



Vol. 84

Takoma Park Station, Washington, D. C., March 14, 1907

No. 11

### Rest in the Lord

God is near thee, Christian cheer thee;  
Rest in Him, sad soul;  
He will keep thee, when around thee  
Billows roll.

Calm thy sadness, look in gladness  
To thy Friend on high;  
Faint and weary pilgrim, cheer thee;  
Help is nigh.

Mark the sea-bird wildly wheeling  
Through the stormy skies;  
God defends him, God attends him,  
When he cries.

Fare thee onward, through the sunshine,  
Or through wintry blast;  
Fear forsake thee, God will take thee  
Home at last.

—Selected.



# Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

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THE March number of *Life and Health* is winning its way into thousands of homes. It comes to the people as a friend,—an entering wedge for greater truths. It makes mutual friends of the workers and customers. It gives liberal remuneration to the workers, and satisfies the people. *Life and Health* should be made to serve the cause of truth to the full extent of the possibilities of the entire denomination. Price, 50 cents a year; \$2.50 per hundred copies.

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"CHRIST IN SONG" is an acknowledged leader in Sabbath-school song-books. It is also adapted to church services, which renders it valuable to companies that do not feel able to own a hymnal for church services, and an extra song-book for the Sabbath-school. It contains 414 pages, with over 700 hymns set to music, comprising nearly all the old favorite songs and many new ones. It has twice as many hymns and songs as are usually found in the average Sabbath-school song-book. It is bound more securely than any other song-book issued. Bound in several durable styles, ranging in prices from 35 cents to \$1 a copy.

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THE REVIEW readers are beginning to appreciate the value of the 1907 Year-Book. Any Year-Book is usually a good thing to have for general information, but the last Year-Book is especially desirable on account of the improvements over any other issue. It is not only profitable to our members, but it will prove quite effectual when placed with Christians of other denominations. It will reveal to them the thoroughly organized work of the church in all parts of the world. It will bring to them a clear statement of the fundamental principles of the denomination, and in a general way will do more to impress upon them the magnitude of our work than almost any other one book we publish. The first edition was exhausted early after the book was announced, and the second edition was run, but now that is almost out, and the type has been thrown in, so it will not be possible for another edition to be run. From this time forward, therefore, the price of the 1907 Year-Book will be 50 cents.

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# 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

### *The Sacrifice of Thanksgiving*

THE service of heart and life is the one thing which the Lord desires. The elaborate ritual or the costly gift can not take the place of personal consecration. The Lord's entreaty is, "Son, give me thine heart." True service and true worship are inseparable. "Thou shalt worship the Lord thy God, and him only shalt thou serve." At the true altar of worship, praise and thanksgiving are offered unto God in the name of Jesus. "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High." "Whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may show him the salvation of God." "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name."

### *The Victories of Our Faith\**

(Concluded)

God's word is true whether we say so or not. Faith is that which lets that word be true in us.

Let us read the commandments of God in that way. "Thou shalt have no other gods before me." I submit to that, let it be true in me, and God makes it true in my life by so revealing his own character, by so holding out before me the matchless charms of a Saviour's love, that he takes from me the desire for other gods. He becomes to me the one altogether lovely. And this is done

\* A sermon by the editor.

simply by my consenting to have him make this the experience of my life.

He says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." I say, Lord, let this be true in my life, and he so reveals to me his own character in the likeness of Jesus Christ, that I am amazed that the human mind should expect to make an image of God.

He says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." I submit myself to that, saying, I will not take thy name in vain; Lord, keep me from it. And he reveals to me that I may take his name, but it shall not be in vain. Jesus Christ is the very name of God, and when, submitting myself to God's purpose that I shall not take his name in vain, I take the name of Jesus Christ and present it before the throne of God with my request, I learn indeed that I do not take the name of God in vain.

He tells me to remember the Sabbath day to keep it holy; for he has blessed and sanctified it. I say, Lord, I submit myself to this; carry it out in my life. And while I, on my part, co-operate with him in the part I can do, which is to refrain from labor on that day, he reveals himself then as on no other day as the very rest of the Sabbath. I cease from my own works on that day simply as a sign that I have ceased from the works of sin, that God is working in me; and he fulfils this in me by taking me from my own work, and letting me enjoy his work in me. This is the gospel of the Sabbath; the sign of the power of God in Jesus Christ to accomplish this work; the sign of our confidence that it is he who does this work, and that he will continue it till the day of Jesus Christ.

He says, "Thou shalt not kill," but he has told me that to hate is to kill. "Thou shalt not steal," "thou shalt not bear false witness," "thou shalt not covet." I say, Lord, I read that word through the life of Jesus Christ and the

principle of love, as a statement of thy purpose concerning my life. I find that through the grace of Jesus Christ, I do not hate, because he keeps me in perfect peace. He becomes my keeper, and the principles of God's holy law are made life unto me by my faith in the power of Jesus Christ.

Faith is simply that submission to God, that yielding to God, by which these principles become life-truth in our character. Faith is taking what God says, and saying, Lord, I submit; make it true in my life. And so God works in us by the power of his own word, by the power of his Holy Spirit, through the life of Jesus Christ, to make us like himself; and when this work is completed, and the image of God is restored in us, and the word, which was made flesh in Jesus Christ, is made flesh in us, then Christ comes to his own, and they receive him, and so shall we be forever with the Lord.

This is the grandest of all grand things in human experience,—the victory of faith, that overcomes the world, establishes the law, reveals Jesus in our life, and prepares us to see him as he is.

### *Editorial Letter*

*Jottings from the Editor's Note-Book on a Trip Around the World*

I FULLY intended to continue these letters more regularly, but I have covered so much ground in so short a time, besides holding a general meeting in Japan, that I have had little time for writing. I will now, however, take up the thread of my narrative where I left it in my last letter and will try to give at least an outline of my experiences until the present time.

Our ship anchored in the harbor of Yokohama early on the morning of December 25 and at the first opportunity Brethren Field, Burden, and Okohira came on board to greet us and to assist us in landing. We were certainly very glad to meet these brethren, and they gave us a hearty welcome to Japan. It took but a short time to get ashore and to pass customs and we were soon on the train en route to Tokyo, about eighteen miles north of Yokohama. Of course we could but be interested in the many novel sights which met our eyes on every side as we were thus introduced to life in the far East, and we found it both pleasant and instructive to have with us those whose acquaintance with the country enabled them to give reliable

answers to our many questions. At Tokyo I was kindly entertained by Brother and Sister Field, and I greatly enjoyed their whole-hearted hospitality. Sister Scharffenberg found a pleasant home with Brother Burden, and Sister Harriman returned to the ship the same evening to continue her journey to Kobe where she was to connect with the sanitarium.

As one's movements in this part of the world depend wholly upon the boat service, my first attention was given to finding when I could sail from Japan to North China via Korea, so as to make the necessary appointments and arrange our plan of work in Japan. As the result of our investigations I found that I could have only two weeks in Japan and one week in Korea, as there is no frequent service in the winter, and the next sailing would be too late. We accordingly planned to begin our general meeting for Japan as early as possible the following week, and immediately sent out the notice to that effect. The meeting had already been appointed, and it was only necessary to make the time a little earlier.

The next day after my arrival was spent in looking about in Tokyo. This is the present capital of Japan and a city of more than a million people. In this place the East and the West have met and are mingling, and the result is an interesting and sometimes an almost grotesque mixture of the new and the old. In some places the large modern buildings built in Western style adjoin the one-story Japanese shops with their tile roofs; the electric cars and the jinrikishas compete with each other for the local traffic, while both foreigners and Japanese ride bicycles, and an occasional motor-cycle and even an automobile chug through the streets. The combinations of dress are equally unique; the most of the Japanese follow the national style of dress with the loose flowing garments and the wooden clogs, but an increasing number are adopting the foreign style, while a few attempt to combine the two. Some of the men dress in excellent taste, and on New-year's day at Kobe I saw a Japanese in faultless full dress including a tall hat. Sometimes, however, the garments of the East and the West are ridiculously combined, as when a boy, bareheaded and in Japanese costume, adorns his feet with a pair of bright tan shoes, or a man wears his cuffs outside his coat sleeves and his hat on wrong. But these things are the mere accidents of a great transition, the slight incongruities which attend a remarkable awakening and the entrance upon a new national existence.

There are some fine large parks in Tokyo which afford much pleasure to the Japanese who are great lovers of the

beautiful in nature. The Imperial Castle occupies a large area within the city limits, but these grounds are inaccessible to visitors except by permission of the proper authorities. On every hand may be seen the temples and the other external indications of heathenism. I visited some of the temples, and for the first time, saw the devotees of Shintoism and Buddhism bowing before the images and mumbling their useless prayers. Such scenes greatly strengthened my desire to contribute something toward the spread of the gospel message among those in darkness. The one thing which Japan needs more than anything else is the pure gospel of Christ, the coming Saviour.

I took one day to visit Yokohama, the leading coast port of Japan. It contains less than one fourth as many inhabitants as Tokyo, but the proportion of foreigners is much larger and it is a busy center of trade. The general appearance of the city and the street scenes are much the same as at Tokyo.

There are many missionaries of the various denominations located in Tokyo and Yokohama, and a Christian church was no unusual sight. It is still a debatable question, however, just how far genuine Christianity has entered into Japanese life, and to what extent the outward form has been adopted as a part of the advanced civilization of the Western world. There is certainly the greatest danger lest the gospel should be looked upon simply as one of the steps toward national greatness and be received from a desire to be like the so-called Christian nations.

On the Sabbath I spoke to the church at Tokyo with the help of Brother Okohira as interpreter. It was a new experience to hear those rescued from heathenism sing "My faith looks up to thee, thou Lamb of Calvary," and "From Greenland's icy mountains," and it was a privilege to talk to them of the gospel of the true God and the original Sabbath. They manifested the deepest interest as I told them of the progress of this message in all lands and of our desire to hasten the work throughout the world and thus prepare the way for the coming of the Lord. Truly this third angel's message unites into one body with a common purpose all who truly receive it, of whatever race or nationality. The accidents of color, language, and dress do not prevent the fellowship of believing hearts. As we sang in closing "God be with you till we meet again" I could but indulge the hope that in the great gathering "at Jesus' feet" we who met together for this once only might unite our voices in a common language, singing the song of Moses and the Lamb.

W. W. P.

### **Godliness not Compulsory**

THE Millennial Dawn idea of the manner in which the wicked are to be dealt with in that fabled "second probation" is based on a strangely perverted view of what godliness and salvation are.

The wicked are to come forth in the resurrection, we are told, with "the same wicked desires," yet they are not permitted to do wrong. "The only liberty that will be granted," is "the liberty to do good."

This theory proceeds upon the supposition that goodness, or godliness, can be forced upon men; that evil can be made to bring forth good.

This is a denial of Christ's teaching regarding the nature of goodness: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7: 17, 18.

It is not merely because he has chosen some other way of salvation that the Lord does not compel men unto godliness. It is because he can not do it; for "he can not deny himself." 2 Tim. 2: 13. Godliness is God-likeness. The Lord is not good and righteous because he is compelled to be. It is his nature. And no righteousness or godliness can ever come of compulsion. It can never be forced from an evil nature. Salvation is a change of nature. The theory of mechanical and compulsory righteousness subverts the fundamental principle of the gospel.

W. A. S.

### **The Sabbath, a Test**

MAN'S whole lifetime is a period of probation—a testing time; for that is what probation means. In that period man's character is being formed and tested.

God has used his holy law through all human history as a character tester; and by means of that test, it has been developed that all mankind "have sinned, and come short of the glory of God." The fact that the remnant people, at the time when "all the world" have flocked to the banner of God's enemy, are designated as commandment keepers and possessors of the "faith of Jesus," shows that the law of God is the test of God right down to the culmination of the controversy.

This fact is further shown by the Revelator when he declares the character of those who will finally be found outside the city of God. Their character is utterly opposed to the law of God, and some of these characteristics are specified thus: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever that loveth and maketh a lie." They who would do the

things here specified would covet, dishonor father and mother, and trample the Sabbath of the Lord under their feet. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Therefore, he who deliberately breaks one of these commands has, in spirit, broken them all.

Among all the commandments of the decalogue, the closest tester, doubtless, is the Sabbath command. God himself has used it designedly as a test. See Ex. 16:4, 5, 26-29. He said he would prove his people whether they would walk in his law or no. The proof came in the matter of their obeying his directions concerning the observance of the Sabbath. Some of them gave no heed, and used the Sabbath as they chose. Then he asks, "How long refuse ye to keep my commandments and my laws?" He had proved them upon the matter of the Sabbath, and found them disobedient. He does not reprove them for the breaking of one command; but in the breaking of that one precept there was indicated the spirit of disobedience to them all—disloyalty to God. Therefore he does not ask them how long they will refuse to keep the Sabbath law or the Sabbath commandment; but he puts it in the plural—"commandments" and "laws."

The failure to bear that test showed in them a spirit at variance with the purpose of God; and so for forty years he educated them upon that point by supplying a double portion of manna upon the sixth day and none upon the Sabbath. We exclaim, "With what patience he dealt with them!" But with that same patience he is dealing with the world and with us to-day. To this last generation God is saying, "I will prove them whether they will walk in my law or no." So John says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3.

Thus is again brought to view the idea of a test, first whether we love the children of God, and second whether we love God himself. Surely, none will enter the kingdom of the redeemed who do not love the King of that country; and the one test that he has given to show whether we love him is our attitude toward his holy law.

In the very culmination of the conflict there comes a time when a certain power "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12. In this there is a violation of the first and second commands of the law of God. An image is made for worship; and the people worship—all save those whose names are written in "the

Lamb's book of life." Disobedience, disloyalty, insurrection against God—all culminate there in that world-wide apostasy.

But at the same time another people, a remnant of the mighty web of humanity, are found limned out against the dark background of disobedience, made conspicuous by two peculiarities. They have stood for the commandments of God in spite of persecutions and threats of death; they have kept "the faith of Jesus" in spite of a world-pervading skepticism. The test has found in them the spirit of obedience and loyalty, and because of their faith in Jesus, his righteousness is imputed to them, and they stand uncondemned before the throne of God, victors over sin and all its consequences. C. M. S.

### Their Work Closed

IN a letter from Hamburg, Brother Guy Dail gives some particulars regarding recent losses among the workers in Europe:—

Dr. A. W. George died in Friedensau at 2 A. M., February 13; Sister Rosa Ehlers (the wife of Brother J. Ehlers, who was our first missionary in German East Africa) died at 4:30 that same afternoon; and Brother G. Hantzsch at 5 P. M. the following day. Brother George died in Friedensau; Sister Ehlers at Ellerau, near Hamburg; and Brother Hantzsch here in Hamburg.

Thus the workers fall asleep, and others must take up their work. The mission work especially loses in Dr. George's death, as he had just got nicely started in Constantinople. The death of Sister Ehlers is the most sad, as she leaves behind her a husband still weak from the effects of the African experiences, and two little children. Brother Hantzsch has done much for the cause in Germany by his means and his devoted service to our two institutions—in Friedensau and in Hamburg.

As the cause spreads out into all the world and the laborers multiply, we have more frequently to record these breaks in the ranks abroad. But whether at home or abroad, as the workers fall, there is the blessed assurance that "their works do follow them." The laborer may rest, but the influence of the life goes on working. W. A. S.

### Organization—No. 7

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

IN an editorial relating to the General Council held in Battle Creek to consider the question of organization, the editor of the REVIEW said:—

We were gratified to see quite a full representation of preachers from different parts. Among these were Brethren M. Hull and M. E. Cornell from Iowa; Wm. S. Ingraham from Wisconsin; Joseph Bates, J. H. Waggoner, James White, J. N. Loughborough, J. B. Frisbie, R. J. Lawrence, and J. L. Edgar,

from Michigan; T. J. Butler and G. W. Holt, from Ohio; E. A. Poole, from New York; and also J. N. Andrews and C. W. Sperry from their labors in that State the past summer.

Many brethren met for the first time at this meeting, whose cordial salutations and beaming countenances bespoke their joy at meeting, their union of heart and their love for the truth. As the hour arrived for religious exercises at the commencement of the Sabbath, the house was densely filled with the brethren and sisters who had come up from different States to this happy gathering to wait upon the Lord and receive his promises.—*Review and Herald, Vol. XVI, page 156, Oct. 2, 1860.*

The official report of the business proceedings of this Council was printed in three consecutive numbers of the REVIEW, and, altogether, fills twenty-five pages of the paper. The first meeting of the Council was held Sept. 29, 1860. Elder Joseph Bates was elected chairman, and Uriah Smith secretary.

