

Seventh-day Adventists are not protesting against the right of any individual to rest when or where he chooses. They do not protest against any man's worshiping God when he chooses—even if he chooses to rest and worship on a day which the Creator never appointed for such purposes. But they do protest against a union of church and state (or religion and the state as some are now putting it) in this country. They protest against the enforcement of any belief, tenet, or creed by law. They protest against the attempt to make men religious by civil law. They protest against making criminals of Christians because those Christians choose to obey God rather than men—as recently happened through the enforcement of a Sunday law in Spartanburg, S. C., and as has occurred in many other States of this Union.

Seventh-day Adventists would regard it as a terrible calamity if the States or the nation should seek to enforce the observance of Saturday as the Sabbath. It would then be in truth what the *Advocate* calls “a sheer mechanical religious despotism.” And that is what Sunday laws are now making of Sunday wherever they are in force. Whether or not the Sabbath of Jehovah is “a sheer mechanical religious despotism,” we shall leave for the editor of the *Advocate* to settle with the Author of the institution. Seventh-day Adventists did not have anything to do with making the seventh-day Sabbath. Their duty is fulfilled when they keep it; and in so doing they have found blessing and comfort and rest and strength. It has never come to them as “a sheer mechanical religious despotism”—far from it.

Heaven's richest blessing and sweetest liberty are experienced in its observance; and therefore they do not need a human law to help them or to compel them to keep it. The fact of the matter is, they would keep it if the civil law were against it; for in religious things they recognize the supremacy of the divine command over the human.

And is this “childish stubbornness”? We are sorry for their own sakes that the *Advocates* have used such an expression and its equivalent; for surely they know that it is not wise nor kind thus to characterize the conscientious standing for a sacred principle. If it be right thus to do, then every God-fearing man since the days of Adam who has stood for principle has been childishly stubborn. Witness then the “stubbornness” of the three Hebrews who opposed the united worship of all Babylon. Witness the “stubbornness” of Daniel, who continued to pray when it was “against the law,” and when the threat of death hung over him for doing so. Witness the “stubbornness” of Elijah in Israel when he stood for principle against practically the whole nation, and was accused of being the troubler of Israel. Witness the “stubbornness” of Paul in standing for principle against the traditions and injustice of his countrymen and the restrictions of pagan Rome—a “stubbornness” which resulted in his martyrdom.

In fact, witness the “stubbornness” of the fifty million martyrs who paid with their lives for their protest against the “legal religion” of their day. There is no doubt that the ponderous Roman hierarchy regarded the course of these Christian people as “an aberration of judgment and conscience,” and so she took to rectifying that “aberration” by her own legal process. The spirit of many of the advocates of Sunday laws, and the persecution that has already resulted from them, compel us to believe that there are many in these days who would be willing to rectify that “aberration” even as Rome did when she had the power. C. M. S.

### Two Vacant Places in the Mission Field Ranks

THE missionary advance is a conflict at home and abroad. Again we are sadly reminded of it by news from abroad. Dr. A. W. George, of Constantinople, and Brother Charles W. Enoch, of Trinidad, West Indies, both true medical missionaries, have fallen in the service.

Dr. A. W. George had labored in Turkey since 1903, a faithful worker in both medical and evangelistic effort. He held to his post until failing strength compelled him to retire, a few months ago, stricken with consumption. He died at

the Friedensau Sanitarium. The family in Nebraska received the news by cable February 13. His brother, Dr. W. A. George, of College View, writes:—

My brother has always been a self-sacrificing boy—ready to work hard and take a hard place, and now that he has fallen after only a few years in the hard field which he chose, I hope that the work in Turkey will be in no way hindered, but that his death may only stimulate others to take up the work and do more, perhaps, than he could do. If so, we can feel that our sacrifice in giving him up will be repaid.

These are precious gifts to the cause of God, of loved one on the part of the family, and of life itself on the part of the worker.

On the fifth of February the cable brought the message from Trinidad, West Indies, that Brother Charles W. Enoch, who, with his wife, had opened treatment rooms there, was dead. Now mail news brings the word that his death was very sudden, and by fever. Elder S. A. Wellman writes from Port of Spain:—

His death comes as a heavy loss to us here. He had every prospect of splendid success in his work. His wife, though sick and broken with the shock, is of good courage in the Lord, and earnestly desires that the work begun should be carried forward by others. Brother Enoch died of good courage. He knew that he must lay down his work. We buried him near the graves of Elders Crowther and Flower, there to await the call of the Life-giver. How these graves make us long for the hastening of the end, and we feel to dedicate our all as never before to the work of the Lord.

Elder George F. Enoch, just returned from the West Indies, on his way to India, writes:—

The news of the death of my brother has flashed over the wires like a bolt out of a clear sky. Only one month ago I left him well and strong, just opening the Trinidad Treatment Rooms, with the brightest prospects. I am thankful that he died at his post of duty. After all, these are but sad incidents to the man out on the firing line. When he takes his place there in a strange climate, amid changed surroundings, he knows that just such sacrifices must mark our advance. The last thought of such a falling worker is not of regret at having made the effort, but rather, Will some one grasp the standard as it falls from my hands? While our hearts are bowed in sadness in our affliction, still the thought presses heavily upon us, will this branch of the work in the West Indies, which we strove together so hard to get upon its feet, be now left to languish for the lack of consecrated workers? We have no regrets to offer, but take this bereavement as one more link to bind our lives on the altar of missionary endeavor.

Thus, even amid sorrow, the word of courage is spoken, lest any should hold back from service. The Lord has in preparation, somewhere, the workers who are to step in and fill up the ranks.

W. A. S.

### Organization—No. 5

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

THE opposition our people felt to organization was dealt with fairly. It was not arrogantly silenced by a large majority, nor overridden by the dominating power of a minority. The whole question of organization received careful, serious study, and free, full, and open discussion. This resulted in convincing the large majority of our people that instead of being the evil, dangerous thing it had been represented to be, organization was a wise and necessary provision given by the Lord for the welfare of his cause in the earth.

More or less of the discussion of this question was carried on in the columns of the REVIEW. Some who were opposed to organization made use of the paper to give their reasons for their opposition, and also to make suggestions as to how to manage the affairs of the cause without organization. Those who believed that organization was necessary gave their reasons for the position they held. It is mainly from the articles that appeared in the REVIEW on this question that we are able to trace the history of this phase of our cause prior to the time organization was effected.

The first response made to Elder White's call for organization came from our esteemed brother, Elder J. N. Loughborough. This response was prompt, definite, and positive, and was decidedly in favor of organization. It appeared in the second number of the paper printed after the call for organization was made. After giving the situation a careful review, Brother Loughborough said: "I am in favor of organizing by law, that we may be able to hold and legally protect our church property."

During the forty-six years that have since passed, our brother has been a firm, consistent advocate of gospel organization, and has practised what he has advocated. And who could reasonably ask for greater liberty than he has enjoyed while adhering to the details of our denominational organization?

The next response to the call for organization came from one of the associate editors of the REVIEW. His position was expressed as follows:—

Brother White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in his suggestion, but understand it is to get incorporated as a religious body according to law. For myself I think it would be wrong to "make a name," since that lies at the foundation of Babylon. I do not think that God would approve of it. . . .

Brother White asks for suggestions for a better plan. He has already proposed that the books should be sent out

into different States. This I think would be well. Let them be distributed around for safe keeping, and for convenience. I would take one hundred dollars' worth, and many others in the wide field would do the same. Then the office with what remains, after those engaged therein have performed their duty faithfully, can be safely trusted in the hands of Him who owns the whole.

Those that lend money to the office, lend it to the Lord, and they must trust the Lord for it. If he sees fit to let them lose it here, if they are faithful he will repay them hereafter. He will not fail. He has no lack of means. And he will do what is best for those that trust in him.—*Review and Herald, Vol. XV, page 140, March 22, 1860.*

In the same article this writer reviews Elder Loughborough's article, in the course of which he says:—

We can trust each other, thank the Lord! and if any man proves a Judas, we can still bear the loss and trust the Lord. . . .

The responsibility of the office debts and liabilities ought not, and in my estimation, does not, rest upon Brother White. I am glad he has spoken upon this point. If any have means in the office that they are unwilling to trust to the Lord and his people as a body, without making any individual or individuals responsible for the same, I hope they will withdraw it. The church can raise the amount and pay them off. There may be those that need what they have lent to the office. Such certainly should be paid.—*Id., page 141.*

The main reason here given against organizing is that in doing so they would be obliged to take a name by which to be known, and in doing this they would become a part of Babylon.

The suggestion made for storing and safe-guarding the books from the time they were printed until they were sold was that they be distributed in lots of one hundred dollars' worth among the homes of the brethren and sisters in the different States, to be held until called for. Such a suggestion shows how very limited and unbusinesslike were the views of some at least regarding the great and important place the publishing work was to occupy in this cause.

As to the debts of the publishing house, the writer believed that these should not rest upon any specific person or persons, but upon all the believers generally, and that all who were not willing to trust the Lord and this unnamed body of believers would better keep their money in their own care.

The brother who took this position against organization was one of the editors of the REVIEW, and a very conscientious and influential minister in the Eastern States, where the majority of our people lived. His public opposition had the effect of confirming many in their anti-organization views.

Elder White replied to this statement in an article filling seven columns of the REVIEW. By this time the question was

before the people in real earnest, and it never ceased to be studied and discussed until the great majority of our people recognized the necessity of organization, and applied it to churches, conferences, and institutions. A. G. DANIELLS.

### Note and Comment

MEN frequently assume that there are laws higher than the written law, and thus assuming, make laws of their own or perform acts contrary to all law, and justify them by "the higher unwritten law." This is a most dangerous procedure in reference to both human and divine law. It puts the club, the rope, and the faggot in the hands of lynchers, sacrifices the lives of innocent and guilty together, and spreads the fabric of human life before the new generation at a "marked down" valuation. At least two ministers last Sunday took for their text the unprintable Thaw trial now on in New York City, put themselves in the position of judge and jury, and pronounced guiltless and worthy of commendation the man indicted for murder. All this because of a certain "higher unwritten law." Concerning this the New York Sun says:—

It is more than pitiful to hear murder justified and commended from the pulpit, and to find there not the influences of the sermon on the mount, but the loose mouthings of the yellow neurotics. . . . To weep over the red hand, to proclaim the gospel according to Cain—here silly lips in the pulpit breed new murders. These violent clergymen are using all the power of their sacred office and of their standing in the community to pull down the law and to promote murder, an industry in which the United States already stands at the head.

It is a far cry from such a course to the commission given by our Lord to his followers. But a similar course, with equally serious results, is that which many professed followers of Christ are taking in interpreting the law of God to suit their wishes or convenience, or in setting their own acts above that law.

THE California Religious Liberty Association is thoroughly awake to the dangers threatening that State in the proposed amendment of the constitution so as to make possible a State Sunday law. Millions of pages of religious liberty literature are being circulated among the people, and nearly fifteen thousand petitions of qualified voters have been secured against the proposed amendment. The people of California are having a chance to learn the principles of religious liberty. Let the good work go on; there is much more in it than the matter of our people's immunity from arrest.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## Many Hearts Are Being Encouraged

OUR brethren and sisters who are working and giving so cheerfully in behalf of the \$150,000 fund would feel well repaid if they could know the joy and encouragement their efforts are giving our brethren who are carrying forward the enterprises to which this large fund is to be devoted. The decision to raise \$150,000 was made because of the very pressing need of this amount to help establish institutions on a secure basis in various parts of the world. These institutions are not being established to make a show in the world, nor to satisfy the whims of a class. The printing houses to be helped by a portion of this money are a necessity. They have already given abundant proof that they are great and important factors in our cause. The Review and Herald, Pacific Press, Caribbean Watchman, and Southern Publishing houses are kept busy day and night preparing our books, papers, and tracts for the world. Who can not rejoice in having the privilege of helping these institutions?

Then there are our schools in which at least eight hundred of our educated, devoted fellow believers are giving the best service they are capable of rendering to the education of more than eleven thousand of our youth for the service of God. Are these schools needless enterprises? Is the money that is spent in providing them wasted?—*By no means*, will be the instant and emphatic reply of many a worker in this cause who has obtained his preparation in these schools.

A portion of this large fund is to be devoted to the schools. The Huntsville school, the new school in the Maritime Provinces, and the school in Great Britain are among those that are to receive help. Only the brethren charged with the responsibility of providing the buildings, furnishings, and equipment of these institutions can realize their pressing needs, and the gladness experienced by the prospect of receiving financial assistance.

Our sanitariums also are to receive help. The Washington, Nashville, and Skodsborg sanitariums are located where they can render most excellent service to our fellow men, and thus to the cause. In these institutions many suffering bodies will obtain relief and health, and many dark, cheerless hearts will find the joy of the Lord. Our medical missionary work is designed to reach, bless, and save a class we could not help in any

other way. This has already been abundantly demonstrated. Who would have this great medical missionary work we are carrying on in all parts of the world blotted out? True, this work is beset with difficulties and perplexities, but these we must meet and overcome for the sake of the good this work can be made to accomplish.

Dear friends, one and all, it is for these noble and glorious enterprises we are now raising \$150,000. You will be glad to see by this week's report that nearly one fifth of the whole amount has now been received at the office. The real effort all along the line has just begun. The whole amount will be raised. A steady, well-arranged movement to raise this sum is on foot, and a steady, and at the present time, a good, strong stream of contributions is flowing in. Now is the time for every conference and every church to do thorough, earnest, and quick work. Every dollar of this fund can easily be provided for before the camp-meeting season begins. This should be done. Let every one bend his energies to this end.

