



The Advent Sabbath Review and Herald

Vol. 84

Takoma Park Station, Washington, D. C., April 11, 1907

No. 15

"I Shall Be Satisfied"

Far out of sight, while yet the flesh enfolds us,
Lies that fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? The spirit's yearning
For sweet companionship of kindred minds—
The silent love that here meets no returning,
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing,
The aching mind which nothing earthly fills?
O, what desires upon my soul are thronging,
As look upward to the heavenly hills!

Thither my weak and weary feet are tending—
Saviour and Lord, with Thy frail child abide.
Guide me toward home, where, all my wander-
ings ending,
I shall see Thee, and shall be satisfied.

—R. A. Rhees.

Behold
He
Cometh

to the Law and
the Testimony

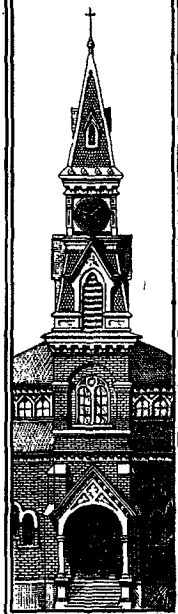
The

Church

ITS ORGANIZATION
ORDER, and DISCIPLINE



By J. N. LOUGHBOROUGH



Review and Herald Publishing
Association, Washington, D. C.

PRICE, 25 CENTS

JUST OUT!



ALL REVIEW readers will appreciate this new and vitally important pamphlet. Its author is eminently qualified to prepare a work on church organization. He has been actively associated with our denominational work from its beginning. He has always been a close observer, and has made a special study of church organization. His manuscript was heartily approved before it was printed. This new pamphlet, therefore, comes from the press thoroughly sanctioned by those who are expected to pass upon a publication that deals so vitally with the affairs of the denomination.

It Contains Much Valuable Information

on subjects pertaining to church and denominational affairs. It will answer many questions that may have been perplexing to some in the past upon the following general subjects, which are treated minutely under natural sub-

divisions: The Church; The Foundation of the Church; The Church as a Building; The Head and the Body; The Shepherd and His Flock; The Under-shepherd and the Flock; The Vine and Its Branches; The Light of the World; Rulers; Rebuking Sin; Authority in the Church; Christ's Ambassadors; Unity of the Church; Order in the Ancient Church; Order in the Episcopal Church; Submission versus Creed; Power and Force; Calling out of the Last Church; Anarchy or Order: Which? Development of Order; Support of the Ministry; State Conferences; Delegate Conference and Church Organization; Numerical Representation and Committees; Caution to the Church; Timely Advice to the Church; Reorganization; Answers to Questions, etc.

The subject-matter of this pamphlet is no new man-made theory, but it is the condensed, formulated instruction given to the denomination in its development, arranged in convenient form for reference and study. It has been in preparation for several years, being first printed in the REVIEW during the years 1899 and 1900, and thoroughly criticized by the workers and leaders in the denomination, and by them approved in its perfected form. The following testimonial from the Treasurer of the Oklahoma Conference is a fair sample of many we might produce: "I remember several years ago our conference presidents carried a file of the REVIEW containing the articles on organization, that they might have the information given to impart to the churches. I think every family of Seventh-day Adventists should have this pamphlet. It ought to be the A B C book for all the churches."

The work is rendered convenient and practical by a thorough index, which will enable one to turn at once to any portion of a subject. The pamphlet is of the ordinary size, 5 x 7 $\frac{1}{4}$ inches, and contains 184 pages, printed in clear type. Price, 25 cents, post-paid. A stock of the pamphlet will be kept by all State tract societies and all our publishing houses. Order through the regular channels.

Review & Herald Publishing Association

Takoma Park Station, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 11, 1907.

No. 15.

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

Terms: in Advance

One Year.....	\$1.50	Four Months.....	50
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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

Editorial

The Key-note

WE have no hesitancy in saying that the key-note of this message must be, "The coming of the Lord draweth nigh." And it is time that the key-note should sound with positiveness and strength. Let this cry ring out through all the lands. Let the evidences of the second advent of our Lord as an imminent event be clearly presented. Let the prophecies be studied with a fresh interest, and with the expectation that a new light will shine forth from them; and with a mighty faith in the fulfilment of God's word let the messengers declare to the people, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." The Spirit of God will witness to his truth, and we shall hear the multitude asking, "What must I do to be saved?" The call of the hour is for every one who believes that this people has been raised up to give the advent message to the world in this generation, to rally with a loyal heart to do this work quickly. "The return of Christ to our world will not be long delayed. Let this be the key-note of every message."

Editorial Letter

Jottings from the Editor's Note-Book

THE next morning after our arrival in Kobe we went out to see how the Japanese celebrate New-year's day. The whole town presented a gala appearance. There were many people in the streets, and they were attired in their finest garments. Even the 'rickasha men were

decked out with gay sashes, and the children outdid Joseph with their garments of many colors. Well-dressed men and women were riding from place to place in 'rickashas, making New-year's calls, and I regret to say that in some cases they were showing the effects of taking wine at each place. Thus does the East learn of the West.

There are two principal temples in Kobe, and we visited them both. The large temple yards were crowded, but not with devout worshipers, although some were casting their money into the collection boxes, and repeating their prayers at the shrines.

The great crowds were found around the stands where toys, candies, and images of the gods were offered for sale, and about the side-shows. The most attractive of these was a Japanese fakir, or hypnotist, whose performances were eagerly watched by a large company. This man gave the clearest evidence that he exercised a remarkable power over the boys under his direction, by holding their hands in the fire without causing them suffering, by so fixing the arm or hand in certain positions that the boy could not change it, and by placing a bamboo pole against the flat hand so that the boy could be pulled around the ring by the pole. It was evident that the boys felt the effects of the uncanny influence even after they were out from under the spell, and we could but feel sorry for them.

The greatest crowds of all, however, were around the stands of the gamblers. Even within the sound of the voice of an old priest who was intoning a consecration service for a little child in the arms of its nurse, men and women, and even children, were trying to get something for nothing by taking their chances with the gamblers. I was impressed with the thought that heathenism is the same in all ages and in all countries. In the olden time, when the professed people of God had lost the reality of their religion and had lapsed into heathenism, they bought and sold and changed money in the temple, and by their extortion robbed those who frequented the place. In many of the so-called Christian countries of the present day they have bazaars and fairs in the churches; and by various drawings and opportunities for winning where the chances are altogether against the purchaser of a ticket, they withdraw money from the pockets of those in attendance. What is the

difference between gambling in the temple yards in Japan and gambling in a church building where they take collections for the purpose of sending the gospel to the heathen in Japan? There is great need of preaching the genuine gospel of Christ in both places.

I will take the opportunity here to make brief mention of our sanitarium work in Kobe. Drs. S. A. and Myrtle Lockwood have conducted a sanitarium for foreigners during the past three years, and have thus been brought in contact with many people of influence, and have witnessed for the true principles of the gospel. The most unsatisfactory part of their experience, however, has been that while missionaries and others have been friendly and have availed themselves of the opportunity afforded to recover physical health, yet they have carefully held aloof from any close touch with the message which our workers have gone to Japan to declare. So far as I remember not one of all who have been patients has accepted the third angel's message. This has led the Drs. Lockwood and some who have been associated with them to feel that they were not accomplishing the primary object for which they went to Japan—to assist in proclaiming the closing message in that needy field. In view of their past experience and their feeling concerning it, some changes were recommended in the plans for sanitarium work, of which more particular mention will be made at some other time.

A sanitarium and dispensary for the Japanese was opened a year or more ago not far from the house occupied by the Drs. Lockwood, and the work is now being carried forward by Dr. Noma, a Japanese sister who received the truth a few years ago. Although the Japan Mission took no financial responsibility in the management of this institution, yet it showed an active interest in its work, and the Drs. Lockwood rendered such assistance as their other duties would permit. The results of this effort in behalf of the Japanese have been most encouraging. Dr. Noma and her workers have been greatly blessed in presenting the truth to the patients, and others have united with them in this good work. As a result of these efforts, between twenty and thirty have accepted the message, some of whom were converted directly from heathenism.

The fruits of sanitarium work for the Japanese justified larger plans for this

method of proclaiming the message to this people, and such plans were considered and adopted at our general meeting. These will be reported later. Pictures of both the sanitariums in Kobe have appeared in a recent issue of the REVIEW, and can doubtless be readily recalled by the readers of this letter. The influence of these two institutions has extended a long distance from Kobe, and patients have come to them from towns many miles away. Just as I was leaving, Dr. Lockwood received word of the early arrival of a wealthy Chinese prince with his whole retinue. Since then I have learned of his improvement in health under the doctor's care, and of his desire to have others come to the institution. Let us hope that this may prove to be an open door to a great opportunity for making known the truth.

The next evening after I arrived in Kobe, the general meeting for Japan opened. All the workers in both Japan and Korea had been invited to attend this meeting, and all were present. The meetings were held in the neat chapel owned and used by the Kobe church, our only meeting-house in Japan, and the room was well filled, as in addition to the local members some were in attendance from other places. When Dr. Myrtle Lockwood, in a talk before a council of the General Conference Committee at College View, Neb., in 1904, spoke of the plan to build a chapel in Kobe, and took a collection in behalf of this undertaking, I little thought that I should so soon have the privilege of speaking in that chapel. At our first meeting Brother F. W. Field, the superintendent of the Japan Mission, spoke for a short time, after which I occupied a few moments, and others followed. It was a good introduction to the series of meetings of which I will speak in my next letter.

W. W. P.

Apostolic Example on the Sabbath Question

ONE of the first reasons given for Sunday observance is "the authority of apostolic example" in that direction. The inquirer is given to understand that the apostles were Sunday-keepers, and by their example, approved at least by the Saviour himself, changed the Sabbath from the seventh to the first day of the week. When pressed for specific proof, of course, they are unable to give it.

Paul's directions concerning the gathering of a fund for the poor at Jerusalem are made to teach the inauguration of a plan which the very directions themselves discountenance—the taking of a collection while he was among them. The fact that the laying aside of the money was to take place on the first day

is supposed to show that the first day was the Sabbath. The holding of a meeting on the first day of the week is made to do duty also to the same end; and the declaration of the apostle that the types, shadows, and "days" of the ceremonial dispensation were nailed to the cross, is taken as a declaration that the Sabbath of Jehovah, instituted in Eden, commanded in the great Ten Words, and set for a Sabbath in the earth made new, ended at the cross.

Paul answers all such arguments and statements, and answers them so emphatically that none need ever have put them forth if they had studied his teachings. When Paul, bound as a Roman prisoner, pleaded before the Jews of Rome the cause for which he and so many others were suffering, he said: "I brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans." Acts 28:17.

After reading that statement of the apostle Paul, no one can have just ground for accusing him of being a Sunday-keeper or teaching any one else to keep that day in preference to the seventh-day Sabbath. Paul never could have spoken those words truthfully if his "apostolic example" had leaned toward a disregard of the Sabbath and the setting up of Sunday as a sabbath in its place. One of the most marked of the "customs of our fathers" to which Paul referred was the custom of keeping the Sabbath commanded on Sinai and written in the decalogue. The heathen world was at that very time keeping Sunday—worshiping the sun upon that day. Had Paul changed from the seventh day to Sunday, that act would have constituted the Jews' first accusation against him. Nothing was more obnoxious to the true Jew than sun-worship. Therefore it is beyond all reason that Paul or any of the other apostles would adopt as a sabbath a day so long dedicated by their enemies to the worship of the sun. Especially is it unthinkable when the Lord had given no direction for such an alteration in his holy law as would make such a substitution possible.

The Jews vehemently accused Paul on a number of occasions, and persecuted him. They accused him of doing things he did not do and teaching things he did not teach; but the idea of Paul's being a teacher or practiser of Sunday-keeping was so far from anything that any one would believe him guilty of doing that the remotest possibility of it never seems to have entered their minds.

They who look to Paul's example in the matter, and take these facts in connection with his emphatic declaration that he had done nothing against the customs of their fathers, must conclude

that Paul was a strict observer of the Sabbath of Jehovah. We can not accuse Paul of throwing his "apostolic example" on the side of Sunday-keeping without accusing him of falsehood in his statement to the Jews of Rome.

C. M. S.

How the Lord Helps

WE are never to forget, as we look over the vast work to be done, that there is infinite power and resource to do the work.

There may appear to human vision and insight no way to accomplish a task. But when the Lord commands, he can make ways where there are none, as he "made the depths of the sea a way for the ransomed to pass over." Just where the keenest human wisdom sees only failure, God can see success. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17.

Where there is no water, how can thirst be satisfied? "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Verse 18. We would naturally look for rivers in the valleys, but the Lord can reverse the natural course.

It matters not to the Lord what the obstacles may be. The Lord loves to cause his children to triumph over natural conditions. It is to the more signal glory of his grace and power. When there seems no way to follow the word and commandment of the Lord, we are to remember that the soul that yields unreservedly to him lays the responsibility upon one who is able to bear it. As a child places its little hand in a father's strong hand, so we may lay our hand in that of our Father in heaven and go forward, no matter how impassable the way may appear.

"I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee." Isa. 41:13.

W. A. S.

The Great Seed Sower

JESUS CHRIST came to this world to do just what the sower did in the parable which the Saviour put forth; that is, to sow seed. In all his work for man, from the baptism in Jordan to the death on the cross, it is simply a record of the sowing of seed.

There were flourishing kingdoms in the world at the time of Christ's personal ministry here; but Christ made no attempt to overturn them or interfere with their functions. There were many heads wearing crowns whose possessors

coveted the crowns on the heads of others, and schemed for their possession; but the crowns of earthly potentates were not the object of Christ's mission in the world. There were civil laws in vogue at the time, some good, and some oppressively oppressive; but Christ did not consider it his mission to overthrow or interfere with these. There were rulers of many and rulers of few; but Christ declared that he came not to be ministered unto, but to minister, and taught his followers that they should imitate his example, and be servants rather than masters or rulers.

He did not do any of those things which the ambitious members of the Jewish hierarchy expected to see done by the One who should come to liberate Israel. Instead of the crash of overturned kingdoms, the world heard: "Blessed are the peacemakers: for they shall be called the children of God." Instead of a command for the marshaling of the nation, the people heard the voice: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Instead of a call for the subjugation of the world, the people heard: "Blessed are the meek: for they shall inherit the earth." Instead of placing his followers on earthly thrones, and surrounding them with fawning courtiers and overflowing luxury, he commanded them: "Go ye into all the world, and preach the gospel to every creature;" "go ye therefore, and teach all nations."

The nation was disappointed in him; but it was because the nation was not walking in the light of God. They were looking for a Saviour who could not have saved them if he had come as they had pictured him.

But he came—came sowing seed; and appointed every one who would be his to the work which he had made sacred by his life-work. It was not done with outward show, pomp, and worldly glory; but look at what the fruit of that peaceful seed sowing will be.

He would not uproot with violence the kingdoms existing while he was upon the earth; but from the seed sowing which he did a kingdom shall come that will fill the whole earth, and "it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. He did not covet the crowns of earthly rulers, yet in derision was crowned with cruel thorns; but as a result of the work which he did here, we find him finally crowned with many crowns—symbols of his everlasting victory (Rev. 19:12), and crowns of victory also on the heads of his faithful followers. Rev. 4:4; 2:10; 2 Tim. 4:8.

He did not displace, or interfere with, the civil laws then in existence; but as the result of the seed sowing of the gos-

pel, all the laws that human minds have framed will one day be swept out of existence, and then the laws of the all-wise God will be the only code as far as the works of God extend, and as long as eternity shall last. With God's eternal law the rule in all his realm, there will be no place for the ponderous, confusing legislative inventions of puny man. Righteousness will take the place of sin, and he who would not overthrow the kingdoms of this world with carnal weapons will sit then as the ruler of the universe. Instead of laws engraved on stone, or pressed into tablets of clay, or printed on perishing parchment or paper, God's one universal law will be written in the heart of every creature in his kingdom. Heb. 8:10; 10:16, 17.