After the delegates had expressed their views in a general way regarding organization, Elder T. J. Butler, from Ohio, made the following motion:—

I will propose, Mr. Chairman, through you to this conference, that we organize upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone; and that we call ourselves the Church of God. The foundation is a sure one; it has got God's seal upon it; and such a building he will inhabit by his Spirit. We propose the organization of Eph. 2:20.—*Id., page 169.*

This is the first definite proposal for organization and the adoption of a church or denominational name ever made in the general councils of our people. Although this resolution was not adopted by the Council, it helped to focus the discussion of the question, and called out some very interesting and pointed statements for and against organization. Elder E. A. Poole, from New York, said:—

I hardly know how to get out what I would like to say upon this subject. It is a subject on which I have felt and thought much. It is a subject in which is involved very important consequences. The way the cause has been managed seems to have been blessed of God; and if it could go on so still, and those who have conducted it felt free to still act as they have acted, it seems to me it would be well to "let well enough alone." The proposition of Brother Andrews is simply one by which we might hold property, while it leaves the matter of church organization out. It seems to me it is impossible to organize a church without compromising that principle of Christianity that we are called unto liberty. . . . As I understand, a church built upon the foundation of prophets and apostles, Christ being the corner-stone, is such that when a man comes into Christ, he is, by virtue of that relation, a member of that body, and a portion of that church.—*Id., pages 169, 170.*

Replying to certain objections that were raised, Elder James White made the following remarks with reference to

the importance of adopting a denominational name:—

To be sure we should be obliged to have a name; and I must say, dear brethren, that I hope we shall decide upon what name we shall have; what we wish to be called by. I meet with friends very often who ask me what the name of our people is; and it is quite an embarrassing position to be in, not to be able to give any. We give our children names when they become a few weeks or a few months old. When we commenced to labor in this work, when the cause was young and individuals who had embraced it few, we did not see the necessity of any such steps. But it seems to me that the child is now so grown that it is exceedingly awkward to have no name for it.—*Id.*, page 170.

Elder M. E. Cornell urged that a name be chosen. He said:—

To do this, we must be known by some name. Is there any scripture to show that it is wrong to have a name? Are the churches Babylon because they have names? I doubt it. I can not see the force of the objections that have been brought up against legal organization. I am glad to see the true issue now coming up. When a necessity exists, it should be met if we can do this and not go contrary to Scripture.—*Id.*, page 171.

As the delegates could not agree upon the motion submitted by T. J. Butler, it was withdrawn, and the following resolution was presented by Elder J. N. Loughborough:—

*Resolved*, That this conference recommend to such churches as already have church buildings, or intend to have them, so to organize as to hold their church property or church buildings legally.—*Id.*, page 171.

This resolution did not receive the approval of the entire Council, but after being discussed at considerable length it was carried by a majority of the votes cast. As soon as this resolution was adopted, a committee, consisting of J. N. Andrews, J. H. Waggoner, and T. J. Butler, was appointed to prepare business for the afternoon meeting. This committee presented the following report:—

Your committee would present as the next business the subject of general organization. By this we mean an organization to hold the publishing property of the church. And as the best means of bringing the matter before the meeting, we present to the Conference the following recommendation:—

"1. We recommend to the conference the organization of a publishing association that may legally hold the Review Office.

"2. That the association shall consist of seven members selected by this conference, who shall apply to the Legislature for an act empowering them to hold the Office property and carry on the business of publication.

"3. That members may be admitted to this association on the payment of one dollar annually, and they may become life members on the payment of twenty-five dollars.

"4. That the officers of the association shall consist of a business agent, a

committee on publication, a treasurer who shall also act as secretary, and an auditor, to be elected annually.

"5. The business agent shall be the presiding officer of the association.

"6. This association shall be called the Advent Review Publishing Association.

"7. It shall be located at Battle Creek, Mich.

"8. The whole amount obtained by donations, subscriptions, sales of publications, or otherwise, shall be expended in the publication of periodicals, books, and tracts, and for charitable and benevolent purposes."—*Id.*, page 171.

These recommendations were given very careful consideration and were unanimously adopted without any change. This being done, the council appointed Brethren Andrews, Waggoner, Butler, Poole, Loughborough, Smith, Ingraham, White, Hull, and Appleton a committee to draft a constitution for the publishing association to be formed.

This committee presented an outline of a constitution, consisting of ten articles, which met the approval of the Council, and the following persons were chosen to act as the incorporators and first trustees: James White, J. H. Waggoner, J. N. Loughborough, G. W. Amadon, U. Smith, Geo. T. Lay, and D. R. Palmer.

This committee subsequently learned that it could not effect the organization in the manner designated by the Council, and at a general meeting held in Battle Creek, April 27, 1861, requested to be discharged. The request was granted, and another committee, composed of James White, J. N. Loughborough, U. Smith, G. W. Amadon, and Moses Hull was appointed to effect an organization according to the Michigan Act. See REVIEW AND HERALD, Vol. XVII, page 189.

On May 3, 1861, this committee incorporated the Seventh-day Adventist Publishing Association, and on May 23 a meeting of this association was held to adopt the by-laws, and to elect the officers. This completed the first step in organization in the history of our cause.

A. G. DANIELLS.

## Note and Comment

WITH murder and suicide so rapidly on the increase, and with so many untenable theories advanced to account for the terrible fact, it is refreshing occasionally to read so true a setting forth of the cause as that which we print below from the *Lutheran Witness*:—

It is horrifying to read the public prints these days and note the great number of deliberate murders and suicides. Homicides are now a daily occurrence, and suicide is not far behind. Uncivilized peoples could hardly hold human life cheaper than it would seem to be held among us. Now we are well

aware that mere moralizing on the subject will not effect a cure, but on the other hand, we are convinced that sentimentality has done a great deal of harm. There is a direct and practical way of dealing with the evil, but our enlightened age will not have it. We do not relish the thunder of God's law and endeavor to avoid it. Thus the deterrent is removed, and men continue to slay each other and themselves.

Every teacher of the abolition of God's law is helping on this terrible work.

A SAD but true testimony to the breaking down of the vitality of the human race is seen in the record of births and deaths, given by the American consul-general at Berlin. He says:—

With all the progress of German medicine and surgery, with all the amelioration that improved midwifery and skilful nutrition have provided, the infant death record is here, as elsewhere, a pathetic and lamentable one. Of the whole 1,234,033 deaths in Germany during 1903, no fewer than 494,529, or 34.5 per cent, were of children under one year of age.

THE great increase of insanity during recent years in England has received considerable attention in the public press of the world; but a Blue Book recently published by the official inspectors of lunatics in Ireland gives some statistics which are certainly startling. For instance, in 1851, when the population of Ireland was 6,552,385, there were 9,980 lunatics registered; but in 1901, when the population had decreased to 4,458,775, the number of insane had increased to 25,050. In other words, in 1851 there were 15 insane to each 10,000 inhabitants, while in 1901 there were 56 insane to each 10,000. "As to why this should be so," say the inspectors, "we can offer no reasonable explanation." Concerning this record and the statement of the inspectors in reference thereto, one of our exchanges says:—

The evil effects of wrong habits practised by parents are not as manifest in them as in their offspring, if the same wrong habits are indulged by them. The third and fourth generations usually suffer the full effects of these transgressions. It is not merely the innutritious food, but the drink, the tobacco, and the tea, that is telling on the Irish race. These sins have been handed down from fathers and mothers to sons and daughters, each succeeding generation naturally reaping the accumulated results of their own, as well as their parents' indulgences. Tobacco and tea induce nervous diseases and mental disorders.

It might be added that this present generation throughout the world is reaping the accumulated results of their own and their ancestors' selfish and sinful indulgences. That is why crime and greed of every kind are flourishing to such an extent and counting their victims by thousands on thousands.

## One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

### Encouraging Omens

If one could but step into our office and read the numerous letters from brethren and sisters from all parts of the world in regard to the \$150,000 fund, he could but believe that the Lord is leading in this work.

Oftentimes in a single mail donations will come from as many as six countries in opposite directions throughout the world. From India, from China, from Japan, from Africa, from the islands of the sea, and from almost every field in the wide world, men and women are sending in contributions to the \$150,000 fund.

How encouraging it is that the people everywhere are taking hold so heartily in raising this large sum of money!

Compared to the whole, there are but few who are raising their voices in opposition to the securing of this fund. Of course, a few will object; but the great mass of our people everywhere are working and praying for the speedy accomplishment of the raising of this fund.

Hundreds of letters have been received from all parts of the world heartily endorsing the call for the \$150,000 fund. Our people express themselves with gratitude that the call has been made, and manifest faith that the money can be raised.

Individuals, conferences, and union conferences all speak with confidence that the object will be accomplished without embarrassment to any one. Many individuals and some conferences have already done nobly in donating to this fund, while other conferences have had other matters in hand which they could not drop, and are only beginning to apply themselves to this work. Let us not forget that in unity lies our strength. God is our leader.

The enterprises to which this large fund has been appropriated are not enterprises which man has devised, but concerning which the Lord has specifically spoken. Therefore, in the planning of these institutions, we feel that we are following the instruction of the Spirit of God, and in the raising of the funds by which the institutions can be established, we are walking in the light which God has given this people.

The calamities and destructive agencies, visited apparently by the hand of God on the cities and nations in these last days, are encouraging omens that we are near the end of human history. Let us press close together in the bonds of one common brotherhood, and con-

secrate all we have to the prosecution of the third angel's message.

Already more than one fifth of the fund has been raised, and we are sure it will not be a difficult task for us to continue the effort in securing this fund until the last dollar is in the treasury.

Not only should we give, but we should pray also that God will unite us in this great effort, and in the prosecution of every enterprise that he would have established among his people.

I. H. EVANS.

### Echoes from the Field

OUR workers throughout the various conferences are reporting favorably regarding the raising of the \$150,000 fund. The following statements are gleaned from the local conference papers with reference to the progress of this work in different conferences. Elder A. O. Burrill, in reporting his visit to the church at Galt, Ontario, as noted in the *Canadian Union Messenger*, March 1, says:—

Our members are now only twenty. Sufficient were present so that we took up this fund. Every one present responded to the invitation. The church clerk is corresponding with absent members. We think that we shall be able to raise the \$2.50 for each individual member. Our churches can raise their quota per member on the \$150,000 fund. The Lord has given his people a willing heart to raise the money to complete this work.

A recent issue of the *Northern Union Reaper* contains a note from Elder R. A. Underwood, president of the Northern Union Conference, regarding this fund, in which he says:—

Our brethren in the Northern Union Conference have made a commendable effort to raise the \$150,000 as quickly as possible. Up to date of February 12 the Northern Union Conference stands third in the union conferences in the amount of actual cash sent in on this fund. . . . The Minnesota Conference has sent in more cash to this fund than any local conference. . . . Keep the money coming, for it is greatly needed.

### The Need Our Opportunity

The *Atlantic Union Gleaner* speaks of blessings experienced in working for the fund, and quotes the following from some other union conference paper:—

A few, however, becoming hardened by the many calls, are drawing their means closer to themselves, and turning a deaf ear to the humble plea of the many needy and worthy enterprises of God's cause. May the Lord tenderly bless such, and help them to realize that he can get along without their help, but that *they* can not get along without *helping* and at last hear the benediction,

"Enter thou into the joy of thy Lord." The grandest joy is that of giving and doing for God.

An appreciated contribution to this fund is that reported in a late issue of the *East Michigan Banner*, in which the children of the young people's society at St. Charles, Mich., are credited with a gift to this fund, secured from the sale of "Story of Joseph." While the gift may be small, yet "it serves a great mission at home, by causing the children to realize that they can be helpers in sending the gospel to all nations."

Elder Wm. Covert, president of the Northern Illinois Conference, mentions the \$150,000 fund in the following manner in a late number of their conference paper, the *Recorder*:—

At the present writing we have received at this office about \$840 on the \$150,000 fund. . . . We have heard of a brother who expects to send \$100 to be applied on this fund. Such offerings will count up rapidly. One brother has actually sent fifty dollars. The important interests which this enterprise designs to help are greatly in need of the money. Please send it in very soon.

The Indiana Conference reports a total of nearly \$2,000 received on the fund; while the New York and Western New York Conferences recently forwarded nearly \$700. Thus the work of collecting and forwarding this money is going forward steadily and encouragingly.

H. E. ROGERS.

### A Cheering Testimony

A BROTHER writes from one of our old churches in Michigan:—

I will tell you how our church has handled the \$150,000 fund. At the first reading of the week of prayer, one brother said that there would have to be an amount raised that would equal three dollars for each member who had paid tithes during the past year. We are glad to report, however, that up to date we have received a trifle more than four dollars for each person who has paid tithes for 1906, and have almost reached \$2.53 for all the names on the church clerk's book.

Of course, there are in each church poor people who do not have much of this world's goods, but they are rich in faith, and heirs of the kingdom. The dear Lord accepts their desire and wish and prayer to pay their portion, but this they can never do in this world's goods.

Now, dear brethren to whom the Lord has entrusted the ability and money, let us regard it as a privilege to help answer the prayers of these who wish to pay their share, but can not. Remember, "He that gathered much had nothing over," and ye are the "stewards of the manifold grace of God."

This gospel must go in this generation to all the world. The word of our Saviour is true, and the man who doubted the statement of the prophet of old, saw the fulfilment of the prophecy with his eyes, but had no part in the eating of the promised food. So it will be with those who doubt Christ's coming in this generation.

C. F. CLARKE.

## 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.

### Thoughts

EDITH PRATHER-THOMPSON

SILENTLY, calmly, the eve draws on —  
The close of a sweet, glad day,  
When life has been a victory won  
O'er all earth's evil way.

What matter if we give up life;  
That is, its hopes of fame,  
Its glory, fortune, care and strife,  
For a fairer, heavenly name?

This world is that which sweeps away  
Our faith with mighty wave,  
And urges on to toil in vain  
For what we can not save.

So, Lord, when I give this for thee —  
And all, it seems to me  
I'm giving just a weight of sin,  
Exchanged for life in thee.

And now, dear heart, when shadows  
make  
The clouds hang heavy o'er,  
Remember, morning soon will break  
For us on heaven's shore.

### The Return of the Exiles—No. 1

The End of Seventy Years

MRS. E. G. WHITE

SOON after the fall of Babylon and the beginning of the universal empire of Medo-Persia, in the first year of the reign of Darius the Mede, Daniel the prophet "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

Daniel and his companions had been taken to Babylon "in the third year of the reign of Jehoiakim king of Judah." They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. Daniel was well acquainted with the prophecies of Jeremiah at the time they were given, and he had passed through the periods immediately succeeding the first and the second sieges of Jerusalem, when many false prophets had arisen with the claim that the captivity was to be of short duration.

"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king

of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, his messenger.

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of to-day receive their full measure of retribution, for the Lord has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes.

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord.

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through his servant Jeremiah he assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them his favor, when they would turn to him with all their hearts. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

With what tender compassion did God inform his captive people of his plans for Israel! He knew what suffering and disaster they would have to undergo, were they led to believe, according to the prediction of the false

prophets, that they should be speedily delivered and brought back to Jerusalem. He knew that this belief would make their position a very difficult one. Any effort on their part to regain freedom would awaken the vigilance and severity of the king, and their liberty would be restricted in consequence. The Lord desired them to submit quietly to their fate, and make their servitude as pleasant as possible.

(To be concluded)

### The Spirit of God—No. 9

Teacher of Righteousness

WM. COVERT

1. *What power had possession of the apostles on the day of Pentecost, directing in their utterance and teaching.*

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4.

2. *What promise and admonition of our Saviour's were meeting their accomplishment on this occasion?*

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

3. *What does the Spirit do, and whose words does it bring to mind and teach?*

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

4. *What did Paul, under the influence of the Spirit, say of his teaching?*

"We speak the wisdom of God in a mystery, . . . which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:7, 13.

5. *When referring to the copious showers of the Spirit under the figure of rain, the "former rain" and the "latter rain," in what manner does the prophet designate their work?*

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain ["a teacher of righteousness," margin] moderately ["according to righteousness," margin], and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

6. *When great numbers were convicted of sin through the teaching and power of the Spirit, how did they manifest their deep concern?*

"When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

7. *What answer was given to the inquiry which was made?*



"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

8. *How many were led through the influence and instruction of this wonderful teacher to enter upon a life of righteousness?*

"They that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts 2:41.

9. *In the great wave of heavenly illumination that attended the preaching on a later occasion, what is said of the number converted?*

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4:4.

10. *What more is said of the marvelous success that attended the apostles' labors as they proceeded to work under the leadings of the Holy Ghost?*

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.

11. *What broad statement is made as to the purposes of God and the possibilities for mankind under the teachings of the Holy Spirit?*

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

Chicago, Ill.

## "God Gave the Increase"

T. E. BOWEN

"I HAVE planted, Apollos watered; but God gave the increase." Thus Paul wrote of the work of God in his time. The same is true to-day; for although earnest effort may be put forth for souls, unless God touches hearts by the operation of his Spirit, nothing is accomplished. Consequently, all the glory of the increase belongs to God, who gave it.

In this issue of the REVIEW will be found an article in the World-wide Field department, entitled "The Annual Conferences in Germany," from Elder Conradi. There are several very interesting features in this report worthy of careful study by conference officials, and it is possible some suggestions may be found in it which would also result in an "increase" of fruit, if adopted in the home field.

The additions recorded by Elder Conradi during 1906 are as follows: Rhenish Conference, 226; Ulm Conference, 136; West German Conference, 285; making a total of 647 new members in these three small conferences. The force of laborers reported in each conference, in the order as given above, was as follows: two ministers, four licentiates, seven Bible workers; two ministers, six licentiates, eight Bible workers; three ministers, two licentiates,

eleven Bible workers. Their business conference sessions were held, you will notice, *during the winter*.