A. G. DANIELLS.

## The Williamsdale Academy

Two thousand dollars from the \$150,000 fund was appropriated by the council to the Williamsdale Academy. This academy is located in Nova Scotia, about twelve miles from Oxford Junction. Those managing the work in Nova Scotia and New Brunswick purchased two hundred acres of land on a hillside, with a beautiful stream running in front of the same, on which they have constructed a dormitory, accommodating about thirty students, with a schoolroom. Besides this main building, they have a good dwelling-house and two good barns. The land is best adapted to pasturage and hay. However, with proper fertilizing, it will produce vegetables and grains. There is considerable timber on this land which can be converted into lumber and wood.

The Maritime Conference has between two and three hundred members, and this little institution is the only one they have in all the conference, which embraces New Brunswick, Nova Scotia, and Prince Edward Island.

We believe that the school will be a great blessing to this little conference for the training of workers for the eastern part of Canada. Our people in these provinces are poor, work for small wages, and have but meager means that

they can contribute for the building up of this enterprise. However, they have shown a willingness to do what they could, and we believe the Williamsdale Academy will be a great blessing to the work in the Maritime Provinces.

We are sure our people will be more than glad that a part of this \$150,000 is to go to this needy school enterprise.

In a recent letter, Elder Wm. Guthrie, of the Maritime Conference, wrote that the Williamsdale Academy had thirty-one students, and matters at the school were moving on very encouragingly. This school means a door of entrance into service for the young people in Nova Scotia and New Brunswick.

I. H. EVANS.

## Clipped from Conference Papers

### Quick Work

In the *Nebraska Reporter* Elder A. T. Robinson writes, urging every church to take up the blackboard plan described in the "Letter to Church Elders" in the REVIEW of February 7, adding:—

The matter of the raising of this fund was presented in the College View church on a recent Sabbath morning, when ten brethren quickly responded by offering to give the sum of one dollar a day for thirty days. Others pledged fifty cents a day for thirty days; others twenty-five cents, and others smaller sums. Eight hundred and fifty-one dollars was thus provided for in a few minutes.

### We Can

In the *North Carolina Messenger* Elder T. H. Jeys writes:—

"Yet in this thing, ye did not believe the Lord your God." Deut. 1:32. What was the trouble? The spies had seen some high walls, some tall giants, some difficulties. They had told about these. The people began to doubt; they talked about it. The more they talked, the more discouraged they were. Soon they *knew* they couldn't, and were angry at Caleb and Joshua for saying they could. Read Numbers 11 and 12. Why did the Lord cause this record to be written?—"For our admonition, upon whom the ends of the world are 'come.'" 1 Cor. 10:11. A few (not many) have been saying to me, "We can't" when the raising of the \$150,000 fund is discussed. It has not been those who are very poor, but rather those who are not rich in faith. Come, brethren, let us be of a good courage. God is in this work, and it is sure to triumph. Let us not, like ancient Israel, tempt God by our unbelief and hardness of heart. Suppose I should send word to each of my brethren in this conference that sometime during this year every person will be asked to buy a new pair of shoes. How would such a proposition impress you? Would any one be saying "can't"? We can. We shall. We will. Let all the changes of the potential mode be rung. Eliminate the negatives, and then with voice and pen and hand, with consecrated planning and earnest Christian endeavor, with vigor and vim, let old and young raise the courageous cry.

## 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.

### A Song of the Sinking Sun

A. W. SPAULDING

IN shadow and in brightness God's  
doomed fair world doth lie:  
The low-dipped sun sinks swiftly upon  
the boding eye;  
The swales and the hills catch glory, the  
hollows and dales are dim,  
And thicker the shadows cluster, awe-  
some, menacing, grim.  
But yet for your courage, comrades, re-  
member, amid the fens,  
The sunlight bathes the hilltops, though  
purple are the glens.

O, but the night is gathering! Ominous  
fades day's light;  
Chill is the steel that the heavens, dark-  
'ning, bare to the sight.  
The wail of the hoarse night-chorus—  
hounds of the nether world—  
Up from the shattered canyons flat on  
the ear is hurled.  
Yet, if the night grows darkly, and sight  
in the chasms fails,  
The sunlight rests on the hilltops,  
though blackness hides the vales.

Over and over the message strikes with  
the sun's swift beams:  
Courage, and let your vision rest where  
the glory streams!  
God plans a hastened sunrise; fear not  
the falling night;  
On with the work in patience, trust to  
the lingering light.  
And, when the lowlands fail you, look  
where the headland leaps;  
For the sunlight touches the hilltops,  
though lost in night are the deeps.

Bethel, Wis.

### Faith not Feeling

MRS. E. G. WHITE

"EXAMINE yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees, who have no foundation for their assertion.

Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love—an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much his duty to believe that God will fulfil his word and forgive you as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrow-

fully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed.

Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

### The Spirit of God—No. 7

Learning to Pray

WILLIAM COVERT

1. *What request was made on a certain occasion after Jesus had been praying?*

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

Doubtless the disciples had become deeply impressed by the Saviour's prayer, and were being led into a greater concern about praying than they had formerly experienced. If so, the request they made grew out of an earnest desire to know better how to seek and find God.

2. *When a favor is to be sought from the Lord, how may it be obtained?*

"Ask, and it shall be given you; seek,



and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Notice that not only asking is necessary, but seeking is enjoined in order to find the object sought.

3. *When is the Lord to be sought?*

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

4. *What are the wicked to forsake, and with what encouraging result?*

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

5. *How long should prayer be continued?*

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

6. *What period of time did Daniel devote to one request?*

"I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. . . . Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. . . . Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." Dan. 10:3, 12, 14.

7. *How constantly should prayer be made? and with what spirit should it be offered?*

"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:17, 18.

8. *What period of preparation did the Saviour spend in communion with the Father before he chose his disciples?*

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." Luke 6:12, 13.

9. *In what manner does the Spirit of God make intercession for us when we pray?*

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:16, 27.

10. *What is said of the present service of Christ in the matter of our prayers?*

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

11. *What part is performed by the*

*heavenly angels when the children of God in our world pray?*

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

Chicago, Ill.

## Lessons from Past Experiences —No. 12

GEO. O. STATES

FROM the rise of this message to the present there have been different ones who have started out with some new doctrine which they have tried to tack on and make the all-important thing. At various times something new has been brought out, and efforts have been made to make it the leading element, until it overshadowed the message, with those who took up with it.

Our work in this respect has been no exception to all other reform. It was so in the time of Luther; efforts were then made to palm off a counterfeit in place of the genuine work.

Different ones have claimed that God was speaking to them through dreams and visions, and that they were to take the place of the one through whom God has been speaking from the beginning of our work. While the Bible plainly tells us that in the last days these gifts will be in the church, yet we are told to beware of false prophets. There is no doubt that as we near the coming of the Lord, there will be more of these manifestations, and our only safety is to test everything by the written Word and the spirit of prophecy.

Some have arisen who claimed that the Lord had revealed to them the time of the end. In 1863 we were warned on this point: "I saw that God tested his people upon time in 1844, but that no time which has since been set, has borne the special marks of his hand. He has not tested his people upon any particular time since 1844. We have been, and still are, in the patient waiting time."

Again, in 1894: "We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny on every jot and tittle. My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. If there was ever a time when we should watch and pray in real earnest, it is now."

All who have watched the development of our work since this counsel was given can but see how different doctrines have arisen among us, which, if accepted, would eventually do away with the very pillars of our faith. I have watched these uprisings for many years, and have noticed that those who have gone into them have usually lost their humility and become lifted up and overbearing with those who did not accept their doctrines. Years ago I attended a camp-meeting in which the power of God was manifested, and there were some genuine cases of healing. Some were carried away by their feelings, and thought that any who were sick could be healed. Because the servants of God would not accept all the sick brought to them and pray for their recovery without investigation, they took matters into their own hands, and as a result the work was brought into reproach.

This all might have been avoided if they had read and heeded the following counsel sent to us years ago: "I saw that the reason God did not hear the prayers of his servants for the sick among us more fully was that he could not be glorified in so doing while they were violating the laws of health."

All along in our history when God's people were in danger of taking extreme views and bringing reproach upon the work, he has sent them timely warning. I believe there is counsel enough, if heeded, to take this people through if the servant of the Lord should be taken from us. We are living in a time when we do well to study the written Word and the spirit of prophecy as never before, for there are and will be many uprisings, and we need to be fortified for whatever may come.

Cedaredge, Colo.

## Kibroth-hattaavah

E. F. COLLIER

It is an old story, this story of Kibroth-hattaavah, but truth never changes. Neither does God change. The principles which the Lord employed in dealing with the forefathers in Israel are the principles he employs to-day. He who fails to see through his long-suffering mercy the eternal justice of the Almighty, "by no means clearing the guilty," will, through his false conceptions of God, fall an easy prey to the enemy of souls. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. 28:17.

If ever there was a people in olden time, blessed of God, with a high calling, and a glorious prospect before them, it was the seed of Israel, called from Egypt. "He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. . . . And he brought forth his people with joy, and

his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe his statutes, and keep his laws." Ps. 105: 37-39, 43-45.

But "they soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul." Ps. 106: 13-15.

One month from the day of their deliverance found them murmuring against the Lord's appointed servants, and crying out that they might better have died by the hand of the Lord while sitting by the flesh-pots of Egypt, eating bread to the full.

About one year was spent in the region of Sinai, during which time that favored people were taught the statutes and judgments of God. The written law was supplied, the tabernacle was built, the ordinance and ceremony of the Levitical priesthood was instituted, and the Lord met with his people Israel. But ere they had departed one week from that hallowed spot, complaints were heard, "and the mixed multitude that was among them fell a lusting." Murmuring and dissension breed rapidly, and the quick result was the congregation of Israel in tears, crying for flesh to eat. They lamented a drying away of life as the result of having "nothing at all, beside this manna," before their eyes. "And they sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob; and anger also came up against Israel; because they believed not in God, and trusted not in his salvation: (though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven." Ps. 78: 17-24.

"Man did eat angels' food;" but "the bread of the mighty" was not sufficient to satisfy their lust, and "he rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: and he let it fall in the midst of their camp, round about their habitations." Ps. 78: 27, 28.

"And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. . . . And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted." Num. 11: 32-34.

"Ye shall not eat one day," the Lord had said, "nor two days, nor five days,

neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" A month of despicable lust among God's people; a multitude of tombs—Kibroth-hattaavah!

The pleasures of the appetite were to them of more importance than a hastened journey toward the promised land. Canaan was far away, but the hunger of the stomach was close at hand.

Near the close of their forty years' pilgrimage we find the new generation given over to the same ungodly cravings, and God in his long-suffering still grants their request. "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after. . . . When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after." Deut. 12: 15, 20.

But let us compare this permission with the bold gospel appeal of Paul: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13: 11-14.

The Lord had better things in store for his people. Had they been willing and obedient, they might have eaten the good of the land. "But unto the place which the Lord your God shall chose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: . . . and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you." Deut. 12: 5, 7-9.

What God permitted to Israel at one time, was not permitted at another time. What God purposed for Israel was the same all the time. Had Israel met the mind of God, fulfilling in themselves his beneficent design, many of the privileges granted through Moses would never have been recorded.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spir-

itual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent *we should not lust after evil things*, as they also lusted. . . . Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 1-6, 11, 12.

God save us from falling into the errors of ancient Israel, lest we also sleep with many of her most promising sons in Kibroth-hattaavah.

### Blessed While Keeping Sunday

L. D. SANTÉE

WHEN working among the people, showing the claims of God's law, and the need of yielding an entire obedience, even to the keeping of his holy Sabbath, we are often met with this question, "If Sunday is not the Sabbath, why have I been blessed so often for keeping it?" "God has blessed us," they say, "for keeping Sunday, and that is proof to us that it must be right." Let us consider this question carefully. Are they *sure* that God has blessed them *for* keeping Sunday? That he has blessed them *while* keeping it, we do not deny, but that is a very different thing from blessing them *for* it.

Let us consider this excuse a little farther. If Sunday-keeping had been an error (so they reason), God would not have blessed them in it. If such were the rule, it would work in everything else as well as in Sunday-keeping, and the conclusion would be that any one who receives the blessing of God, is free from error. This is the inevitable conclusion from this objection. But will our friends stand to this? Every denomination of Christians believes that all the others are involved in some errors of doctrine or practise, but will any one deny to all the others the blessing of God? Suppose the Methodist should say, God has blessed me for being sprinkled, but if sprinkling for baptism is wrong, God would not have blessed me in it; therefore sprinkling is right. What would the Baptist say to this? Just so of any difference of views or practise between any of the denominations.

But further, has God anywhere laid down this rule by which to test what is truth? Has he said, Whatever you have my blessing in, that is truth? All know that he has said nothing of the kind. But he says his "word is truth."

But how can it be explained that so many have enjoyed the blessing of the Lord while in the observance of Sunday? That this has been the case, we freely admit. Multitudes, yes, the great majority of Christendom, have no doubt honestly observed the first day of the week, supposing they were keeping God's commandment thereby, and multitudes are at the present time so observing it.

God does not withhold his blessing from them, for they are honest in purpose, and it is the best light they have. But when light comes, and truth is developed, that light must be followed, and the truth obeyed, or condemnation will follow. Christ teaches that a person is responsible only for the light that he has. Thus he said of the Jews, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." If a person is honest at heart, desiring to do God's will, and is walking up to the best light that he has, the Lord accepts him according to his good intentions and the amount of light that he enjoys; for it is required of a man according to that he "hath," and "not according to that he hath not." 2 Cor. 8:12.