That is the triumph of the seed sowing of the gospel; that is the triumph of Divinity's plan for removing from the universe the incubus of sin; it is the triumph of God's way over man's way; of righteousness over sin. And that work will be done, no matter how we as individuals may relate ourselves to it. It is our blessed privilege,—each son and daughter of Adam—to triumph with that work; but the wrecking of our glorious opportunity does not mean that God's work will come to naught. It will triumph, and we may triumph with it if we will to do his will.

Everything else to which God has spoken has heard his voice and obeyed. When God said, "Let there be light," nature obeyed him, and light sprang into being. When he commanded the waters to divide and the dry land to appear, they obeyed him, and have never yet disobeyed. When he said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind," they obeyed, and are obeying still. Every tree that grows upon the earth, every blade of grass that comes up out of the earth, every herb that grows, is a living, growing example of obedience to the Word of God. And so while men have disobeyed through all the ages, nature puts forth in her blades and buds, her flowers and fruits, a continual testimony of obedience to our common Maker. In the growth of plant life from seeds scattered over the earth, we have a perpetual symbol of what is being done, and will be done, by the seed sowing of the gospel; and in the obedience which these things manifest, we have a symbol of that universal obedience which will come as the final result of the seed sowing of the Prince of Peace in a world that had well-nigh forgotten God. There is power in the tiny seed to break the hardest rocks, and burst through the hardest soil; likewise there is power in the seed of God's word to soften the hardest hearts and break the strongest bands of selfishness. Out

of soil thus transformed God can bring forth the eternal fruitage of a righteous character.

C. M. S.

Organization—No. 11

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

THE first message that came to our people through the spirit of prophecy regarding organization declared plainly that disorganization was Satan's method of distracting and tearing down that which God designed to build up, and that if our people would unite on God's plan of organization as they should, "separating bars would be broken into fragments," "hearts would flow together," and that "there would be power and strength in the ranks of Sabbath-keepers far exceeding anything" they had "yet witnessed."

This message closed the controversy with many. They believed that through this message God set the seal of his approval upon thorough organization among the remnant people. Elder J. N. Andrews, who had exercised great caution regarding a step that involved such far-reaching consequences, wrote as follows:—

I am sensible that I have not wisdom to propose a plan of action, and it has been my hope that the brethren chosen for this purpose at the last conference at Battle Creek would present through the REVIEW a well-matured plan for the action of the church. So far as I know, in this Western country the brethren are waiting for such a plan. For myself I would say that it is doubtless essential to the well-being of every church that they be set in order by the selection of such officers as the New Testament brings to view; and wherever meeting-houses are owned, that there such legal organization should exist as will enable the brethren to hold their places of worship. I am also decidedly in favor of *concerted* action, and hence would heartily approve of the regular monthly meetings of as many churches as can thus come together; and of State conferences to assemble annually or semiannually, that the united strength of the people of God may be brought to bear upon the work that is to be done. I have confidence to believe that this work is under the superintendence of the Most High, and that in answer to the united prayer of his people he will guide it in the right channel.—*Review and Herald, Vol. XVIII, page 124.*

This article was followed by one from Elder B. F. Snook, in which he said:—

That there is need of more strict and systematic organization, none who are alive to the interests and wants of the cause can deny. God's people, above all others, need the strictest organization. This, too, he has provided them with. Then why should we not avail ourselves of it? . . . Good organization is an effectual shield against confusion, while disorganization is the very means which engenders it. Dear brethren, let us be a unit on this great and important question. It is one on which the success of

the cause much depends; and it seems to me that an action in this direction should be made immediately. Then let us not stand back and throw all this burden upon Brother White, as we have done too much heretofore.—*Id.*, page 132.

Elder Rufus Baker came to the front with the following counsel:—

The necessity of order in the church must be apparent to all who have given the subject an impartial investigation, from the fact that we have entered the perils of the last days, and are living in a time when Satan is trying with all his power to overthrow the message of the third angel, by bringing confusion and distraction among the people of God. . . .

Past experience also justifies us in this position; for it is a fact that those churches prosper best which have organized under the order of the New Testament. The fanatical spirit which arose in Wisconsin last winter, originated, and did its greatest work, among those who were opposed to order. If we may be permitted to learn from experience, it truly seems as if we should try to close this door of the enemy. Wisdom is justified of her children.

I sincerely hope that the time may soon come when the subject of organization will be more fully entered into, and carried out through all the various branches of the church of Christ. A stormy future is before us. Satan is mustering his forces for the great battle. Therefore we do well to prepare ourselves for the attack. I confidently believe that the Lord is stirring up his faithful children to the subject of more thorough organization.—*Id.*, page 142.

Next came definite action. A council was called at Battle Creek, Oct. 5, 1861. The brethren who attended this council boldly launched both church and conference organization. In the published proceedings we find the following:—

1. The first business presented was the organization of churches. Brother Loughborough said: I consider it proper and necessary to consider here the organization of churches, as the subject has been agitated among us, especially for the last six months; and in order to bring the matter before the meeting, I move that we consider the proper manner of organizing churches. Seconded by Brother White. Carried. Brother White then presented the following resolution:—

Resolved, That this Conference recommend the following church covenant: We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ. Seconded by Brother Hull. Adopted. . . .

2. The next question being in regard to the proper manner of organizing churches, after some remarks by different individuals, the following resolution was presented by Brother White:—

Resolved, That we refer this subject to the ministers present, instructing them to hold a Bible class on it, and write an address to the brethren, to be published in the REVIEW. Unanimously adopted.—*Id.*, page 148.

The ministers to whom the second resolution referred the question of "the proper manner of organizing churches,"

immediately issued an address of instruction to the believers, on the following points: "First, manner of organizing a church; second, officers and their duties; third, the reception of members; and fourth, letters of commendation."

The resolutions given above were never rescinded. They, with the address on organization that followed, settled the question with this people as to whether they would organize themselves into churches. And they also clearly enunciated the principles underlying the New Testament church organization, and definitely outlined the form, methods of procedure, etc.

The Council of Oct. 5, 1861, did more than to settle the question of organizing the believers into churches; it settled the question of organizing the churches into conferences. Here is the record:—

3. Organization of Conferences: On this subject the following resolutions were presented by Brother White:—

Resolved, That we recommend to the churches in the State of Michigan to unite in one conference, with the name of The Michigan Conference of Seventh-day Adventists. Adopted.

Resolved, That the conference be composed of ministers and delegates from the churches. Adopted.

By Brother Loughborough:—

Resolved, That the officers of this conference consist of a Chairman, Clerk, and a standing committee of three. Adopted.

Resolved, That our present Chairman and Clerk act as officers of this conference for the coming year. Adopted.

By Brother White:—

Resolved, That John N. Loughborough, Moses Hull, and M. E. Cornell be the Conference Committee. Adopted.

Resolved, That the first session of the Michigan State Conference of Seventh-day Adventists be held at Monterey, Mich., Oct. 5-8, 1862. Adopted.

4. Ministers' papers: On this subject the following was presented by Brother Cornell:—

Resolved, That our ministers' papers consist of a certificate of ordination, also credentials to be signed by the Chairman and Clerk of the conference, which credentials shall be renewed annually. Adopted.

By Brother Hull:—

Resolved, That this conference give credentials to the ministers of this State who are in good standing. Adopted.—*Id.*, page 148.

This was the first conference ever organized by Seventh-day Adventists. As will be seen by a glance at the resolutions, they define the territory, name the organization, locate the source of responsibility, authority, and power of the organization, provide for the administrative officers, and arrange for the selection of its accredited ministers. The resolution which locates the source of the responsibility, authority, and power of the conference places it in the church, or, more properly, the people. This is directly the opposite of the organization of the papacy, which places these prerogatives in the officials.

A. G. DANIELLS.

Note and Comment

GEORGE W. GLOVER, son of Mrs. Eddy founder of Christian Science, who has instituted proceedings to secure an accounting of his mother's business affairs from the men surrounding her, is reported to have said that "she [Mrs. Eddy] told me that the secrets of Christian Science, when put to evil uses by designing men, were terrible in their power." He thinks such men are using their "black arts" against her now, and expects in this suit to encounter "all the powers of hypnotism, mesmerism, and every other ism linked with the devil."

THE *United Christian*, of Davenport, Iowa, organ of "The Christian Party," in its issue for March asks:—

What shall we do with King Jesus? Is there no room for God's law or kingdom in the churches, parties, or governments of our day? When Jesus was born, there was no room for him in the inn; a barn was his reception room, and he was cradled on straw in a manger.

Jesus "came unto his own, and they that were his own received him not." That was true of him from the night of his birth till the day of his death. That is why he was born in a manger.

But when it comes to making him a king, we find that Jesus Christ asserts his own purpose. When they would take him and make him a king—just as the Christian Party is seeking to do now—Jesus "withdrew again into the mountain himself alone." On the very day of his crucifixion, we hear him declaring to Pilate, "My kingdom is not of this world." He never permitted men to place any crown upon his head save the crown of thorns; and he is "the same yesterday, and to-day, and forever." We have no reason to believe he would accept to-day at the hands of the Christian Party the crown which he refused at the hands of his own disciples. Jesus could submit to the manger birth, to the persecutions, the mockings, the scourgings, the pitiless crown of thorns, the ignominious death on the cross, but the kingship of this world at the hands of men—never! He will receive it one day at the hands of the Father, but that will be when the kingdoms of this world have been smitten by the stone "cut out of the mountain without hands," and they have been scattered as "the chaff of the summer thrashing-floor," broken "in pieces like a potter's vessel." We have no reason to think that what Jesus spurned yesterday he will accept to-day. The scheme is no more in harmony with God's purpose than would have been Jesus' acceptance of Satan's offer to give him the kingdoms of this world. Then, too, Satan had the kingdoms to give, and the Christian Party has not.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The Blackboard Plan Illustrated

1	11	21	31	41	51	61
T. J. J.	Sub.	M. J.	C. S.	Sub.	P. H.	Sub.
2	12	22	32	42	52	62
S. L. S.	L. A.	G. W.	D. A.	W. C. R.	Sub.	B. H.
3	13	23	33	43	53	63
S. B. J.	C. A.	M. W.	Sub.	R. B.	O. M.	B. B.
4	14	24	34	44	54	64
P. G.	N. J.	Sub.	Sub.	C. A.	M. M.	C. R.
5	15	25	35	45	55	65
J. W. J.	G. M. J.	Sub.	K. M.	A. A.	H. E. F.	C. F.
6	16	26	36	46	56	66
M. B. J.	C. J.	W. E. W.	Sub.	A. P. R.	H. A. S.	A. S.
7	17	27	37	47	57	67
Sub.	W. M. C.	M. E. W.	Sub.	Sub.	W. H.	J. H.
8	18	28	38	48	58	68
W. A.	Sub.	I. H.	S. T. J.	Sub.	Sub.	I. H.
9	19	29	39	49	59	69
Sub.	Sub.	O. A.	M. A. J.	Sub.	L. S.	H. M. L.
10	20	30	40	50	60	70
B. M. C.	C. S.	H. G.	Sub.	Sub.	J. S.	Sub.

THE preceding diagram is an illustration of the blackboard plan, or square system, recommended on page 7 of the REVIEW of January 31, for each church to adopt in raising its portion of the \$150,000 fund.

Sabbath, March 30, Elder E. J. Van Horn, of Ohio, and I, visited the Boggs-town (Ind.) church; and after a discourse by Elder Van Horn, I took a blackboard that I had previously diagrammed as above, with as many squares as there were members in the church, numbering each square to correspond with the number of each member as recorded in the Church Record. After a short talk upon the necessity of raising this money to meet the urgent demands from fields or institutions where this fund is to be disbursed, I had the church clerk turn to the list of membership in the Church Record, and read slowly the list, pausing a moment to give each one an opportunity to say whether he would pay the amount represented by the block, which we have adopted in Indiana as three dollars. As rapidly as the names were read and the persons responded, we wrote their initials in the square. Some of the members were absent, and a few were unable to pay, so after we had passed over the whole list, we went back and gave an opportunity to any who desired, to pay for those not able to pay, or be responsible for those who were absent. Before I returned home, the full amount had been provided for. A large portion of this had already been paid, so the rest was quickly made up, and the full quota for this church was raised.

This is a very simple method, and can easily be worked in all our churches. Where persons are not able to pay the

full quota, let some brother or sister assist them. If our church officers will take up this plan at once, and lift all they can themselves, and thus encourage the lay brethren and sisters, it will be but a few weeks till the greater portion of this fund can be raised. It is possible; and when these fields to which this money is to go are in such crying need, why not drop every other interest for the present, and unitedly give the cause of God one mighty forward movement?

Think of Kingston and the West Indies, where four thousand dollars of this money is to be used, and the terrible calamity through which they have just passed, which has prepared the inhabitants for this message. Shall we not step in without delay and do all in our power to let the people know what these things mean? Valparaiso, Chile, is to receive two thousand dollars of this fund, and is in about the same situation. They need their money at once, and that which is true of these places is true of every other field and institution that is to share in the disbursement of this fund.

I wish to request our church officers throughout Indiana to arrange for a special service the first Sabbath in May to take up this matter, using the diagram as illustrated above, and let us make one mighty effort to complete this work.

W. J. STONE.

Received on the \$150,000 Fund up to April 2, 1907

Atlantic Union Conference

Central New England Conf....	\$1,244.41
Chesapeake Conference	134.70
Eastern Pennsylvania Conf....	535.49
Greater New York Conf.	400.75
Maine Conference	245.18
New Jersey Conference.....	164.45
New York Conference.....	1,018.17
Southern New England Conf..	631.61
Vermont Conference	662.77
Virginia Conference	207.12
Western Pennsylvania Conf...	502.67
West Virginia Conference....	180.67
Western New York Conf.....	479.56
Total	\$6,407.55

Canadian Union Conference

Not specified	\$130.41
Maritime Conference	281.43
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$420.84

Central Union Conference

Colorado Conference	\$ 344.94
Iowa Conference	1,302.91
Kansas Conference	1,039.27
Missouri Conference	437.80
Nebraska Conference	2,028.90
Wyoming Conference	362.87
Total	\$5,516.69

District of Columbia	
Washington churches	\$1,111.27
Lake Union Conference	
East Michigan Conference.....	\$ 670.05
Indiana Conference	2,616.06
North Michigan Conference...	146.39
Northern Illinois Conference..	922.94
Ohio Conference	2,606.00
Southern Illinois Conference..	619.46
West Michigan Conference....	2,234.87
Wisconsin Conference	1,343.80
Total	\$11,159.57
North Pacific Union Conference	
Conference not specified.....	\$ 305.30
British Columbia Conference...	10.00
Montana Conference	130.65
Upper Columbia Conference....	970.50
Western Washington Conf....	864.39
Idaho Conference	245.90
Western Oregon Conference..	532.07
Total	\$3,058.81
Northern Union Conference	
Alberta Conference	\$ 75.80
Manitoba Conference	238.70
Saskatchewan Mission field....	24.85
Minnesota Conference	2,590.14
South Dakota Conference.....	2,005.60
North Dakota Conference....	772.63
Total	\$5,707.72
Pacific Union Conference	
Arizona Conference	\$ 156.87
California-Nevada Conf.....	2,693.26
Southern California Conf.....	281.94
Utah Conference	96.01
Total	\$3,228.08
Southern Union Conference	
South Carolina Conference.....	\$ 13.00
Alabama Conference	5.00
Tennessee River Conference....	27.15
Florida Conference	32.95
North Carolina Conference....	12.25
Kentucky Conference	15.40
Cumberland Conference	12.94
Louisiana Conference	72.95
Mississippi Conference	3.00
Georgia Conference	14.50
Total	\$209.14
Southwestern Union Conference	
Arkansas Tract Society.....	\$213.14
Oklahoma Conference	609.34
Texas Conference	756.13
Indian Territory	3.00
Total	\$1,581.61
Unknown	
Unknown	\$146.20
Foreign	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	256.32
Gold Coast, West Africa	10.00
Mexico	1.50
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	5.81
Panama	1.00
Nicaragua	2.00
Trinidad34
British Honduras	17.00
Norway	25.00
Japan	12.50
Total	\$636.58
Grand Total	\$39,184.06
I. H. EVANS, Treasurer.	

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.