Points: Small force of ordained ministers, enough to take the general oversight of the work; young, energetic men gaining an experience as preachers; as many or more Bible workers in each conference as there are ordained ministers and licentiates put together; all this accomplished in a hard field, where laws and opposition are set against the work. The territory is being divided, and new conferences formed, as fast as possible. Holding the business session of the conference in the winter allows the undivided interest of all the conference forces—ministers, licentiates, and Bible workers—to be put forth in new fields in labor for souls, during the *entire* tent and camp-meeting season, without interruption. See "Testimonies," Vol. VII, page 41; Vol. VI, page 44.

"God gave the increase." He certainly will, when we obey him by following his instruction for carrying on his own work in the earth.

## Justification by Faith True Sabbath Keeping

I. H. EVANS

"SHE shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21.

As announced in this prophecy by the heavenly visitant, the mission of Christ to this earth is to "save his people from their sins." Whatever sin may be, whatever its results it is that from which Christ came to save. He is known as "Saviour," "Jesus," "Prince of Peace," "the Lamb of God, that taketh away the sin of the world." His advent to this sin-cursed earth, his life, his ministry, his ignominious death, all were for the accomplishment of this one supreme purpose—to "save his people from their sins."

Every man needs this salvation, whether he desires it or not. "For all have sinned, and come short of the glory of God." "For we have before proved both Jews and Gentiles, that they are all under sin." "There is none righteous, no, not one."

Truly, all men will not be saved. The fault lies not in that there is no Saviour, but that sinners will not accept salvation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is through faith in the name of Jesus that this salvation is obtained.

Sin is the one thing from which Christ came to save. It is that which he came to destroy.

"The wages of sin is death"—not alone the death we die in Adam; it also embraces the second death, from which there is no salvation when once the final sentence is passed upon sinners.

Now, if Christ's mission was and is to "save his people from their sins," let us ask the question, What is sin? As God

through Christ provided salvation from sin, he alone can give us a true definition of what sin is. Men's opinions concerning sin differ greatly. What seems wrong to one, appears right to another. Man, the sinner, the transgressor, can not be authority on what constitutes sin. Only he who punishes sin and provides a Saviour from sin, can define sin.

In 1 John 3:4 we read: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This definition needs no explanation. It is simple and positive. It is God's own statement uttered through John.

Again: "Sin is not imputed when there is no law." Rom. 5:13. "Because the law worketh wrath: for where no law is, there is no transgression." Rom. 4:15. "For by the law is the knowledge of sin." Rom. 3:20.

Plainly then, sin is the transgression of God's law. Now, if Christ came to "save his people from their sins," and sin is the transgression of God's law, then Christ came to save his people from transgressing, or disobeying, the law of God.

God's idea of right doing is expressed in his law. It constitutes, in words, *righteousness*. It is all God asks of his created intelligences. To conform to this rule is righteousness, and to transgress this rule is sin.

The law is the standard of righteousness in the final judgment, for we read: "As many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified."

But again we read: "For all have sinned, and come short of the glory of God." Then it is plain that no one can attain righteousness through the law. Not that the law is not perfect, not that it is not God's standard of righteousness and his rule of right-doing in the final judgment. No, no! for it is all this and more, if more could be. It is all God asks of man, and to measure to its full demands will he require. Every age, and every individual of every age, will have the same law as his rule of righteousness in the final judgment. All must meet the fullest requirement of that law throughout their whole lives. In God's sight they must appear as having always rendered perfect obedience to his law.

Now, having sinned, having broken the law, how is the sinner to appear righteous before God? The sinner has no power to undo sin. Once having sinned, he is always a sinner as far as *his* obedience is concerned. Not that he needs to continue ever sinning, but future obedience can not atone for a past disobedience. Man must always be righteous in God's sight; and having missed the mark once, he has failed in perfect obedience, and is powerless to redeem himself.

Then how can a sinner who has broken the law of God be saved? Answer, "She shall bring forth a Son, and thou shalt call his name Jesus: for he

shall save his people from their sins." Let us read from Rom. 3:19-26. In these words God tells us how he will save sinners. Not by their own righteousness; "for all have sinned," but it is through the righteousness of Jesus Christ. This righteousness is attained by the sinner through *faith*; so, to him that believes, God imputes the right-doing of his Son Jesus. The sinner, through faith in Jesus, is, then, in reality made righteous by the life, or right-doing, of Jesus, which God gives to him. The wages of sin is met through faith in the death of Christ; but righteousness is attained only through faith in the life of Christ.

When the sinner desiring salvation comes to God through Jesus Christ, he renounces all his past life. It has all been sin, and he must get away from it, or what he has done in the past will ruin him, and prevent him from attaining righteousness. As far as the sinner is concerned, in and of himself he can not get away from the fact that he has been just what he has been, and once having been a sinner, he can never, through himself, be righteous. But he comes to God and acknowledges his sins, and God forgives. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But all the life of unbelief has been sin, so all the doings of a whole lifetime out of Christ must be taken away. But when our life's acts are all taken away, what have we left?—Nothing.

But God does not leave us thus. Having delivered us from our past life by the death of Christ, he now gives us the "robe of righteousness," which is the right-doing of Christ. This God gives to every repentant sinner who believes in Christ Jesus; so the sinner not only loses his own life and all responsibility for his sins, through Christ, but he also attains God's righteousness.

Having been cleansed from sin, the very life and doings of Christ Jesus are imputed to the sinner, so that he is righteous, even as Jesus is righteous. By this substitution the sinner appears before God, not in his sins, but in the righteousness of Christ.

Now Christ's righteousness is his obedience to his Father's law. Every requirement of that law Christ fulfilled, so that every sinner in Christ Jesus is perfect, judged by the law of God.

Christ never had other gods before the true God. The sinner clothed with the righteousness of Christ is no longer an idolater, whatever he may have been. So with each of God's ten commandments. The murderer, the adulterer, the thief—all are cleansed through faith in Christ, and are no longer murderers, and adulterers, and thieves, but are righteous in God's sight, judged by his law.

After cleansing from sin through Christ Jesus, the sinner henceforth lives the life of Christ, by the indwelling of the Spirit of God, so that after being washed from his past sins, and being clothed with Christ's righteousness, he

goes forth to do as Christ did and to keep the Father's law. Christ dwells within him, and he and God become one in Christ.

In keeping the Father's law, Christ kept each of the commandments. But there is the fourth precept which says, "Remember the Sabbath day, to keep it holy." Ex. 20:8. Christ's obedience to this precept constitutes his *Sabbath* righteousness. This righteousness he gives to every repentant sinner. So when Christ gives his life and righteousness to the sinner, he gives his own Sabbath-keeping to the sinner. But the law of God says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Christ kept that commandment, hence all Christ's Sabbath righteousness is seventh-day Sabbath righteousness. So when he gives his life to the repentant sinner, he makes him a seventh-day Sabbath-keeper in harmony with God's law.

As Christ never kept the first day as the Sabbath, he has no first-day righteousness that he can give to any sinner; and as Christ has no first-day righteousness that he can ever give a sinner, it is evident there will be no first-day righteousness in heaven. All first-day keeping is contrary to God's law, and needs to be repented of, as murder, adultery, and stealing need repentance; and when forgiven, the law transgressor will be given the seventh-day Sabbath righteousness of Christ, and in God's sight he will become a true seventh-day commandment-keeper.

After he is received into the family of God by adoption, and is perfected through Christ Jesus by this gift of righteousness, the child of faith must keep the law of God. He no longer can go on keeping a substitute sabbath for the Sabbath commanded by the law of God, by which law the sinner is to be judged. As in Christ Jesus he has been made a perfect commandment-keeper for all the years he lived without Christ, so the life he now lives he lives not alone, but Christ Jesus lives within him. But as Jesus refused to keep any but the seventh-day Sabbath in all his earthly life, think you he approves of those who, professing to be his disciples, and having been given his seventh-day Sabbath righteousness for all their past Sabbath-breaking, continue in sin by keeping a false sabbath which he hates as he hates everything contrary to the law of God?

Then every sinner and saint should and must stop keeping a substitute sabbath for the Sabbath of Jehovah if he expects salvation; for all who go to heaven must go there in harmony with the law of God.

Justification by faith makes seventh-day Sabbath-keepers out of every one justified, while sanctification requires seventh-day Sabbath-keeping by all who are justified, and have received righteousness through faith. The redeemed host must be commandment-keepers through Christ, and every commandment-keeper must keep the seventh-day Sabbath, for the law plainly says, "The

seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

### What Eternal Life Will Cost Us

G. B. THOMPSON

ETERNAL life! How precious! To think of living in the realms of joy and happiness through endless cycles, in a real home, unmarred by sin, is sufficient to inspire in every heart a sincere desire to be numbered among those who will be saved to enjoy the pleasures at our Redeemer's right hand forevermore.

To secure to man the right to eat of the tree of life, which he forfeited by transgression, cost the Son of God an infinite sacrifice. The human mind can in no way fully comprehend it. It will require all eternity for the elect, with immortal minds, to fathom the cost of redemption. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. He gave up incomprehensible riches and honor for the deepest poverty and humiliation, to save us from the fearful consequences of sin. And all this because he loved man.

And shall it cost us less than it cost him? If, in order to save us, it was necessary for Christ to relinquish all the riches and glory which he had with his Father before the world was, can we enter among the blood-washed throng, and fall at his feet, and yet at the same time cling to the treasures and worldly aggrandizements of this sinful world? It is well that we sit down and count the cost to us of a home with Jesus in the mansions which he has gone to prepare, and definitely settle whether or not we are willing to pay the price.

When asked concerning this very matter, the Saviour gave some plain instruction. When one came to him, inquiring what he might *do* in order to have eternal life, the Master said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Mark 10:21.

I ask, When this instruction was fully carried out, how much would this young man have had of this world? Would he have had whole quarter sections of land, well stocked, and a snug bank account, and a number of notes for money loaned at the legal rate of interest? In carrying out this instruction from the Master would he have had his eyes on some ranch or money-making enterprise by which he could make more money with which to "help the cause"? What do you think? A sacrifice, we are told, does not *increase*, but *decreases*.

On another occasion Jesus draws the lines still closer, in the following words: "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Luke 14:33.

Notice the words, "forsaketh not all that he hath, he can not be my disciple." Not that he is not a disciple, but the strong affirmation, can not be a disciple. Frequently it is asked, What does this scripture mean? The writer does not know what it means unless it means what it says. We insist everywhere that the fourth commandment means exactly what it says. Why not apply the same reasoning to this text? It is as definite and clear as the fourth commandment of the decalogue. Various explanations and interpretations as to what different persons *think* that Jesus meant are given, but it is well to take these words *as they read*, and go on our knees before the One who spoke them, and ask him what they mean. Let us face the judgment-seat of the great God, before whom we must all soon appear, and in full view of this august and final tribunal decide as to their meaning.

I write this in India, the land of ignorance, superstition, idols and heathenism,—the land of poverty, famine, and plague. All about me are throngs of human beings, without God and without hope in the world. Here are three hundred million heathen. Place the inhabitants of the world in a circle, and every fifth man would be a heathen from India.

We have a message which is to go to all this world in *this generation*. Only a little time remains, and we have only made a beginning in this land. Tremendous sacrifices of earthly treasures, and of consecrated laborers must still be made. Only those who *forsake all* can have a place among the redeemed. This is a personal matter; no one can decide it for another. Let us personally take to our hearts the question, Have I forsaken all?

*Calcutta, India.*

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### Preaching the Truth

ASA SMITH

THERE is much that is good, and much good Christian work can be done, without placing any special emphasis upon those doctrines that make us "a peculiar people." But we have no excuse for being a separate people except to preach those very doctrines; and when we begin to work only on lines that are common to all Christian people, just then we begin to lose the very life and spirituality that is found in our message.

Our work is based on Rev. 14:6-12, and we dare not compromise nor soften it to meet popular favor. That message calls for the fear and worship of the true God because the "hour of his judgment is come;" it also announces the fall of Babylon, and calls the honest souls to come out of the fallen churches; and, finally, it gives the most solemn and important warning the world has ever heard. We must tell what the "beast" is, and what his "image" and his "mark," that the people may know how to escape. To do this will make us unpopular, but if we do not do it, we fail

of accomplishing our purpose as a people in this world.

In singing we can be preaching the truths of the message; but much of our later music is losing the real spirit of the third angel's message. There is a tendency on the part of many, even some of our workers, always to have the "latest" popular song-book. It may contain many good songs, but they do not emphasize the peculiar and special truths which we preach. I am satisfied that much of the love of the message has been lost to both old and young among Seventh-day Adventists by the use of so many "new" songs. I mean songs that do not contain the advent spirit. We hear more such songs as "There is sunshine in my soul," than "How shall we stand in the judgment?" or "He's coming again." To be sure, the Christian, and especially the one who expects to live to see Jesus come in glory, ought to have sunshine in his soul and to *sing* it, but the general spirit brought in by such music is not one that calls to mind the admonition of 2 Cor. 13:5, and 1 Cor. 10:12. On the contrary, the popular church songs cause us to feel that our own songs which contain the peculiar truths of our message are "old" and not "up to date." But in fact the "new" songs are used by all church people, while our "old," peculiar songs are new to them.

Music originated in heaven. Lucifer was leader of the heavenly choir. Because of pride and self-exaltation he was cast out. He came to this earth, persuaded man to sin, and usurped his dominion. In his efforts to get men to join his rebellion, he has not failed to make use of his musical ability. Through this medium he has entered hearts, homes, and churches unawares.

That which does not inspire to higher thinking and better living is not from above.

*Reiswig, British Columbia.*

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### The Two Immutable Things

M. E. STEWARD

OUR God not only provided salvation for the human family, but he did everything possible to enable them to accept the priceless boon.

We are admonished to be "followers of them who through faith and patience inherit the promises." The Lord knew that faith must rest on evidence, and he gave the strongest evidences possible.

First, "God made promise to Abraham." This promise was in itself immutable, that is, unchangeable. But in pity for our weakness he made surety doubly sure, confirming his promise by another immutable thing, which was his oath. God staked his own life on the fulfilment of his promise to Abraham.

And this he did, "willing more abundantly to show unto the heirs of promise the immutability of his counsel," which was his glorious purpose concerning us: "that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation,

who have fled for refuge to lay hold upon the hope set before us."

The promise to Abraham—being the gospel (Gal. 3:8)—includes Christ and all the provisions of salvation. To him we owe life, both temporal and eternal, with all its privileges and blessings. The promise to Abraham includes every other promise to man, and each one of those promises is confirmed by the two immutable things, the promise and the oath of God.

O, the promises of God! they are indeed a "blessed hope," which "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." There we see not only the broken law of God, and feel its condemnation, but we also see Jesus, our "high priest forever after the order of Melchisedec," God's own order in the new covenant.

Our Heavenly Father is honored when we take the "strong consolation," the comfort and courage and strength of this God-given hope; when we accept his promises confirmed by those two immutable things, and anchor our souls in the glad and grateful assurance that Jesus Christ is a wonderfully loving, precious, mighty Saviour.

While our Redeemer is securing our eternal redemption, God's two immutable things are surety that, meantime, we shall have "all things that pertain unto life and godliness;" that our great High Priest knows and will provide for all our present and future needs.

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COMPTON, the well-known missionary, was on his way to India. The great steamer was plowing its way through the sea. Not feeling well, he was about to retire for the night when he heard the cry, "Man overboard." His first impulse was to rush upon deck and try to rescue him. But then he reflected that he might be in the way, and no doubt the seamen would render all possible assistance. But wasn't there something he could do? He could at least try. So he took his little lamp and held it close to the little window, which on account of its appearance, is known as "the bull's eye." Soon Compton heard the joyful cry, "Saved." The next morning he was told that his little light, shining through that little window, was the means of the man's rescue. It came at the right time, and was in the right place. It showed the sailors just where to throw the life-line, and enable the perishing man to grasp it as it came near him. All the efforts of those seamen would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for Compton's holding his light up. Reader, multitudes are drifting on the sea of time. They are in terrible danger. They are in danger of utter destruction unless you hold your lights up so that they can shine to save them. O, hold your lights up and try to save souls from perishing in sin! Don't delay.—*Eugene B. Willard.*



### One Woman's Work

"Who having little yet have all."

A NARROW sphere, how can you call it so?

Three pairs of baby eyes look up to mine,

And seem the gates through which a light divine

Transfigures all my life with tenderest glow.

Because I can not paint with artist skill  
The changing colors of the sea or sky;

Because I can not write of visions high,

And move you all with pain or joy at will;

Because to learning's shrine no gifts I bring,

Nor take a foremost stand for woman's cause;

Because I trust unquestioning the laws,  
That bring us snow in winter, birds in spring,

You think my life is circumscribed and cold

In what would make it helpful, rich, and strong.

Ah, friends! these happy days are none too long

For all the loving duties that they hold.

Nor has the heart you love been all denied,

For loveliest pictures every day I see  
In childhood's careless grace and movements free,

From waking morn till dreamy eventide.

My Edith's braids, now brown, now golden bright,

Imprison tints no artist's brush has known:

The baby's deep-blue eyes, that meet my own,

In living beauty mock all painted light.

And in reforms we are not learning late

A still, small voice need not be all in vain;

These childish hands may bring the greatest gain

If I am willing now to simply wait.