Many have been soundly convicted of their duty to observe the Sabbath of the Lord, but it involved a cross and personal inconvenience, and perhaps pecuniary loss, and they were determined not to keep it if any possible excuse could be framed for such a course. Finally, they would grasp some flimsy pretext, and with it stifle their convictions, give up all idea of keeping the Sabbath, and claim that they enjoyed the same peace of mind as before. If they do, it is a false peace, brought them by an evil spirit. We are told to "try the spirits." 1 John 4:1. By what shall we try them? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Then any spirit that gives you peace while you are breaking the law of God, is not in harmony with the Giver of that law.

The Spirit and the Word must agree, for the Word was given by the Spirit. 2 Peter 1:21. The world is full of evil spirits, but "By their fruits ye shall know them." The spirits can be told by their attitude toward sin ("sin is the transgression of the law." 1 John 3:4). The Spirit of God will "reprove the world of sin." John 16:7, 8. The spirit of Antichrist will palliate, or justify, sin. Many will have this counterfeit blessing while they are building on the sand. Matt. 7:21-23. The experience of many had led them to believe that they were accepted. How sad, when "the law of liberty" declares them "workers of iniquity."

God says, "Let the wicked forsake his way, and the unrighteous man his thoughts." Isa. 55:7. And Jesus said, "If thou wilt enter into life, keep the commandments." Matt. 19:17. The psalmist says, "Then shall I not be ashamed, when I have respect unto all thy commandments." Ps. 119:6. When any spirit approves of your course while you are doing what you know is wrong, you may be sure that it is not the Spirit of God. His words are found in Isa. 48:18: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Let me say, in closing, Be afraid of that blessing that allows sin without protest. Be

afraid of the enjoyment that is not in harmony with the law of God. Do not be satisfied until you have the witness of the same Spirit that inspired the holy men of old.

### The Inspired Word

THE following article by the Rev. W. C. Sherman on the inspiration of the Scriptures, appeared in the Sacramento (Cal.) *Star* of December 5, and we publish it in the belief that it will be of interest to the generality of our readers:—

EDITOR STAR: I have received a letter asking me to give, through the columns of your paper, a few facts with reference to 2 Tim. 3:16, and the Revised Version's translation thereof. This I do, and leave the readers to form their own conclusions.

The only true and justified translation is: "All or every scripture is given by inspiration of God (literally, God breathed), and is profitable for doctrine," etc. One scholar has said: "This passage stands like an angel with a drawn sword in the path of every mad prophet who would seek to deny the plenary inspiration, infallibility, and supreme authority of God's word, in order to make room for his 'criticism.'"

This great text has been translated by the revisers: "Every scripture inspired of God is also profitable," etc. The two are utterly inconsistent and irreconcilable. The revision is wrong. It was riddled by many bullets from the best scholars on earth when it appeared as an old perversion of the text long ago rejected, and the Geneva and King James versions of it were held to be the true renderings. Dr. S. P. Tregelles, that crowned scholar, the latchet of whose shoes few, if any, of our present-day scholars are worthy to unloose, says concerning the futile attempts to set aside the received rendering of this verse: "In the year 1839 I called it much misspent labor and false criticism, and so I advisedly call it still." But the revisers themselves have condemned and repudiated their own translation. They have not been bold enough to follow it in other texts where the form and the construction are identical with those of 2 Tim. 3:16. Lawyers call this "confession and avoidance." I can give at least eight cases of this kind, and, so far as I can recall, this is the only passage in which they have deliberately violated all laws of Greek grammar and syntax. The defense made at the time, that "it is difficult to tell whether the adjective 'inspired' belongs to the subject or the 'predicate,' that is, comes before the verb 'is' or after it," is a weak one. The position of the adjective, and the construction, settle this. There is not a solitary instance in any classic author or in the New Testament, where two adjectives, as "inspired and profitable," connected by a conjunction, as these are, and either both belonging to the subject or both belonging to the predicate, are violently sundered, and the conjunction manipulated into a senseless "also." So

says a great American scholar, and so declared the greatest English scholar.

Again: native-born Greeks who understood their own tongue and how to translate it are against the revisers. Clement, of Alexandria, says: "The apostle calls the Scriptures inspired of God." Origen, a critic: "Every scripture is theopneustic and is profitable." Gregory of Nyassa: "Every scripture is, by Paul, said to be inspired of God." Chrysostom: "Every scripture is, by the apostle, said to be inspired of God." So also Theodoret, Basil, Cyril. As another has said: "When Greek fathers unite to translate their own language for us, modesty would require us to sit at their feet." Again: many years ago Bishop Middleton challenged the production of a solitary instance, in the compass of the whole Greek language, where the divulsion of the two adjectives standing and connected as these two in 2 Tim. 3:16, could be found and justified. Dr. John Pye Smith sought to do this and dismally failed, as Dr. S. P. Tregellis showed, and that challenge still stands unanswered. Yet in the face of this, our revisers do this very thing.

Again: the rendering is made in violation of the "rules" agreed upon by the committee of revision. The rule was "to make no new translation except where necessity required it." Now, if the two translations of this 2 Tim. 3:16, as found in the margin and the text, are equivalent, then no "necessity" required a new translation. If they are not equivalent, then fidelity to the text demanded the new rendering, but the old should have no place in the margin. Yet they placed it there.

Bishops Moberly and Wordsworth and Archbishop Trench, of this committee, have expressly disclaimed any responsibility for the revisers' rendering of 2 Tim. 3:16. The Bishop of St. Andrews openly condemned it, and so have others of the committee. Such a scholar as Dean Burgon called it "the most astonishing as well as calamitous literary blunder of the age," and Dr. Scrivener, a prince among critics, said: "It is a blunder such as makes itself hopelessly condemned." In the face of such facts, we may be pardoned for still believing that "every scripture is God-breathed and profitable." "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of." "Yea, let God be true," etc. Isa. 2:22; Rom. 3:4.

THE grace of God upon the heart bears the same fruit in all lands and among all peoples, crowding out selfishness and installing self-sacrificing love. Recently one of the Chinese teachers in Peking University, a Christian young man, who was receiving a salary of fifteen dollars a month, was offered one hundred dollars a month to go into commercial life. He replied: "I believe I ought to be helping to prepare young men for the ministry, and ten times the salary you offer would not take me from my work."—*Selected.*



### *A Voice in the Wilderness*

ELIZA H. MORTON

THIS earth is sad and old;  
Its years are nearly spent —  
A story almost told,  
A chain not long to hold,  
A trembling tent.

There comes from far away,  
O'er land and sky and sea,  
A voice that in our day  
Cries out, "Prepare the way  
And bow the knee."

O ye that dwell below,  
List to that warning voice!  
It brings from long ago  
Straight truths you need to know.  
O make thy choice!

For thou must choose. Erelong  
Our Jesus will appear;  
His mighty arm is strong,  
He'll smite the wicked throng  
Who laugh and sneer.

The message sharp and clear  
Is sounding through the land.  
'Tis wafted far and near;  
O give a listening ear!  
The truth will stand.  
*North Deering, Maine.*

### *Child Training*

MRS. E. G. WHITE

OUR artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare.

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress — this is the ambition of their worse than

useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons that have made them what they are. Parents, remember that the harvest you reap is the fruit of your own planting.

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion, were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity.

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters — judgment, mercy, and the love of God.

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters, but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous, and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children?

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any considera-

tion, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth.

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women.

### *Humble Heroism*

NEGROES frequently exhibit a wonderful heroism in times of danger. An incident of this I witnessed in the spring of 1886, when a great freshet in the Alabama River caused the country on each side to be overflowed by water for many miles around.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to the soaking rain. Fortunately the weather was not cold.

Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats, manned by expert oarsmen and swimmers, and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance. In one of these I went, accompanied by a white man and a negro. Just before dark, we sighted the corn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight was beginning to fade away. Their condition became most distressing, as they sat in perfect silence awaiting our approach.

But we did not appreciate their extreme peril until the boat struck against the frail log building, which was in the



water to the edge of the roof, and visibly shook and tottered. The poor creatures began to climb hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in first the children, then the women, and were about to push off, telling the men we would hurry back for them as quickly as possible, or send the first boat we met, when a very old woman (I noticed she was the last to get in the boat, and had done so reluctantly) seized the corner of the house, and, looking anxiously into my face, said: "Marster, ain't you gwine to take my old man?"

"No, auntie," I answered, "the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth when, with a sudden spring, she was up, and on the roof again. It shook as she scrambled on it, and took her seat by a little, withered, old black man, whose hand she seized and held, as if she was afraid we would tear her away from him.

"Come, auntie," I cried, "this won't do. We can't leave you here, and we can't wait any longer for you."

"Go on, marster," she answered. "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I'm gwine to stay wid my ole man. Ef Simon got to git drowned, Lyddy gwine git drowned, too. We dun bin togedder too long to part now." And we had to leave her, after throwing some blankets and a lot of provisions to them.

As we rowed off in the rain and night, a high, falsetto voice, tremulous with age, came across the waters from the crib, where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to the song. It came clear and distinct. First, Lyddy's trembling voice, and then a chorus of a dozen or more of the deep bass voices of the men:—

"We're a clinging to de ark,  
Take us in, take us in,  
Fur de watah's deep and dark,  
Take us in, take us in,  
Do de best is po' en weak,  
Take us in, take us in,  
'Tis de Lawd we gwinter seek,  
Take us in, take us in,  
Den, Lawd, hole out dy han'.  
Take us in, take us in,  
Draw de sinnahs to de lan',  
Take us in, take us in,

We could wait and listen no longer to the weird sound, but struck our oars in the water and hurried away.

Most fortunately, we came across a boat bent upon the same errand as ourselves, which went immediately to the barn, and saved all of its living freight. The building had apparently been held down by their weight, for, as the last one left it, it turned over, and floated away to the gulf.

Their rescuers told us afterward that,

as they neared it, the first sound they heard was an old woman's voice singing,—

"De Lawd is hyah'd our cry,"

Answered by the men:—

"Take us in, take us in,  
En he'll save us by en 'by,  
Take us in, take us in."

To this simple-hearted old creature divorce courts and separations were unknown. With her it was "until death do us part."—*M. E. S., in Our Dumb Animals.*

### As Others See It

A LORD chief justice of England says: "Judges weary with calling attention to drink as the principal cause of crime. But I can not refrain from saying that if they could make England sober, they would shut up nine tenths of the prisons."

A judge of Philadelphia says: "We can trace four fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life, in which rum is not the direct or indirect cause of the murder. Rum and blood, I mean the shedding of blood, go hand in hand."

A Boston district attorney says: "Ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors."

The inspectors of a large State prison report that "four fifths of the prisoners committed the crimes for which they are sentenced, either directly or indirectly through indulgence in intoxicating drinks."

A prison association reports: "Of other causes, it may be said that they slay their thousands; of intemperance, it must be acknowledged that it slays its tens of thousands."

From the testimony of physicians, it is proved that "one hundred thousand persons die annually in the United States as the result of drink. Seventy-five per cent of all crime, and fifty per cent of all cases of insanity, are attributed to alcohol."—*Selected.*

### Burbank on Alcohol and Tobacco

IF I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in my work of budding—work that is as accurate and exacting as watch making—I have a force of twenty men. I have to discharge men from this force, if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding, invariably turned out to be smokers or drinkers.

These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force.

Even men who smoke one cigar a day can not be trusted with some of my most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

I think that no one can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would begin the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.—*Luther Burbank.*

### Temperance in the German Army

It is becoming more and more evident that the kaiser intends to reform the German army into a strict temperance organization, by abolishing the sale of alcoholic beverages at all canteens. Experiments have been made at different army posts, especially at Nuremberg, where the canteens during the last few months have sold nothing but tea, coffee, and lemonade, without a single protest from the rank and file. The issue of brandy and beer as part of the army ration will, it is said, be abolished throughout the whole empire in the near future.

As the result of the appointment of a commission by Kaiser Wilhelm to look into the drink question, the true condition of the drinking habits of the people has been brought to light, and among the best people of the nation there is considerable alarm.

In the commissioner's report to the kaiser it is shown that the German people have consumed alcoholic liquors during the past year to the amount of \$750,000,000.

The kaiser's commissioners report that drinking is steadily on the increase, this increase amounting to \$125,000,000 per annum in late years.

When the kaiser read this part of the commission's report, he cried: "An increase of six hundred millions in five years! Why, the Yankees themselves could not stand it." Reports show that there was a long discussion between the kaiser and the commissioners as to the possibility of reducing this tremendous amount. The drift of it seems to be that an appeal must be made to the nation, begging it in the name of patriotism to stop such well-nigh infinite beer drinking.