When Love Came Down

When love came down—
To take a cross and leave a crown
And robes of light for pilgrim's gown,
He came a Stranger to his own,
When Love came down.

When Love hung on the tree—
His heart's blood flowed for you and me,
That we might live, that we might be
With him through all eternity,
When Love hung on the tree.

When Love lay dead—
"The face of God was veiled in dread,
Seraph and cherub weeping fell
As rose that awful chant from hell,
'The Son lies dead!'"

When Love awoke—
Ten thousand saints adoring spoke.
The golden harps of heaven rang,
And blood-marked throngs triumphant sang:
"He lives, he reigns forever more,"
The Lamb of God—to die no more—
When Love awoke.

—H. A. Kean.

The Return of the Exiles—No. 3 An Occasion for Rejoicing

MRS. E. G. WHITE

As preparations for building the temple advanced from month to month, the faithful remnant of Israel began to gather courage. Long had they been deprived of every visible token of God's presence with them. And now, surrounded as they were by many sad reminders of the terrible apostasy of their fathers, which had finally resulted in lifelong captivity, they longed for some abiding token of divine forgiveness and favor. Above the restoration of personal property and many ancient privileges, they valued the approval of God. Wonderfully had he wrought in their behalf; and now they longed for an assurance of his pardoning love and protecting care. By working diligently to rebuild the temple, they hoped to hasten the restoration of special blessings connected with the sanctuary service. Within the walls of this second temple they expected to see revealed the glory of the Lord.

Wise plans for the prosecution of the work were laid by Zerubbabel the governor, Joshua the high priest, and their associates in authority. They "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." "All they that were come out of the captivity unto Jerusalem" responded nobly, and with willing hands began to prepare the building material. Some of the immense stones brought to the temple site in the days of Solomon, had escaped destruction at the hands of the Babylonians. These stones were made ready for use,

and much new material was provided.

The foundation-stone of the temple was laid amid scenes of great rejoicing. Accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, the people "sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel."

The sentiment of this hymn of praise and thanksgiving is that expressed in the one hundred and thirty-sixth psalm—a most appropriate recognition of God's merciful providences in behalf of the children of the captivity:—

"O give thanks unto the Lord; for he is good: for his mercy endureth forever.

"O give thanks unto the God of gods: for his mercy endureth forever.

"O give thanks to the Lord of lords: for his mercy endureth forever.

"To him who alone doeth great wonders: for his mercy endureth forever.

"To him that by wisdom made the heavens;" "that stretched out the earth above the waters;" "that made great lights;" "the sun to rule by day," "the moon and stars to rule by night,"—to him, the Creator of all these, the congregation of Israel gave thanks, acknowledging that "his mercy endureth forever."

"To him that smote Egypt in their first-born," "and brought out Israel from among them," "with a strong hand, and with a stretched out arm;" "to him which divided the Red Sea into parts," "and made Israel to pass through the midst of it," "but overthrew Pharaoh and his host in the Red Sea;" "to him which led his people through the wilderness;" "to him which smote great kings," "and slew famous kings," "Sihon king of the Amorites," "and Og king of Bashan," "and gave their land for an heritage," "even an heritage unto Israel his servant,"—to him, the Mighty Leader of the hosts of Israel, the returned exiles now rendered praise as the One whose mercy endureth forever.

And this same Mighty Leader is the One who hath "remembered us in our low estate," "and hath redeemed us from our enemies." O, let us ever "give thanks unto the God of heaven: for his mercy endureth forever!"

The laying of the corner-stone of the second temple should have called forth expressions of gratitude from every heart. The house that was about to be built was the subject of many prophecies. The Lord's servants, and especially those who had had long experience in the things of God, should have recounted the remarkable providences leading up to the work that was being done; and they should have entered heartily into the spirit of the occasion. Especially should all the aged have rejoiced because God in his mercy had not cut them off in their iniquities at the time of the destruction of Jerusalem by the armies of Nebuchadnezzar. Throughout the long period of captivity they had been spared, and now they were permitted to witness this scene of rejoicing.

But mingled with the music and the

shouts of praise ascending on that glad day, was a discordant note of sorrow and dissatisfaction. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Among the aged men who had seen the glory of Solomon's temple, there were some who lamented and wept over the inferiority of the building that was now to be erected.

It was but natural and right that these aged men should have feelings of sadness because of the results of long-continued impenitence. Had they and their generation obeyed God and carried out his purpose for Israel, the temple built by Solomon would not have been destroyed, and the captivity would not have been necessary. It was because of their former ingratitude and disloyalty, that they had been scattered among the heathen. Through long years of exile they were brought to realize the sacredness of God's law and the sinfulness of disobedience.

But conditions were now changed. In tender mercy the Lord had once more visited his people, and had allowed them to return to their own land. Feelings of sadness because of the mistakes of the past should have given place to feelings of joy. In a remarkable way God had moved upon the heart of King Cyrus to aid them in rebuilding the temple at Jerusalem, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they entertained thoughts of discontent and discouragement.

This spirit of murmuring and complaining, and of making unfavorable comparisons, had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation.

There were many in the congregation, however, who did not look upon the lesser glory of this temple, as compared with the first temple, with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

Our words and actions have a far-reaching influence for good or for evil. Could those who failed to rejoice at the laying of the foundation-stone of the temple, have foreseen the results of their mournful conduct on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment. Little did they foresee how much they delayed the final completion of the Lord's house.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Praise

ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."

Use of the Tithe

T. E. BOWEN

In a recent issue of the REVIEW, Elder Daniells presented the amount of tithe voted to the General Conference Mission Board from union and State conferences during 1906. This tithe was a surplus in these treasuries, after the laborers in these home fields had been paid. The grand total amounted to over fifty-two thousand dollars. This is a splendid tribute to missions, every dollar of which goes to sustain laborers in foreign fields, the same as ministers at home are supported from the tithe. And this is as it should be.

That this plan is in harmony with the mind of the Lord, and that the home fields are encouraged thus to share their tithe in the support of fields in distant lands where no churches exist, the following from a special Testimony published not long ago, will show:—

"In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. . . . These conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are few, and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of the heavenly messenger, and the directions given were that the churches that had buildings and facilities should in this way [note the wording—sharing of their *surplus tithe* AS CONFERENCES to support ministers in mission fields] assist the missions in foreign countries."

That responsibility rests upon all our churches in faithfully supporting the cause of God with tithes and offerings, and that if all are faithful at home, there will be no lack, is shown by the following:—

"If the members of the church exercise economy [the same economy manifested by the laborers themselves: 'Our ministers should be dealt with in a fair, liberal, Christian manner, yet there should be no extravagance; economy must be practised; for the wants of the cause of God are many, and it must advance'] and self-denial in dress and in all their expenses, as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations [apart from the tithe] sufficient for all church expenses."

By these quotations it will be plainly seen that the plan of sharing our surplus tithe with the mission fields is a heaven-born one, and that God's rich blessing will rest upon all those who manifest in

this manner a practical interest in the work of God in the darker portions of his vineyard. But in doing it, it should ever be kept in mind that there is a right and a wrong way of rendering this assistance. It is not left with individuals to withhold their tithe from their own church treasury, sending it directly to some mission field, or even to the General Conference itself. This is disorganization. But the tithe having been paid over to the home treasury, when the conference officers, or delegates representing these home conference churches, vote a surplus to the general treasury, this is in harmony with every principle of thorough organization, and with such use of the tithe God is pleased, and will command his blessing to rest upon all who do it.

Takoma Park, D. C.

The Eastern Question—No. 1

F. I. RICHARDSON

For many years the attention of the statesmen of the civilized nations of the world has been drawn to Turkey. Each nation of Europe covets that portion of Turkey lying in Europe, and that highway for vessels between the Black Sea and the Mediterranean. Especially is this true of Russia; and for many years the Russians have been working to that end, carrying out the instructions of Peter the Great. But the nations, recognizing the advantage any nation would possess that held the Dardanelles, have united in holding one another in check. But the Russian bear has grown to such colossal proportions that some begin to feel that these powers will not be able to hold him in check much longer. The following words from a representative of England, the nation that has done most, perhaps, to keep the Turk where he is, reveals the situation. A writer in the *Fortnightly Review*, London, says: "Let us abandon the disgraceful protectorate of Constantinople, and say to France, Take Syria. It is true Russia would then go to Constantinople, but she must go sooner or later, and it is better she should go there as our friend than as our foe."

The editor of the *Keystone*, the organ of the jewelers, London, speaks in the same strain: "The time is coming when Russia will secure her longed-for open port on the south. Turkey can not forever bar her way, though backed by the protection of all the powers; for Russia has the logic of the situation on her side, and the march of empire makes this destiny inevitable."

To these might be added a multitude of testimonies showing the changed attitude of the nations toward Turkey and the undoubted intentions of Russia; but the almost daily reports from the far East, in which Russia is the central figure, are abundant proof that although the seat of operations is at present some distance away, the objective point for Russia is the driving of the Turks out of Europe. The statesman sees in this only a transfer of territory from one political power to another, and the bene-

fits that accrue to the victor therefrom; but to the student of prophecy it has a much deeper significance. Nearly twenty-five hundred years ago the Lord, through his prophets, foretold that these very conditions would be the forerunners of startling events soon to follow, affecting the eternal welfare of every individual living upon the earth at this time.

The eleventh chapter of the book of Daniel is a prophecy, and beginning B. C. 538, gives in plain, literal language many of the important events of the world's history, from Daniel's time to the end of the world, dealing especially with this question we have under consideration.

"Also I in the first year of Darius the Mede, even I, stood to confirm and strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:1, 2.

"The angel, after stating that he stood to confirm and strengthen Darius, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up means to reign; three kings were to reign in Persia, referring doubtless to the immediate successors of Cyrus. These were (1) Cambyses, son of Cyrus; (2) Smerdis, an impostor; (3) Darius Hystaspes.

"The fourth shall be far richer than they all. The fourth king from Cyrus was Xerxes, who was truly famous for his great wealth. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, reached the fabulous number of five million and a half; but he utterly failed in that enterprise."

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Verses 3, 4.

Xerxes was the last Persian king to invade Grecia; from that time the power of the Persians began to wane, and the power of the Greeks to rise, until they in turn became the aggressors, and with Alexander the Great at their head, overran the Persian empire, and Alexander became monarch of the world. His kingdom was to be divided, but not for his posterity; it was to be plucked up for others besides those. At the early age of thirty-two years Alexander died in a drunken debauch, and within fifteen years every one of his posterity was murdered, and the kingdom was divided between his four leading generals. Reckoning from the standpoint of Palestine, the native land of the prophet, the kingdom was divided toward the four winds of heaven. Cassander had Greece and the adjacent countries, which lay to

the west; Lysimachus had Thrace, which lay to the north of Palestine; Seleucus had Syria and Babylon, on the east; and Ptolemy had Egypt, on the south.

"And the king of the south shall be strong, and one of his [Alexander's] princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Verse 5.

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter; but the kings of the east and of the west are not mentioned again; and the reason for the omission is that very soon Lysimachus conquered Cassander, and annexed Macedon and Greece to Thrace, and Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria. How appropriate are the words of the prophet. The king of the south (Ptolemy) shall be strong; but one of Alexander's princes (Seleucus) shall be strong above him, because Seleucus had become possessed of three parts of Alexander's kingdom. Consequently that territory over which Seleucus reigned became the kingdom of the north, and whatever changes might occur, these *first* divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy.

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Verse 40.

At least two thousand years have passed since the fulfilment of the events predicted in verse five. Many changes have taken place; empires have risen and fallen as foretold in the intervening verses; the Ptolemies, Cæsars, and Antonies have each in turn come upon the stage of action, and passed away, and we are brought down in verse 40 to the beginning of the time of the end, and find the king of the south and the king of the north are still upon the stage of action, and engaged in war with some other power.

To find the period called the time of the end, we go back to verses 31-35, and find that a power called the "abomination that maketh desolate" (verse 31, last clause) persecutes and destroys the people of God, "even to the time of the end." Verse 35. This same power is described in Dan. 7:25 as "wearing out the saints of the Most High." The papacy is the power that was guilty of that awful work, as more than fifty million victims will testify at the great day of accounts. The papacy was to have this power for a time, times, and the dividing of time. Verse 25, last clause. Rev. 12:14, 6, says that that time is 1260 days, which, being prophetic time, is 1260 years. The pope entered upon this career of power by the decree of Justinian, emperor of the Roman empire, in A. D. 538. As he was to have that power for 1260 years, we add 1260 to A. D. 538,

which would bring us to 1798, which would be the beginning of the time of the end. On the tenth day of February of that year the pope lost his temporal power by being taken prisoner by Berthier at the head of the French army, and was taken to France, where he died the following year. Then as 1798 is the beginning of the time of the end, according to verse 40 of Daniel 11 the king of the south and the king of the north must engage in war with some other nation in that year. To find what power it is, we refer to verses 36-39, and find that it is an infidel nation, for verse 37 says, "Neither shall he regard the God of his fathers, . . . nor regard any god: for he shall magnify himself above all." Scott's Napoleon, Vol. I, pages 172, 173, makes it plain what nation it was, but for the sake of brevity we quote from an article in *Blackwood's Magazine*, written some years ago:—

"France is the only nation in the world concerning which the authentic record survives that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and continue to be, in England, Germany, Spain, and elsewhere, but France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

We learn from history that in 1798, France did declare war against Egypt, and Napoleon, at the head of an army of fifty thousand, invaded that country; the Egyptians were able to make but a feeble resistance (push at him). The Turks, claiming Egypt as a semidependency, on learning of the invasion of the French, raised an army, fitted out their navy, and aided by English and Russian ships proceeded against them by sea and land. The French fleet was destroyed. Their army was conquered and driven from the country. And Egypt fell back again into the hands of the Turks, to whom they had to pay annually a heavy tribute. All of the above events happened in such quick succession that it could appropriately be said that the king of the north came against him like a whirlwind. These facts show indisputably that at that time the people occupying the territory of the king of the north were the Turks; so they would be, then, the king of the north, and as they still occupy that territory, they are still the king of the north.

"And he [the king of the north] shall plant the tabernacles of his palace between the seas [Dead Sea and Mediterranean Sea] in the glorious holy mountain [Jerusalem]."

In other words, the prophet says the Turks will be driven from Constantinople, and will make their headquarters, or capital, at Jerusalem. As we noticed in the beginning of this article, all eyes are now turned with interest toward

Turkey; and the unanimous opinion of statesmen is that the Turk is soon to be driven from Europe.

The next words of the prophet are of the most solemn and weighty import to the world to-day; for when the Turk goes, the prophet says, "At that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Ever since Christ ascended to heaven, he has occupied the position of high priest, and will continue to do so until the judgment is finished; then there will no longer be any necessity for a high priest, for the decision will have been made: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

His priestly robes are then laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel. Then will be such a time of trouble as never was. A series of judgments unparalleled in the world's history will fall upon the nations, culminating in the revelation of the Lord Jesus Christ from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." "And at that time thy people shall be delivered, every one that shall be found written in the book."

Phoenix, Ariz.

The Grace of Cheerfulness

J. S. WASHBURN

JOSEPH is one of the most wonderful characters in the Bible. Sold as a slave from a father who loved him, from a home where there was comfort and plenty, by his cheerful, willing service he became trusted with all in the house of Potiphar. Then, falsely accused, thrown into prison, his cheerful service wins him the head position in that prison. He brought comfort and light and good cheer to those who sat in desolation and darkness. God counted his cheerful service as worthy of the highest position in Egypt next to the throne.

How cheerful Jesus was, even in the forepart of the evening of the night of his betrayal. "Be of good cheer; I have overcome the world." And yet hanging over him was the awful shadow of the cross, and there was tightening upon him the cruel grip of Satan, the prince of darkness.

How cheerful was the apostle Paul—cast down, yet not forsaken; bearing all things, hoping all things, enduring all things. "But godliness with contentment

is great gain." "Having food and raiment, let us be therewith content." "I have learned, in whatsoever state I am, therewith to be content." 1 Tim. 6:8; Phil. 4:11. "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5. "A merry heart doeth good like a medicine." Prov. 17:22. "He that is of a merry heart hath a continual feast." Prov. 15:15.