And in what science or philosophy

Can pass in interest the baby heart  
Seeking in untried ways to take its part

For good or ill in life's great mystery?

God help us mothers all to live aright,

And may our homes all truth and love enfold,

Since life for us no loftier aims can hold

Than leading little children to the light.

—Selected.

### Modern Marriages

D. H. KRESS, M. D.

OF Samson it is recorded, "The child grew, and the Lord blessed him. And the Spirit of the Lord began to move him *at times*."

Samson's heredity was good, both father and mother being devoted worshippers of the true God. So near did his parents live to God, and so desirous were they of bringing up their promised son for him, that an angel was commissioned to impart to the mother directions regarding her own food and drink. He said: "Beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: . . . for the child shall be a Nazarite unto God"—these were the words of this heavenly messenger. Samson, like the rest of mankind, had weaknesses which were constantly asserting themselves, and he needed constant divine grace to subdue them.

"The Spirit of the Lord began to move him *at times*." But this was not sufficient to keep him from making shipwreck of what might have been a useful life. For young men to be kept securely, it is necessary for them to have such a constant union with God that his Spirit will move them *at all times*; otherwise, as in the case of Samson, feelings will arise that will lead them to do that which will mar, if not wholly destroy, their usefulness.

How many promising young men and women who have had godly parents, good environment, etc., have been crippled for life simply because they have not been wholly given up to God, and have consulted and followed their feelings and impressions when they should have consulted and followed God's Word and the Testimonies of his Spirit, and taken the counsel of their parents and guardians.

#### Samson's Weakness and Cause of His Sad Life

"And Samson went down to Timnath, and saw a woman." This was the beginning of his fall. He became infatuated with this woman, and lost his reason. He did not come up to counsel with his parents. "He came up, and told his father and his mother. . . . Now therefore get her for me to wife."

When his father and mother tried to reason with him and to persuade him that God would not be glorified by their union, Samson said to his father, "Get her for me; for *she pleaseth me well*." Love is of God, but that which Samson supposed to be love was not love, but sentimentalism.

What a sad history is now recorded of

the future of this man who was moved by the Spirit of the Lord "*at times*." "And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned to take her." The marriage proved to be an unfortunate one. In a short time there was a separation or divorce, and "Samson's wife was given to his companion."

Samson did not profit by this bitter experience. "It came to pass afterward, that he *loved* a woman in the valley of Sorek, whose name was Delilah." That which Samson termed love, and much of that which is termed love by many good young men to-day, is merely a delusive infatuation that Satan makes use of to cause their destruction. Samson could not be persuaded of this by friends or parents, but he was married to the woman he thought he loved.

By Delilah, Samson was shorn of his seven locks of hair in which were concealed the secret of his strength; and when the Philistines came upon him, "he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house." Samson was now a weak man, completely at the mercy of his enemies.

Many of the marriages contracted in these last days are prompted by the same spirit which prompted Samson's marriage. The usefulness of one or both parties is either lessened or ended altogether by the marriage. The disregard of the Word of God and its warnings in this respect on the part of so-called Christian young men and women constitutes this as one of the signs of the last days.

Just before the destruction of the earth by the flood, Satan employed this same means in influencing and infatuating young men and women, and keeping them from giving themselves unreservedly to God and engaging with faithful Noah in warning the world of its coming doom. "The sons of God," it is said, "saw the daughters of men that they were fair; and they took them wives of all which they chose." God's glory and the advancement of his work was not the motive that prompted in forming these unions; they were controlled by inclination rather than principle. This has been recorded especially for the benefit of the young men and women who have a connection with the closing message, who should seek first the kingdom of God and give themselves unreservedly to the cause of Christ, and warn the world of its coming doom and Christ's speedy return. But strange to say, in spite of this, the warning is unheeded, for "as the days of Noe were, so shall also the coming of the Son of man be. . . . For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered

into the ark, and knew not until the flood came, and took them away; so shall also the coming of the Son of man be."

The same infatuation is seen to-day among many of the young who are in training for God's work, and Satan meets with the same success. They think their case is an exception, that they are doing right, and they can not be persuaded to the contrary. Principle is sacrificed to carry out the promptings of the unrenewed heart. No one should enter the marriage relation unless the work of God can thus be better advanced. When the sacred nature and claims of marriage are understood, marriage is honorable, both parties will be blessed, and the work of God advanced thereby. Such marriages heaven approves.

### Tea Drunkards

UNDER the above heading a leading London daily quotes from a Preston medical practitioner on the evils of tea, as follows:—

"I firmly believe that the moderate and reasonable use of beer as a beverage is less harmful than the same use of tea, and that immoderate tea drinking causes more pain, suffering, ill health, and nervous breakdown than the excessive consumption of beer. If a man takes too much beer, its effects are gross and palpable. If a man takes too much tea, the results are quite as deadly, or even more so, but as they are insidious, and not generally apparent, they are put down to some other cause."

### The Tired Girl

WE all know the girl who is chronically tired.

And it is utterly impossible for even the strongest of women to keep busy and stirring about continually without dire results.

A certain amount of relaxation is absolutely necessary even in work.

But very often it is the women who have the least to do that do the most, living each day in turmoil and rush.

Pretty soon the drooping lips, the languid air and pallid cheeks tell of the fagged-out condition of this busy lady's body.

Diagonal lines, criss-crossed, in the middle of the brow are the telltales that one has been giving in to frets and small worries.

The only remedies for these many wrinkles, fagged nerves, and the generally mean, irritable disposition that precedes nervous prostration are found in taking life a little more calmly, in cultivating a cheerful disposition, and a watchfulness over one's face to see that it doesn't crinkle up into plaitings.

Outdoor exercise, restful, refreshing sleep, and nutritious food are absolutely essential to the chronically tired girl.

For a tonic nothing will equal contact with cold air. At night the windows of the sleeping apartment should be wide open.

An hour out of doors each day will be

of the greatest possible benefit. The body rallies its forces to repel the cold, and so becomes strong and robust.

Too much coddling is the worst possible thing for the girl who is chronically tired. It makes her more delicate, and gives her absolutely no power of resistance.

And while these girls are making themselves physically strong, it will also be a good idea to make themselves mentally strong.

Emotional excitement will play havoc with one's looks and feelings. Anger, jealousy, envy—all these emotions are tearing down one's vitality.

One can become old and weary and lifeless in a very few years if she gives up to fretting and that sort of thing.

Be straightforward, kindly, firm, calm, and have a good word for every one, or keep your mouth closed tightly. You will be surprised to find that in such a mental attitude you will retain the buoyancy of youth, and build a firm foundation for happiness.

The chronically tired condition has a dreadful effect on the mind, too, creating morbid thoughts and a general depression of spirit that drives every one into despair.

One of the first things that must be learned is to develop the chest by deep breathing. The chest must be open and erect at all times, and it is necessary to keep in mind the need of continuous effort, not just during the deep-breathing seances, but many times during the course of a day.

Let the breathing be deep and tranquil, but such as to cause the chest to rise fully and fall freely at every effort.

Do this twice or three times a day, and in thirty days you will have lost that chronically tired feeling, and will be five years younger.

Keep your body strong, well, and clean; make up your mind to learn as much as you possibly can, to be kind and generous to the faults and failings of others—and if you do not look beautiful, you will be so, and that will suffice.—*Mary Eleanor O'Donnell.*

### Animal Memories

KARL HAGENBECK, the famous lion tamer, insists that the power of memory is as well developed in animals as in human beings, and that wild animals are better endowed in the matter of remembering events and persons than are domestic ones. The story is told that he at one time visited a "zoo" to which he had sold some animals, and entering the lion house on tiptoe, he exclaimed "Halloa!" in German; the larger lion jumped to his feet at once, and it was but a moment before both lions and two tigers were greeting him and licking his hands in joyful recognition, although he had not seen them in twenty months.

Dr. W. T. Hornaday, director of the New York "Zoo," is very highly regarded by the tenants of the monkey house, and never enters, even when the

place is filled with sightseers, without receiving a hearty greeting and the outstretched hands of chimpanzees and orang-outangs. Last spring, after a long absence on account of sickness, he walked slowly to the outer circle of spectators and said, "Hello, Polly," and instantly there was a rush for the bars and a shout of welcome that could be heard a long way.

The memory of dogs is well appreciated. Mr. F. M. Ware, in a recent number of *Outing*, does not attribute a highly developed memory, especially for persons, to the horse.—*The Circle.*

### The Right Thing to Do

MRS. D. A. FITCH

SHE said, "I don't want any one to tell me of my faults until he has none of his own." "I fear you must wait a long time then, for none are free from faults," was a very proper rejoinder.

A cursory reading of Matt. 7: 1-5 and Luke 6: 41, 42, might lead to the inference that reproof should not be accepted from one having an obstructed spiritual vision. Is it not rather true that the unhappy results are all to the one having the beam in the eye?

Happy is he who courts reproof, taking it so kindly that encouragement is given for the performance of like kindly acts again. They are our best friends who tell us our faults in kindness. A shade of sadness may pass over the countenance, but let it be because there is occasion for reproof, rather than because it is given.

You do not frown, but rather say, "Thank you," if one points out a fault in your attire. Is perfection of dress more important than a character pure and unsullied?

*National City, Cal.*

### Helping Others

LIGHT and reflector both have their part in the radiance of the lighthouse. If we can not have the power and brilliance of a flame for good, we can unselfishly reflect whatever light others make. Many a great man's life is made a beacon not only by its own flame, but by the wife, or sister, or friend, who helps to gather, focus, and send out the rays. "I had a friend," was Charles Kingsley's explanation of his success in life. In helping others to shine, many souls can find the loveliest usefulness and radiance that could be asked for.—*Selected.*

### A Temperance Argument

WHAT made a noted Buffalo gentleman such a temperance man was the fact that a boy who brought to his home a parcel of clothes that he had purchased at a tailoring establishment, in reply to the question, "How are you making out?" replied, "Father is dead, and now mother and myself will be able to get along nicely." That boy had a history that we sincerely hope few boys have.—*Selected.*

# THE WORLD-WIDE FIELD

## Korea

F. W. FIELD

DURING November last, in company with Brother W. D. Burden, I made another trip to Korea in the interests of our work there. Over two years had elapsed since my first visit among the Korean believers, and it was a great pleasure to meet them again, and to note the growth made in the work.

The railway from Fusan is now in operation to Wi-ju, on the Yalu River; but there are no through trains, so we had to stay overnight at Seoul, and the next night at Ping-Yang, reaching Soonan early next morning. Here Brother Smith has permanently located, having built a substantial and comfortable dwelling. We remained here with these workers, over the Sabbath, counseling together concerning the work. On Sabbath we met with the believers at Soonan. They have an organized church of twenty-two members. This is a new company, brought out since the work first started in Korea. From here the truth has spread to various villages to the north, and quite a number of new believers are reported in these parts. The Soonan company have recently purchased a house, so they now have a regular meeting place of their own.

From Soonan we went to Ping-Yang, and met with the believers there. Brother Lim Ki Pan is now located at Ping-Yang, and will labor to develop the work in that important center. At our final meeting there arrangements were made for the purchase of a native house as a meeting place. There are difficulties attending the work in this city not met in the country; but the outlook for the work is encouraging.

At Ping-Yang we took the little steamer down the river to Chinnampo, where we spent the Sabbath. At their Sabbath-school and meeting about sixty were present, perhaps half of these being children and those interested in the truth. They have a comfortable and convenient place for meetings, but it is still somewhat encumbered with debt. Brother Kang Chang O has charge of the work in Chinnampo, and the prospects are hopeful.

From Chinnampo we visited all the little companies in the country, where the truth first gained a foothold in 1904. We first called at Nongdong (the Rondon of my earlier reports). It has been reported that nearly all of the original company here had given up the truth. But we were glad to find about eight believers still faithful; and a neat little meeting-house on the hill overlooking the village, is an evidence of their zeal and a witness for the truth they profess.

We next visited Kangdemuro, on the Tadong River. This company is well

established, and they have built a neat chapel since my first visit. We received a warm welcome at Pamegi, across the river, and were glad to find the believers there still faithful to the truth.

From Pamegi we came to Sondol, the strongest company in these parts. It was here that the believers, being formerly Methodists, were refused the use of their meeting-house after they began to observe the Sabbath. Since then they have built a very credible meeting-house, with schoolroom and pastor's living-rooms.

We arranged for all the native laborers to meet us here, for a kind of general meeting in the interests of the work. Various matters were considered, such as the distribution of the laborers, the extension of the work in new fields, the Sabbath-school work, tithing, etc. An excellent spirit of harmony and co-operation was shown by the workers and believers generally, and they all seemed much cheered and encouraged by our visit. We also made a brief call at Pekochi. The believers here still hold their membership at Sondol, but have a church building of their own, and maintain their own services; so a separate organization seems advisable.

From Sondol, in company with Brother Kim Sung Wun, we visited Ham-jong, while Brother Smith returned home via Ping-Yang. Ham-jong is about a day's travel (a foot, of course) to the north from Sondol. This was my first visit here. There is a company of twenty or more believers, and the field is regarded as a very promising one. Though not yet organized as a church, this company has secured a house for a meeting place, and has it nearly paid for. It will be observed that every one of these little companies and churches in Korea has a meeting place of its own, though in several instances they have had to be assisted by loans.

At our meeting at Sondol it was arranged that Brother Li Pon Sung shall remove from Sondol to Ham-jong, and engage in labor at this new station; also that Brother Kim Sung Wun remove to Soonan, to assist Brother Smith in work on the language, and in translating; and that Brother Kim Tu Yung, elder of the Soonan church, shall engage in labor among the villages north of Soonan, where quite a number have already begun to obey the truth. Brother Lim Ki Pan will remain in Ping-Yang, and will be assisted by Brother Kang Kun Myung, who was one of the first to accept the truth there. Brother Kang Chang O will continue his labors in Chinnampo and its vicinity, and Sister Li Sung Il will labor as heretofore in the villages about Sondol. This gives us a corps of seven native Korean laborers, well distributed throughout the field where the truth has entered. And we

are full of hope and courage for the progress of the work.

From Ham-jong we returned to Soonan, lodging one night in a Korean inn. This was a unique experience. As we had had only a light lunch since morning, we did fair justice to the big brass bowls of boiled rice, and the various accessory dishes. At bedtime we spread our blankets upon the matted floor, which in some places was altogether too hot for comfort. We had supper, lodging, and breakfast, for three, with stable and food for the donkey that carried our baggage; and our total bill amounted to forty-seven and one-half cents, with no haggling over the price. We thought that very cheap after our experiences with innkeepers in Seoul and Ping-Yang.

Returning to Soonan, we found Brother Smith's little daughter ill with some form of throat trouble. They consulted one of the American medical missionaries stationed at Ping-Yang, but he declared it nothing serious. But as she grew worse, another physician was summoned, but too late; for at midnight, November 24, the end came, and little Willena quietly fell asleep in her mother's arms. This was a severe trial to Brother and Sister Smith, separated as they are so far from home and friends; and we bespeak for them the sympathies and prayers of all who read these lines.

Leaving Soonan for our return trip, we spent another Sabbath at Ping-Yang, and then returned to Japan. We can assure our people that the work is moving forward in Korea. The various little companies are holding onto the truth, and are growing. Of course much remains to be done to develop and extend the work; and to this end we ask the prayers and co-operation of all our people. We are glad to report the arrival of Sister Mimi Scharffenberg, of Wisconsin, who goes to Korea to prepare for Bible work among the women of Korea, who have so little opportunity to hear the gospel. She accompanied Brother and Sister Smith on their return from our general meeting at Kobe the first of this year. A report of this meeting will appear soon.

Tokyo.

## The Annual Conferences in Germany

L. R. CONRADI

AFTER having organized the Silesian Conference at Goerlitz, and the North German Conference at Harburg, we held the Rhenish Conference December 27-31, in one of the best halls in the very heart of the city of Bonn, on the Rhine—a city of eighty-two thousand inhabitants. The business sessions, and the public services in the evening, were held in the hotel "Golden Star," on the market-place, opposite the city hall. The city of Bonn is especially noted for its university and its beautiful surroundings. The sons of the emperor complete their university course here.

The territory of the Rhenish Conference is composed of only the Prussian

province of Rhineland, with a population of about six and one-half million. At the time of our meeting, we were able to receive six companies and churches. During the year there were two hundred and twenty-six additions in this field, bringing their membership up to six hundred and twenty-five. Their tithe was over eight thousand dollars for the last year.

The first two churches in Germany were organized in this conference, as much as thirty-five years ago; but as no one looked after them, their membership decreased, in the course of time, and finally there was but one church left—the church at Vohwinkel; but now the membership has so increased that it was found well to re-establish the Solingen church, and it was again received into the conference. Although the Rhenish Conference has been organized only four years, and had at the time of its organization only six laborers, yet it has been so blessed of God that the work has extended from the extreme north to the south, and from the east to the west of the province, good churches being established in the leading cities.