"The tremendous guzzling must be stopped somehow," his majesty repeatedly cried. General Field Marshal Count Waldersee, a teetotaler, has proposed an appeal to the German people's pride in the army.—*Selected.*

# THE WORLDWIDE FIELD

## Visit to Warburton and Departure for Africa

G. A. IRWIN

ON Wednesday, while we were on our way to Melbourne, Elder Gates sailed from Sydney on his trip to Manila and Singapore. We reached Melbourne Wednesday, December 5, at 1:30 P. M., and were met at the station by Brother Salisbury and Sister Hennig. We all went home with Sister Hennig to dinner, and immediately at its close went to the Echo building, in North Fitzroy, to meet Brother Chapman, who had come down to look over the machinery, to see what might be of service to them in their work at Avondale. The interior of the building presented a very different aspect from what it did when I saw it last. The main front building was nearly empty. A few presses were still in place in the back building, and a little work was being done in the room above. Removing the necessary machines and appliances to Warburton to carry on the work there had emptied the building at North Fitzroy. In harmony with the recommendation of a committee appointed at the late union conference to meet on the ground and carefully investigate the situation, it had been decided to close out the business about Jan. 1, 1907, and sell what machinery and fixtures there were left, and rent the building until such time as a sale might be effected. I was told that a lease had already been effected at four pounds a week and taxes.

Leaving the building, we went into the city proper, and spent a short time looking over the rooms that are being fitted up, in which Brother Fisher is soon to open up a hygienic café.

At five o'clock Brethren Olsen and Salisbury and I took the train for Warburton, where we arrived a little after eight o'clock, and were met at the station by Brother Anderson, who took us to his home for the night. Thursday morning being bright and clear, we were astir early, and with Brother Anderson as guide, we looked over the residence portion of the new place, followed the water-pipe to the place where the water was taken from the stream, and then traced it to the reservoir, and saw the volume of water in store, and the overflow pipe that carries the surplus water away through a ravine back of the reservoir and dwellings of our people. There are, all told, twelve new dwellings built and occupied by our people, all of whom are in some way connected with the work of the office. Each dwelling has connected with it all the way from one half an acre to six acres of land. All with whom I conversed seemed much pleased with the place, and were thankful that they were out of the city. Each

home is connected with the water-main that supplies the reservoir, and consequently has an abundance of cold, soft spring-water. In addition to this, they can all be supplied with electric light at a nominal cost from the electric plant that lights the factory. Thus, though living in the country, they can have at least some of the city conveniences. Each property is being improved by the removal of the large dead trees and stumps that were so numerous on some parts of the grounds, and by the erection of fences and the planting of fruit and ornamental trees.

When I last saw this place, a little over two years ago, not a blow had been struck in the way of building or improvement. Now they have, in addition to what I have already mentioned, a neat, convenient, and substantially built factory, with stable and other necessary outbuildings. Their water-power system is a perfect success. Even in the driest season they have had an abundance of water from the one stream, yet they have the right to another and stronger one in case of emergency. Now that they have borne the initial expense of the laying of the pipe and making the reservoir, their expense for power is practically nothing. I was pleased to learn from Brother Salisbury that thus far they have been crowded with our own denominational work. Some fears were expressed in the beginning that when they cut off commercial work, the employees would be idle a great portion of the time.

While the removal of the plant from the city of Melbourne has entailed much hard work and some loss, I am sure that it was a move made in the providence of God, and will be accompanied by his special blessing if all work in harmony and maintain that true missionary spirit that should characterize the workers in an institution printing and publishing nothing that does not contain, in some form, the last warning message to this world. Most of the Australian Conferences have contributed liberally toward the fund to erect this new plant. Brother Salisbury, the manager, has worked hard and faithfully to perfect an institution of sufficient capacity to do effectively and creditably the work necessary to supply Seventh-day Adventist literature for Australasia; and since they have followed the Lord's counsel in removing from the city, we have good reasons for expecting the Lord's special blessing upon this branch of his work in the future.

In the forenoon we attended a meeting of the board of managers of the Echo Publishing Company, and at noon I spoke to the employees for an hour relative to the general situation and condition of our work in the States. After

dinner Brother Olsen and I took the train and returned to Melbourne. We were met at the station by Elder Hennig, and taken to his home. I felt sorry that my time was so limited that I could not have a meeting with the brethren at Melbourne and at Adelaide.

On Friday morning, December 7, at nine o'clock, I left Elder Hennig's home, accompanied by himself and his wife, Elder Olsen, and Brother F. L. Sharp and his wife, for Port Melbourne, sixteen miles away, where the "Medic" was lying in dock; she was to sail at noon for Cape Town, South Africa, my present destination.

Pastor Wood called at the boat, and I had the pleasure of a few minutes' conversation with him. Elder Olsen remained on deck with me until the last whistle blew for visitors to go ashore. I have been pleased to note the high esteem with which the brethren regard him wherever I have gone. He is well worthy of the confidence they repose in him. The work in Australia under his leadership is growing and expanding. Their late union conference was the largest in point of numbers and the best in missionary and spiritual interest of any heretofore held in the field. While they have a large mission field, they are meeting its demands like men who believe the work is to be finished in this generation. Fourteen new missionaries were sent out from this conference, all of whom they expect to support from their own mission treasury without aid from the General Conference. The brethren in Australia have not only a mind to work, but a mind to give as well.

As the ponderous boat "Medic" swung majestically away from the wharf, and the familiar faces passed out of recognition, and I thought of the long and uncertain journey before me, a momentary feeling of loneliness came over me, such as I had seldom experienced. But when I called to mind the Saviour's promise in the great commission, "Lo, I am with you alway, even unto the end of the world," and the one made to Jacob on that lonely night when he lay down with nothing but a stone for a pillow, "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land; for I will not leave thee," my courage came again, and although I did not know a soul on the boat, the feeling of loneliness had vanished because I felt the presence of the Comforter in my soul, and I involuntarily sang that beautiful hymn:—

"Lonely? no, not lonely  
While Jesus standeth by;  
His presence always cheers me;  
I know that he is nigh.  
Friendless? no, not friendless,  
For Jesus is my friend;  
I change, but he remaineth,  
The same unto the end."

At the annual meeting of the British Bible Society, it was stated that the record circulation of almost six million volumes had been attained last year.

### China Awakening

A LADY missionary of the Church of England, who has just returned to China after a furlough of some little time, writes:—

"Yesterday a party of us went to see the new College of Western Learning in Foochow. I wish I could adequately picture to you the contrast that college presents with the state of learning in 1899, when I first came to China. Then I was taken to see the Great Examination buildings in Foochow. To these buildings, once a year, flocked the students from all over the Foochow Prefecture. All the year they had studied at home, committing to their prodigious memories the Confucian books. The hall of examination consisted of rows on rows of small cells, where the students, one in each cell, wrote their papers for days together, eating and sleeping in their cells to prevent communication with one another. And to-day what do we find? The cells are gone; large, airy class rooms and lecture halls take their place. Three hundred resident students are taught Western learning. We visited three or four large classes of such youths engaged in reading English from the first and second standard reading books used in English board schools.

"This college is the largest of over one hundred new schools started, under the Chinese government, in this one city of Foochow. It is a new China I have come back to. Almost pathetic it seems to me, this longing for Western ways. Why should English be what they want most of all? 'Because English is the language of the world,' some one answered me. But let us look deeper. What a responsibility, what an opportunity, for us English people!"

### Hearts are Being Prepared

J. W. WESTPHAL

EVIDENCES frequently come to light showing that the Lord by his providence is preparing souls to receive the last message of mercy. Recently one of our laborers was working in a large city of Paraguay. One afternoon as he was going from house to house with tracts, Bibles, and papers, he felt discouraged about the results of his labors. A little later he reached a neat little cottage, where he was gladly received by its only occupant, a Paraguayan bachelor, to whom he sold a Bible and some tracts. He received an invitation to call again. At another visit he learned from him the following story:—

He was brought up a Roman Catholic, but for some years he had had no confidence in that church. He had once purchased a Bible, but a friend borrowed it, and never returned it. A New Testament came into his hands, and this partially made up the loss. He believed that some day brethren would come to him to help him, and with this in view he prepared a place for them, which was later destroyed by a flood. Nothing daunted, however, he still waited and hoped. He now found in

the repeated visits of our brother the fulfilment of his hopes. Without waiting to be taught, he asked about the various points of our faith, to which the Spirit of the Lord seemed to have been leading his mind.

In his simple faith he had put up in his garden the first letters of the Spanish words, *Garden of the Father; God*. He considered that all had come from the Lord,—land, trees, rain, and sunshine, and the health and strength with which to do the work, and hence all was the Lord's. Such a man would, naturally, gladly receive the tithing system. He had read in the Bible about it, and inquired whether it was not obligatory. He said he would not only pay tithe in the future, but would pay some for what he had. He is now rejoicing in the truth, and is earnestly teaching it to others. The laborer's efforts were not in vain in the Lord. The promise is, "We shall reap, if we faint not."

I will mention another instance, which came to my notice while in Paraguay: Brethren Ernst and Kolbermaten had been working with the tracts and papers in the capital, the city of Asuncion. They desired to hold a series of meetings, but looked in vain for a vacant room. Later, one of them found three rooms, while canvassing in a very undesirable part of the city, and immediately went to inform the other. On going to secure them, they found that a gentleman and his wife from Montevideo, Uruguay, had come to spend the winter here, and had already secured possession. They were disappointed; but the gentleman offered to rent the largest room, which was at once taken.

For weeks they continued the meetings, with small interest. The gentleman of whom they rented the room was a French infidel. He had no interest in religious things, and was always ready to argue against Christianity, and never appeared in the meetings. As a result, there sprang up only a passing acquaintance. Near the close of the series of meetings, he was asked why he did not attend. He replied that he did not need to. Every night, while lying in bed, he and his wife listened attentively to all the sermons, and after the meetings had talked a long time about what they had heard. They were convinced that this was the truth, and they determined to obey it. Before returning to their home, they were baptized, and are now the only representatives of this message in Montevideo, the capital of Uruguay. Others also accepted the truth in Asuncion.

The interest in missionary work is also increasing among our people of South America. In the Argentine Conference, for instance, where the weekly offerings go to open up the work in new provinces, they were about as much for the first nine months of this year as for the whole of last year in the entire River Plate field, which then included Uruguay, Paraguay, and the Upper Parana. Through the better facilities of the

union organization, we hope to do more in the future than has been possible in the past.

### Henry Martyn, "A Man of God"

"Now let me burn out for God," wrote Henry Martyn in his diary two days after his arrival in Calcutta just one hundred years ago. "He was a burning and a shining light," are the words inscribed upon the memorial tablet in the church in Calcutta where the youthful preacher often proclaimed the unsearchable riches of Christ; indicating how truly he fulfilled the ideal chosen for his missionary life at its beginning.

In his early youth ambition had been entirely self-centered. He sought and gained the highest honors his university could bestow, and aimed to make a name for himself at the bar; but through the school of sorrow he early came to see the emptiness of worldly gain. "I obtained my highest wishes," he said, "but was surprised to find that I had grasped a shadow." In the hour of greatest triumph in his university career the words of Scripture came to him with irresistible power: "Seekest thou great things for thyself? seek them not." He responded to the voice, and henceforth his life and all his powers were absolutely at the disposal of the Master.

It was Charles Simeon, the godly university preacher at Cambridge, the man who had been instrumental in his conversion, who turned the attention of young Martyn to the heathen world. His account of the work being accomplished by Dr. Carey and his associates made a deep impression upon him, while the burning zeal of David Brainerd, the story of whose life came into his hands about the same time, appealed to his own intense nature, and he became set upon mission service.

The years granted him in India can be counted on the fingers of one hand, but the influence of the life of ceaseless toil and of absolute devotion to a high calling endures to this day. As a chaplain of the East India Company his work was peculiarly difficult, for his deep piety and practical exhortations to holy living were too great a rebuke to those to whom he was called primarily to minister. So far as regular duties permitted, he gave himself to work among the native peoples. He established schools for the children, supporting them from his own purse; he spent much time in conversation with learned Hindus and Mohammedans, and large numbers of poor, wretched heathen used to gather at his bungalow every Sabbath morning for service. In addition to this he accomplished the translation of the New Testament into Hindustani, and then proceeded to the same task in the Persian language. It was to perfect this latter version that he finally went to Persia, where, after successfully accomplishing this great work, he died. The estimate of his character given by a Persian who knew him was this: "He was a good man, a man of God."—*Baptist Missionary*.

# THE FIELD WORK

## The Annual Offering for Orphanages

To Be Taken Sabbath, April 6

IN the spring of 1891, at the session of the General Conference in Battle Creek, Mich., it was voted that an orphanage and an old people's home should be established and maintained by our people.

A committee was appointed to inaugurate this work. The outcome was the establishment of an orphanage, known as the Haskell Home, and an old people's home, known as the James White Memorial Home, both of which institutions are located at Battle Creek, Mich.

A lady, not identified with our cause, but interested in orphanage work, contributed thirty thousand dollars toward the erection of the Haskell Home. A corporation for these enterprises was later created, and operated under various names, according to the desire of those directing its affairs. The last corporate name of the organization was the International Medical Missionary and Benevolent Association, which ultimately became involved financially, and petitioned the court to appoint a receiver.

Prior to the dissolution of this corporation by the court and the appointment of a receiver, its trustees, unbeknown to many of the numerous creditors of the association, deeded the properties known as the Haskell Home and the James White Memorial Home to corporations which had been created by some of those directly connected with the Battle Creek Sanitarium, the Haskell Home, the James White Memorial Home, and the International Medical Missionary and Benevolent Association.

The reader can well imagine the surprise that was felt when it was learned that the Medical Missionary Association had divested itself of these properties which had been carried on its books as an asset.

The records show that the trustees of the defunct Medical Association had, without financial consideration, deeded away both properties, and left the liabilities of the Medical Association unchanged. It has been repeatedly stated by those representing the corporations to which these institutions were deeded that they were undenominational. These institutions were therefore placed beyond the ownership and management of the Seventh-day Adventist denomination.