The world does not have that which brings cheerfulness and contentment. Even in the mirth of the world the heart is heavy. But a true Christian must be cheerful under every circumstance. If circumstances are not the pleasantest, our surest hope of bettering our condition is to accept cheerfully the situation in which we find ourselves; and, like Joseph, with a gracious, cheerful heart, do our utmost, and God will see also that our head is lifted up. He will surely say to us, Come up higher. My brother, do you know that the very strongest recommendation that you can possibly have for a higher place, for a better position, is cheerful acceptance of your present situation, and the fulfilling of its duties gladly and without complaining?

O, in this world of cheerless gloom, what a blessing is a word of kindness, of hope, of light, a cheerful smile! My brother, my sister, you owe this to the world, to be cheerful, whatever your situation. Before you is eternal life, the blessed hope. Our Friend is with us alway, and we shall sit upon a higher throne than that of Joseph at the last. Be of good cheer.

Nashville, Tenn.

Short Sermons on the Commandments

The First Commandment

W. A. MC CUTCHEN

"Thou shalt have no other gods before me." Ex. 20:3. The directness with which the Lord enters into the matter, as well as the language employed in this command, shows a recognition of the fact that man is a worshipful being—that he will have some god and worship it.

This has been found to be true of all men from the beginning down through all the ages, civilized or uncivilized. Whether in the densest ignorance and degradation or in the most enlightened state, whether in the grasp of the most debasing heathenism and barbarity or on the pinnacle of the highest intellectual and spiritual development, all men have had, and will continue to have and to pay homage to, some sort of god. Even those who claim "there is no god," and indignantly refuse to have one "foisted" upon them, will and do worship an idea, and make that a god; for whatever is first in one's esteem, and to which he is heartily devoted, becomes to him a god.

Thus the very disclaimer of the atheist, and his repudiation of any god, and his devotion to the idea, are his god, and he pays homage thereto in spite of himself; for they are first and foremost to him, enshrined in his heart and vehe-

mently proclaimed to the world by him. See how he will endure social ostracism and risk business interests for adherence to, and advocacy of, his idea in sections where it is not popular. It is very much akin to that condition and spirit that Macaulay speaks of when he says: "The experience of many ages proves that men may be ready to fight to the death and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey."

Paul says, "There be gods many, and lords many," and speaks of those "whose God is their belly." Phil. 3:19. If one can make this part of his anatomy and the appetite it stands for his god, he can certainly make an idea his god.

It is plain that all men, consciously or unconsciously, have—and God knew from the beginning that they would have—a god, and worship the same. It is a need of man's being. It is inherent in his nature. Being a created intelligence, the workmanship of Another, the product of a force and power outside of himself, and not the originator of his own being, he is a dependent creature. As he arrives at the years of rational meditation, he becomes conscious of this fact, and feels the need of a power above himself. Thus naturally he turns to what he conceives to be god, for the help he needs.

It is no argument against this universal recognition of man's need and his attempts to have that need supplied, that some untutored peoples worship certain animals, the chieftain of their tribes, the Great Spirit, or unknown forces. In this they are but worshiping that which they consider superior to themselves, and so their conceptions of God, but a god which can not meet the needs of their natures. None but the true God, the author of their being, can do this. Hence the command, "Thou shalt have no other gods before me."

It should be taken into account that God's prohibition in this command against having other gods, rests not alone upon his right to our service and worship to the exclusion of any other being. Surely no one will deny his right in the matter. He is the author of our being, and has the right to demand our whole-hearted service, which he does. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. He who constructs a machine has a right to the service of that machine. But God's demand in this matter, as in all things, is not simply because of his right to make the demand, which no one could call in question, but because it is for man's good. This has ever been true of all the demands the Lord has ever made of mankind. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always." "To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good." Deut. 6:24; 10:13. It was because he alone, of all the gods that were in the world, or ever would be, could meet man's needs, that he gave the command, "Thou

shalt have no other gods before me."

And it should be remarked that this command does not mean that we may have other gods also, provided we put the giver of this precept first; for, "Thou shalt worship the Lord thy God, and him only shalt thou serve," is a command of the same God, and equally obligatory upon his creatures. The language, "Thou shalt have no other gods before me," does not mean, "Thou mayest have other gods after me." To change but a word without violence to the thought, the command may be taken to read, "Thou shalt have no other gods but me."

Keene, Tex.

What Are We Going to Do?

G. B. THOMPSON

IN India there are three hundred million souls to whom the gospel is to be carried. There are more than this number in China. To all these we are debtor to give the gospel. We have preached for years that the end is near, and we believe it is. This is our faith; it is our hope. Remove, or in anywise change, this glorious truth, and our hope is lost, our faith is vain.

We are face to face with a stupendous problem. I ask, What do we propose to do about it? not, What are we to say, to sing, to feel, to pray about it? We have made a beginning in all lands. The message, thank the Lord, has girdled the globe. But what we see is only a beginning; a few pebbles have been gathered from the ocean of sin—from its deepest, darkest spots; but its mighty flood of humanity yet lies before us unexplored. What do we intend to do about it? Time is short, and the King's business demands haste; what is done must be done quickly; it must be done now.

It is not enough to feel deeply over the matter. It is all right to feel, but feelings alone will not save souls. Had Jesus simply *felt* concerning the lost condition of man, the race would have been doomed. It took Calvary to save man. The Father had to give something. The Son had to *give himself*. This, and this only, will solve the mighty problem of warning the world in this generation.

One mission writer has truly said, "We must remember that it was not by interceding for the world in glory that Jesus saved it. He gave himself. Our prayers for the evangelization of the world are but a bitter irony so long as we give only of our superfluity, and draw back before the sacrifice of ourselves."

Like the churches of Macedonia, we need to give ourselves to God, to be used as he may see fit. "So likewise, whosoever he be of you that forsaketh not *all that he hath*, he can not be my disciple." Here is God's definition of a disciple. Are we truly his disciples? Let us study this scripture in the light of our duty to finish the work in this generation.

Calcutta, India.



At the Set of Sun

At the set of the sun,
When our work is done,
With all its tangled web;
When the clouds drift low,
And the stream runs slow,
And life is at its ebb;

As we near the goal
When the golden bowl
Shall be broken at its fount;
With what sweetest thought
Shall the hour be fraught,
What precious most shall we count?

Not the flame of the sword,
Nor the wealth we have stored
In perishable things on earth;
Not the way we have trod
With the intellect broad,
Though that were of precious worth;

Nor the gain we achieved
Through the hearts we have grieved,
And left unhelped by the way;
Nor the laurel of fame,
When, for worldly acclaim,
We toiled in the heat and the fray.

Ah, no! 'tis not these
Will give our hearts ease,
When life sinks low in the west,
But the passing sweet thought
Of the good we have wrought,
The saddened lives we have blessed.

— Boston Transcript.

Child-Saving—No. 3

Teaching Children How to Overcome Sin

MRS. LUELLA B. PRIDDY

THE best theories of child culture sometimes fail, because the parent does not recognize the fact that the child is tempted to sin in just the same way as are his elders. There is a wily foe on our track, and we must watch and pray lest we enter into temptation; and the same tempter is seeking to ensnare the children.

The parent may have the privilege of exercising faith for the child until he is old enough to believe for himself. "Even the babe in its mother's arms may dwell as under the shadow of the Almighty, through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we may expect the divine Spirit to mold our little ones, even from their earliest moments."—*"Desire of Ages," Trade Edition, page 609.*

The child is influenced by the Spirit he sees manifested in his presence, even when he does not understand the reason.

A child's fault can often be corrected best when he is in an agreeable frame of mind, if he is old enough to under-

stand. We can talk matters over with him, and let him know that we have temptations too. Then we can tell him how we have won the victory, and he will be encouraged to conquer himself. In this way the heart of parent and child will be bound together.

A little girl of a lively disposition was reproved for her mischievous pranks. A neighbor remarked that she did not do that way when she was a little girl. The child concluded that she was not like other people, and not understanding what she had done that was wrong, concluded that the neighbor did not like her, or she would not talk that way. If we have not done just the thing that the child is doing, we have done other things that are sinful, and we would better acknowledge to them that we have had our faults also. Then we can point them to the only One who can take away sin.

A mother who had a child with a violent temper did everything she knew how to do to conquer her, but with little apparent success. The poor baby would kick and scream, and persist in not obeying. At last the mother dropped upon her knees, weeping, for she knew the child would be lost unless she overcame her sinful tendencies. She pleaded with the Lord to help the little child to do right. The screaming child became quiet, put up her lips for the kiss of reconciliation, and began laughing and crowing softly to herself, and saying, "I is a good baby now." This mother learned to go to the Lord in prayer with the child when these outbursts of temper came, for her own failure had taught her where to find help.

It is in such scenes as this that the child learns to wrestle with God for himself. Often the Lord shows us our weakness, that he may reveal his strength. Happy is the man who can remember that sacred little corner in mother's room, where she knelt with him, and taught him how to seek God for overcoming grace. The fragrance of that place will perfume all the years of his life.

We can not realize too clearly the importance of that self-discipline that enables us to turn our minds from the allurements of the tempter, and place them upon God and his truth. We can teach our children to do this, but it is a daily work. When their minds are bent upon foolish and trivial things, it is a good plan to start some good hymn in which they can join, and thus gently lead them to something better. Committing to memory texts of Scripture is another good practise.

If the open Bible is kept in a handy place, a pair of sharp eyes can read a

text now and then. And while they are busy at their household tasks, let each try to repeat the text, until all have it "by heart," as the children say. The hands will not work less swiftly because the mind is feasting on these good things, but the daily toil will seem lighter. It is possible to sow the seed of the good grain so thickly that many of the weeds are crowded out.

Christ said, "But 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. The Holy Spirit brings to our remembrance the texts that we know. The sword of the Spirit is the Word of God; and there is no other weapon for the children to use than this. "Thou shalt teach them diligently unto thy children." Deut. 6:7.

Markham, Ontario.

Headache and Headache Remedies

DR. H. W. WILEY, chief chemist of the United States Department of Agriculture, utters a solemn warning, in *The Ladies' Home Journal*, against certain headache remedies extensively used in this country. The new Food and Drugs act requires that most of the drugs used in headache preparations be mentioned on the label of the bottle. But the fact remains that many will not know their significance. Caffein and antipyrin are frequent ingredients of headache powders, but they are not required to be mentioned by the act. The people have therefore only a partial protection.

Now acetanilid, caffein, phenacetin, antipyrin, and the many derivatives of these, when not used under the direction of a competent physician, are dangerous, and their mixture is apt to be deadly. They depress the nervous system; they disturb the digestion; they interfere with natural sleep; they require to be used in increasingly larger quantities as the system becomes accustomed to them; they are almost without exception excreted by the kidneys, thus adding an additional burden to organs already badly overworked. They produce a habit of gaining relief which soon asserts itself completely and becomes irresistible.

This indictment does not lie against any one particular remedy, but against the whole system; and especially should we be on our guard against the manufacturer's and the druggist's practise of using fanciful names to cover up the sale of the drugs which enter into the composition of headache powders.

There is only one safe way to use a headache remedy, says Dr. Wiley. Go to a reliable physician and find out first from what kind of headache you are suffering, for it should be remembered that one kind of headache is caused by the eyes, another by the stomach, and still another by some other cause, and each requires a different treatment. In most cases of headache there is a congestion of the blood-vessels of the brain

and its membranes, and the natural remedial act to relieve pain would be to reduce the congestion. On the other hand, when a headache is caused by fatigue or lack of blood in the brain, just the opposite condition is present, and a stimulating treatment is indicated. Go directly to the root of the trouble, and let a physician discover where it lies. The headache remedy may be quicker in its results, but it is a poor result that alleviates a headache at the expense of the heart or the general health.—*The Circle*.

Muck-Raking

SLANDER is a species of murder. The whisperer is altogether contemptible. We revolt from cannibalism as to the body, but many men and some women can carve a neighbor's reputation like a fowl. And yet no generation ever needed the warning more than ours. Just now it is popular to attack the newspapers for their personalities and harsh criticisms of public men. We must all confess to a shocked feeling when we find that all senators are accused of treason because two or three have betrayed their high office. Exaggeration, harsh criticism, the charge of crime first and the proof afterward—these are the order of the day. Many a man's health has been ruined and his heart broken by a whispered slander that was afterward found to have no basis of truth whatsoever. Judgment begins at home. We all need to remember that man-formed souls alone love evil speaking; that the ideal man can not endure to read a slander or listen to it, much less to speak one. Great is the power of the tongue. It is a little member, but it is like the rudder, which turns the whole ship and controls the voyage. Therefore avoid harsh speech and unfair criticism.—*N. D. Hillis, D. D.*

Homely Toys for Babies

FOR the wee babies home-invented toys are far better than the fragile ones offered in the shops, and the demands of such little people are so simple that an intelligent mother will find it no difficult matter to supply them with occupation. I have seen the nine-months-old baby of a friend play for hours with a strong glass bottle, tightly corked and about half-full of water. The little lady would shake the bottle and turn it from side to side, never wearying of the mystery of the motion within it. A marble or a stick in a bottle also makes a good toy, and a rubber band stretched across the top of a chair will give the children an hour with music.

The possibilities of clothes-pins as toys are inexhaustible. With them you can make rail fences, log houses, dollies riding on horseback, and if you will tie a long string to the neck of a clothes-pin, by which to lead it, the child will hail it as any kind of an animal you may suggest, from a pet lamb to an elephant.

Old buttons can be sorted, strung in

chains or sewed on bits of cloth, and if you will give the child a lot of old bottles or spools, he will find them to be a delightful lot of dollies with which to form an army or keep a school.—*Caroline H. Paton*.

The Home or the Club

IN these days when the club and the fashionable church entertainment are taking such heavy toll from the household, the example set by a true womanly housekeeper who knows her mission and does it is refreshing to the beholder. Such an example we give in the following extract from an article in the *Christian Work and Evangelist*:—

"Mrs. X. Y. Z. had been induced to render special aid at a great church supper. She was to act as matron at the chapel that night, several other capable women to assist her, and a bevy of fresh young girls to act as waitresses. Her husband, who had been absent a week, was to return the next day. Mrs. X. Y. Z. had been chosen as lady-in-chief of the evening because of her great skill as a housekeeper, also because of her superior bearing and always pleasing manners. At noon came a telegram saying her husband would return in time for dinner that evening, bringing with him a valued business friend to spend the night. The message ended with the significant words: 'Nothing more needed.' The wife at once interpreted their meaning. Her husband felt sure that the home, the dinner, his wife's presence, would all duly and faithfully be awaiting him.

"When the matron-elect stated the case at the chapel, a mighty clamor arose. Could not the husband and his friend come to the chapel feast? If not, was it not the lady's duty, that once, to let the servant serve a good dinner? Was it really necessary to disappoint so many just for the sake of pleasing one?

"Mrs. X. Y. Z. raised her graceful hands: 'My first duty, to-day and forever, is in my own home. Not for anything would I destroy or shake my husband's faith in this matter. He wants the privacy and freedom of his own fire-side after a week's unavoidable absence; there are others who can abundantly fill my place, and I must go at once and prepare the dinner my husband is as sure of as he could be of anything.'

"She went smilingly away. There were murmurs and complaints, until Mrs. A. B. C. said, resolutely: 'She is right! She is right; there isn't a happier household in this place than hers. Her husband adores her, and certainly the children are the very pictures of content. The case was just this: our lady was to do one of two things—disappoint her husband or disappoint us. I say, she was right; home first, and every time!' And there wasn't a dissenting word.

"Women may be changing, but appeal directly and sensibly to the right kind of wives, mothers, and housekeepers, and regarding a plain duty there will not be a dissenting word."

The Secret of Devotion

I KNOW a fortunate mother who has two splendid young sons; and who enjoys the most radiantly happy motherhood.

They are manly little fellows without the least suggestion of the mollicoddle in their composition. But no matter how busy they may be about their own concerns, there is one person whose welfare never appears to be out of their minds—mother.

If they are off for the day with their chums, they will manage to find a telephone, and over the wire will flit some such message as, "All right, mother? Thought we had better call up and see."