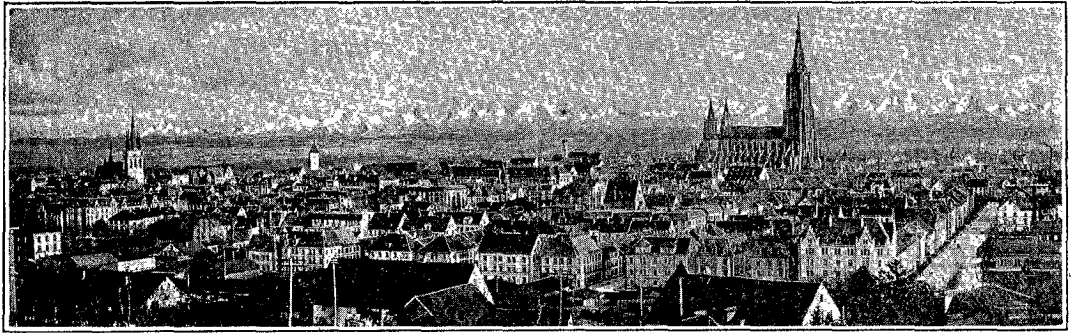
In view of its increase in membership, and the size of its territory, the Rhenish field was glad to receive Elder Behr, of the West German Conference, as one of its workers, so that now this province starts out with two ministers, four licentiates, and seven Bible workers. It was very encouraging to me to see so many brethren present at the meeting.

About one hundred and twenty-five dollars was raised toward the material fund for the German "Ministry of Healing," and the conference voted twelve hundred dollars toward the old people's home. The book sales for the year were about nine thousand dollars.

Elder G. W. Schubert was again unanimously elected president. Brethren Luepke, Pieper, and Hoenes assisted in the meetings, and all our people went home refreshed and strengthened.

From here we went to Ulm, where we held our next conference, January 2-6. The South German Conference was but a mission field in 1901, and it had the smallest population of any of our conferences in Germany; but since we now have seven different organizations in northern Germany, this South German Conference (organized in 1902) is the largest in population, containing about thirteen million inhabitants; its membership is nearly six hundred and fifty; during 1906 there were one hundred and thirty-six additions, and several new companies could now be received into the conference.

Ulm is a fortress in Württemberg. It has a population of fifty-two thousand. Just across the River Danube from Ulm, is New Ulm, in Bavaria. It contains about ten thousand inhabitants. As the two cities are so near each other, it gives



ULM, SOUTH GERMANY

Just beyond the large cathedral was held our South German Conference.

the believers in the Bavarian town an opportunity to cross the river, and worship freely with their brethren in Ulm. We were also pleased to see so many strong, promising men in this meeting. We are still suffering under the rigid laws of Bavaria; but the Lord is helping our workers to find ways and means by which the truth steadily progresses, and our membership increases, in spite of all the obstacles that men may place in our way.

Elder G. W. Schubert and Dr. Hoenes assisted in this meeting. There was an excellent outside attendance each evening. The leading Lutheran paper in Württemberg had three full columns about this general meeting, giving our history, naming all the books and journals our canvassers circulate, and giving the address and time of our general meeting, and warning the people not to come; but this advertisement simply worked well, for it increased the curiosity of the people.

Seventeen were baptized at this meeting. Elder J. T. Boettcher was again unanimously elected president of the field. The canvassing work in southern Germany was especially blessed of the Lord in 1906, as they sold sixteen thousand five hundred dollars' worth of books and publications. Their tithe was over nine thousand dollars. The pledges here toward the material fund amounted to one hundred and fifty dollars. The people also gave liberal donations on Sabbath and Sunday, as Sabbath-school and first-day offerings. Twelve hundred dollars was voted toward the old people's home. This conference starts out for the new year with two ordained ministers, six licentiates, and eight Bible workers.

January 7 I spent at Basel, with the German-Swiss committee, auditing their conference accounts, and looking after the depository there. We still occupy the hall and business offices in the old building once owned by our people, and pay only a nominal rental of three hundred dollars a year for the room we have there. The property has already changed hands again, and the parties who secured the property seem to have a hard time to use it to good advantage. The German-Swiss Conference had also a good growth of over ninety during the year. Its population is about two and one-half million. Their membership is now four hundred and thirty-five. The eight tenths of their tithes easily covered their

expenses, and with the rest of their income they were able to secure a second tent for their summer meetings. At the time of their last summer meeting, this conference voted sixteen hundred dollars toward the old people's home.

Our next meeting was held in the Lutheran town of Erfurt, January 9-13. It is now a growing industrial center of about one hundred thousand inhabitants. Here we also had secured a fine hall in the leading hotel in the heart of the city, opposite the city hall and main post-office, and our public lectures were well attended. In Erfurt we have a good church of about sixty members. It was in Erfurt that Luther was a monk in the Augustine monastery, 1505-08. This monastery is now an orphan asylum, known as the Martin Asylum.

The West German Conference was able to receive some new companies at this meeting in Erfurt. They had two hundred and eighty-five additions during the year, making their present membership ten hundred and ninety-five, about four hundred and seventy-five of whom will, from the first of 1907, belong to the North German Conference. After the division of the field, western Germany will still retain about seven and one-half million people. During the meeting Brother Zerndt was ordained to the ministry. He had been laboring faithfully in Westphalia. Brethren G. W. Schubert, Luepke, and Dr. Hoenes assisted in the meetings. The West German Conference has three ordained ministers, two licentiates, and eleven Bible workers.

This conference voted twenty-four hundred dollars of its surplus for the Friedensau old people's home. Over one hundred dollars was raised for the material fund. During all these meetings liberal donations were made for the mission fields, and the objects of these funds were set before the people plainly. Prayer was also offered for our workers in German East Africa, and for the young men who are enduring imprisonment because of refusal to serve in the army on the Sabbath. In each meeting the deep movings of the Spirit of God were felt. Our brethren went home stronger than ever before. At the same time quite a favorable impression was left with the people in the city about our work and the principles we hold. The meetings generally began Wednesday night, and before the Sabbath came, all the conference business had been at-

tended to, so that we had Sabbath and Sunday for spiritual services, and for instruction and public meetings. The good attendance on the part of our people was the best testimony of the value they place on these gatherings. We were pleased to see a number of young people offer themselves for service in God's cause. Everything went off in perfect harmony, and we have every reason to be encouraged concerning the progress of the work in the different conferences, and the outlook for the future.

### A Pleasant Trip

B. E. CONNERLY

AFTER celebrating the week of prayer with our two churches in Porto Rico, I left San Juan for the West Indian Union Conference, to be held at Kingston, Jamaica. Traveling by a slow steamer that did local work among the islands, I was given a good opportunity to visit several ports in the republic of Santo Domingo, and also in Hayti, and was able to do some work.

Santo Domingo has an area of 18,045 square miles, and a population of nearly seven hundred thousand. Spanish is the prevailing language. It would seem impossible for any country to pass through more changes, or to have more wars and revolutions, than have fallen to the lot of this little republic in the last four hundred years, since Columbus sailed his three little barks into the mouth of the Ozama River, the site of the present city of Santo Domingo, the capital of the republic. As war has been the principal occupation of the people, their country has been neglected, and its resources are undeveloped. The soil is still virgin. Vast forests of mahogany, ebony, and satinwood still stand, practically unmolested. Coffee, chocolate, oranges, bananas, and cotton grow wild. Sugar-cane is the only crop that the people pretend to cultivate. Some mining is being done at present, as gold, silver, copper, and coal are found there.

The Catholic religion is strong,—I counted sixteen churches in the capital alone,—and, as a result, there is much superstition and ignorance. Only a small per cent of the people are educated.

Columbus is a great hero among them. They claim that immediately after entering their harbor, he became infatuated by a damsel who came to meet him, married her, and made his home there. Now these people can show you the home of Columbus, the church he attended, and his tomb; the altar where his wife worshiped, and her tomb; also the home of his son, and many other antique memorials of the great sailor. But the traveler has little confidence in these stories, as history does not corroborate them. While listening to one man who was telling me about the great "Colon," I said, "Did you know Columbus?" Throwing both hands above his head, in a gesture of astonishment, he replied, "Who-ee, man! Columbus died when my father was a little boy."

Since the intervention of the United

States, Santo Domingo has a fairly stable government, making it perfectly safe for missionaries to come. Thus far there has been practically nothing done; but *now* is the time. The people are ready for the message; and, realizing this, Satan is astir, and is sending there ship-loads of liquor, and many gamblers. God has led one of our boys to go there from Porto Rico. He became discouraged, went to Santo Domingo, and got employment, and has been telling people of our work, of the Sabbath, and of the coming of the Lord, so that when I went there, I found quite an interest. We surely must follow up this opening that the Lord has made. Arrangements have already been made for Brother Spied, a tailor, elder of the Port Antonio church in Jamaica, to go next month to the city of Santo Domingo as a self-supporting worker.

We stopped at two places in Hayti, the black republic—another needy field. But here we saw signs of life. Brother Tanner has caused a "sound of going" in many parts of that island.

At Jacmil we tried to land, but were not permitted to do so for an hour or two, because the mayor or some other official suspected me of being an ex-convict, who had escaped and was returning for treasure that he had hidden in the mountains. After some persuasion, and tangible evidence that I would purchase wares of the venders, he let me land, but placed me under the custody of some soldiers. Afterward I found the consul from Santo Domingo. As he could speak Spanish, we were able to converse, and he showed me about the city, telling me many things about these superstitious people.

Sabbath morning, January 19, we entered the beautiful harbor of Kingston. Soon after, we arrived in the city, and a little later reached the Seventh-day Adventist church, just in time for Sabbath-school. O how good it was to meet the dear brethren, after having been on the frontier for more than four years! After Sabbath-school, Elder Farnsworth preached. How it did our souls good to hear again a stirring advent sermon! After lunch came an excellent testimony meeting, in which five hundred brethren took part. The Jamaica Conference is developing some strong young men, who will be a blessing to the work.

Just as the business work of the West Indian Union Conference began, the great earthquake came. That, for the time, seemed to frustrate our plans; but in reality it turned to the furtherance of the third angel's message. After arranging for some of the Jamaica brethren to go to Santo Domingo, to help us open the work there, we went to the States, by way of Philadelphia and Washington. At the latter place it was decided for me to visit the New York Conferences, and tell the churches of our work in the islands. It was, indeed, a great privilege for me, after more than four years' absence, to visit the dear Advent people who are traveling the "narrow path." As we talked concern-

ing what the Lord has caused us to experience, it bound us together in a bond of deeper love, and trials seemed to lose their sting. We talked of the time when Jesus will gather us beside the river of life, and, in the shade of the tree of life, will explain why he permitted trials to come into our lives, and their purposes there. In the contemplation of such joys, "Ills have no weight, and tears no bitterness."

### Grand Cayman, West Indies

F. HALL

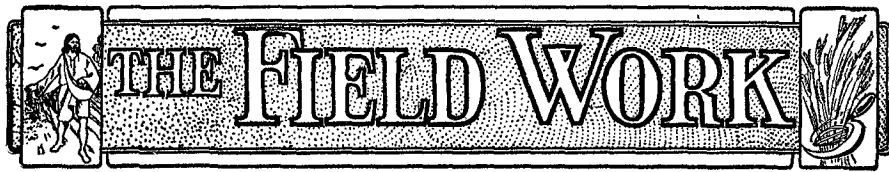
WE can look with gratitude to our dear Heavenly Father for the success that has attended the third angel's message among the Caymans during the year 1906. Georgetown, East End, and North Side have heard the message, and as a result, thirty-six persons, including five or six children, have embraced the truth. The following places are still waiting for the message: Boddentown,—next to Georgetown, the capital, in importance,—Prospect, West Bay, and Newlands. The fields are white, therefore a good harvest of souls is anticipated.

I need a good, consecrated young man to labor with me, as the work can not be successfully carried on by one man. The people here do not like to worship in private houses; hence, a tent would be a great blessing. I hope some Seventh-day Adventist merchant or farmer will help the Cayman people with this. Your work of love would never be forgotten, and a rich ingathering of souls would be your reward. The man at the front of the army feels the point of the bayonet. North Side and East End are calling for teachers. We expect some help from the West Indian Union Conference in this direction.

Our thermic treatments (the little that we know being put into practise) have proved very successful with these sick people. Finding this a successful way of reaching the people, Mrs. Hall began giving treatments. Being a hospital nurse, the confidence of the people was gained, and she has had plenty to do since beginning the work, all having been treated with more or less success. She has treated some difficult cases. A man at the North Side who had been sick for over thirty years from congestion of the brain has been made better by simple water treatments and prayer. He had been to nine physicians, and the last one sent him home, incurable. Today he is a wonder to the neighborhood.

The medical missionary work, as the Lord has said, is an entering wedge for the third angel's message to the homes of the people. Homes that were barred against us when we first came are opening now. The very first woman that turned against the truth sent for me to treat the inflamed eyes of her blind husband, and this has been a success. Praise the Lord for such a victory! Mrs. Hall can not even get her sleep, on account of the many calls. A physician is greatly needed in this little field.





# THE FIELD WORK

## China

CHANG-SHA.—We had hoped to be more permanently located ere this. It is quite difficult for a foreigner to rent a good house in the city, owing, first, to the scarcity, and, second, to the fact that a foreigner wishes to rent. However, we have one in view now which we hope to get. It is located in a good part of the city, and is near the gate leading to the principal colleges outside the city wall.

It is rumored that there are about two hundred schools and colleges here. Young men from all over the province come to the capital city to finish their education. One military academy has about three thousand students. We visited one school the other day of three hundred students. They are fine buildings, modern, with all the modern appliances. Their schools are modeled somewhat after the Japanese, and they spare no money in having them thoroughly equipped.

Our rooms here are so small and unsuitable that we are not trying to push the medical work much until the Lord gives us better quarters, which we are confident he will do. So I am putting in the most of my time at the language, which is surely difficult.

Our teacher is a Christian, and has been studying the Sabbath question with my husband for some weeks. About ten days ago he decided that he must keep the Lord's Sabbath, if he is going to obey the Lord's commandments. He told his friends of his decision, and they told him that was very well, as long as Mr. Laird stayed here, but if he went away, what then? He answered that then he "must keep the Sabbath alone," that he would trust the Lord. He is now studying other points of the truth.

Three other young Christian men, who came and asked for Bible study on this question, have acknowledged that the Lord's commandments must be kept; but unless he helps them, I fear they will not have the courage to obey. When the native Christians heard that we were Seventh-day Adventists, they began to make inquiries. We have had only a few tracts to loan them on present truth. Another man—a missionary—is interested, and is reading our books, and we are hoping he will take his stand for the truth.

We did not intend to stay here. But the Lord detained us by causing our freight to be delayed (some has not come yet); as he had some work for us to do here. More and more we see the need for our work to be established here. We feel now that we must stay at least until laborers are sent to relieve or assist us.

Chang-sha would be an important center for our work in central China, and an excellent place for evangelistic, medical missionary, and health-food work, and especially for a school in rational medicine, also a hospital. This is certainly a progressive city in many ways.

Mr. Laird is holding meetings for the

people in a little room next the street, every evening. Some are now coming regularly, and listen very attentively. All he has to do is to open the doors, and the audience soon comes. There is an attendance of from twenty to sixty each evening, most of the people standing. They crowd around Mr. Laird, some looking over his shoulder as he reads from the Bible. We are praying that some of these may soon begin to ask for a closer study of God's Word.

The workers in Honan and we here are praying that the Lord will send fifty laborers to China this year (September to September). Already we are seeing the answer to our prayers, and we believe the others will be forthcoming. We praise him for this.

Since the steamers have stopped coming up the river, on account of low water, we feel quite remote from the world. We do not get much news from outside, so that events do not disturb us. Yet we know that Satan is busy, trying to tear down God's work given to us, and we know that the conflict must be fierce where the work is strongest. But God is stronger than Satan, and will cause his work to come out victorious.

We are wondering who of the General Conference workers will visit China next spring. We are hoping to see them, as they must come inland, else they would get no idea of things Chinese. Even Hankow gives one but a faint idea of a Chinese city as it really is.

We sincerely hope that the Mission Board will seriously consider sending a strong force of workers to this strategic point very soon, either to relieve us to go farther inland, or to assist, if the Lord would have us stay.

Mr. Laird is translating some of our literature for tracts, which he hopes to get out as rapidly as possible. We ask your prayers for this needy field, that it may be occupied while the people are willing to listen. Very soon, I fear, the way may be hedged up so that it will be difficult for our people to occupy this field.

EMMA A. LAIRD.

## Virginia

### An Ideal Missionary Meeting

It was the writer's privilege recently to attend what to him seemed a model missionary meeting. It was held in a small church in a large city. All its members were women, except one, a young man who is a canvasser, and he has charge of their meetings. Most of the sisters were quite well advanced in years, with many home cares, yet they were enthusiastic over what was being done. They had been learning during the past two years something of what could be done by the sale of our books and papers, but mostly our papers. Now they were settling down to a systematic work, and had conceived the idea of a weekly missionary meeting, reading their reports of work done, and giving their experiences. The leader asked me to give opportunity for such a meeting at

the close of the sermon, which I did, and this was the best part of the meeting. The faces of those who had taken part in the work lighted up with joy as they told of how the Lord had blessed them as they engaged in this house-to-house work. None were without opportunity; for when they could not go out, the Lord sent people to them. It is needless to say that the minister found interested hearers and plenty of places to visit.