Notwithstanding the large amount of money which our people were annually contributing for the support and maintenance of these institutions,—amounting, since 1891, to \$176,594.34, according to the books of the Medical Association,—the trustees, elected to control and manage the enterprises for the denomination, deeded the properties to these undenominational organizations, in the management of which the denomination has no voice or control.

The question has naturally arisen among our people, Shall our denomination continue the support and maintenance of these institutions?

The Washington General Conference, held in the spring of 1905, recommended "that five general collections be taken," naming with four others, "an offering for the orphans of the Haskell Home and similar institutions."

In the spring of 1906 the usual offering for orphanages was taken, amounting to about \$4,500. Notwithstanding the knowledge the General Conference Committee had regarding the change in the ownership and management of these institutions, it turned over to the Haskell Home out of this donation for 1906, \$3,000. The rest has been set aside and appropriated for other orphanage work carried on among our people.

In the autumn of 1906, the secretary of the General Conference received from the secretary of the Haskell Home and the James White Memorial Home an inquiry concerning the future support of these institutions. The question was laid before the General Conference Committee, together with a large number of presidents of conferences who were assembled in council at Takoma Park, in October, and the following recommendation was adopted:—

"In reply to the inquiry received from the secretary of the Haskell Home and the James White Memorial Home concerning the attitude of the denomination toward the further maintenance of these institutions, we recommend,—

"1. That reply be made to the effect that in view of the present well-known conditions, it is not deemed expedient that any further special appeal be made to the denomination for collections to provide for the maintenance of these institutions.

"2. That the officers of the General Conference be instructed to enter into negotiations with the management of the Haskell Home and of the James White Memorial Home on the basis that the offer be made that the denomination will take charge of and provide for the maintenance of any orphans now in the institution coming from Seventh-day Adventist families; and take charge of and provide for the maintenance of any aged people belonging to the denomination now in the James White Memorial Home who are dependent upon that institution for their support, not having placed in the hands of the management any funds or property providing for the same, and who may desire to go elsewhere.

"3. That each union conference make provision for the care of orphans and aged people within its borders, and that in the future the general call be made for the collection for orphans and aged people as heretofore, and that each union conference be permitted to retain whatever amount is raised within its territory.

"4. That a committee composed of the vice-president of the General Conference and one representative from each union conference be appointed to consider and recommend plans for the establishment and maintenance of the homes for orphans and aged people, or to make other provision for their care as may be deemed advisable."

The secretary of the Haskell Home and the James White Memorial Home was notified of this action, and acknowledged receipt of the same, but no request has been made of the General Conference Committee to take the supervision and care of any of the inmates of these institutions.

The recommendations of the council concerning the care and maintenance of orphans and aged people in each union conference, should at once be taken up by the union conferences, and a plan worked out whereby persons needing assistance may have the same.

The donation to be taken the first Sabbath in April, 1907, will be used by the union conferences to establish and maintain suitable accommodations for the needy in their respective territories.

We believe that our people will approve of the arrangement to have the aged and orphans among us cared for by our union conferences. These unions will be better able to care for the needy than any central institution. They will more readily find it possible to provide homes among our people. And where it may be deemed necessary to establish an institution, those who share its benefits need not be taken so far away from friends and former associations.

We believe this will bring to us the fulfilment of the prophecy in Isaiah, where the Lord says: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Let it be remembered that the offering which will be taken the first Sabbath in April will be devoted to the care of orphans and needy aged persons in each union conference. The money contributed will be retained by the union conference treasuries for the work in their respective territories.

Let us take hold of this work with renewed energy, and make a liberal offering in behalf of those who shall need our assistance.

OFFICERS OF THE GENERAL CONFERENCE.

### Wales

CARDIFF.—The Lord has blessed us here in Cardiff the past summer, by adding some good souls to our number. A week ago we received nine new ones into the church, and there are several others who will unite soon. Several of these heard the truth first from Brother J. S. Washburn, and one from Brother Keslake. Certainly this is bread that was cast upon the water and seen after many days.

It does our hearts good to hear of so many going out into the mission fields all the time. I hope the good work will go on without a break till the last nation and tribe has had the opportunity of hearing the gospel of the kingdom, and that soon we may hear the sound of the last trumpet, which will gather us all to



our new home. The sorrow and pain that I see on every hand make me long to see that day come.

W. H. MEREDITH.

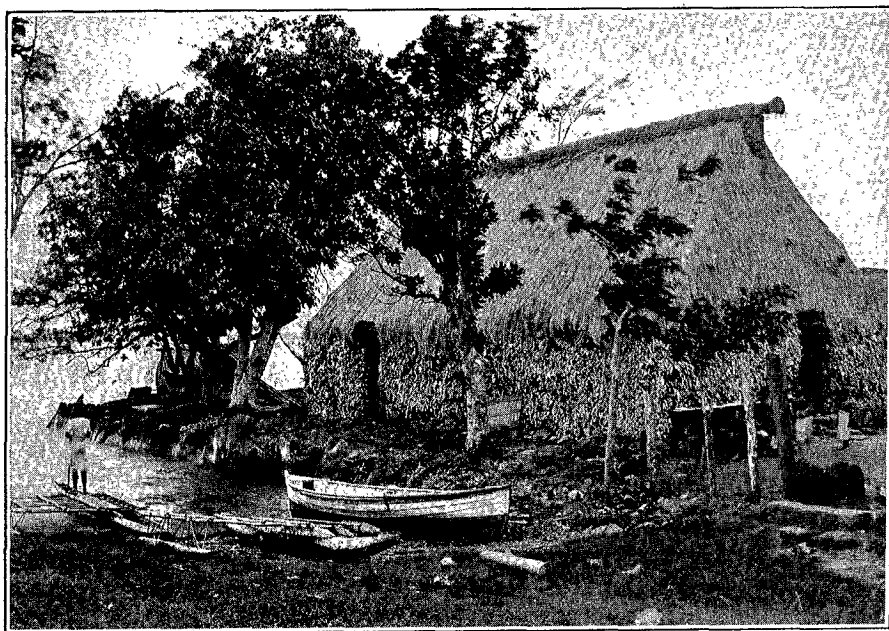
### Back in Fiji

EMORI and I arrived in Suva a week ago to-day, having attended the union conference. We had a very pleasant trip. The sea was as calm as it could be. Four days out from Sydney we reached Noumea, of the New Caledonia group. It was Sunday, but almost every trade was being carried on. A big bicycle race was in progress. In the evening the noise of revelry and the dance filled the air. About every other building in Noumea seems to be a public house. A great deal of liquor is consumed.

The people are mostly Catholics. The French Protestant denomination and one

and another has begun to keep the Sabbath. We held a few meetings with them. On Monday evening we left for Buresala, and reached there the following day. The students are getting along nicely, and are planting quite large gardens. All the plants are growing well. There are twenty-one students now, and quite a number of applications. As we have funds in hand, we are able to build three more houses for students who are coming. We had a good council meeting with the workers from the Ra coast of Viti Levu. They brought very cheering news of progress. They go back with renewed courage.

I am off now on a trip of four hundred and fifty miles through the Lau province, and am writing this as we are sailing. There is every evidence that this field is ripe for the message. Pray for us.



FIJIAN'S HOUSE

other are located here. The cemetery is the most beautiful I have ever seen. There are not many monuments or tombstones, but the graves are decorated with floral work brought from France. The appearance in the sun was like glittering silver. It was a beautiful sight. As the day before was "All Saints' day," the graves were especially decorated.

They have a railway running out into the country for fourteen miles. In the market I saw strawberries, lettuce, cabbages, egg plants, radishes, sweet potatoes, yams, and bananas. The market is held in an open square. They have a very productive nickel mine, and boats from all parts of the world load here.

As this has been a French penal station, the French government has been able to make a fine stone wharf, and to lay out beautiful streets. Work is hard to get, as there are so many convicts.

Noumea is said to have a population of six thousand Europeans, including soldiers. There is a population of one hundred and twenty-six thousand in the entire group. These islands must soon be entered. As I have obtained some names of white residents there, I shall send papers from time to time.

Four more days brought us to Suva. The brethren were overjoyed to see me again at Suva Vou. Brother Carr and I celebrated the ordinances with them. It was a good season. All are faithful,

Brother and Sister Carr are getting along nicely, and are quite well, and of the best of courage. C. H. PARKER.

### Pacific Press Publishing Co. Stockholders' Meeting

THE thirty-second annual meeting of the stockholders of the Pacific Press Publishing Company convened at the main office of the company, at Mountain View, Cal., Jan. 30, 1907. The meeting was held in the new factory which is now nearing completion. There was a large attendance of stockholders and friends of the institution, and deep interest was manifested in the work of the publishing house.

The treasurer's report showed that during the last four months there had been a net gain to the institution as a whole of \$991.36. The deficit of \$13,421.36, which appeared on the books Sept. 30, 1906, soon after the fire, had been reduced to \$1,103.91.

The following is the report from the manager to the stockholders, as presented at this meeting:—

"Dear Brethren and Sisters, Friends, and Fellow Workers:

"We are assembled here this morning in the thirty-second annual session of the stockholders of the Pacific Press Publishing Company.

### Retrospective

"The events of the past year have been too vividly impressed upon our minds to need enlarging upon. We will, however, call your attention to a few of the main points.

"On the morning of April 18, 1906, a terrible earthquake visited this section of California, which wrought havoc in all the cities around the Bay. The walls of our factory were shaken down, but these were soon restored, and the work went on as usual.

"We had hardly recovered from this disaster when a much more serious calamity came upon us. On the evening of July 20, our entire factory with its contents was consumed by fire. The loss was appalling, and at first a cloud of discouragement came upon us. But before the flames were extinguished, a meeting of the board of directors and leading brethren was called to lay plans for continuing the work.

"Telegrams and letters of condolence, expressions of sympathy, and offers of assistance came pouring in from every quarter, and we were urged to rebuild at once. But before doing so it was thought best to call a special meeting of the stockholders and friends of the institution to consider the whole situation.

### Special Meeting of the Stockholders

"This meeting convened here at Mountain View, on Monday, Sept., 10, 1906. There was a good representation of our leading brethren from all parts of the field.

"We had taken an inventory of all the property that remained, our books were balanced, and the report of the treasurer showed a net loss on account of the fire of about two hundred thousand dollars, leaving a deficit of over thirteen thousand dollars.

"Notwithstanding this great loss, it was decided to rebuild the factory here at Mountain View at once, the maximum cost not to exceed twenty-five thousand dollars, and to request the General Conference to ask our people to donate fifty thousand dollars to help in the restoration of the plant.

"Our brethren of the General Conference did not see their way clear to call for the full amount we asked for, so cut it down to twenty thousand dollars, and this is included in the one hundred and fifty thousand dollars now being raised.

"We had already received seventy-two thousand five hundred dollars on the insurance, so this gave us something with which to start the work.

"It must be remembered that not only was the factory building destroyed by fire, but all our machinery was put out of commission, and the entire stock of books, printing paper, etc., consumed, amounting in all, as before stated, to about two hundred thousand dollars.

### New Factory

"The plans for a new factory had been carefully drawn, and with slight changes were approved by the stockholders.

"The work of clearing away the debris and putting up the new building on the old foundation began at once, and has been pushed forward as rapidly as material could be secured, until now the factory is nearly finished. We expect to begin to move in at once. Indeed, a part of the building is already occupied.

"As you will notice, it is a plain, one-

story structure, 127 by 171 feet, built of iron, and practically fire-proof. The wood floor is laid on concrete, thus giving a firm foundation for machinery, etc., and no chance for a fire to work from underneath.

"The strictest economy has been exercised, and we think the cost will come well under the appropriation. Those who have seen the factory pronounce it a model building. In some respects it will be more convenient than the old factory, and will not cost half so much, notwithstanding the great advance in the price of material.

"Brother A. O. Tait has acted as superintendent of construction, and much credit is due him and his faithful corps of helpers for the progress that has been made and the economy practised.

"And it is only just to state that some of our brethren have worked on this building for much less wages than they might have received elsewhere. It has been a real sacrifice on their part, and we appreciate it fully.

#### **Machinery**

"To all appearances, the machinery that passed through the fire was a total loss, and fit only for the junk pile, but in this, too, we have been happily disappointed. With but little cost, comparatively, nearly all the heavy machinery can be restored, and for all practical purposes made just as good as new. But this will take time. Already the large *Signs* perfecting press has been rebuilt, and is in operation.

#### **Publications Issued**

"Since the fire we have been carrying on business in temporary structures, at a great disadvantage, and yet we have turned out a large amount of work. Two cylinder presses and two linotypes, which we fortunately secured immediately after the fire, have been kept running almost continuously night and day.

#### **Commercial Work**

"We have strictly adhered to the action of the directors and vote of the stockholders in discarding all commercial work. Not one job of this kind has been done since the action was taken, although we have been urged to do so repeatedly. Our entire office force are now giving their whole time and attention to denominational work, and the Lord has set his seal of approval to this by giving us the sympathy of our people everywhere, and their hearty co-operation in the circulation of our literature. Never before have our canvassers met with the success they have the past season. Girls and boys without previous experience have made remarkable records, and our sales have nearly doubled.

"Our schools and colleges are filled with bright, active young people, and many of them have their minds turned toward the canvassing work. The outlook for the coming year is very encouraging.

#### **Finances**

"The great calamity that came to the Pacific Press seems to have touched a tender chord in the hearts of all our people. Many who have had money here on deposit have donated the interest for one or two years, and some have given a part of the principal as well. Others have deposited money with us without interest, and nearly all have signified their willingness to reduce the rate to four per cent or less.