The younger boy has a keen eye for beauty, and may quite often be found with a beautiful flower in his hand which he has purchased with his own pocket-money, or perhaps a handful of wild flowers picked during an expedition to the woods or the "swimmin'-hole." Any one whom he happens to meet is entirely welcome to exclaim and admire, but the flowers do not leave the young knight's hand until he presents them to his lady mother.

Curious to know the secret of this devotion—not exceptional, perhaps, but exceptionally expressed—I questioned this fortunate woman, and she said, smilingly: "It began when the boys were very small, when I tried to show them that these little attentions were necessary to my happiness. As they grew older, I never failed to express my appreciation of the little things they did for me. If it was a tiny shell from the beach, or a smooth stone from the road, or a field flower, I was always delighted with it, and so the giving has become a habit. It means a great deal to me; and I have no doubt some woman will thank me in the future. I have always felt," she added, "that if my boys failed in their attitude to the women who came into their lives, it must not be my fault, so I am beginning early to be a good mother-in-law."

Would there were more such wise mothers!—*Jane Howard Latimer*.

A Handsome Apology

NED and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I am glad of that," said his mother. "Did you tell her you were sorry?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and just said: 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—*Youth's Companion*.



Labors in China

P. J. LAIRD

ON Christmas eve we had hardly finished lunch when a familiar voice was heard at the front door. Going to answer the call, we found, as expected, that it was Liu Changshan, with his wife. This man was our first convert, a result of co-operating with the Lord at Yungchow, Hunan, some years ago. During his stay of three days at Changsha, we had many pleasant times together, reviewing past experiences, and recalling our fellowship in the gospel. Vividly the old scenes came to mind: the first visit to Yungchow from Heuilin; the persistency of the magistrate that I should be his guest during the brief visit; the crowds that flocked to hear the preaching, the one special subject of which was the blessings of the gospel, contrasted with those sought by the people. The natives could not await their turns, but had clutched madly at the sheet tracts which illustrated the theme. When leaving the city, presents had been many and varied—dried ducks, bacon, oranges, dates, mushrooms, rice, candies, eggs, vegetables, vermicelli, and bottles of wine. According to etiquette, many articles were returned, only to be brought to me again. The wine was refused on principle.

Having dispensed with chairs, my cook and I reached Kueilin footsore and weary. But our hearts were all aglow, because God had deigned to use his servants and answer their prayer. It had been decided to open Yungchow as a mission center. And the time before the Chinese New-year being so short, we had to set out quickly on the return journey. A few days out, a whole load of articles was stolen by an underling sent from the magistrate to care for us. Not until eight months later, and only after persistent dealing, were the articles recovered, and then only in part.

Eventually a chapel was opened. Then those who had professed themselves as friends, on finding their operations were being watched too closely, turned to be enemies and slanderers.

Students came in from the eight counties of Yungchow by the thousands, for the much-coveted first, or B. A., degree. Only one hundred and twelve of these were given. We held services almost continuously. Our books were exhibited, and found many purchasers among the crowds attending the examinations. To follow up the work, as well as to get acquainted with the district, Liu and I took some boxes of books, on an itinerating trip. What a glorious time we had! To me there was no work so entrancing.

Although we were the first foreigners most of the natives at Tao had seen, they made me stay at their own houses, rather

than in an inn, according to custom. Then nothing would do but we must go to their ancestral village, and stay two nights. Not content with hearing themselves, they threw open their doors in the city and village, that the common people might hear the gospel. Numbers availed themselves of the opportunity.

The next stopping-place was Ningquan. We could not get books out fast enough, as the people clamored and pressed around us. Three times the boxes had to be visited, to replenish the stock. There is always the assurance in this country that most, if not all, literature will be read; and usually it will be kept. In vain we tried to get a good rest next day. The villagers would come, asking our business, and desiring to hear the message of salvation.

Kianghua and Yungming were visited in turn. The latter was not very good ground for seed sowing, but about a dollar's worth of Gospels and tracts was sold.

It would be difficult to estimate the thousands who must have read or heard the Word as a result of the distribution of reading-matter on this trip.

Brother Liu returned to Yungchow, to hold the fort, while I continued to Kueilin by a different route. On my next visit to the former place, a colleague accompanied me. The students were assembling there again, and the opportunity was embraced, as before. Nearly ten thousand Gospels and tracts were distributed among them, as they came away from the examination halls. Our greatest joy here was occasioned by the baptism of Liu Changshan, May 2, 1904.

The district through which the journeys already mentioned were made, and where the seed was sown, has remained untouched these three years. Hearing from the old mission of my arrival, dear Brother Liu came all the way from Yungchow to Changsha, to urge me to go up and help them to be more like Christ in conduct and example. This trip had meant seventeen days down the river. He told us it would take him a month on the return journey. All this was at his own expense. Moreover, he brought another baptized man, to emphasize the request. When he left, tears filled his eyes at the thought of returning without his old friend. O the disappointment to the heart of Jesus that people can hear the gospel only once in three years!

One man I met in Japan has accepted Jesus as the Saviour—the direct result of hearing the message in those days. How he pleaded with me that my lips should carry the “good tidings of great joy” to his father and family at Tao, as they had to his own. He even gave

me a letter of introduction to his father.

Now a letter comes from Brother Liu, en route. He says he has met a friend from Tao, who gives us a hearty invitation to go and open up medical work there. This friend has a fine large house, which he will fit up as desired, without any cost to us. The rent will be but eighty dollars per annum. Would to God we had some keen, spiritually minded evangelists to send. The Lord speaks, saying, “Whom shall I send, and who will go for us?”

Notes From India

G. B. THOMPSON

JANUARY 28, in company with Elder W. W. Miller and Brother and Sister Burgess, I left Calcutta for Gopalgunj, in eastern Bengal. The first hundred miles of the trip was made by rail. Then we changed to a small steamer, which took us about forty miles up one of the large rivers that form the delta of the sacred Ganges. Here we made a change into a rowboat, and after a few hours' rowing against wind and tide, we reached our destination, and were very hospitably received at the home of our Indian worker, Babu A. C. Mookerjee.

This whole country is devoted to the raising of rice, and in the rainy season is completely inundated, so that traveling is done largely by means of boats. So far as agricultural implements are concerned, I was unable to discern that any improvement had been made over those which must have been used in the days of Abraham. The country swarms with Bengali-speaking people, all of whom live in villages. We passed many of these villages on the way, filled with people, intelligent looking, but ruined and benighted by sin and superstition. Surely this is a field for missionary work. It is beautiful here, but in the hot, rainy season, it is inclined to be malarial.

In the providence of God, the last message has gained a foothold in this out-of-the-way place. Elder Miller, Brother Mookerjee, and others have labored here, and I am told that at the present time there are about twenty-four adult Sabbath-keepers. After they have been more fully instructed, no doubt a church, composed entirely of Bengali-speaking people, can be organized. Those who embrace the truth are being tested. The land upon which they raise their “paddy” (rice) is controlled, to some extent, by one of the missionary societies working here for a number of years, and this society exacted an agreement from them that if they changed their faith, they must leave their land. Therefore, as soon as they receive the message and begin keeping the Sabbath, they are notified to leave. This means the giving up of all they have. It is shown, however, that this message is just as precious to an inhabitant of Bengal as to those of more favored, civilized lands; for some of them are keeping the Sabbath, regardless of all the consequences involved.

My sympathies were deeply touched

for this people. They seemed so kind, and so appreciative of our visit among them! How much I would have enjoyed speaking to them in their own language! My visit here convinces me that in order to carry the message to India, we must have laborers among all these tongues, familiarizing themselves with the language of the people. The people are strange; their habits and customs are strange, and we can not understand them as we ought until we can speak with them in their own language. There are about forty-seven million Bengali-speaking people in India. This is more than one half the population of the United States. God loves the humblest and most benighted coolie among this people as much as the more enlightened European. If we believe the Lord is coming in this generation, why should we have hundreds of laborers at home and only a very few here?

The night we were at Gopalgunj, there was an almost total eclipse of the moon. The Hindus of the village, who believed, I was told, that some monster was swallowing this orb of the night, made a great racket with tom-toms and various instruments of music, to frighten away this monster.

Near here is where Sadhan Chandra Sircar lives—the aged brother who, in answer to prayer, was healed of the leprosy over thirty years ago. From a child he had been a victim of that awful disease. For many years—nearly a half century—he had prayed to all the Hindu gods for deliverance from it, but no relief came. One day a godly missionary came to his home in a boat, told him about the true God, and left him a copy of the Gospel of Matthew. He read it, and learned that Jesus of Nazareth healed the leprosy. He began to pray to him, and for three days he and this faithful missionary sought the Lord in his behalf. God heard their cries, and he was healed. For thirty years he has stood before the world a living testimony of the power of Jesus to cleanse the leper. This brother was present at our recent conference in Calcutta, and bore his testimony. Parts of his hands and feet have been eaten away, as will be seen by the picture of him which accompanies this article, but there is no sign of leprosy.

About a year ago he—now eighty years of age—received our Bengali tract, entitled "Christ and the Sabbath." Being in charge of a mission, he studied the tract to refute it. But he learned that the same Jesus who healed him of the leprosy kept the seventh-day Sabbath, and he began keeping it also. This enraged the mission people, and they took his home from him, and sold his pony. But he remains true to the Sabbath of the Lord. It seems strange that persecution should come from professed Christians, rather than from benighted Hindus.

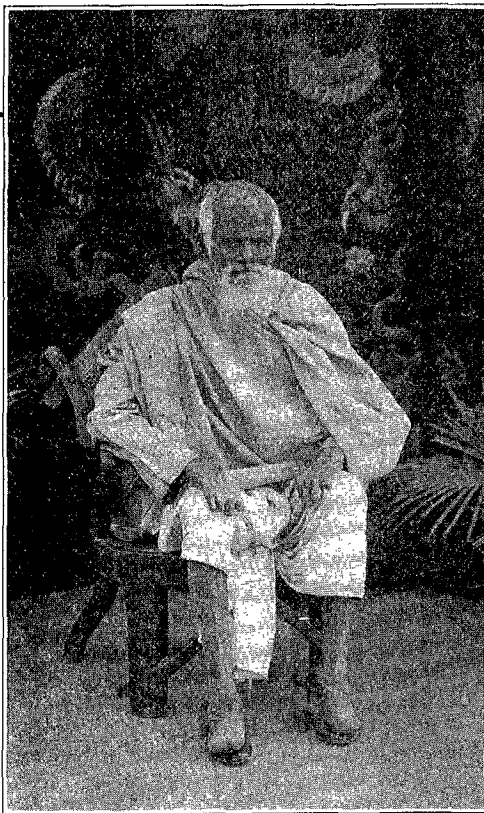
In all the villages among the jungles of India there are faithful souls like this, who are seeking for light. It is real missionary work to leave our pleas-

ant homes and go and live among these people, study their language, and teach them the truth, but our reward in heaven will be very great. Our schools, academies, and colleges must train young men and women for this work. Those who consecrate all to him, God will qualify for it by the power of his Holy Spirit.

"Out of Weakness Were Made Strong"

T. E. BOWEN

IN talking with his disciples one day, Jesus said: "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." Jesus thus recognized that faithful men of God had been laboring for souls, and that that labor had in a great measure prepared the way for his own work. In



SADHAN CHANDRA SIRCAR, THE HEALED LEPER

these words are also expressed his appreciation of the value of this preparatory work of previous laborers.

Thus it is now. Pioneer work, in countries where the dense darkness of heathenism prevailed, has been done the past few years by men specially raised up by the Lord, which, in a wonderful way, has prepared these difficult fields for the speedy proclamation of the last warning message. Prominent in this preparatory work is the translating of the Word of God itself into the languages of the people in these darkened lands. Men have endured no small amount of hardship in accomplishing these stupendous tasks.

An illustration of an instance of this kind is found in the brief sketch of the life work of Dr. S. I. J. Schereschewsky (pronounced Shērēshēfski), who re-

cently died at Tokyo, Japan, as published in a recent number of *The Bible in All the World*:—

"On October 15 there passed away at Tokyo a most gifted Bible translator, Dr. S. I. J. Schereschewsky, formerly missionary bishop of the Protestant Episcopal Church of America. Born of Jewish parents at Tauroggen, in Russian Lithuania, in 1831, he was educated as a Jew in all the wisdom of the Jews, and was graduated at the University of Breslau. The study of a copy of the Hebrew version of the New Testament convinced him of the truth of Christianity, and soon afterward he made his way to the United States, where he was baptized by a Baptist minister, and trained at a Presbyterian theological college. In 1859, at New York, he received orders in the Episcopal Church, and at the end of the same year he landed in Shanghai as a missionary of that church. He removed to Peking in 1862, and became bishop in Shanghai in 1877.

"His early training, whereby he came to know Hebrew better than any other language, specially fitted him to become a translator of the Old Testament. This peculiar fitness was soon recognized by his missionary colleagues, who about 1865 entrusted him with the translation of the Old Testament in Northern Mandarin. He also worked on the Peking Committee as a translator of the New Testament. His version of the Old Testament, first published by the American Bible Society in 1875, has since been repeatedly issued. A revised edition appeared in 1899. But a still greater work was his translation of the whole Bible into easy Wenli; he added the New Testament in this case, in order to secure uniformity; both Burdon and Blodget's and Griffith John's versions of the New Testament being in a somewhat different style. This Bible was published in 1902.

"The significance of Bishop Schereschewsky's achievements, however, lies not so much in their extent and scholarship as in their testimony to the indomitable courage of the man and his devotion to his work. Six years after his consecration as bishop he became paralyzed, and had to resign his episcopal jurisdiction. His malady increased till it left him with the use of only the middle finger of each hand. Fortunately his intellect remained unimpaired, and with these two fingers he was able to type out his manuscripts, which were afterward rewritten in Chinese characters by his secretary.

"But the toil was well worth while. To this man alone has it been granted to give to the two hundred and fifty million Mandarin-speaking Chinese, as well as to the mass of readers in China, the oracles of God as found in the Old Testament. Reviewing, therefore, his life in the light of these facts, we may surely trace the divine purpose in taking him from one task, for which a successor could without difficulty be found, and setting him free for another, for which

his whole previous life had been a unique preparation. As a translator his influence has been far wider than it could have been as a bishop, and Chinese Christians will ever remember, with gratitude to God, the great scholar who out of weakness was made strong—who laid so well and so truly the foundations of the Bible in their greatest vernacular, and in the more popular form of their written language."

West Africa

D. C. BABCOCK

THE work on the west coast of Africa, including Gold Coast and Sierra Leone, is very encouraging. A little over one year ago I visited Gold Coast, and after three days of faithful searching at Cape Coast and Elmina, failed to find one soul obeying the Sabbath of the Lord. I met a son, however, of Brother F. I. U. Dolphijn, who at one time had kept the Sabbath. He gave me information concerning his brother Frederick and his father, who were two days' travel from Cape Coast, at Appam. By the time this information had reached me, I had made all arrangements to return to Sierra Leone, up the coast nine hundred miles. At Sekondi we stopped to take passengers and produce, and while in conversation with a native, I learned he was acquainted with our Brother J. D. Hayford. I at once wrote a few lines to the latter, and shortly after my return received a good letter from him.

After waiting anxiously for some months for our tent from America, it arrived the first week in December, 1906. I had already made arrangements for a lot to set it on, had cleaned it up, and paid for it for three months. Just as we were about ready to put up our tent, I received a note, with money returned, saying that we could not have the lot. It belonged to a religious organization, and was held as mission property.