One very interesting feature of the meeting was the fact that several who had before pleaded their inability to do anything were now in the foremost ranks. This shows the advantage of having a faithful canvasser to lead out in the work. Why should not all our church leaders and elders be real missionary canvassers and workers? Is it consistent to appoint others? When Sisera was defeated by Israel, as recorded in Judges 4 (see the American Revised Version), we are told "that the leaders took the lead in Israel," and that "the people offered themselves willingly." Judges 5:2. Thus a victory was won, and a song of joy followed. Read the chapter. In like manner will it be in the closing of the third angel's message. Rev. 14:6; 18:1. The psalmist foretold the same when he said: "Thy people offer themselves willingly in the day of thy power, in holy array." "They shall speak of the glory of thy kingdom, and talk of thy power." Ps. 110:3; 145:11. So let the good work go on.

H. J. FARMAN.

## Gifts from Our American Conferences During 1906

THE REVIEW of July 5, and Nov. 15, 1906, contained acknowledgments of appropriations from surplus tithes made by local conferences to the General Conference for mission fields. The amount that had been appropriated up to July was \$22,515.47. By November, this had been increased to \$47,450.47. By December 31, this handsome sum had been raised to \$52,450.47—more than one thousand dollars a week for the entire year.

This acknowledgment of the gift for the entire year certainly seems tardy, but the tardiness is not due to forgetfulness. Lack of time and space may properly be given as the cause of delay. The list of appropriations for the entire year stands as follows:—

Atlantic Union Conference . . . . .	\$ 2,000.00
Iowa Conference . . . . .	6,000.00
Maine Conference . . . . .	300.00
West Michigan Conference . . . . .	4,150.00
Northern Union Conference . . . . .	2,000.00
Central Union Conference . . . . .	2,000.00
Pacific Union Conference . . . . .	2,000.00
California Conference . . . . .	1,000.00
Lake Union Conference . . . . .	3,767.11
Southern California Conf. . . . .	5,398.36
Upper Columbia Conference . . . . .	3,000.00
Western Washington Conf. . . . .	1,200.00
Minnesota Conference . . . . .	500.00
South Dakota Conference . . . . .	500.00
Western Oregon Conference . . . . .	1,000.00
Nebraska Conference . . . . .	10,095.00
Kansas Conference . . . . .	1,000.00
Oklahoma Conference . . . . .	2,540.00
Missouri Conference . . . . .	1,000.00
Colorado Conference . . . . .	1,000.00
North Dakota Conference . . . . .	2,000.00

Total . . . . . \$52,450.47

This amount, it should be understood, is in addition to all that was given by various conferences for the support of laborers who have gone from these conferences to mission fields in recent years. This thousand dollars a week is above and outside of all the regular gifts that have formerly come to the General Conference for missions.

These gifts testify to the deep interest these conferences have in the missionary enterprises of this cause. The president of the Nebraska Conference in his annual address expressed the interest felt by the conference committee and the people, as follows:—

"It has been a great source of joy to the conference committee, and I may say to all our people through the conference as well, many of whom have expressed the same, that we have been able this year to assist the Foreign Mission Board to the amount of over seven thousand dollars in their efforts to lengthen the cords and strengthen the stakes in fields abroad. And one of the gladdest messages I have to bring to this conference is a recommendation that we add to our appropriation to foreign missions from our surplus tithes for 1906, the sum of three thousand dollars, which will raise the appropriation for the year to little more than ten thousand dollars, and to assure the conference that we are able to do this without crippling our finances. To show how this help has been appreciated by the Mission Board, I will read a few extracts from a letter received from Elder Daniells. (Extracts read.)

"This is not a movement that has been worked up by the president of the conference or by the conference officers. It is a movement that has taken its rise in the hearts of the people, prompted, I believe, by the Holy Spirit. The people have shown an increased faithfulness in the payment of the tithe, and the movement to pass on the surplus to the foreign fields has been spontaneous on the part of the people. No question touched upon at our four camp-meetings this year met with such a vigorous and heartfelt response as did the presentation of the foreign missionary work and the proposals to donate for its support from our surplus tithes. Nor would I speak of this matter as though we had done more than we ought to have done and that now we can rest content to do less along this line. I expect to see a steady and a healthy growth of sentiment in this effort until the larger portion of the tithe will be used to extend the message in foreign lands, and we shall say to every worker upon whom the Lord lays the burden to go to the foreign fields, "Go, and our tithes will follow you as a means of support." I have come to believe that we do not need very many paid laborers in our home field. With over two thousand loyal Sabbath-keepers in Nebraska who are willing and anxious to work if they only knew how, and with such marvelous facilities at our command, all we need is clearly defined plans and a few good leaders and the message can be quickly given to every soul within the borders of our conference."

Greater than the joy experienced by those who make these appropriations is the joy of those who receive them in the great, dark mission fields where they are working. Only the Lord of the whole earth can fully understand the value of these gifts to his cause.

Why should not these appropriations

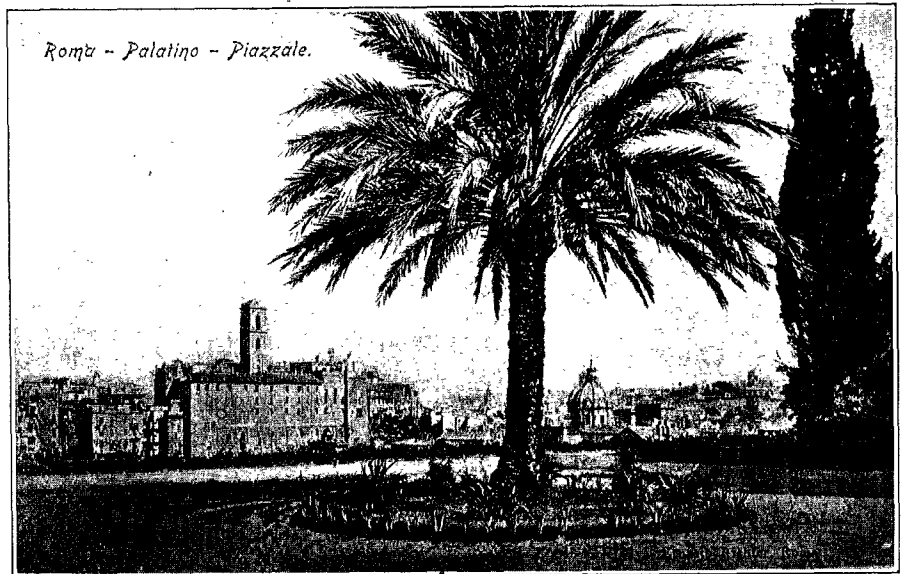
be duplicated during 1907? They are as sorely needed as they were during 1906. If the Lord who gives his people power to get wealth continues to liberally bestow his bounties upon us, why should not our conferences continue to send their surplus to the mission fields instead of banking it or planning to use it? We believe, from the many hearty assurances given us, that these gifts will be more than duplicated this year. In behalf of the General Conference Committee, the missionaries in the field, and the people for whom the work is being done, I sincerely thank our conferences for these gifts. A. G. DANIELLS.

### Progress of the Work at Rome, Italy

WE see many tokens of God's presence among us, and the signs of a steady onward march of the truth are not wanting in the land of the papacy. It is a

ber who are much stirred over the truth, and who are almost persuaded to fully take their stand with us. They are thoroughly convinced of the message, but need the power of God to give them the complete victory on the temperance question.

A few Sabbaths ago we had a meeting where the power of God came in and stirred mightily the hearts of the people present. At this meeting a colporteur of the Bible Society, with whom we have been in touch for nearly a year, and with whom we have studied the message, united with those in Rome who keep the commandments of God and the faith of Jesus. In the testimony that he rendered to the power of the truth, and during his reception into the church, the tender Spirit of God worked so mightily upon the hearts of those present that tears flowed, and souls were converted to God. It was the general expression that we had really returned to the days of the primitive church. And as we were



PALATINE, THE MOST FAMOUS OF THE SEVEN HILLS OF ROME

continual battle to rescue a soul from death here; but the power of God is able to accomplish the same miracles to-day as in the early history of the apostolic church. One soul gained on this battle-field gives us as much comfort and encouragement as does the raising up of a church of believers would in more favored lands.

Just the other day I had a visit from a young sergeant of the Italian army, whom we have been able to secure right from the bosom of the Catholic Church. When he first came to see me, he was a bigoted Catholic, to whom the very name Protestant was offensive. To-day he is a strong believer in this truth. After a year's absence from Rome, he still remains firm in his new belief, and Catholicism has completely lost its grip upon him. Although he was in Rome only on a flying visit this time, yet he came to see me twice, and asked for an appointment for Bible study.

A young school-teacher at Florence, who has been reading our literature, writes me more favorably each time, and shows a real interest in this precious message. The simple reading of our new tract, entitled "After Death," was sufficient to cause him to receive with enthusiasm the truth on the immortality question.

Here in Rome itself there are a num-

ber assembled in the same city where Paul spent so many blessed Sabbaths with the primitive church, we felt that God was indeed setting his seal upon the last church in the world's history, so that we might experience the continuation of the blessing upon the apostolic church. Our hearts were full of gratitude to God, and we went forth with new courage, satisfied that the Lord has good things in store for the work here.

During the service, a Catholic priest, who has been attending our meetings for some time, was so moved upon by the Spirit of God that he decided that very day to unite with the people among whom God is working in such a wonderful way.

In these special manifestations of his presence we see evidences that God is beginning to make his power felt in the strongholds of Satan, as time is short, and the work must be done quickly.

The colporteur who has united with us has a province assigned to him by the Bible Society; and as he goes about selling Bibles, he wished to use his time in a special manner to spread the light of the third angel's message, and create an interest in this truth. Thus we can send our workers to continue the good beginning, I am endeavoring to instruct him very carefully in the points of the message, and am arming him with a good

supply of our tracts, that he may be a power for good in his province in southern Italy.

Thus God raises up men who can begin to spread the message where we are not yet prepared to go. In these Catholic countries arguments are not sufficient; the heart must be stirred, or no impression can be made. God must work, for man is helpless; and if God does not come in and help in a special way, the most determined and persistent efforts amount to nothing. Under the melting power of the Spirit, even a soul molded under the very shadow of the Vatican may be transformed into an apostle of present truth. CHAS. T. EVERSON.

### Georgia

ONE year is now in the past since we began labor in this conference. While we have not accomplished all that we desired, we have, as a conference, made some advancement, not only in an increase of Sabbath-keepers, but considerably more tithe has been paid in.

Georgia is the largest State in the union conference, having a population of nearly three million, over one third of whom are colored. While the work has moved slowly in the past, we believe the Lord is strong to help here, as well as in more favored places, in the earth.

We have only about one hundred and forty Sabbath-keepers in the conference, and of course our force of workers is small, consisting of two ministers, two Bible workers, and our State canvassing agent.

We are of good courage, however, for we know God is as deeply interested in this field as any, and he is working for us. A better spirit is coming into our churches,—a spirit of service, more faithfulness in tithe paying, and a desire to hold fast to the important truths that have made us a distinct people.

We are exceedingly anxious that a large number of consecrated men and women be gotten out in the field to circulate our publications. The canvassing work has been strangely neglected in this field, but God has heard our prayers, and answered our cries. The cloud is rising, and light is breaking in. We have been able to secure the services of Brother H. H. Johnson, who is now located at Griffin, Ga., to act as our field agent, and the Lord has moved upon the hearts of some to take up this most important work. The servant of God has said, "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." "We need to realize the importance of the canvassing work as one great means of finding those who are in peril, and bringing them to Christ."

Time is rapidly drawing to a close, the end of all things is at hand. The destiny of souls is hanging in the balance. The salvation of some, perhaps many, depends upon you who read this. You can go to them in loving service, and lead them to the light.

We have plenty of territory, both city and country, yet unentered, and surely the consecrated canvasser, with a heart fired with a zeal that is born of the Holy Spirit, and filled with a burden for souls, will meet with success in Georgia, as well as in other places. Any who

may desire to join us, to help finish the work, would do well to write to Brother H. H. Johnson, Griffin, Ga.

New courage is coming into the hearts of the colored people, and we hope for greater advancement than ever before. The Southern Missionary Society has kindly assisted us in securing Elder W. H. Sebastian, who comes to work for the million or more colored people here.

We have but one church of colored people in the conference, and they are in Atlanta, a growing city of nearly two hundred thousand. We are praying that God may help us secure a house of worship, that the work for this people may be pushed onward with greater rapidity. Let us be faithful and push the work to a glorious finish.

GEO. W. WELLS.

### Lodz, Russia

WHILE the terror is yet on in this country, the work of God can not be stopped, thank the Lord. In the midst of all the troubles, we have more freedom than ever before. The government has proclaimed through the papers that the Seventh-day Adventists, of whom there are three thousand in this country, have the same liberty as have other denominations, and has advised the governors to regulate matters accordingly.

I am now in a city of four hundred thousand, holding meetings, with the permission of the mayor, in a city hall. The police send soldiers to protect us. This is the first time we have ever experienced the like here. The Lord has done great things for us, and to him be all the praise. From one to two hundred attend our meetings.

The time since we left America has passed quickly. Next spring it will be seven years, but it does not seem like more than one or two years. My wife is now in America, visiting her parents. She will return in April. Her health was poor, and we thought it would be better for her to have a change of climate for a year. Our two oldest girls are attending school in Germany. So I am alone here. D. P. GAEDE.

### A Difficult Field

MANY have admired the new pope as a man profoundly religious, a reformer of the music of the church, a defender of civil marriage, and liberal in everything. But, judging from his two catechisms sent out for use in all Roman Catholic provinces, his teachings are no more liberal or evangelical than those of the Council of Trent under Pope Pius V.

The first article of the new creed runs thus: "I believe in the infallibility of the Vicar of Christ (page 30), in the universal Pastor, in the Master of the Universe, who possesses absolute and immediate authority over all pastors and sheep, who has the fulness of the power of pardon (page 125), and is the fountain and standard of faith. Pages 352-396, 400."

One question is: "Do all men who are baptized pertain to the church of Jesus Christ, though they do not recognize the Roman pontiff as its head? *Ans.*—No; all those who do not recognize the Roman pontiff as its head do not pertain to the church of Jesus Christ."

With reference to the Bible, we find

the following: "What should a Christian do if the Bible is offered to him by an emissary of the Protestants? *Ans.*—If it is offered him, he should refuse it with horror, inasmuch as it is prohibited by the church. If he has received it ignorantly, he should cast it into the fire at once, or deliver it to his priest.

"*Ques.*—Why does the church prohibit Protestant Bibles? *Ans.*—The church prohibits Protestant Bibles because they are adulterated, or contain errors, or they have notes to explain difficult texts which might injure the faith. For this reason the church also prohibits the versions which have heretofore been approved by her, because they do not contain the interpretations that she has given."

"The authority of the church—that is to say, in concrete cases, that of the pope—is superior to that of God, and of his word contained in the Holy Books."—*Translated from Spanish.*

How true it is that Rome never changes! She demands worship.

Recently, my brother Frank, in company with two of our brethren, went to an adjoining province, to sell tracts. After having been arrested in two different towns, they appealed to the governor, who ordered them to leave the province by the first train, stating that they had the Roman Catholic religion, and wanted no other. But God has said that "this gospel of the kingdom shall be preached in all the world for a witness," and that in this generation; so we are sure that even though this door may seem closed at present, it can not be long before the sound of this last warning message shall be heard in every part of this sin-darkened land, the home of the Inquisition. Please pray for the work here. WALTER G. BOND.

### Georgetown, D. C.

For the benefit of those who are interested in the Washington work, and are anxious to know of the progress of the truth in this place, we give a brief sketch of its advance in one section; namely, Georgetown.

The Georgetown tent was pitched at Thirty-third and Q Streets, about the middle of June, the speaker being Prof. B. G. Wilkinson. Despite the superabundance of rain during almost the entire effort, and the opposition of the enemy in many ways, and later in the effort the sad death of our speaker's little son, a good attendance continued till the tent was taken down, many of the same persons coming night after night.

The message was faithfully presented, and at the close of the effort five precious souls stepped out into the light of present truth.

As Professor Wilkinson was recalled to his school work, the District Committee decided that the writer should resume the work, with the view of organizing a church here later. We are glad to report at this writing that our little company is developing spiritually, paying tithes, etc., and showing a desire to work for others, and has also been enlarged by four other persons who were interested in the tent effort. We can also report three others who are convinced. They desire to obey, and we believe they will soon step out.

We are now holding our services in our Thirty-first Street chapel, between P and Q Streets, a neat little building,

in a very desirable location. We have thoroughly renovated this building within and without, and have fitted it up as a Seventh-day Adventist chapel, bright, neat, and attractive. We desire your prayers that the work thus begun in Georgetown may prosper.

GEO. A. STEVENS.

### Field Notes

Two families near Winnsboro, Tex., have decided to obey the truth as the result of meetings held by Brother E. B. Hopkins.

BROTHER M. D. WARELE reports progress in the work at Rosswell, Colo., where five have recently begun to obey the truth, and several more give promise of taking a similar stand.

A SERIES of meetings at Cherokee City, Ark., held by Brother Littell, has recently closed, eight staunch souls having cast in their lot with the few believers already there. About twenty-five attend the Sabbath-school.