"A few years ago our interest-bearing

debt amounted to nearly two hundred thousand dollars. This has been reduced until now it is only about one hundred and nineteen thousand dollars, and, according to the treasurer's report, we have cash on hand with which to take up notes to the extent of thirty or forty thousand dollars more.

"We have sold our Oakland property for a little over sixty-six thousand dollars cash, and we had hoped that this entire amount might be applied on the interest-bearing debt.

"At the special meeting of the stockholders held last September, our balance sheet showed a deficit of over thirteen thousand dollars. Through the reclamation of machinery, advance in the price of our Oakland real estate, cash discounts, etc., the deficit has been reduced to about one thousand dollars.

"During the last four months the home office shows a net loss of \$2,667.45 in operating expenses, but this is not to be wondered at in view of the great disadvantages under which we have labored. Indeed, we are surprised that the loss is not greater.

"Our Kansas City and Portland branches have helped us out so that the balance is on the right side of the ledger. The institution as a whole shows a net gain of \$991.36.

"As soon as we get into our new building, the departments can be so arranged and reorganized as to save materially in the operating expenses.

#### **Branch Offices**

"Our branch office at Kansas City, under the management of Brother James Cochran, has made the best record in its history, showing a net gain of \$3,585.01.

"Our Portland Branch, under the management of Brother W. V. Sample, has also done well, all things considered, the sales amounting to \$14,036.71 (an increase of about forty per cent over the previous year), and the net gain to \$73.80.

"Taken all together, our subscription book sales have nearly doubled during the past year.

#### **Organization**

"The work of securing the transfer of stock from the Pacific Press Publishing Company to the new membership organization has been pushed vigorously, and 2,711 shares are now under the control of the new association, leaving only 1,786 shares outstanding. Nearly all of this outstanding stock represents shares which belonged to persons who are now dead, or whose addresses are unknown to us.

"We would not close this report without expressing our appreciation of the hearty co-operation of our faithful employees under the most adverse circumstances. Huddled together in crowded rooms, without conveniences, many times suffering from cold, yet always cheerful, they have tried to make the best of the situation, and amid all these trials and difficulties we have not heard one word of complaint, but each one has tried to do his duty faithfully. Yet we believe we voice the sentiment of all when we say it will be a day of rejoicing when we get located in our new factory.

"In behalf of the board of directors we desire to express to the stockholders and our people everywhere our appreciation of their words of encouragement and hearty co-operation in the work of re-establishing our plant here at Mountain View, and especially to those who have donated so liberally to the rebuilding of the factory.

"To the directors, I desire to express my appreciation, personally, of the cordial, harmonious relations that have existed between us, and for their help and hearty co-operation during the trying ordeal through which we have passed. And above all do we wish to return praise and thanksgiving to our kind and loving Heavenly Father, who, through all these trying circumstances, has never left nor forsaken us, and who, through his kind providence, is already turning this calamity into a great blessing.

"It is our prayer that God may guide in all the plans that are laid at this meeting, and that the coming year may be one of great prosperity.

"Respectfully submitted,

"C. H. JONES, *General Manager*."

The following remarks by Elder George W. Reaser, president of the Southern California Conference, concerning the new building, etc., seemed to voice the sentiments of all:—

"I have been in touch with our offices in Battle Creek, Washington, and other parts of the world to some extent, and I have never seen a building so practical—well lighted and well ventilated—as this, and it is built with a simplicity that certainly will appeal to all our people.

"I speak of this because at some times in the past I have not approved of some of the structures that have been built. I do most heartily approve of this building. It certainly has been built from the standpoint of economy, and is fire-proof. As I came into the building and looked it over, I could not help saying, Surely we can find no just criticism. I trust it has arisen from its ashes to proclaim the third angel's message, and to this end it will have the hearty support of the people."

The following-named persons were elected to serve as a board of directors during the ensuing fiscal year: H. W. Cottrell, M. C. Wilcox, C. H. Jones, H. H. Hall, A. O. Tait, E. A. Chapman, H. G. Childs. At a later meeting the board organized as follows: President, H. W. Cottrell; Vice-President and General Manager, C. H. Jones; Secretary and Treasurer, H. G. Childs; Auditor, J. J. Ireland.

Two sessions were held, one in the forenoon and one in the afternoon. During the intermission about one hundred persons partook of the lunch which the sisters of the Mountain View church kindly provided, tables being set in one section of the new factory.

All who were present at this meeting pronounced it one of the best and most encouraging they had ever attended, and they go to their homes with a determination to be more active in scattering the printed page than ever before.

C. H. JONES.

#### **Report from Texas**

I CAME to this field two weeks ago, and began meetings in a schoolhouse five miles from Corpus Christi. The first night my congregation consisted of fourteen persons, but soon the house was full, and the interest seems to increase with every meeting.

A minister of some prominence put in his appearance a few nights ago, for the purpose, evidently, of diverting the

minds of the people from the truth; but when he arose to speak, he soon saw that the people were not pleased with the course he was taking.

One thing very noticeable in the meetings is the continual inflow of questions. I never had so many in the same length of time, and nearly all are to the point, showing conclusively that the people are studying for themselves.

I look for good results to follow soon, and shall labor and pray to this end. We have a few of our faith here already, and hope soon to be able to organize a church. This is a fine country and an excellent climate. W. M. CUBLEY.

### Progress in Central America

THE present condition and the prospect for the future of the work in this field are very encouraging. Since the last of November, the writer has been privileged to be connected with the conference work in Bocas. Special services have been held continually, both in our lecture room and in the homes of the

On the morning of December 20, at the close of the service an invitation was extended to those who desired to surrender their hearts fully to the Lord and to seek him especially for the Holy Spirit, to meet in the lecture room at six o'clock that evening. At the time appointed, nearly the whole church was present, and as never before there was manifested the outpouring of the Spirit. Hearts were united, and the brethren and sisters entered into covenant with the Lord and with one another. Faults were confessed, differences put away, and souls are rejoicing in deliverance from sin.

Sabbath, the twenty-second, was a day long to be remembered. Our little place of worship was so full that it was difficult to find sitting room. After the midday service, a brother, whose wife had been baptized the week before, was baptized. The ordinances of the Lord's house were also administered. I had never before in all my experience seen a more evident outpouring of the latter rain. Even those not of our faith were moved to tears, as the heartfelt tes-

possible, the cutting of a ream of twenty-five by thirty-eight on a machine eighteen inches wide. We have to fold about five sheets at a time, and then use a long knife to cut them, then go through this again, folding and cutting. Then we have the trimming of the *Watchman* each month. Imagine our task with the *Earthquake Special*."

A large sale of this number of this periodical will give financial help in a time of great need.

Again: the recent calamity in Jamaica gives it additional vantage-ground for a place in our sympathies. As the heaviest end of every publishing house is in the field, the ruin in Jamaica will certainly affect its usual circulation. Some of its patrons are dead, others are penniless.

So we appeal to our brethren and sisters in this prosperous land. Why not make the circulation of this number of the *Caribbean Watchman* in this country THOUSANDS? We suggest the following plans:—

1. Let every Seventh-day Adventist, as far as possible, invest in at least one copy of this number of one of the important factors in our missionary advance. It is published in the English language, so you will be able to read it all.

2. Here is a rare opportunity for our Young People's Societies to do something practical for the mission field and for the enlightenment of their neighbors as well. Out in the mission field we want young people who can *do things*. You must learn the secret of it at home. Here is a splendid opportunity for our young people to develop a little of that moral fiber necessary for successful effort in the regions beyond. Can we not count on large orders from our Young People's Societies?

3. We appeal to that devoted band of humble workers who are selling from month to month thousands of pages of our periodicals. This number of the *Caribbean Watchman* will sell. Many a Christian will buy it just to help along in a mission field. Why not take advantage of the present world-wide movement in the interest of the evangelization of the world to press in some good solid arguments upon the subjects that are receiving special thought? Every successful periodical worker can sell hundreds of this *Watchman*.

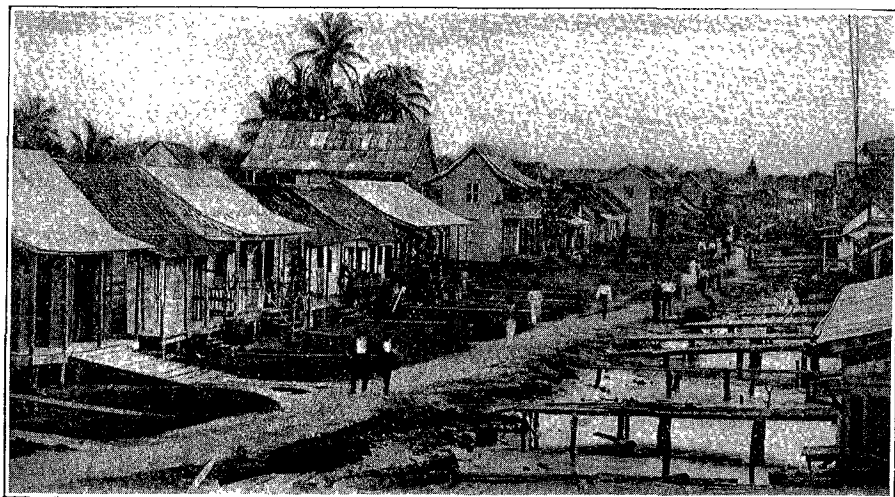
As the paper is to be sold for a nickel, and it is impossible to deliver it to you for less than a nickel, you will have to take up this one effort from a purely missionary standpoint. Price, 5 cents a copy in large or small quantities. Send all orders to I. H. Evans, Takoma Park, Washington, D. C. We are expecting thousands of orders to come in from our people in the States. Why not?

GEO. F. ENOCH.

### Field Notes

BROTHER W. A. YOUNG recently baptized two persons at Terra Haute, Ind., and received one into the church at Jonesboro, on profession of faith.

BROTHER C. M. GARDNER reports the organization of a church of eighteen members at Mt. Bullion, Cal., with a promise of more later; also at Le Grand a church of nineteen members was organized, and a lot for a church building was promised.



MAIN STREET, BOCAS DEL TORO

brethren; and as a result, sons and daughters have been born into the kingdom. The work has been greatly revived, and the brethren are much encouraged. There have been heart searchings, confessions, and a pressing closer to the Lord and to one another. From the beginning, there was a gentle breathing of the Holy Spirit in the meetings. There has been no excitement, but heartfelt sorrow for sin, and the consecration of self and all to God and his service.

On Sunday, December 16, after due instruction three dear souls were buried with their Lord by baptism. These had some time before received Bible readings, but since our meetings had made a full surrender.

The week of prayer has added much to our feast. It has been, indeed, "a feast of fat things." Before the dawn of day, and after the set of sun, the brethren and sisters could be seen hastening their steps toward our humble place of worship. Their voices were heard chanting the sweet songs of Zion, borne upward by the angelic choir, and sung before the throne with unerring notes. Morning and evening the sacrifices and devotions of God's people are presented by our great High Priest before the throne. Our souls have been refreshed as the soft dews of the Holy Spirit settled down into our hearts.

timonies of gratitude and thanksgiving came from the lips of all. Praise the Lord, he has visited his people!

HUBERT FLETCHER.

### Why Not Thousands?

THAT *Earthquake Special* that the brethren in the West Indies are getting out will be a most excellent missionary periodical. Last week's *REVIEW*, in speaking of that paper, on page 7, called it "one of the ablest missionary periodicals printed by our denomination." Why should not all our people embrace this opportunity of getting acquainted with it?

Then the little publishing house that is responsible for its production month by month is in dire need of just a little assistance. They do not plead for a large plant, or for great facilities, but only for the barest necessities. The manager has just passed us this word, "We are very short financially. I have seen the time here when after paying the help on Friday, we have only about a shilling left, and our pay-roll amounts to only about fifteen dollars a week for all our eight employees. I have been embarrassed many times. Again, our cutter is so small that it has to be set on a table; it is really a hindrance to us in the progress of our work. Imagine, if

## Received on the \$150,000 Fund up to Feb. 19, 1907

Atlantic Union Conference	
Central New England Conf....	\$ 919.91
Chesapeake Conference .....	130.70
Eastern Pennsylvania Conf....	398.92
Greater New York Conf. ....	396.50
Maine Conference .....	160.97
New Jersey Conference .....	164.45
New York Conference .....	589.00
Southern New England Conf..	563.73
Vermont Conference .....	615.13
Virginia Conference .....	202.12
Western Pennsylvania Conf. .	500.67
West Virginia Conference....	136.11
Western New York Conf.....	16.25

Total .....\$4,794.46

Canadian Union Conference	
Not specified .....	\$130.41
Maritime Conference .....	181.43
Quebec Conference .....	6.00
Ontario Conference .....	3.00

Total .....\$320.84

Central Union Conference	
Colorado Conference .....	\$ 237.35
Iowa Conference .....	1,172.19
Kansas Conference .....	925.17
Missouri Conference .....	31.80
Nebraska Conference .....	1,611.90
Wyoming Conference .....	309.87

Total .....\$4,288.28

District of Columbia	
Washington churches .....	\$1,061.67

Lake Union Conference	
East Michigan Conference....	\$ 589.01
Indiana Conference .....	1,878.83
North Michigan Conf. ....	80.70
Northern Illinois Conference..	911.94
Ohio Conference .....	1,638.62
Southern Illinois Conference...	618.46
West Michigan Conference...	1,445.78
Wisconsin Conference .....	1,197.30

Total .....\$8,360.64

North Pacific Union Conference	
Conference not specified .....	\$ 297.30
British Columbia Conference..	10.00
Montana Conference .....	86.70
Upper Columbia Conference...	692.16
Western Washington Conf....	481.42
Idaho Conference .....	41.90
Western Oregon Conference...	289.96

Total .....\$1,899.44

Northern Union Conference	
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

Pacific Union Conference	
Arizona Conference .....	\$ 15.00
California-Nevada Conf.....	1,935.12
Southern California Conf....	98.78
Utah Conference .....	30.50

Total .....\$2,079.40

Southern Union Conference	
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

## Southwestern Union Conference

Arkansas Conference .....	\$ 85.50
Oklahoma Conference .....	316.54
Texas Conference .....	523.13
Indian Territory .....	3.00

Total .....\$928.17

Unknown	
Unknown .....	\$146.20

Foreign	
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 .....\$27,962.82

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

— James Bryce, the newly appointed British ambassador, arrived in Washington, February 21.