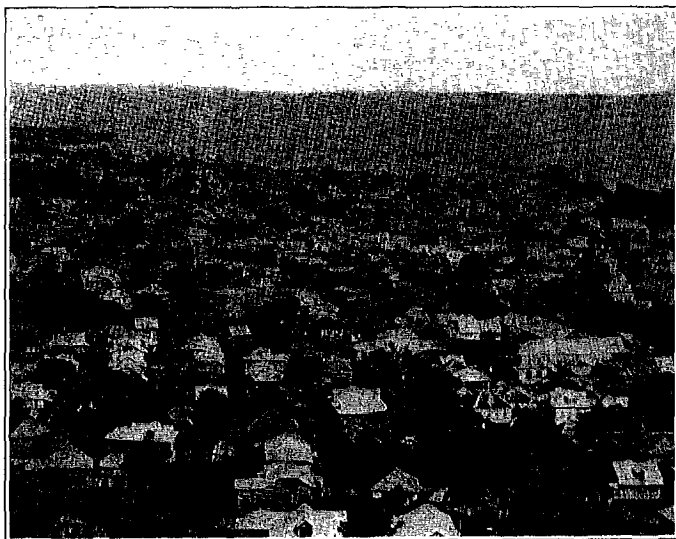
The Lord gave us a good lot nearer the center of the city, and we began getting it ready as fast as we could. By the time we had it ready, the Christmas season was at hand, so we postponed our work until it was over.

It was evident to my mind that our forty-foot tent would be too small to accommodate the people. During our waiting time, I bought materials and made a splice twenty by forty feet, to enlarge it. Now it is forty by sixty feet, and we have seated it to accommodate four hundred persons very comfortably. We opened our meetings on Thursday evening, January 10, with every seat

occupied, and hundreds around the tent.

From the time I reached this city, I must confess I almost feared a large public gathering. I was afraid our tent would be torn down. I have learned a good lesson. God reigns here, as well as in other lands, when we give all over into his hands. Every night our meetings have increased in interest and numbers. We have now held twelve meetings, and our congregations are seldom less than one thousand people.

The deepest solemnity has taken possession of all, even the children. From the beginning to the close of each service, the best of order prevails. I have spoken on the law, and incidentally brought in the Sabbath, and some have decided. Last night more than three hundred arose for prayers. Surely God is going out before his remnant people.



BIRD'S-EYE VIEW OF FREETOWN, SIERRA LEONE, WEST AFRICA

Our book sales have already amounted to \$6.34, and our collections to \$14.21. More than thirty were present at our first Sabbath meeting in the tent. These were not all Sabbath-keepers.

There is some opposition by the ministers. One notified his young people that unless they ceased attending the meetings at the tent, he would remove their names from the church records. They continue to come.

Our school is progressing nicely. We now have over thirty enrolled. A young sister, formerly from America, is assisting Mrs. Babcock in this work.

Our canvassing work is taking a step forward. An aged brother who has had many years' experience in mission effort, has accepted the Sabbath, and taken hold of the book work, and is making a success. We look for brighter days on the west coast of Africa.

Wonderful News From China

A. T. ROBINSON

"THE home secretary of the American Board, Dr. Cornelius H. Patton, in the *Quarterly News Bulletin* sends out this wonderful statement of the progress of the work in China:—

"China is turning from idolatry. The astonishing news comes that the native press is attacking idolatry. Will won-

ders never cease? The progressive Chinese officials continue to organize schools. Five thousand have already been started in the capital province of Chi-li. In two cities we have heard that the officers of Yuan Shih Kai removed the gods from idol temples, and burned them in the market-place. In another place he had the gods dumped into the river; and as they floated toward the sea, the people lined the banks and cheered. The change of sentiment on the part of the Chinese, which makes such news possible only seven years after the Boxer uprising, is the wonder of the world. Yet why should we wonder in view of one hundred years of leavening influence on the part of missionaries of many Boards? Their time has come at last."

"The awakening has also reached India, and one may soon see the time when it shall be literally true that 'a nation is born in a day.'"


Opportunity of Christian Laymen

"Secretary Patton also tells what one Christian layman is doing, and what he is doing thousands of men may do and will, when they get the larger vision of opportunity which this man from the West holds:—


"A man in the West has just made a most extraordinary offer. He will assume the entire support of a missionary and his wife in China, including salary, outfit, traveling expenses, and, if necessary, building a house. The offer calls for twenty-two hundred dollars this year, and possibly even more during the second year. He assumed this obligation for thirty years, and is considering providing in his will for its continuance when he is gone. He says: 'When I realized that men of the character and ability of your missionaries were willing to go to China or other foreign fields for such a small sum, I began to think seriously that I wanted to have a part in that work. Of course, I am not the man to do it myself, for more reasons than one. However, if I furnish the means for a man to go to some field to make it his life-work, a man who would not otherwise have gone, had I not stepped forward and provided the means, under such circumstances I could look at his work as my own work.' Two other men have made similar offers recently, and it is evident that more and more individuals will be assuming the entire support of missionary families."

"There is in this a distinct call to men of wealth to invest money in this work of hastening the coming of the kingdom of God, and there is no better-paying investment for men's money to-day."—*Nebraska State Journal*.

There are a good many Seventh-day Adventists whom the Lord has blessed with sufficient means to enable them to devote a sufficient sum each year to send and support a missionary and his family in some foreign field. What a splendid investment it would be! What an inspiration it would be to some soul upon whom God has laid the responsibility to go to China, India, or to some other dark corner of the Master's vineyard!



THE FIELD WORK



Arkansas

DEVAL'S BLUFF.—Elder M. Jones, our colored brother from Jamaica, whom the Southern Union Conference invited to come over and take the oversight of the colored work in its territory—the place made vacant by the death of Elder S. S. Ryles—visited the above-named place on the ninth of February, and spent more than a week with the church here, holding meetings every day. His instruction was much appreciated by us all.

Elder Jones took his children out of the public school when he accepted present truth, and as the only school for colored children we have in this conference is near Devall's Bluff, Ark., Elder Jones decided to make this his headquarters; but he was not satisfied with the prevailing condition of things. So while four of us colored workers and the church were together, we decided to hold counsel meetings for the purpose of developing some plans that would put this school on a better basis than heretofore.

About four years ago, the little church here made an effort to erect a small meeting-house. They leased forty acres of land with the privilege of buying it if they so desired during the term of the lease. On this land they built a small house for church and probably school purposes.

At the following General Conference a picture of this house was presented, and it stirred the brethren assembled to lend assistance to this very needy enterprise.

The Southwestern Union Conference purchased these forty acres which the brethren had leased, and built a school-house on the land. But this is only a beginning. The school has been in session only from three to four months in the year heretofore, and the school land has not as yet been cultivated so as to yield any returns to the school. Believing we should do all we could to carry forward the work, we elected a local school board as follows: Elder M. Jones, chairman; J. W. Dancer, secretary, and R. R. Devereaux, treasurer.

Brother Devereaux agreed to cultivate a small farm this year on the school land, the profits to go into the school treasury. As there was no school fund to invest in this, we four—the above-named board, and the teacher, Prof. W. H. Swait—agreed to share equally out of our small earnings this year, whatever may be required to cultivate the school crop. I would say just here, if any one who reads this feels disposed to help us out, whether little or much, it will be highly appreciated. If any one is so situated that he could loan a few dollars without interest to be used in this way, it would be thankfully received. Such could send their donations to R. H. Devereaux, Devall's Bluff, Ark., stating that they are to be used in the interest of Vartan Springs Intermediate School. We trust this appeal will not be lightly considered.

The work for the colored people here in the South is in a sad condition. They are more willing to do than they are often given credit for, but the trouble is, we are so poor we have no money to do with. But when we make an effort, as in the matter of this school farm, if we can receive a little help we will make a success, the same as any other race. Try us.

Now, we will need an animal to cultivate the land, and a mill to work up the sorghum we shall plant. There is no money in sight to procure these necessary things, but we have launched out by faith, and we believe the Lord will help us out.

J. W. DANCER, Secretary.

Korea

SUNAN.—As we see the reports in the REVIEW, telling how the message is being received in other lands, we are anxious that all should know that the way has been and is being prepared for the truth to be accepted by many among the millions of Korea, who have so little to cheer or brighten their lives in this world.

All over the land are houses much better than those in which the people live. When we ask the Koreans about these, they tell us that they are spirit houses, and which spirits live in the different houses, and what is their work. Here at Sunan there are four such of considerable size, and several smaller ones.

The Koreans are also ancestor worshippers. In their homes they have their ancestral tablets, and before these they place their food, upon the days set apart for this worship. After leaving it there long enough, as they suppose, for the spirits of their fathers to eat what they desire, the family eat the food themselves.

But it seems that all these things have failed to satisfy, and they are reaching out for something better. Their confidence, to a very great extent, has been destroyed in the evil spirits they have worshiped heretofore, and they are beginning to realize that those things in which they have trusted are not able to help them. They are looking for something upon which to cling for support, and how we wish that now, just now, this message might be so sounded all over this land that every one might hear its saving truths in his own tongue.

The Korean language is divided into three dialects: that of the south, the middle, or Seoul, and the northern. Our work so far has been in the northern half of the peninsula. During the past year, five native laborers have been at work, and three new companies of Sabbath-keepers have been raised up, and four meeting-houses have either been built or purchased. There are several calls waiting to be answered, where some have heard of this truth, and have asked for some one to come and teach them further. Also, from the middle and the south come inquiring letters.

Certainly this is a needy field. About us on every hand we see a crying need for the medical branch of this work to be started. And surely from the middle and the south the Macedonian cry is sounding for some one to locate in those parts to give the message to the people in their own dialect.

We were glad to have Elder Prescott visit us, and to have Sister Scharffenberg connect with the work here. We are of good courage, and trust that during the coming year the message will continue to spread over Korea, and that those who have already identified themselves with it will learn more of its saving truths, and come up on higher and holier ground. Remember to pray for us. We feel sad and lonely sometimes, but have never felt that we would like to leave this field.

W. R. SMITH.

An Appeal for the Graysville Sanitarium

I AM NOT making an appeal now for money for this institution, although it needs it, and this is not written at the request or with the knowledge of the sanitarium board; it is wholly a personal appeal, from a sense of gratitude for what has been done here for Mrs. Webster, for myself, and for others also, and because I feel it to be right and my duty to try to arouse each one who reads this to see the good he may do this institution and the cause of God by saying a few words for it to others.

This sanitarium is established and well-fitted up not only to treat the sick, but to stand as a light to the world and to give a knowledge of the third angel's message to those who may be induced to come here. In the winter especially should this institution be filled with patients from the North, and in summer from the South. It is a good place for invalids from all parts of the country at all seasons of the year, with delightful mountain air in summer, and mild winters.

If all our people within reasonable distance would become acquainted with the place themselves, get really interested in it and its work, then do what they can with their neighbors and friends to get those who might be benefited by treatments interested in it and get them here, much good might be done. I appeal to you to co-operate with the managers and physicians to make the work of this sanitarium a success.

God has directed that this institution be built for the advancement of this precious cause, and through it people can be reached who could not be reached with this truth in any other way; but this work does not rest alone upon the managers and physicians. They can do their part; but upon our people in their homes rests the responsibility of bringing their neighbors and friends who can be induced to do so, and who need its benefits, into touch with this place, and perhaps with eternal life.

You are interested in your home missionary work, and in our foreign missions, and this is all as it should be: have you yet become really interested in this particular phase of missionary work and felt your responsibility to help this branch of God's work in the manner indicated? Send to the Graysville Sanitarium for information and announcements, and work for the advancement of

God's cause through this channel. Please do not wait; send at once.

What I have said of this institution applies with equal force to our other institutions and to our people living within their range of influence and operation. I believe all our people should do more for the upbuilding of these institutions in the manner indicated in this appeal. Will you not take hold at once to act on these suggestions?

E. W. WEBSTER.

The Work in Kansas

THE recent council of workers at Manhattan, Kan., embracing the directors of districts, the conference committee, the educational superintendents, the medical superintendent, and the State canvassing agent, was a profitable meeting. Reports from the workers showed good progress in nearly all parts of the field where meetings have been held. Our Bible workers have been meeting with good success also. The canvassing work shows a marked increase this year over last year, in the number of canvassers preparing to enter the field. The canvassers delivered between eight thousand dollars and nine thousand dollars' worth of books in the State of Kansas last year. They have set the mark at twenty thousand dollars for this year, and we hope they will be able to reach it. In book sales last year this State doubled the amount of the previous year. This year there will be three or four times the number of canvassers in the field. I am very much pleased with the way our canvassing work is progressing.

The Educational Department reports sixteen teachers, teaching sixteen church-schools, with two hundred and seventy-five pupils in attendance. Twenty teachers have already signified their intention to attend the teachers' institute to be held this summer in Kansas City, Kan. The educational secretary presents his plans of work as follows:—

1. To raise the standard of education higher among the teachers, and increase their efficiency in the schoolroom, in methods, management, and apparatus. To this end, (a) to conduct a model school in connection with the teachers' institute to be held this summer; (b) to establish more church and industrial schools, at least one to be German. These to be self-supporting centers for the development of workers for God.

2. To thoroughly organize our Young People's Societies by card membership, to be transferable to other Societies upon removal; and a State society for all the isolated.

3. To establish a circulating library of excellent books on different Biblical and historical subjects, nature study, biographies of godly men and women, mission fields, etc.

The educational work is in a very prosperous condition, and the present plans will develop a higher state of efficiency for both the educational and the young people's work.

The medical work has made a steady advance during the year, until it stands with double the patronage now that it had a year ago. A spirit of unity prevails among the workers. The institution has met all interest, insurance, and operating expenses during the second year, which is doing exceedingly well for a new institution.

The tithe has greatly increased during

the past year, and the missionary spirit among the churches is gradually rising. To the Lord belongs the praise.

R. C. PORTER.

British West Indies

GRENADA.—Our quarterly meeting the last week in December was a blessed occasion. One more was added to the church by baptism. The reports showed an increase in tithe, also in the offerings from the Sabbath-school and the missionary and Young People's Societies. Somewhat more than the shilling a member, pledged at our last conference, was raised for the printing-office and the Jamaica school. Over one hundred copies of "Christ's Object Lessons" had been sold, and an increased amount of other literature was distributed.

December 31 we started for the union conference in Jamaica, being obliged to go via Demerara and Barbadoes,—a long, tiresome, rough voyage. However, it afforded us the privilege of a brief visit with our friends in those two colonies. With the rest of the laborers, we passed through the terrible earthquake experience in Jamaica, sharing with them the merciful deliverance which the kind providence of God wrought for his people. In returning, we spent eight days in Barbadoes, waiting for a boat to Grenada. This enabled us to visit nearly all our people there, and many other interested ones. Services were also held each evening, in which the different laborers set forth the cause, meaning, and lessons of these rapidly increasing, terrible calamities. Donations to the amount of \$8.43 and a box of clothing were received for the Jamaica sufferers.

On reaching home, we found all well, although their anxiety concerning us had, of course, been very great.

We at once began holding open-air meetings in different places, sounding the message as emphasized by the convulsions of nature. Great throngs assemble, and stand for two hours or more, listening with deepest interest while we point out in the Scriptures the meaning of these things. In every place they urge us to come again and hold regular meetings. In fact, the whole island of Grenada is ready and anxious to hear this message. Meetings can now be held anywhere and everywhere with the best of attendance and interest. We are straining every nerve and working to the very limit of human endurance, but our strength and ability come so far short of meeting the needs of the situation.

We are to go eight miles to-night to hold the second meeting in Grenville, the second town in the island. We have meetings somewhere almost every night. When my wife begins to play the cornet, the people come from all sides, and soon several hundred are gathered. We seldom get home till after midnight. The people buy literature freely, as far as their limited means will permit, and we have received about fifteen dollars more for the sufferers in Jamaica.

We are just beginning work on our church building. We have waited all these weary months, slowly accumulating the necessary means, and still we have not enough, but we must make a beginning. We and our people here are doing all we can and giving all we have, and are asking God to send us the rest.

We closed our school before going to

Jamaica, and can not start it again till our building is done. The enrolment had reached sixty. If some school, church, Young People's Society, or conference would send an earnest, efficient, consecrated teacher here, with at least partial support, more could be accomplished than in any other way. We invite correspondence with any one who may feel drawn this way. Our courage and faith are strong, and we pray and hope to be sustained and strengthened physically and spiritually to bear the burden and strain till the work is done.

W. A. SWEANY.

Mt. Rose, St. Patrick's, Grenada.

The Work in Bermuda Islands

IN justice to our dear people in the United States and Canada who have been sending us their means since my article in the REVIEW of Aug. 30, 1906, and in behalf of our brethren and sisters here, I would tender our sincere thanks for the donations which have been coming in to help liquidate the debt on our church building here at the capital. With the thirty dollars sent us by the General Conference treasurer a few days ago, we have received eighty dollars from abroad.