BROTHER O. O. FARNSWORTH is holding meetings with increasing interest in Burlington, Vt. He is permitted to put condensed sermons in the papers of the city nearly every day, so he has a much larger audience than comes to the hall.

FROM Cleburne, Tex., where Brethren T. W. Field and H. B. French are holding meetings in a Protestant Methodist meeting-house, word comes that already four have taken their stand on all the commandments of God. Despite opposition they hope for more fruit.

### Received on the \$150,000 Fund up to March 5, 1907

#### Atlantic Union Conference

Central New England Conf. . . . .	\$1,222.41
Chesapeake Conference . . . . .	130.70
Eastern Pennsylvania Conf. . . . .	403.92
Greater New York Conference . . . . .	400.75
Maine Conference . . . . .	160.97
New Jersey Conference . . . . .	164.45
New York Conference . . . . .	917.17
Southern New England Conf. . . . .	563.73
Vermont Conference . . . . .	615.13
Virginia Conference . . . . .	207.12
Western Pennsylvania Conf. . . . .	502.67
West Virginia Conference . . . . .	157.62
Western New York Conference . . . . .	378.91

Total . . . . . \$5,825.55

#### 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 . . . . .	\$ 244.94
Iowa Conference . . . . .	1,178.19
Kansas Conference . . . . .	932.17
Missouri Conference . . . . .	421.55
Nebraska Conference . . . . .	1,614.90
Wyoming Conference . . . . .	309.87

Total . . . . . \$4,701.62

#### District of Columbia

Washington churches . . . . . \$1,072.02

#### Lake Union Conference

East Michigan Conference . . . . .	\$ 592.01
Indiana Conference . . . . .	1,888.83

North Michigan Conference . . . . .	83.30
Northern Illinois Conference . . . . .	915.94
Ohio Conference . . . . .	1,994.62
Southern Illinois Conference . . . . .	619.46
West Michigan Conference . . . . .	1,456.78
Wisconsin Conference . . . . .	1,203.80
Total . . . . .	\$8,754.74

#### North Pacific Union Conference

Conference not specified . . . . .	\$ 395.30
British Columbia Conference . . . . .	10.00
Montana Conference . . . . .	130.65
Upper Columbia Conference . . . . .	960.50
Western Washington Conf. . . . .	838.39
Idaho Conference . . . . .	41.90
Western Oregon Conference . . . . .	524.97

Total . . . . . \$2,811.71

#### Northern Union Conference

Alberta Conference . . . . .	\$ 65.80
Manitoba Conference . . . . .	64.00
Saskatchewan Mission Field . . . . .	21.85
Minnesota Conference . . . . .	2,229.14
South Dakota Conference . . . . .	939.64
North Dakota Conference . . . . .	751.23

Total . . . . . \$4,071.66

#### Pacific Union Conference

Arizona Conference . . . . .	\$ 15.00
California-Nevada Conference . . . . .	1,935.12
Southern California Conference . . . . .	119.95
Utah Conference . . . . .	30.50

Total . . . . . \$2,100.57

#### Southern Union Conference

South Carolina Conference . . . . .	\$ 13.00
Alabama Conference . . . . .	5.00
Tennessee River Conference . . . . .	24.60
Florida Conference . . . . .	32.95
North Carolina Conference . . . . .	12.25
Kentucky Conference . . . . .	12.40
Cumberland Conference . . . . .	12.84
Louisiana Conference . . . . .	72.95
Mississippi Conference . . . . .	3.00
Tennessee River Conference . . . . .	1.00

Total . . . . . \$189.99

#### Southwestern Union Conference

Arkansas Conference . . . . .	\$ 85.50
Oklahoma Conference . . . . .	590.81
Texas Conference . . . . .	523.33
Indian Territory . . . . .	3.00

Total . . . . . \$1,202.64

#### 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 . . . . .	12.48
South America . . . . .	23.35
Switzerland . . . . .	5.81
Panama . . . . .	1.00
Nicaragua . . . . .	2.00
Trinidad . . . . .	.34

Total . . . . . \$573.91

Grand Total . . . . . \$31,771.45

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

— The Chicago subtreasury on February 20 discovered a shortage of \$173,000. The theft was of large bills each of the denomination of \$1,000 or more. Up to the present time the guilty party has not been apprehended.

— A fire in a school building in Montreal, Canada, February 26, resulted in the death of the principal and sixteen kindergarten children whom she was seeking to rescue. There were 250 children in the building when the fire broke out.

— The total appropriations made by the second session of the Fifty-ninth Congress is the largest made by any one session, being \$919,948,679.63. To this should be added contracts authorized for two new war-ships and for improvements to rivers and harbors \$74,829,349, which makes the grand total but little short of a billion dollars.

— The socialist party has for eighteen years been in control of municipal affairs in London. But the mismanagement had become so apparent that at the county council elections held March 2, the heaviest vote on record was polled and the socialists were overwhelmingly defeated, electing but 36 members, whereas they formerly numbered 83 out of 118.

— The United States flag was hissed at a mass-meeting attended by about 4,000 union labor men, held in San Francisco, March 3. During the meeting some of the leaders declared that force should be resorted to if necessary to free Moyer Haywood and Pettibone at present imprisoned in Idaho charged with complicity in killing Governor Steunenberg.

— Because of information received that a series of outrages on important personages had been planned for March 10, a body of 1,500 picked policemen from St. Petersburg surrounded the Polytechnic Institute, which long had been suspected to be a nest of social revolutionists, the morning of March 3, and spent nearly the whole day in searching three blocks of students' quarters. They found several wagon-loads of proclamations and thousands of copies of the new organ of the revolutionary party for circulation in the army; and twelve infernal machines, a score of pyroxylin hand grenades, a quantity of repeating rifles, 200 pounds of pyroxylin, and 400 pounds of dynamite were seized.

— The Great Northern Steamship Company's giant steamship "Dakota" ran aground at Tokyo, Japan, March 3, but there was no loss of life. On the same day in the dense fog hanging over the Straits of Dover several boats went aground on Goodwin Sands, among them the Red Star Line steamer "Vaderland." She was later floated. There were several collisions between smaller steamers, one German vessel "Helene" being sunk with a loss of eight members of the crew. In another collision the same day at the mouth of the Ems the Belgian steamer "Kongo," was sunk and eleven of her crew were drowned. In this connection we note that the marine statistics for 1906 show that eighty-two sailing vessels of all nations and thirty-nine steamships succumbed to the multifarious perils of the sea.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### More Workers for the East

FOR more than a year, ever since Dr. J. M. Keichline left the field, we have had no medical missionary representative in Egypt. The recent death of Dr. A. W. George has deprived us of a valuable medical worker in Turkey. It has been a perplexing question to the Board how to provide workers for these needy fields. We are happy to announce that a physician who has had years of experience in these fields and speaks several of the languages of these lands, has just been appointed to labor in one of the countries mentioned, or in some other territory thereabout. Dr. Robert G. Edib, a native of Syria, who has completed a five years' medical course, preparatory to medical missionary work wherever needed, has accepted a call to go to one of these countries. In response to the invitation to go to this field, after attending the coming European council, in company with the other workers from the United States, Dr. Edib writes:—

"You ask me what I think about going to Egypt. In reply I will say this: Place, distance, or climate are of no consequence to me whatever. I have consecrated myself to the Lord's service, therefore wherever the Lord directs me to go, I will go without hesitation. I am well acquainted with the principal towns in Egypt; namely, Cairo, Alexandria, Suez, and Port Said, and I have some influential friends in Cairo. I can read and speak the Egyptian language as fluently as I can English, if not even more so. I received my preliminary education in the American school at Abeih Mount Lebanon, Syria, and completed my college education at the American University, Beirut, Syria. I went afterward to live for a short time with my four sisters who were engaged in missionary work in different parts of Syria and Palestine under the Church Mission Society, and the British Syrian Mission of England. After several years' service as telegrapher in the large cities of Palestine; assistant collector of customs under the English government in Zanzibar; acting British vice-consul, in which capacity I liberated one hundred and sixty slaves, I resigned the last position with the purpose of preparing for medical missionary work.

"With reference to the matter of practising medicine in Egypt or in Constantinople, I am almost sure that in Egypt no examination is necessary, but I can go and practise at once after having my diploma registered. In Constantinople an examination is required in any of the foreign languages,—French, Turkish, or Arabic,—and I think I can pass the examination in any one of these languages. Therefore at the close of the council I shall be ready to sail either for Egypt or Constantinople as may be directed by the conference."

Mrs. Edib is a nurse and a noble Christian woman, and will be able to be of great assistance in the medical mis-

sionary efforts of her husband. We wish these workers God's richest blessings in their work.

W. A. R.

Frank Cornwell, Helfred Toppenberg, Eva Kirkle, Mrs. Jessie Davy, R. W. Maker.

F. M. WILCOX.

### The Boulder-Colorado Sanitarium

THE Boulder-Colorado Sanitarium was established in 1896. For several years it was operated particularly in the interests of those suffering with tuberculosis. For numerous reasons this policy worked very greatly against its success, and the reputation which it obtained as a consumptive sanitarium has been a source of embarrassment throughout its history.

Like all pioneer institutions, its early history was fraught with struggles and difficulties. Marked success has attended the institution during the later years of its history. It has enjoyed an excellent patronage, and marked results have been seen in the cases of many who have come for relief. A number have accepted the truth in consequence of coming to the institution as guests, and a still larger number have received such impressions as will bear fruit in coming days.

A successful training-school for nurses has been operated during the history of

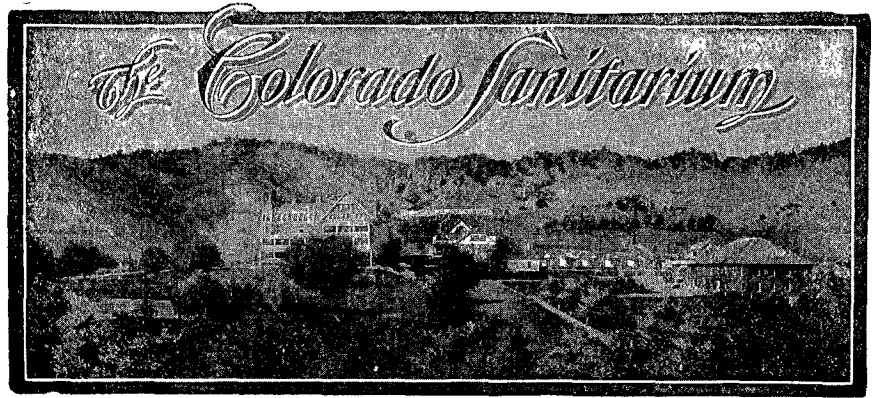
### Findings

LENA PETERS is in Portage la Prairie, Manitoba, doing private nursing.

H. M. Johnston, Hildebran, N. C., is secretary of the Medical Department of the North Carolina Conference.

AN error was made a few weeks ago in these columns in stating that Miss Iva Holland had connected with the Pennsylvania Sanitarium as head lady nurse. Miss Alida Price is head nurse in that institution, and is assisted by Miss Holland.

The following word comes from J. A. Morrow, Hamilton, Bermuda Islands, in a letter of January 21: "At present we have no medical workers in this field. I believe that a good nurse would do well here. Bermuda is quite a winter resort for tourists and health seekers, both from the States and from Canada. It would seem to me that this would make Bermuda a good point for a nurse to locate. We are trying, as well as we can, to instruct those who embrace the message, in the right ways of living."



the institution. Increased impetus has come to this branch of the work during the last two years. A burning zeal for work in the great regions beyond has possessed a number of our people. Five have already gone to other lands to take part in the closing work, and others are eagerly looking forward to the time when they can enter upon active work for their Master. The future of the Colorado Sanitarium is bright with promise.

#### List of Colorado Sanitarium Workers

Physicians: Drs. J. Dow Shively, Medical Superintendent; Ida S. Herr; Eva Shively; Kate Lindsay.

Business Manager: F. M. Wilcox.

Graduate Nurses: Helen N. Rice, head lady nurse; Grace Allen; Edgar M. Frost; Christian Egner, head gentleman nurse; Myrtle Phillips, cook; Lena Anderson.

Third Year: J. Edward Pegg, Susie Shively, Clara Nelson, Maude Smith, Tabitha Davenport.

Second Year: Lulu Moore, Sadie Blodgett, Hattie Adams, Alma McFall, Ruby Wright, Josie Easter, Maude Parker, Daisy Nary, P. E. Watson, Verne Thompson, Mrs. Verne Thompson, George Watt, Lona Oden, Frances Worthington.

First Year: Lorena Hills, Ethel Spaulding, Bertha Fuller, Rose Books, Alice Bolton, Sophia Conway, Frances Brockman, Edna Moyer, Winfield Nary,

The following is quoted from a letter from H. H. Dexter, of 22 rue Pasteur, Nimes, France: "I am glad indeed that the medical work is so well organized and is a department of the General Conference. We have no medical institution in France, but we are happy for our Latin Union sanitarium at Gland, Switzerland. Last year I spent a few days at the city of Nice,—135,000 inhabitants,—and here I formed the acquaintance of two of our sisters, who some years ago took the nurses' course at the Battle Creek Sanitarium. They are now both married, but are still combining medical missionary nursing with their work. One of them, Mrs. Passebois Minasso, 30 rue de France, Nice, has quite an establishment for treating patients. Nice is a winter resort of Europe. Over one hundred thousand tourists spend their winter there. It is naturally a health resort, hence would be an excellent place for a sanitarium. If one of our bright American physicians could begin work here, I am certain that, with the blessing of the Lord, he would do well. At Valence there are also two young women who are doing private nursing, and a few miles out from the city, in the mountains, a brother, a graduate nurse from the Gland Sanitarium, has rented an old castle which he has converted into a small health resort."

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

### Religious Liberty Notes

SEVERAL Sunday bills have been introduced into the Oregon State Legislature this winter, and the clergy of that State are strongly petitioning their lawmakers for more rigid legislation and further, that heavy fines shall be imposed upon all officials who fail to enforce the Sunday laws to the letter.

The Springfield (Ohio) *Daily*, bearing date of Feb. 21, 1907, contains a strong protest from a citizen of German Township which is adjacent to Springfield, against Sunday baseball games. When recreation is prohibited both in the cities and country there will only be one place left to go on Sunday, and that is to church.

Assistant District Attorney, Felix McGettrick, recently said in a speech in Boston, Mass., which was reported in the *Boston Journal*, bearing date of Feb. 23, 1907: "Our interests are now so varied that the Constitution handed down to us by Washington and his compatriots is no longer of much use or value to us. The condition of the people to-day means revolution in some form."

A Sunday bill, No. 746 A, was introduced into the Wisconsin Legislature, Feb. 15, 1907, by Mr. Grassie. The title of the bill reads in part "To provide rest one day in seven for employees," but defines that one day in seven by forbidding the employment of any person "during any portion of the first day of the week." The bill further provides that no employee shall be permitted to work "more than six consecutive Sundays in case of necessity" unless he prefers to have his rest on some other day of the week. It will be seen, even from the excuse of an exemption clause for those who observe another day, that it is a religious measure. It is difficult to hide the cloven foot of these pretended humanitarian bills.

Elder A. R. Ogden in the *Kansas Worker*, of Feb. 6, 1907, shows how pronounced the religious phase of the recent proposed Sunday bill in the Kansas Legislature was made in a hearing as follows: "When the *time* of the *doing* rather than the *thing done* is made to constitute the crime, it is clearly evident that it is a religious question. This fact was made very prominent in the discussion in the House by the supporters of the bill. A few remarks will show the tenor of the arguments presented in favor of the bill. One speaker said, 'I want to say that the playing of baseball on Sunday is an encroachment on the sacredness of the day.' Another remarked, 'I have had occasion to notice the spirit of commercialism that is destroying the sacredness of the Sabbath.' While another said in his argument in support of the bill, 'I am backed only by my ideas of the sacredness of the day.' Thus the tenor of the arguments in favor of the bill may be clearly discussed. It is the 'sacred-

ness' of the day that they are guarding. Think of a civil government passing laws to guard a 'sacred' institution!"

The *Daily Press* of Utica, N. Y., bearing date of Feb. 27, 1907, contains a report of a meeting of the "Trades Assembly" of that city. One of the chief items of business of the meeting was the voicing of a vigorous protest against a bill recently introduced into the New York Legislature by Assemblyman Gluck of New York for a more liberal Sunday law. The association instructed their secretary to correspond with the ministerial association of that city to secure their co-operation in defeating the measure. This is an example showing how trade unions and the federated churches are seeking to secure Sunday legislation.

The *Daily Reporter Star* of Orlando, Fla., bearing date of Feb. 19, 1907, contains a synopsis of an address on "Sabbath Observance," by Hon. W. R. O'Neal at the Y. M. C. A. room. Among other things he said, "I appreciate only too well in choosing this subject that I am treading upon dangerous ground." He then proceeds to prove the necessity of Sunday rest by showing how Christ observed the seventh-day Sabbath, and further adds, "The hope of the American Republic depends upon the careful observance of Sabbath laws. Disregard for these laws has a tendency to break down, disrupt." That this address was in the interests of Sunday legislation, the report of the meeting concluded by saying, "The sentiment of the meeting was that our present Sabbath (Sunday) laws should be enforced." Instead of the enforcement of Sunday laws being the safeguard of this nation, they will ultimately accomplish its ruin, as they have that of other nations.