— The Senate, on February 20, by a vote of forty-two to twenty-eight, decided that Mr. Smoot, the Mormon senator from Utah, shall keep his seat in the Senate.

— The largest appropriation bill ever passed by any Congress since the foundation of the government is that for the Post-Office, being approximately \$209,000,000. This provides for the increase of salaries of 100,000 clerks and carriers, amounting to \$9,000,000.

— The "Orianda," one of two British steamers in collision near Cardiff, Wales, the night of February 17, was sunk, and fourteen persons were lost. On the same day the White Star Line steamer "Republic" collided in the Bay of Naples with the Italian steamer "Centro America." There were no fatalities, but both ships were considerably damaged. On the 20th the French cruiser "Kleber" rammed and sank a fruit steamer at New Orleans, thereby drowning seven men.

— February 12 President Roosevelt transmitted to the Senate for ratification a new treaty with Santo Domingo. Its main feature is the provision for the collection of the customs revenue of the country by Americans. This is practically a continuation of what has been in operation for nearly two years. By placing fifty-five per cent of the collections in a trust fund, it now amounts to more than \$2,300,000. When the treaty is ratified, steps will be taken for floating a \$20,000,000 issue of Dominican bonds, and the republic will be placed on a firm financial basis, with a prospect of being free from debt in ten or twelve years.

— A fire broke out in a Russian coal-mine February 12, and forty dead bodies have been brought to the surface.

— Thirty-two residents of Princeton, Mo., have been arrested for playing cards for prizes. This is at the instigation of gamblers who have been prosecuted.

— The Naval Bill appropriating nearly \$101,000,000 has passed Congress; and, among other things, provides for two battle-ships of the powerful "Dreadnaught" class.

— The fastest train between New York and Chicago, the Pennsylvania 18-hour special, was derailed on a curve and thrown into the shallow Conemaugh River near Johnstown, Pa., about midnight of Friday, February 21. Of the sixty-four persons aboard, no one was killed, and no one escaped some injury.

— The coast steamer "Larchmont" was struck by the schooner "Harry Knowlton," off the Rhode Island coast the night of February 11, and sank. Of about 160 persons aboard only nineteen survive. On account of the cold, terrible suffering was experienced by such as were able to get into the boats. Many were frozen.

— The Interstate Commerce Commission's railroad accident bulletin for the three months ending Sept. 30, 1906, reports 1,891 collisions and 1,781 derailments, causing the death of 267 persons and the injury of 19,563 others, with a damage to rolling stock and roadway of \$2,932,760. While this report shows a marked increase of casualties over the three months preceding, the report for the last quarter of 1906 will be appalling, as in three accidents alone more than 100 persons lost their lives.

— After weathering a terrific gale while crossing from England to Holland, the mail steamer "Berlin" was wrecked while entering port at Hook of Holland, February 21. Inspired by the courage and determination of Prince Henry, the life-savers, after continuous effort of thirty hours, succeeded in reaching the wreck, and rescued 11 survivors of the 143 persons aboard. As we go to press, reports come of Lloyd Austrian steamer "Imperatrix" grounded on a rock near the island of Crete. Only 13 of the 320 on board have been rescued, and the position of the rest is extremely dangerous.

— For some time war has threatened between the Central American countries of Nicaragua and Honduras. An arbitration council was arranged at San Salvador for the purpose of settling a dispute and claims coming from an invasion of Nicaraguan territory by Honduran troops, who were pursuing some political refugees; but relations were suddenly broken off February 9. The United States, Mexico, and the other three Central American countries, have been using their good offices to prevent an outbreak, but the proffered help came too late. Hostilities have already broken out, and it seems probable that other Central American republics will be drawn into the trouble — Salvador to join Honduras, and Guatemala siding with Nicaragua. The United States has sent two gunboats for guarding American interests in the respective countries.



## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Reports from Small Institutions

ELDER W. S. HYATT writes from Cape Town, South Africa: "The little sanitarium at Plumstead is doing well, and is full of patients all the time. I am glad to say that Dr. Thomason is gaining the confidence of all in the medical missionary work."

W. J. Hurdon writes from Ottawa Hygienic Institute, 123 Albert St., Ottawa, Canada: "We have been in Ottawa in this work for a little over a year now, and have reason to thank God for his guidance. Our work has been very satisfactory to the public as we are becoming much better known. Some of the doctors of the city look with favor upon our work, and are sending us patients. Many of them were formerly much prejudiced against the institution, so we feel that the Lord has truly given us favor. From January, 1906, to December, 1906, we have given 1,580 treatments, and 199 so far in January, 1907. I think we shall be able to do more this coming year than we have in the past. We are giving out some papers and tracts; in this work we use the *Life and Health*."

The following is quoted from a letter from Dr. Wm. L. Secor, Thornton Villa, LaGrange, Ill.: "Thinking that a report of our little company in medical missionary work here would prove of some interest, I am writing to let you know that in August last we purchased a beautiful building here in La Grange, and now have it completely equipped for all classes of medical and surgical work. We have been having all the patronage that we could well take care of, and everything points toward success. We think we have one of the finest little sanitariums in the country; we have six of our Seventh-day Adventist boys in the Chicago College of Medicine and Surgery, in which I do some teaching. The college officers recognize the fact that a few good earnest Christian students leaven the whole lot, and they will make special arrangements for our boys, so that no work will be required of them on the Sabbath."

Dr. D. C. Ross writes from Fort Worth Sanitarium, 1008½ Houston St., Fort Worth, Tex.: "The Fort Worth Sanitarium is a private institution, but the work is carried on in harmony with the local church and the State conference. It has been in operation less than a year,—first as treatment rooms,—and only since January 1 have we been in our new quarters. This sanitarium, while small, and unable to care for more than six patients, is equipped to give all treatments given in our larger institutions. Our working force consists of one doctor, who lives in the institution, and one to be called when he is needed, and three graduate nurses. Our two Bible workers also visit any interested patients, and hold meetings with them. Fort Worth is in great need of work, and we are glad to have a part in giving

the message in this place. We have many interested ones, and we believe some will accept the whole message. Pray for the work here."

We are in receipt of the following letter from F. A. Stowe, of Prospect Sanitarium, 5411 Prospect Ave., Cleveland, Ohio: "I am very glad to tell you about our institution. We started here three and a half years ago; the Lord has blessed us, and from small bath-rooms we now have quite a sanitarium, with a family of seventeen. We also have a training-school for nurses. We have graduated one class of three. These are at present taking post-graduate work in the city hospital. We have just bought a place out in the country, where patients can see the works of God. We do not intend to leave the city altogether, but maintain bath-rooms here, and keep the house patients in the country. We look upon every patient who comes as one sent by God, and feel that he must receive the message. We have some good Bible workers here; the sanitarium is supporting one of these. One physician sent a patient here not long ago, and telephoned, saying, 'Give her some of your religion.' The patient was in deep sorrow over the loss of her only daughter. I can say that we did point her to the only One who could heal her; she is quite interested. Our trust is in the great God. We do not consider this sanitarium ours, but the Lord's."

Dr. W. C. Green, of the Little Rock (Ark.) Sanitarium, writes as follows: "The medical work is progressing rapidly in this union, and we are not letting things drag any more than we can help, but are pushing the work as never before. Our fine new building will soon be completed, when we expect to make heroic efforts to push the work harder than ever. The work in this city is enlarging, and many are interested. We had some wonderful conversions as the result of the sanitarium work here last summer. We are all of good courage, and praise the Lord daily for the results of our imperfect efforts. Our business manager is a young man who came here as a patient, and after four or five months of the most earnest and careful study of the Bible that I have ever witnessed, he accepted the truth, giving up a fine job of over one hundred dollars a month, and came into the family without anything, giving his whole future life to the work. We shall be able to occupy our new building in a few weeks. It is forty by eighty, being three stories high above the basement, and modern in every respect. We are putting up a good building, but with just as little display as possible. It is in the best part of the city. We expect to have the blessing of the Lord with us if we continue faithful to him. We have a class of young people in training here, and if I would give you the names of those I would dislike to give up, I would give you the names of all of them. If I were to give you the names of those who are consecrated Seventh-day Adventists, I would give you the names of all of them, as we do not have any others here very long. My experience has been quite satisfactory in that respect since coming here, as we have found that either they would come up to the standard, or they would find that the place was not congenial to them, and would soon drop out

of their own accord. We have always worked hand in hand with the conference here, and have had the most pleasant relations ever since we started, and hope to have nothing else as long as I am in the work. It is all one grand work, and if we spend our time trying to save souls, the work will go more speedily.

W. A. R.

### Findings

DR. LEOTA L. HOLLAND, who has been connected with the Battle Creek Sanitarium for some months, has accepted a call to unite with the Pennsylvania Sanitarium, at 1929 Girard Ave., Philadelphia, Pa. Miss Iva Holland, nurse, sister of Dr. Holland, who has been connected with the Battle Creek Sanitarium for many years, has also connected with this sanitarium, as head lady nurse.

Miss Daisy Ingle, of Cape Town, South Africa, passed through Washington some weeks ago on her way to the Pacific Coast, where she will complete the nurses' course. She has for two years been connected with the Plumstead Sanitarium, of which Dr. George Thomason has been the superintendent. Miss Ingle will complete her course, and return to South Africa to act as head nurse of the Plumstead Sanitarium.

Dr. W. C. Dunscombe is responding to a call to make Japan his future field of labor. Dr. and Mrs. Dunscombe are spending some time with her people in Chicago. Dr. Dunscombe is taking post-graduate work in the meantime. He will make a visit to his people in Massachusetts and Maine, and then will proceed directly to his field of labor. Dr. S. A. Lockwood, who has had charge of the Kobe Sanitarium for years, is very desirous of connecting with the work in China. He will leave Japan sometime in August or September, and it is expected that Dr. Dunscombe will arrive there in time to relieve him so that he may go to his new field of labor. Dr. Myrtle S. Lockwood is at present at the sanitarium at Loma Linda, Cal. She has returned to this country on a furlough, as her health has been somewhat impaired by her heavy work in Japan. She hopes to derive much benefit from her stay at the Loma Linda Sanitarium.

Dr. H. W. Miller, of Sin Iang Cheo, China, writes: "We believe the Medical Department is a very important part of our work, and as you will come in contact with physicians and nurses continually, you could perhaps induce many of them to take up work in these foreign fields, in helping to scatter the seeds of truth. I think we might be of some assistance to them in helping them to feel the burden for this field; should you find those who you think could be induced to come, we should be glad to have their addresses, also to hear from them. I must tell you that in these fields a great work is to be done. Only a short time ago I took a trip to Peking, and when I saw what a small area in China we have simply begun on, it made me long to meet with some of our young men and women who are especially fitted for the foreign missionary work by already having a medical education. I wish I could picture before them the greatness of the work to be done here, and this field's need of such workers."

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

### National Reform at the Pennsylvania Capital

FEBRUARY 14 and 15 the ministerial association of Harrisburg, Pa., assisted by the National Reform Association, held a conference in the Board of Trade building at Harrisburg for the study of "Bible Principles of Civil Government." Nearly fifty speakers took part in rendering an elaborate program which covered every phase of reform, beginning with Sabbath observance.

Mayor E. Z. Gross, of Harrisburg, extended a hearty welcome to the National Reform Association in behalf of our capital city, and stated that Harrisburg is "in hearty accord with this movement." He expressed himself as hopeful that the time would soon come when the principles of the National Reform Association would become general throughout the land.

The writer never listened to a more thorough confusion of the functions of the church and the state than at this convention. A spirit of intense determination characterized the speakers, who made no effort to conceal their purpose to have the church dominate the government by "concerted action," and "concentrated pressure" upon legislators.

One speaker emphasized the fact that the State must grant every one "the right to worship;" that this worship "shall be spiritual;" but that the right to worship must be exercised "as the laws of the State or nation shall permit." The right not to worship was not conceded.

Some of the reformers were much concerned over the refusal of our nation, hitherto, to "speak" and confess its faith in Christ by a Constitutional utterance. This, it was stated, would result in great blessings to the nation. In Rev. 13: 15-17 these blessings are enumerated.

One speaker who gloried in the "inestimable blessings of civil and religious liberty" in our country, informed the infidels and Jews that they "came in after the State was formed;" and that if they were permitted to carry out their peculiar views, it would be "by courtesy and not by right."