Though the church is unfinished, we have held our Sabbath meetings in it since last July. Since then the building has been completed, except the ceiling. The sight of the rafters and roof above does not detract from the sacredness of the place. Still, when the wind is blowing hard, we find it somewhat cool and drafty. But it will have to remain thus until we can finish it. The citizens are pleased with our neat, substantial building, which we know meets the approval of heaven, for we are told to build in that manner.

To those who would still esteem it a privilege to help us financially, I would say that to save the amount lost by exchange, you can send your money to the General Conference treasurer, Elder I. H. Evans, telling him that it is for the Bermuda church. Large amounts could be sent to me without discount, by draft on New York.

The work is onward here. Through the faithful labors of Elder Morrow, eighteen Portuguese have taken, hold, and some of them have been baptized, and still others are interested. Then about five miles east of Hamilton, Brother Morrow started meetings last summer, in the open air, as there was no building available for the purpose. From fifty to one hundred would come out, and either sit on the ground or stand for one hour. But when the cold evenings came on, we decided to buy a tent, seating nearly one hundred persons. Since it was pitched, a number have accepted the truth, and hopes are still entertained for others. Since that time I have also been carrying on Sunday evening meetings at Hamilton, in the church. Though our congregations are not large, owing, no doubt, to the fact that people generally attend their own churches on Sunday evenings, still quite a number are interested, and come regularly, and this is a help to our brethren and sisters. Besides these, I have held one meeting a week, about two miles west of the capital, at the home where the mother took a stand for the truth, through reading the *Caribbean*

Watchman, sold her by our deacon. Then after a few meetings at that home, the father and a neighbor began to keep the Sabbath. There are six children in this latter family.

As the columns of the newspapers were opened to receive points of truth, I have spent part of my time in writing articles for them, and we have reason to believe that good is being done in this way. Thus I am engaged in the work as far as my health will permit; but to do this, I have had to give up a part of my business; however, my wife is carrying on the remainder of the business, and we are enabled to make a living.

The Jamaica earthquake filled the hearts of some with apprehension, and the question is already in the mind, Will Bermuda suffer in the same way? We can only reply that we do not know, but these islands must be warned fully of the coming of Jesus. It is thought by many that the reefs extending about nine miles on the north side of Bermuda, and which are near the surface, were once a part, in fact, the greatest part, of Bermuda, but that they were sunk by an earthquake.

Our brethren and sisters here are hopeful, and of good courage, and I am sure none of us desire to leave our post of duty. We are going to stand by the work. The time has certainly come when we need to enter more fully into the life of faith, where the presence of the Holy Spirit will be as real to us in the Bermudas as was the presence of the Saviour when, as a man, he lived in the land of Palestine. O, if we could only get rid of the sin of unbelief that hides from our view this same Saviour who is ever near us by the abiding presence of the Comforter which proceeds from the Father! May the Lord open our spiritual eyes as fully as he opened the natural eyes of the servant of Elijah! "O, for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. . . . Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. . . . All who receive the seal must be without spot before God—candidates for heaven."—*Testimonies for the Church*, Vol. V, pages 215, 216.

M. ENOCH.

Hamilton, Bermuda.

Missouri Conference Workers' Meeting

THIS meeting was held in St. Louis, Mo., March 18-25, 1907. There were in attendance the regular laborers of the Missouri Conference, and a few of the church elders.

The forenoon and afternoon of each day were devoted to convention work, and each evening there was a preaching service. A variety of subjects were discussed, involving organization, Sabbath-school work, the work of our young people, church-schools, tithing, city work, camp-meetings, religious liberty work, etc. Papers were read upon these questions, and a lively and enthusiastic discussion followed the reading of them.

It was gratifying to note that notwithstanding the absolute freedom which was exercised by all in the discussion of the various topics, a spirit of Christian love and unity prevailed. The subject of organization was given special atten-

tion, not, however, because there was not implicit faith on the part of all on this question, but that we might again examine the grand pillars which underly the beautiful system of organization that God has given us.

The instruction given at such conventions, with the interchanging of experience, will tend to increase the spirit of unity, and thus will enable the laborers to instruct the churches and those who are just receiving the truth with a greater degree of uniformity on the various principles of this message. The result will inevitably be to keep out from among our people that spirit of independence so destructive to organization, and thus avert apostasies from the truth.

We believe that if every conference would conduct a ten days' convention each year, in which they would canvass all the different phases of this message and discuss them freely, a more substantial membership might be brought into our churches, that which would not be tossed about by every wind of doctrine now blowing or yet to blow.

The evening services during this convention assumed very largely a revivalistic character. There was a very general response to every call made to draw nearer to God and receive of his Spirit. The Sabbath day of this meeting was one which will long be remembered. Some noble souls took their stand for the first time for Christ, and others who were back slidden returned to the fold.

Elder E. T. Russell, the president of the Central Union Conference, and Brother James Cochran were in attendance at the meeting during the latter part. We certainly believe that this convention will result in bringing a new inspiration to the workers of this important field.

K. C. RUSSELL.

South Africa

BULUWAYO.—We are glad to hear from the home field, and to learn of the progress there. The reports are cheering to us. And we can report only progress here. Our health remains good, though we become very weary at times with the amount of work for which we are responsible.

We are glad to say that help has been sent us. A young Brother Ellingworth, from the Claremont School, is here now, and is taking right hold. I have given him the larger share of the school work, so I can go into the field and help the boys put in the crop, as our rains have come, and we can begin digging again. We have a little planted, and it is coming up. But swarms of locusts are in the country this year, and are coming this way. Before breakfast I went to the back of the field, and at the end of our peanut patch, just outside of the fence, were the locusts as the sands of the sea. They will be in the field before night. I tell you, the heart of man trembles in this country. What is coming next we know not. Only we do know the Deliverer is "even at the door." What more will it take to convince the world?

The natives are flocking to the mountains, with their beer and other things to offer to Satan, pleading his mercy, and begging him to remove the locusts. O we are slow to carry the knowledge of the true God to this darkened people! Last year it was not the locusts, but the

drought. Nevertheless we had the best crop of any year since our arrival; and having had a good market this year, we have come out quite well. Our mission is out of debt, and to the present we have all our needs supplied.

Our school is doing nicely. There are as many children in the home as we can well care for, and a good spirit generally prevails. The church and Sabbath-school work are also onward, with a good attendance every Sabbath. Recently nine dear young men were buried with their Lord in baptism. It was a good day for us. After Sabbath-school we all went to the river two miles away, where assembled two hundred or more natives, Elder Hyatt, Brother Sparrow and family, with ourselves. Elder Hyatt and Brother Sparrow preached to the people, and I administered the rite. A good impression seemed to be left on all. We have never had a class better instructed than these, I am sure. They had had an opportunity to know just what they were doing. Many others desired to be baptized, but we thought it best they should wait a while longer.

We are glad to learn that Brother Branch has help. The tidings also from British East Africa cheer us. O the many places that should be opened! It seems we are so slow entering. Yet how thankful we are for what is being done. May God stir us to more faithfulness.

M. C. STURDEVANT.

Field Notes

THERE is a steady growth in interest at Flagstaff, Ariz. Brother J. Ernest Bond reports five recently baptized and united with the church.

At the close of a series of meetings at Logan, Kan., conducted by Brother A. R. Ogden, five persons joined the church. The church now numbers twenty-five, and they are encouraged to hope that other interested ones will join them soon.

FOUR or five families have begun to keep the Sabbath at Quicksburg, Va., where Brother C. B. Rule has held meetings only about two weeks. He recognizes some of this fruit as the result of seed sown there by Brethren J. O. Corliss and E. B. Lane twenty-five or thirty years ago.

BROTHER JOHN S. WIGHTMAN, of Watertown, N. Y., writes: "I must revise my count of ten souls won for the truth here, and add seven, making seventeen in all—all from the churches and of excellent character. There is great rejoicing in the church here, and still greater in heaven, I am sure."

FROM a recent *Indiana Reporter* we quote: "The meetings which have been in progress for some time by Elders Miller and Young at Seymour, closed March 17. The church was organized Sabbath, March 16, with nineteen members. Four of these united by letter, and fifteen upon profession of faith. Nearly all were those who had embraced the truth as a result of the camp-meeting, the continued work since the camp-meeting, and the recent meetings which have been held. We now have quite a substantial church organization at Seymour, and the outlook for the future is good."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Loma Linda (Cal.) Sanitarium

THE special providences of God that led to the securing of this beautiful property, and the oft-repeated instruction from the Testimonies that southern California is to become a special field for medical missionary work, have given this institution a world-wide reputation among our people. Believing the readers of the REVIEW would be interested in a somewhat detailed account of the development and progress of its work, we write these few lines, hoping they may strengthen faith in the gift the Lord has given this people to guide us in dark and trying times.

For many years southern California has been growing in reputation as a health resort, until now the eyes of the world are turned toward its sunny climate as offering special advantages for the sick and feeble.

Several years ago, when Sister White returned from Australia, the Lord opened before her plans for the work in this field, stating that its reputation from a health standpoint would greatly increase, also calling the attention of our people to the importance of establishing without delay a number of medical institutions. We were told that there were properties for sale at a low price which could be used for sanitariums, and were urged to secure some of these and make a beginning. A number of efforts were made to rally the people for a forward move in medical lines, but without avail, as there were no funds on hand with which to begin operations. Still the word came urging that sanitariums be established without delay. Finally a few, who were so interested to see the work go forward that they could wait no longer, secured a desirable property at Paradise Valley, near San Diego. With but little encouragement except from its promoters, the institution was soon fitted up to receive patients, and has gone steadily forward with its work until it is now a well-equipped sanitarium.

While this enterprise was developing in San Diego, an effort was being made to place the Los Angeles vegetarian café and treatment rooms in improved quarters, also to establish a sanitarium near Los Angeles. In both these enterprises the outlook seemed very dark and forbidding, and the only thing to encourage was the testimony that once more the Lord had signified that the work should be started here in Los Angeles. Those, therefore, who could not delay longer, undertook the preliminary work of securing the Glendale Sanitarium, and new quarters for the treatment rooms and vegetarian café in Los Angeles.

While at first things moved hard and slow, as we moved forward in confidence in the Testimonies that had pointed out the definite work to be done, difficulties soon vanished, and in a few months the Glendale Sanitarium, its branch treatment rooms, and the vegetarian café in Los Angeles were all in good running order, thus proving that when the Lord

bids us move forward, it is not impossible to do so. Although the work had been delayed for a number of years, when the people had a mind to take hold and follow the Lord's instruction, the work was really accomplished in a short time. The first year's balance sheet of these combined enterprises showed a gain of over six thousand dollars above running expenses, besides the six thousand dollars donated to start the work.

The Glendale Sanitarium was scarcely opened when we were instructed by the Testimonies that we should look for another sanitarium near Riverside and Redlands. Three times the message was repeated, but coming at such a time as this, it was a bewilderment to the most sanguine. We could not understand it, much less see how it was possible to undertake the establishment of a fourth institution in less than a year. The last message suggested that the site waiting for us was nearer Redlands. We who had looked over the field very carefully, having a general idea of the properties for sale, were impressed at once that this new site must be Loma Linda. While we could not see any way possible to undertake another enterprise so soon, yet we dared not turn the matter aside without giving it consideration. Accordingly, a committee was appointed, and on investigation it was found that the property could be secured at about one third its original cost. As Sister White was passing through Los Angeles on her way to the General Conference, the facts concerning the property were laid before her. She instructed the committee to look the matter up very carefully and send full particulars to her at Washington.

The question of purchasing Loma Linda was then taken up more thoroughly, and a final price of forty thousand dollars was arranged for, provided everything was satisfactory. Full description of the place and terms of purchase were forwarded to Sister White at Washington, and to our surprise, an answer was telegraphed to secure the property without delay.

Although the instruction to secure the property was very definite and clear, few could rally their faith to undertake so great an enterprise, considering the other institutions already started. Arrangements were made for Sister White to return by way of southern California, and plans were laid for general meetings with the churches to consider what should be done with this new enterprise. All who visited the place were impressed that the property fully met the description given to Sister White some four years before as a sanitarium property waiting for our people, but it is by no means easy to face seeming impossibilities, even when we have definite instruction that it is just what the Lord would have us do.

At one of these meetings Elder G. A. Irwin was present and told of the way God had wonderfully worked for the Avondale School in Australia, in harmony with the light the Lord had given through Sister White, when to the brethren it seemed impossible to undertake the enterprise. The development of the Avondale School had demonstrated the wisdom of following the light the Lord gives us, whether we see wisdom in it or not.

The rehearsal of these wonderful experiences connected with the Avondale

School were electric in their effect. A sister arose, her face beaming with courage, and said she had ten thousand dollars invested in the world, which, if the Lord would release, she would gladly put into Loma Linda; and she had been praying the Lord to make her a pioneer in some of these enterprises. The meeting closed with a unanimous vote to secure the property, and begin at once to raise the funds and open it as a sanitarium.

In less than a year, the entire amount of forty thousand dollars had been raised in loans and donations, a corps of workers secured, and the institution opened and doing quite a little business. Although some four months were consumed in securing workers, thus incurring quite an expense before it opened, yet at the close of the first year the institution showed less than a thousand dollars loss in its running expenses, and a prosperous outlook for the future.

From the first, we were instructed that Loma Linda was to become a special place for educating medical missionaries, and that a school should be established with a course of instruction as thorough as possible for nurses and physicians; that thousands needed to be qualified with all the ability of physicians, to work not in professional lines, but as medical missionary evangelists. Accordingly, plans were laid for this part of the work, and the Loma Linda College of Evangelists was opened October 4, with nearly forty bright young people as students. The school has been doing a good work. Those interested in medical studies would do well to send for a circular of the Loma Linda College of Evangelists.

To provide facilities for the school and treatment rooms for the sanitarium, pledges were taken amounting to twelve thousand dollars, and a large three-story building was erected. The Loma Linda plant now consists of the following:—

One hundred and ten acres of good land under cultivation, with about twenty-five acres of bearing orchard— oranges, plums, peaches, apricots, lemons, olives, figs, pears, and apples; a good artesian well and pumping plant; one hundred and sixty-five shares of water in the irrigating company; a three-story main building forty by one hundred and twenty-five feet, with an addition forty by eighty feet, containing, in all, two large treatment rooms, doctors' offices, pharmacy, operating room, parlors, dining-rooms, offices, kitchen, and pantry, and seventy rooms for guests; eight substantial cottages, supplying fifty more rooms; and a recreation building, now used for school purposes; a beautiful campus well laid out; shaded walks with graded driveways; vegetable gardens; good dairy; livery; and poultry-yard.

The Loma Linda Sanitarium is acknowledged by all to be one of the most beautifully located of all our sanitariums. Our guests are from all over the United States and Canada. All are delighted with the beauty of the place. It offers the best facilities and climate to those who are seeking health. It is just the place for our aged brethren and sisters who are able to enjoy a home in one of our institutions where they can have every comfort in their declining days. Already a number have chosen Loma Linda for their home, placing their funds at the disposal of the institution. We

shall be glad to correspond with any others who may desire to do so. The sanitarium and the Loma Linda College of Evangelists offer an excellent course of study and training for those who wish to prepare for medical missionary work. To all such, we shall be glad to forward the calendar of the Loma Linda College.

J. A. BURDEN.

Current Mention

— On March 30 the public debt, less cash in the treasury, was \$909,106,566, having decreased during March \$11,538,288.

— On September 5, Mr. and Mrs. Andrew Carnegie held a reception for about three hundred representative laborers, capitalists, and publicists in the interests of industrial peace.

— Commander Robert E. Peary has secured \$200,000 to defray the expenses of another expedition to the far north, and expects to start about the last of June. He believes he will reach his goal if the summer of 1908 is a normal arctic summer.

— Within a month two unsuccessful attempts have been made to wreck the Chicago Limited train, the former at Turtle Creek, Pa., and the latter, April 4, at Penns Station, Pa. The method employed in both instances was the same as that noted in these columns last week.