The *Lincoln Daily Star*, bearing date of March 3, 1907, contains an article nearly a column long, written by Elder Chas. Thompson, in which he reviews the following statement made by one of Lincoln's prominent ministers: "Who will rule, bums or the people?" The sermon was aimed at Sunday baseball players. The article shows the injustice of classing as "bums" all who desire recreation on Sunday and as "the people" only those who believe in Sunday enforcement. He concludes the article thus: "Because a majority of the people observe Sunday as sacred is no proof that it should receive the crutches of a legislative enactment. For neither our law-making nor our enforcing power has been created for the purpose of enforcing the wish of the majority in establishing a mode of worship. The purpose of government as set forth by the Declaration of Independence and the national constitution is to protect divine rights, and to steer the ship of state clear of settling religious controversy. The torch that has kindled the fires of persecution in every age, the enactments that have blackened the pages of human history, the blood that has issued from the veins of every martyr, the instruments of torture that have inflicted pain and punishment upon humanity, have all been made possible by legislative enactments, at the request of religious fanatics, who felt it a religious duty to burn a heretic to save him. We are a firm believer in that principle which is the foundation of Protestantism, 'that in

matters of conscience, the majority have no power,' and that principle enunciated by that noble American, General Grant, when he said, 'Keep the church and state forever separate.'"

The Supreme Court of Massachusetts has recently rendered a decision that the Hebrew must refrain from work on Sunday even though he observes the seventh day of the week as the Sabbath. This decision demonstrates that there is but little virtue in the so-styled exemption clause for those who observe another day. The *Boston Journal* of Feb. 28, 1907 further says editorially concerning the Supreme Court decision: "A great many prominent Hebrews of Boston feel that an economic injustice is thus done members of their race who, if orthodox, must cease from labor and selling on Saturday, and are then compelled to do the same thing by law on Sunday. They believe that these people might well be permitted to work on Sunday if they do so in a quiet and decent manner that does not offend their neighbors. It is said that Governor Guild has offered some suggestions looking toward the softening of the law in this regard, and it is certain that many citizens not Jews would have no objection to Hebrew labor on Sunday if carried on within reason. Naturally, however, there will be objection to any lessening of the rigor of the Sunday laws. The cry will be raised that no concession should be made to sectarian desires. And yet what else were and are the Sunday laws but the result of sectarian demands? They no longer represent the whole people. The Mohammedan citizen, for instance, or even the Seventh-day Adventist, does not approve of them. But they persist, as a matter of course, and it is always difficult to change them. It will be no less so this year."

K. C. R.

## NOTICES AND APPOINTMENTS

### 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.

### 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:—

Estella E. Newson, Wilkesville, Ohio, periodicals for reading-rack.

Arthur L. Manous, Dalton, Ga., a constant supply of papers and tracts.

James Johnson, 822 South Campbell St., Springfield, Mo., *Sigfus*, *Watchman*, *Life Boat*, *Instructor*, and tracts.

L. Symons, R. F. D. 1, Sterling, Mich.,  
*Watchman, Life Boat, Signs.*

Mrs. T. B. Kirby, Box 35, Eastport, Antrim Co., Mich., papers and tracts.

Thomas H. Davis, Apartado 3, Ambato Ecuador, S. A., *Instructor, Life Boat, Little Friend, Life and Health and Liberty.* Send well wrapped.

### 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.

FOR SALE.—Ideal oil for all cooking purposes. 10, 25, and 50 gal. lots for 70, 65, and 60 cents a gal., f. o. b. St. Louis, Mo., Sample 10 cents. Address A. C. Ames, Fishkill on the Hudson, N. Y.

WANTED.—To correspond with Seventh-day Adventist brother who wishes position on farm this coming season. Must be experienced. Address E. H. Howland, R. F. D. 5, Lapeer, Mich.

WANTED AT ONCE.—Three consecrated Seventh-day Adventist lady nurses; graduates, or in last year of training. Also one gentleman nurse. Address Fayette Sanitarium, Connersville, Ind.

WANTED.—Two reliable Seventh-day Advent young men to take the nurses' course, also a man to do general work, including care of lawns, garden, and in winter, to look after fires. Address Tri-City Sanitarium, Moline, Ill.

FOR SALE.—Large 8-room house having pantry, closets, halls, and large cellar, with two lots, fruit-trees, small fruit, and outbuildings; located 3 blocks from college, one from car-line. Address Mrs. Annie E. Allen, College View, Neb.

THERE is an opportunity for a conscientious Seventh-day Adventist young man to enter the Iowa Sanitarium Food Company as an apprentice in the manufacturing department. Reference required. Address the Iowa Sanitarium Food Co., Des Moines, Iowa.

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.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium can offer a home to four or five elderly people who are infirm and need the care that our place can furnish. Write at once for terms. Address Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

FOR SALE.—Five acres land, nicely situated; new 8-room house and new bank barn. One acre trees and vines, and one acre strawberries; near church-school at Wolf Lake, Ind. Price, \$1,200; \$700 cash; 3 years on balance. Address J. H. Graham, R. F. D. 5, Albion, Ind.

A GOOD home can be secured in Finney County, Kan., for \$1,000 to \$2,500. Alfalfa, wheat, rye, barley, corn, Kafir-corn, sorghum, and fruits are a success. A fine country for all kinds of poultry and stock. New railroad to be built soon. For further particulars, write Earle Dixon, Eminence, Kan.

WANTED.—A good Seventh-day Adventist baker, one who can give good reference as a pastry and bread baker. Address O. D. Kittle, Flint, Mich.

WANTED.—A married man to work on farm; prefer Seventh-day Adventist. House and garden. Reference. State wages. Address R. W. Osborn, Tekonsha, Mich.

RADIOESCENT THERAPEUTIC LAMP relieves pain instantly. 1500 c. p. light. 700 degrees. More effective than fomentations, X-rays, or drugs in curing disease. Special discount to Seventh-day Adventists only. Made only by Michigan Sanitarium of Kalamazoo, Mich., Dept. A. 7.

FOR SALE.—Well-established gentlemen's bath business, superior location and equipment in large city. No objectionable trade. Co-operation of leading physicians, running expenses very low. Small investment secures business, rare opportunity. Address Battle Creek Baths, 153 Michigan St., Toledo, Ohio.

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

FOR SALE.—The entire machinery of my food and cracker plant, known as the "Battle Creek Bakery." Am willing to connect with responsible parties who may purchase machinery to establish plant elsewhere. Money is needed, therefore terms are cash. For particulars, call on or address Joseph Smith, 157 West Main St., Battle Creek, Mich.

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 Nutrena, 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.—We have arranged for one thousand 50-piece dinner sets, beautifully decorated in colors and gold lined, for the purpose of quickly doubling our sales. To each person sending us a \$15 order from our catalogue and price-list of Battle Creek health foods at regular list prices we give one dinner set free. A 21-piece set with a \$7.50 order. Send four cents at once for postage on set of catalogues and dinner set offer. Address Sanitarium Supply Co., Nashville, Tenn.

## Obituaries

HUMPHRIES.—Died at his home at Portsmouth, Va., Jan. 8, 1907, of consumption, John Humphries, aged 61 years, 7 months, and 14 days. He first heard the third angel's message in 1898, during a tent-meeting conducted by Elder D. C. Babcock, and was one of the first to take his stand for present truth. He has since lived a consistent Christian life, and passed away with firm confidence that he would come forth in the first resurrection. He leaves his wife and one son to mourn their loss. The writer conducted the funeral service, speaking from Job 14: 14.  
G. H. CLARK.

CURTIS.—Died at Atlanta, Ga., Jan. 29, 1907, Melville Lane Curtis, the nine-year-old son of Brother and Sister C. F. Curtis. Little Melville's death was caused by a terrible burn. His clothing caught fire by some means, and although his mother was at his side almost immediately, and did heroic work to extinguish the flames, he was so badly burned that he lived but a few hours. He loved Jesus, and was an obedient, loving child. He seemed to realize his condition, and begged his parents not to weep for him, for it was all right with him. Words of comfort were spoken from Isa. 57: 1, 2, by the writer.  
GEO. W. WELLS.

SOUTHWICK.—Died at Milton Junction, Wis., Jan. 16, 1907, Ruth Southwick, née Sheffield, aged 74 years, 3 months, and 1 day. She was born at Wilsamstead, Bedfordshire, England, coming with her parents and two brothers to this country in 1841. Over fifty years ago she began keeping the Sabbath according to the commandment, and remained faithful to the end. It had been her desire to be found faithful when Jesus comes and to receive an inheritance in his kingdom. She leaves her husband, brother, an adopted daughter, and many relatives and friends. The funeral service was conducted by Elder C. W. Olds.  
E. S. SHEFFIELD.

KNEELAND.—Died at her home, eighteen miles north of Bloomfield, Neb., Jan. 28, 1907, Sister Martha J. Kneeland, aged 42 years, 6 months, and 19 days. At the age of fourteen Sister Kneeland accepted Jesus as her Saviour, was baptized, and united with the Antioch Christian church. In 1899 she and her husband accepted present truth. She was an earnest Christian, a devoted wife and mother, and was held in high esteem by all her neighbors. She leaves a husband and three children to mourn their loss. But they sorrow not as those who have no hope. Funeral service was conducted by the writer.  
C. H. MILLER.

HERRING.—Died at her home near Waverly, Kan., Jan. 26, 1907, of apoplexy, Mairy Herring, aged 68 years, 10 months, and 29 days. Sister Herring was born in County Down, Ireland, and came with her parents to the United States in 1840. About twelve years ago she became a Seventh-day Adventist, and died rejoicing in the third angel's message. From a child she was an earnest student of the Scriptures and could repeat many passages from memory. She was loved by all who knew her, was a kind mother, patient, and ever willing to do for others. She leaves a husband, six children, four brothers, and one sister. Words of comfort were spoken by the writer.  
F. C. CLARK.

FARNSWORTH.—Died at his home near Norman, Okla., Jan. 25, 1907, of pneumonia, Irvin E. Farnsworth, aged 43 years, 4 months, and 24 days. He was brought up in the truth and lived a consistent Christian life. His oft-expressed desire was to see his Saviour come in the clouds, but he was called to lay the burden down and rest a while. His last words were praises to God. The testimony of all who knew him is that he was a kind, loving husband and father, an exemplary neighbor and a faithful church worker. Twelve years ago he was chosen elder of the Linden, Okla., church, which position he ably filled till his death. He was one of a large family of children among whom are Elders E. W. and O. O. Farnsworth, and Mrs. A. T. Robinson. These, together with his wife and five children, are left to struggle on till the Life-giver shall come. To a large congregation which had assembled at the cemetery, words of consolation were spoken by the writer, the text used being Job 14: 14.  
E. L. MAXWELL.

SHAW.—Died in Bridgeport, Conn., Jan. 23, 1907, Samuel H. Shaw. Brother Shaw was born Oct. 20, 1818, and early in life became a Christian, and for many years was an earnest member of the Methodist Church. In the year 1897, when nearly fourscore years of age, he embraced the Sabbath truth, and became a member of the Seventh-day Adventist church in Binghamton, N. Y. His voice was always heard in social meetings, and his testimony was earnest and evidently from the heart. About six years ago he removed with his daughter Jennie, with whom he made his home, to Bridgeport, Conn., and although so feeble that he could not leave the house most of the time, he still showed his interest in spiritual things, although failing mentally as well as physically. He had a numerous family of children, of whom six sons and five daughters are still living. The funeral service was held at Bridgeport, and was conducted by the writer. The body was taken to Susquehanna, Pa., for interment, where a service was also held, conducted by Mr. Austin, pastor of the M. E. church of that place.  
SUMNER A. WHITTIER.



WASHINGTON, D. C., MARCH 14, 1907

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

WE begin in this issue of the REVIEW a very important series of articles from the pen of Sister White upon the book of Ezra. Let none fail to read this first article in the series. If we omit the first one, we shall be likely to omit some of the others, and thus fail of getting the help which a connected study of the series would give. The Lord has light for us at this time upon an important portion of his Word.

THE General Conference very much desires to secure copies of "Spiritual Gifts," Volumes I-IV, published from 1858 to 1864. We would also like to secure a copy of the first edition of "Experience and Views," or any other of our earlier books and pamphlets now out of print. If any of our older Sabbathkeepers who have copies of these books would be willing to part with them for our use at this office, the favor would be greatly appreciated. Any who desire to comply with this request should first correspond with me regarding the matter.

A. G. DANIELLS.

Washington, D. C.

### Collection for Orphans

APRIL 6 is the time for the annual offering for orphans to be taken in all our churches. Most of our people have doubtless already read in the REVIEW of previous date, that the Haskell Home for orphans and the James White Memorial Home, located at Battle Creek, Mich., are institutions no longer under the direction and control of the General Conference of Seventh-day Adventists.

The present plan for providing for the orphans and aged people in our midst is that the several union conferences shall make such provisions for this class as in their judgment is wise and expedient.

The donation on April 6 will be taken for the purpose of enabling each union conference to make such arrangements as they may deem necessary to care for both the orphans and the aged people needing assistance in their territory. We trust the donation this year will be liberal, inasmuch as we shall have to start from the beginning in making provision to care for the orphans and aged among us.

We are sure our people will heartily respond this year, to give of their means for this good work as the need is as imperative now as at any time in our past history.

Do not forget the date of the offering, and let every one do what he can at this time.

I. H. EVANS.

### That Earthquake Special

THE prompt response of our people in ordering the Earthquake Special of the *Caribbean Watchman* is gratifying. All orders have been forwarded to the publishing house in Trinidad, and the papers will be delivered in due time.

We will further state that the date will not interfere with the sale of this number through the weeks or even months to come. If any have not ordered, send in the money at once, as the paper is just coming off the press. The subscription price of the *Caribbean Watchman* is only 50 cents a year.

We are expecting further large orders from our periodical sellers, Young People's Societies, and people generally.

The price of this Special is 5 cents a copy, send all orders to I. H. Evans, Takoma Park, Washington, D. C., or Watchman Publishing Co., 31 Dundonald St., Port of Spain, Trinidad.

GEO. F. ENOCH.

### The Close of Congress

THE Fifty-ninth Congress closed at twelve o'clock March 4, 1907. It will be a source of satisfaction to the readers of the REVIEW to learn that H. R. Bill No. 16483, known as the Wadsworth Sunday Bill for the District of Columbia died with the close of Congress. The clerk of the Senate Committee for the District of Columbia said concerning the protest our people had made against Sunday legislation, "You have done your work well."

This is certainly an encouraging tribute to all who have taken part in opposing Sunday legislation by circulating petitions, writing letters, distributing literature, and enlightening the people in regard to the principles of religious liberty. The clerk of the Senate District Committee can speak intelligently, for he, better than any other person, knows the efforts which have been put forth by those favoring the bill and those who oppose it. His words should be an inspiration to all to continue patiently in well-doing.

The Chairman of the District Committee of the Senate told the writer that next year there would doubtless be a "long, hard hearing" on a Sunday bill for the District of Columbia. This, likewise, is a significant statement, as it indicates the struggle that is on between the friends and foes of religious liberty in this country.

These words should be a signal to every Seventh-day Adventist to double his efforts in enlightening the people in

this country on the principles of religious liberty before the Sixtieth Congress convenes, Dec. 2, 1907.

Let all remember that the promoters of Sunday laws will be active in their efforts between now and the next Congress to mold public sentiment in harmony with their aims. Should not the friends of religious liberty be as active in educating the people concerning the dangers of religious legislation?

K. C. RUSSELL,

Chairman Religious Liberty Bureau.

### An Emergency, and How to Meet It

AN emergency has arisen in the affairs of that branch of the work in the South carried on by the Southern Missionary Society; namely, the mission schools for the colored people.

For some reason there was a heavy falling off in the collection for the colored people taken up last October. In a great many churches no collection was taken, and the subject was not even mentioned. As a result of this neglect, the amount available for work among the colored people within the bounds of the Southern Union Conference is about four thousand dollars less this year than last.

This is a very serious matter, dear friends. Unless we bestir ourselves and make up this deficiency by some means, the work for the colored people must necessarily be greatly crippled, not only during the current year, but for some time in the future.

We can not believe that our people will allow the work for the colored people to suffer thus. For a long time the reproach of neglect had rested upon us as a denomination, because of not doing more for this branch of the cause of present truth. But there was marked improvement during the year just passed, and it seemed that much of the reproach of neglect was about to be rolled away. Now, however, the reproach threatens not only to return, but to increase because of our turning back after having once put our hands to the plow.

It has occurred to us that there is no better way of making up for the falling off in the October offering than by means of the self-denial boxes, prepared and sent out by the Southern Missionary Society Department of the Southern Union Conference.

We are sending out quite a number of these boxes to people who have not asked for them, and we earnestly request all who receive them to give us their earnest support and co-operation in the work for the colored people by using these boxes just as indicated upon each box and calendar.

C. P. BOLLMAN,  
Secretary, Southern Missionary Society,  
North Station, Nashville, Tenn.