Elder W. H. Smith and the writer, being present at the convention, enjoyed, or rather endured, a little of this "courtesy." During an "open parliament," in which a call was made for remarks on the "seventh-day side" of the question, we made repeated efforts to secure the floor, remaining standing at one time for several minutes. But the presiding officer was far-sighted; he seemed to be unable to see us, although he saw another clergyman at the rear of the auditorium (we were near the front), who acted as if he wished to rise, but did not. He was called upon, and we were ignored. We learned afterward that there had been a meeting held of the Harrisburg clergy, at which we were subjects of discussion, and that our "courteous" treatment was a part of the program.

Although we were ignored at the convention, and had no opportunity to speak, we had the privilege of pointing out the nature of Sunday and the origin of Sunday legislation in an open letter to the clergy in the leading Harrisburg daily, which, up to the present time, has elicited no reply.

The usual list of resolutions was adopted concerning the "Sabbath," the home, the saloon, education, polygamy, etc., etc. Everything in connection with this convention has emphasized the fact that the golden orb of liberty in our State and nation has well-nigh set. May we all work while it is yet day; for the dark night when no man can work is hastening on apace.

GEORGE W. SPIES.

Harrisburg, Pa.

### Religious Liberty Notes

"THE CHRISTIAN SABBATH;" "The Civil Sabbath;" "A State Sabbath Association, Its Needs and Its Work;" and "Enforcement of Law," were the themes to be considered, last month, at North Carolina's first State Sabbath Convention.

Agitation for more stringent Sunday laws has assumed quite an epidemic form during the last few months, appearing in many places. The ministerial union of Topeka, Kan., has been sending out circulars to ministers of all denominations throughout the State, calling upon them to stir up their influential members, that they may exert every possible influence toward the passage of an anti-Sunday baseball and theater law.

In a memorial service held Sunday, February 10, in the House of Representatives, in honor of the late Representative Rockwood Hoar, the son of the late Senator Hoar, Representative Weeks spoke of their high regard of religious freedom. Of Rockwood Hoar he says: "He would have fought with all his resources any attempt to force on others views which they did not believe, or any attempt to discriminate against his fellow men because their creed differed from his own." Regarding his father, Geo. Frisbie Hoar, he adds: "While having strong and pronounced views regarding the future life, nothing met his vigorous opposition more quickly or more surely stirred his combative temperament than any attempt to restrict religious belief or practise."

The *Christian Advocate*, of Dallas, Tex., says concerning the laxity of the State Sunday law: "It will not be long, at the present rate of progress, until Sunday will be left to the conscience of the individual." That this might not be done, it says: "Our next legislature ought to be petitioned, from all over the State, to give to us a reasonable Sunday law with adequate penalty sufficient to make the law respected by those who make it their business to ignore it. As it is, we are powerless." If there was a "Thus saith the Lord" for Sunday observance, its advocates would not seek to stifle the conscience by the operation of human law, neither would they be devoid of power. The proclamation of the Bible Sabbath does not override the conscience, and a power attends it beyond that which is human, and which will continue in force when human governments cease to be. Isa. 66: 22, 23. K. C. R.

## NOTICES AND APPOINTMENTS

### Notice!

THE first meeting of the fifth annual session of the East Michigan Conference will convene at the Adelpian Academy, Holly, Mich., March 29, 1907, at 2 P. M.

E. K. SLADE, President,  
E. I. BEEBE, Secretary.

### Erratum

OWING to an oversight, the report of the Cumberland Conference as sent to the REVIEW did not state that S. M. Jacobs is a member of the executive committee of that conference. The report should also have stated that E. L. Sanford received ministerial credentials. Missionary credentials have since been granted R. A. Lovell. This correction is made in order that Year-Books may be corrected to harmonize with the facts.

### St. Helena Sanitarium Training-School

THE next class for training missionary nurses begins April 1, 1907, and offers a very thorough course in this line of work, and extraordinary advantages in the way of practical experience. We shall be pleased to correspond with all interested persons who desire to devote their lives to this branch of the Master's work. For circulars and full information, address St. Helena Sanitarium, or Dr. H. F. Rand, Sanitarium, Napa Co., Cal.

### Union College Canvassers' Institute

BEGINNING May 3, a canvassers' institute will be held at Union College, Neb., by Brother E. R. Palmer, Secretary of the General Conference Publishing Department, assisted by the general agents of the Central and Northern Union Conferences. Further particulars will be given later, but we make this early announcement that those who desire to attend may lay their plans accordingly. What an excellent preparation one could receive by entering Union College at the beginning of the spring term, February 27, and pursuing selected studies until the opening of the institute. Come and try it. If you would like a copy of Union College Scholarship Plan, write to the President, C. C. Lewis, College View, Neb.

### 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:—

C. E. Williams, R. F. D. 3, Alton, Ark., Signs and tracts.

Mrs. James F. Woods, Warsaw, Ind., REVIEW, Signs, Watchman, etc.

J. D. Mannes, Taft, Tenn., REVIEW, Signs, Watchman, Little Friend, Instructor.

E. W. Crawford, Whiterock, Ark., literature pertaining to the third angel's message.

Mrs. Nathan K. Hill, Soo Mine, Route 1, Bowbells, N. D., periodicals for paper rack.

Mrs. J. H. Buel, Evansville, Ark., Watchman, Signs, Instructor, Life and Health, and Liberty.

### Addresses

THE address of L. A. Hansen is now Grayville, Tenn.

The address of Elder C. D. AcMoody is now British Post-office, Constantinople, Galata, Turkey, open mail via London, England.

### 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.

WANTED.—A good, steady girl to do general housework. Prefer to hire by the year. Good wages will be paid. Address Mrs. G. I. Cummings, Mooreton, N. D.

WANTED.—Position as cook in small sanitarium, or as second cook in large sanitarium, or work on a truck farm. Address N. P. Burdick, R. F. D. 2, Bolivar, N. Y.

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.

WANTED.—Man to work in bakery. Single man preferred. Must be Seventh-day Adventist. Steady employment. Write for particulars. Address Geo. A. Keppler, 419 Chestnut St., Hamilton, Ohio.

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

WANTED.—Seventh-day Adventist young man, to help clear farm and do general work, who can use powder and stump-puller. Will give \$30 a month and board; steady work for year to right person. Address C. S. Merrill, Beaverton, Ore.

WANTED.—A man to work on a farm. Must be experienced in all lines of farm work, of mature years, and must be a Seventh-day Adventist. Good wages and permanent position. Address Peter Hansen, R. F. D., Richland, Kalamazoo Co., Mich.

WANTED.—Every one desiring a cheap house or place of worship should write for our 1907 catalogue of portable houses. We want a carpenter in every city for agent. For particulars, address Karr Portable House Co., 603 Bellplaine Ave., Chicago, Ill.

FOR SALE.—A three-quarters' interest in treatment rooms in Denver, Colo. Well equipped, and with a good and steadily increasing business. Impaired health is my only reason for selling. For particulars, address P. O. Box 53, Denver, Colo.

WANTED.—Practical drain-tile maker (Adventist), with some money to take interest in tile plant. Established two years. Good location. Nearest competitor fifty miles. Near Adventist church and schools. Good town. Address Brick & Tile Works, Hazel, Ky.

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.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nu-

trena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

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.

## Obituaries

HYRE.—Died Jan. 19, 1907, Mrs. Laura L. Hyre, aged 38 years, 4 months, and 9 days. Sister Hyre was born in Ohio, and accepted the third angel's message in the winter of 1895. She loved the message, and died happy in the Lord. She leaves a husband, three brothers, and four sisters.

E. J. VAN HORN.

GASKILL.—Died at his home near Mendon, Ohio, Dec. 25, 1906, Edward Gaskill, aged 77 years, 8 months, and 24 days. In 1886 he accepted present truth under the labors of Elder E. H. Gates, and remained faithful unto death. He leaves a wife, three sons, and two daughters. The funeral service was conducted by the writer; text, Heb. 9:27.

E. J. VAN HORN.

CHABOT.—Died in Walla Walla, Wash., Oct. 26, 1906, Brother T. Chabot. About a week before his death he had a stroke of paralysis, and was picked up on the street and taken to a hospital. He had been a friend to the poor and needy, and had done what he could in the missionary work and in distributing our literature. Elder White conducted the funeral; text, Rev. 2:10, last part.

MRS. H. E. INCE.

HAYWARD.—Died at the home of Brother E. Draper, near Union, Ore., Jan. 26, 1907, Brother Joseph W. Hayward. Brother Hayward was born in Canada, Feb. 6, 1860, where he lived for twenty-one years, then moved to Michigan, and later to Idaho, where he made his home for the last ten years, until just a few weeks before his death, when he came to Union, Ore. He died with strong faith that he would come up in the first resurrection. At his request, the writer preached the funeral sermon.

E. E. SMITH.

LUTZ.—Died at St. Marys, Ohio, Dec. 31, 1906, of tuberculosis meningitis, Andrey Marable Lutz, only child of Lillian and Franklin Lutz, aged 3 years, 8 months, and 10 days. Being an affectionate and winsome child, she was loved by all who knew her. She liked to talk of the time when Jesus will come and take "us all to live with him." Her death was a severe shock to her sorrowing parents. The funeral service was held in the Lutheran church, and was conducted by Rev. Paul Buehring, pastor; text, Luke 18:16, 17. The little one was then laid to rest in Elm Grove Cemetery, to await the call of the Life-giver.

MRS. LEONIDAS DAVIDSON.

HUTCHINS.—Died at St. Helena, Cal., Sister A. J. Hutchins, aged 78 years and 5 months. About thirty-five years ago, while living in Columbia, Cal., she became interested in present truth by reading the *Signs of the Times*, and began the observance of the Sabbath. For the first twelve years of her experience in the message she never saw any one of like faith, but afterward united with the St. Helena church, of which for the last sixteen years of her life she was a faithful member. She was the mother of eight children, one of whom died in infancy. Sixteen years ago she was called upon to lay her companion to rest. Two sons had previously laid down life's struggle. Later, Elder F. J. Hutchins, her youngest son, who labored as a faithful missionary in the Bay Islands and Central America, like a tired warrior lay down to rest, Aug. 4, 1902. Her children and

friends laid her to rest with the hope of soon seeing her united with her loved ones and the family of God when the Life-giver comes. Words of comfort were spoken by the writer from Job 19:23-27.

J. H. BEHRENS.

CHALMERS.—Died Jan. 18, 1907, Harrison Chalmers, aged 71 years, 10 months, and 12 days. He was born in Kirkcaldy, Scotland, and came with his parents to this country in 1848, settling in Pittsburg, Pa. He served all through the Civil War. In 1872 he embraced the third angel's message under the labors of Elders H. A. St. John and Underwood, and was a staunch and faithful believer until death. He leaves a devoted wife, two sons, and three daughters.

E. J. VAN HORN.

SEELEY.—Died at the home of her daughter, a few miles west of Newton, Iowa, Jan. 7, 1907, Sister Ellen Amelia Seeley, née Banister, aged 77 years. With her parents, although but a child, she was deeply interested in the preaching of the first angel's message by Wm. Miller. After her second marriage she accepted present truth, and has been a firm believer in the third angel's message for forty years. Three children by her first husband and one by the second mourn her death. Words of hope were spoken by the writer from Rev. 21:4.

J. A. SKINNER.

SCARLET.—Died in Wolf Lake, Ind., Jan. 8, 1907, of internal cancer, Sadie E. Scarlet, aged 53 years, 1 month, and 18 days. She accepted present truth and united with the Seventh-day Adventist Church in 1880, and remained a faithful member until death. She was a great sufferer, but she bore it all with patience. She leaves a husband, two sons, and one daughter to mourn their loss. The funeral was held in the church of which she had been a member for more than twenty-six years. The sorrowing relatives and sympathizing friends listened to words of comfort by the writer, based on John 11:25.

JOHN W. COVERT.

AMSTUTZ.—Died at her home near Crystal Valley, Mich., Dec. 28, 1906, after a tedious illness of heart trouble, Anna Amstutz, wife of David Amstutz, aged 55 years, 11 months, and 29 days. At the early age of fifteen she found Christ her personal Saviour, and joined the Mennonite Church. About eleven years ago she joined the Seventh-day Adventist Church. In her last illness she found Christ a present helper, and died triumphant in the Lord. Her husband, one son, and five daughters are left to mourn the loss of a faithful wife and loving mother. The funeral was held from the Methodist church in Crystal Valley, words of comfort being spoken by the pastor, W. W. Chatfield, from John 14:2, and she was laid to rest in Mt. Ulyssa Cemetery.

LYDIA AMSTUTZ.

HAINES.—Died at the City Hospital in Haverhill, Mass., Jan. 6, 1907, of old age, Brother Daniel D. Haines, aged 86 years. Brother Haines was for about forty-five years a member of the Seventh-day Adventist church at Haverhill, where he accepted the third angel's message under the labors of Elder Cornell. He was ordained as elder by Elder Loughborough, in which capacity he served for about twenty years, being the first elder of the Haverhill church. He firmly believed all the truths for this time, and was true to the principles of the message through all the experiences of his long life, being laid away in the full hope of a part in the first resurrection. When becoming enfeebled by age, he was urged by friends to accept a home in our institution for the aged, but he refused, choosing rather to go to the city institution where he could carry the message he loved to a class of people who might not be reached by any other means. He won the love and respect of all who came in contact with him, and was highly spoken of by those who were in charge of the home where he was staying. Elder F. C. Gilbert conducted the funeral, which was held in the chapel of the City Hospital, the superintendent having kindly offered it for that purpose. WM. W. RICE.