— A score of persons were killed April 5 by a tornado which swept for 300 miles across parts of Louisiana, Mississippi, and Alabama. Parts of four towns were devastated, with damage exceeding \$500,000. One of the freaks of the storm was the rolling over and over of an empty passenger-train.

— Representatives of the independent watch manufacturers of the country have memorialized the President, alleging that the Waltham and Elgin companies have violated the Sherman Anti-trust act. The Department of Justice has not completed the investigation of the so-called trust begun some months ago.

— The Cubans seem displeased with the decision of Secretary Taft to pay the Catholic Church \$1,932,143 for certain property in Havana, which has been used continuously since 1901 for government purposes under lease. They believe the price much too high, and think it will injure American prestige.

— Another attempt to wreck a Pennsylvania railroad express near Tacony, a suburb of Philadelphia, on the third, was discovered by a track walker in time to prevent a disaster. On the previous day at Wingerton, Pa., a freight engineer of the Western Maryland Railroad noticed an obstruction clamped to the rails. He had sufficient time to bring his train to a stop.

— From present indications the international arbitration and peace congress to be held in Carnegie Hall, April 14, will bring together a large and representative body of lawmakers from all over the United States. Nine governors of States are serving on its legislative committee, nineteen members of the House of Representatives, and ten United States senators.

— Japanese shipyards being crowded with work, that government has decided to have built in England for her navy, the largest battle-ship in the world, at a cost of about eleven and one-fourth million dollars.

— The attitude of the Southern Pacific toward labor unions is revealed by the fact that over a year ago the general manager instructed "that no dispatcher or employee of any description could expect promotion to an official position as long as he retained his connection with a labor organization."

— A London paper publishes the report that the czar of Russia will soon abdicate the throne, and his brother Grand Duke Michael will be appointed regent during the minority of the czarevitch. It further says that the douma will be abolished, and a military dictatorship formed, with the idea of stamping out the revolution.

— The differences between the Western railroads and the trainmen that have threatened a strike, have been adjusted by concessions from both parties. The agreement was reached mainly through the efforts of Chairman Knapp of the Interstate Commerce Commission, and Commissioner Neill, of the United States Bureau of Labor, who formulated the final proposition. These men then telegraphed President Roosevelt, "Complete settlement effected, result highly satisfactory, a distinct triumph for government mediation."

— The French minister at Havana, Cuba, has informed his government that there will be no certainty of protection of property if the republic is re-established, and the Cubans are placed in control. The provisional government officials are not in accord with this view. It is also learned that certain British interests have asked the foreign office, in London, to request permission from the United States to station three British war-ships in Cuban waters when the Americans leave. Great Britain, however, is not likely to make any such request, but these two instances show the feelings of unrest, and indicate that sooner or later the American government will meet with pressure from abroad regarding the Cuban situation. Both politicians and business interests hope for a declaration of policy from Secretary Taft during his visit.

— President Bonilla of Honduras has taken refuge in Amapala, Honduras, which the Nicaraguans began to bombard. Philip I. Brown, secretary of the American legation to Honduras, secured a twenty-four-hour cessation of the attack, in the hope of securing some agreement from Bonilla. In this he was unsuccessful, but brought back word that further bombardment of the town would be considered by the Salvadoreans as a declaration of war against them by Nicaragua. This Nicaragua resents as an unwarranted interference on the part of the United States. On the sixth a conference of the ministers of the three neutral Central American states, was held with Secretary Root and the Mexican ambassador. It is believed that a few days will bring about important developments, and that either peace will be declared or a general war will follow between Nicaragua on one side and the remaining four states on the other.

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

THE following tribute was paid by a prominent man of Panoka, Alberta, to *Liberty*: "I am a Sunday man, but that is the straightest thing on that subject I ever read. Success to *Liberty*."

The writer expects to deliver a lecture on "The Dangers of Religious Legislation," at the Seventh-day Adventist church, Corner Fifty-first and Locust Sts., Philadelphia, Pa., Sunday evening, April 14.

The students of the South Lancaster Academy, of South Lancaster, Mass., are preparing an elaborate religious liberty program to be rendered by them at an early date. It is a satisfaction to see the interest which is being manifested on the part of our young people on the question of religious liberty.

Brother V. B. Watt gives the following item of experience in securing petitions against Sunday bills for the District of Columbia, which were introduced into the Fifty-ninth Congress: "I went to the business men of the town, and almost every man, except the Jews, was in favor not only of a District Sunday bill, but of one for the United States. One business man said, 'A man ought to be in the penitentiary who works or opens his store on Sunday.' When the most influential men favor such legislation, how long will it be before the image will speak? It is time for us to get ready to meet God, and warn the world of its coming doom." These experiences are an expression of what may be expected as the result of the almost universal efforts now being exerted by the foes of religious freedom.

Extract from a letter from W. Ising: "The German Union has recently had an experience illustrating the influence and the power of our Sabbath-school lessons. It is known that in the Russian empire we have had serious difficulties in preaching the message in the past years. Since the czar's ukase of liberty, wonderful changes have been wrought. But in some places of the large empire we have had to contend with difficulties. The revolutionary idea has been especially demonstrated in the southern part, in the Caucasus. The government was very rigorous here, and was on the watch for all publications. So, early in 1906, one number of our Russian paper *Maslina* (Olive-tree) was confiscated by the police and forwarded to the governor, evidently under the suspicion that it might contain revolutionary articles. One of our workers in south Russia has now informed us that this very paper contained the Sabbath-school lessons on the subject of 'Religious Liberty, Health Reform, and Temperance,' lesson seven dealing especially with 'The Government, When, by Whom, and the Purpose of Its Establishment.' When this lesson was studied by the governmental officials, they came to the conclusion that

the Seventh-day Adventist people had no connection with the revolutionists, and that they should be granted unhindered meetings throughout the Caucasus, while heretofore our brethren were compelled to gather secretly, avoiding the notice of officials. To-day they enjoy the blessings of this liberty, and large audiences at the meetings and at their baptismal services prove the great change that has taken place."

The *Workers' Bulletin* of Des Moines, Iowa, bearing date of March 26, 1907, contains the following concerning the dangers of the "unwritten law" argument concerning which there is so much said in these strenuous times: "Some people seem to forget that all just laws are to be obeyed. If, in a fit of anger, or for any other reason, he breaks a good law, the man who is loyal to law and government will submit to its penalty without resistance. And if, on the other hand, he sees fit not to comply with an evil law, he will even then not resist the law, although he seeks kindly and wisely to explain his position and show why the law should not be obeyed. Why it is that good people will excuse and even commend men who openly transgress just laws that are necessary for the protection of mankind, is more than can be explained. At least, let not Seventh-day Adventists do such a thing."

The *Pacific Union Recorder*, bearing date of March 21, 1907, contains the following selected article on the subject, entitled "Power of Choice in Religion:" "We hold these truths to be self-evident: that all men are created equal."—*Declaration of Independence*. Here are ten men, A, B, C, D, etc. 1. Every one of these men has a right to choose his own religion. 2. Every one of the ten has a right to refuse to make any choice. 3. As every one of the ten has a right to choose or not to choose, no one of the ten has a right to interfere or compel the choice of any of the ten. 4. No one of the ten has a right to compel any one of the ten to abide by his own choice, for this would deny a man the right to change his mind, and so interfere with the right of choice. 5. No one of the ten has a right to compel any one of the ten to act as if he had made a choice; for this would make a hypocrite of him. 6. If any one man has no right to compel any one of the ten to act as if he had made a choice, then nine of the ten can not compel the tenth to act so. 7. If a majority of the ten should crystallize their choice into law, it would give them no right to compel the minority. 8. This forever denies to civil government the right to have anything to do with religion, save to protect every man in his choice, or in his refusal to choose. 9. Every man having the right to choose his religion, neither majorities nor minorities can, of right, have anything to do by law with a man's religion. 10. This is the civil and religious liberty conundrum in a 'nutshell.'"

The following letter from Elder S. G. Huntington, president of the Utah Conference, appeared in the *Pacific Union Recorder* under date of March 7: "The Sunday question is also up before our legislature, and is waxing pretty warm. I will address the House Committee on Judiciary. The speaker of the House is a Jew, and stands with us. It is going to be a hot fight, however. The bill comes up under Sunday amusements, etc.

I presented our protest to the House Judicial Committee, not all the members being present, however. The chairman indicated that we could have fifteen or twenty minutes, but detained us for a full hour. It was evident that our influence was felt. I had a talk with the speaker of the House this afternoon, and he frankly declared himself against the bill. I sent each member a personal letter, enclosing two of Elder Colcord's leaflets, marked copies. In the morning on each of their desks the members will find a copy of the special Sunday law Signs, such as were used in California. On a little slip pasted to the paper the following was written: 'California still stands for liberty, the proposed Sunday closing and rest amendment bill being defeated in the House, February 20, by a majority of 46 to 20. This paper tells all about the evils and unconstitutionality of Sunday laws. Take a minute to look it over.'

K. C. R.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE
West Pennsylvania, Oil City July 13-23
SOUTHWESTERN UNION CONFERENCE

Arkansas July 18-28
Texas Aug. 1-11
Oklahoma Aug. 22 to Sept. 2

PACIFIC UNION CONFERENCE
California-Nevada, Merced, Cal. May 23 to June 2
California-Nevada, St. Helena,

Cal. June 20-30
Montana June 20-30
Upper Columbia, Walla Walla,

Wash. May 30 to June 10
Western Washington, Kent, Wash., May 16-26

MEETINGS IN EUROPE
Gen. Conf. Com. with British Com.,
England April 16-22

Gen. Conf. Com. with Scand. Com.,
and Danish Conf., Aalborg April 24-30
Gen. Conf. Com. with German Union

Committee May 3-7
Gen. Conf. Com. with Latin Union,
Gland May 10-25

Norway June 5-9
Finland June 14-18
Sweden, Södertelje, near Stock-

holm June 19-24
German-Swiss July 3-7
French Swiss July 10-14

German Union, Friedensau July 18-28
British Union August 2-11
Holland August 15-18

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

Notice to Traveling Missionaries and Visitors to New Orleans

FOR at least six years it has been our privilege to assist in various ways—in obtaining transportation rates, etc.—our brethren and sisters who have passed through New Orleans to and from their fields of labor. We are glad to continue this work, and wish to call attention to some points which should be borne in mind:—

1. Our Southern Union and State conferences have conjointly established suitable headquarters in New Orleans, our new address being 810 Jackson Avenue, a locality easily accessible to railroad and steamship business.

2. Persons desiring to stop over in New

Orleans for transportation rates, etc., will facilitate matters by writing me as far in advance of their coming as possible, giving date of probable arrival, name of railroad or steamer upon which they will come, and full information as to what is desired.

3. In writing or telegraphing, address the undersigned at 810 Jackson Ave., New Orleans, and prompt attention will be given by our office.

S. B. HORTON.

Notice!

ANY one knowing of Sabbath-keepers coming into Saskatchewan, Canada, in the last few months or year, will please send me their address as soon as possible, so I can come in touch with them, and acquaint them with the work of the new mission field, and of the headquarters of our work in this province. My address is Box 666, Regina, Saskatchewan, Canada.

BIRDIE CONWAY,

Sec. and Treas. of Saskatchewan Mis. Field.

California-Nevada Camp-Meeting

A GENERAL camp-meeting for the California-Nevada Conference is to be held at Merced, Cal., May 23 to June 2. Merced is to all intents a new field, as but little, if any, work has ever been done in this town in presenting the truth. A good attendance of our members is urged.

Local camp-meetings will be held in the vicinity of St. Helena, June 20-30, and in Humboldt County in July or August. Definite announcements will be made later.

W. T. KNOX.

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 H. F. Rand, Sanitarium (Napa Co.), Cal.

Special Notice

WE would be glad to correspond with any graduate nurses who would be open for an engagement to connect with the Nashville Sanitarium, also if any who are thinking of taking the nurses' course would write us, we would be glad to send them catalogue, and full information in regard to the matter.

If those who know of suitable young men and women would advise them to come or send us their names, it would be greatly appreciated by us.

It is expected that the new class will begin the middle of April. Address all communications to Dr. F. A. Washburn, Nashville Sanitarium, Nashville, Tenn.

Canvassers' Convention at College View, Neb.

A GENERAL canvassers' convention for the Central Union Conference will be held at College View, Neb., May 3-21, 1907. This convention has been designed particularly for the college students. Others, however, who desire to receive the benefits of this convention will be welcome, provided satisfactory arrangements are made with the local conferences in which such prospective agents wish to labor.

The principal books to be studied at this convention will be "Heralds of the Morning," "Great Controversy," and "Home and Health."

The principal of Union College, Prof. C. C. Lewis, writes that there is a remarkable interest in the canvassing work in the college.

All persons wishing to attend this convention should communicate with the president or field missionary agent of their local conferences.

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

Business Notices

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

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

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

No discount for several insertions.

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

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

WANTED.—One good teamster; also several good men. Work the year round. Good wages to right men. Address Newton Blough, Box 123, Onaway, Mich.

FOR SALE.—Eggs: single-comb Rhode Island Reds and Buff Leghorns from good matings. Price, \$1 per sitting; \$5 per hundred. Address South Lancaster Academy, J. A. Miller, Farm Supt.

FOR SALE.—20 acres land, good house, barn, well, orchard, blacksmith shop, and a running skimming station; one-half mile from Adventist church, academy, and post-office. For further particulars, address J. W. Doering, Bethel, Wis.

FOR SALE.—Desirable home, 16¼ acres of land, ten-room house, barn, granary, two hen houses, corn-crib, fruit, two acres nice timber; located in Bedford, Mich., near church and church-school. Price, \$2,500. Address S. E. Wight, Petoskey, Mich.

FOR SALE.—63-acre farm, two miles from Graysville, Tenn.; 2,500 pear-trees, 3,000 peach; good prospect this year; 2,000 bushels sold from this orchard the last two years. Spring water; corn ground; timber. Address C. H. Moyers, Graysville, Tenn.

WANTED.—Housekeeper; experienced, well, and industrious. No washing. \$4 a week, with early raise if prove satisfactory. Also boy for general utility. State age, and wages expected. Address Mrs. T. O. McCutchan, B. C. Methods, 4208 Fifth Ave., Pittsburg, Pa.

WANTED.—Young men and women, for our missionary nurses' training-school (October class). Domestic help is wanted now. Also a man, who understands canning vegetables and fruit, to install and run a small plant. Address Nebraska Sanitarium, College View, Neb.

FOR SALE.—In College View, Neb., two new six-room houses, well built and warm; one block from carline, one block from college campus. Located in best part of College View. Easy terms, low prices, must be sold at once. Address O. E. Cummings, College View, Neb.

FOR SALE.—Cooking oil. Freight prepaid. \$4 for 5-gal. can to Nebraska, Iowa, Illinois, Missouri, Arkansas, Oklahoma, Kansas; \$4.50 a can to Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Ohio. Other States, please write for prices. Address R. H. Brock, Arkansas City, Kan.

SPECIAL NOTICE.—We either pay the freight to any point in the United States on a \$15 order of Battle Creek health foods at regular list prices, or give you free one of those beautifully decorated 50-piece dinner sets. Send us your orders, or write postal for full particulars and price list. Address Sanitarium Supply Co., Nashville, Tenn.

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.

Obituaries

HURD.—Died Feb. 20, 1907, of heart-disease, Mrs. Amos Hurd, aged 69 years. She leaves to mourn their loss a husband, three sons, and three daughters, but we sorrow not as those who have no hope.

Mrs. F. M. PORRITT.

ORR.—Died Jan. 2, 1907, of heart trouble, Nathan Orr, husband of our dear sister Fannie Orr, and one of the oldest residents of Wausau, Wis., aged 72 years, 6 months, and 23 days. Mr. Orr was a kind-hearted, hospitable man, and although making no profession of religion, never made any objections to his wife's living up to her belief. He is survived by his wife and two sons. Words of comfort were spoken by the writer.

C. J. HERRMAN.

QUICK.—Died in Peru, Ind., Dec. 12, 1906, after an illness of four years, Mrs. Sarah E. Quick, wife of Jacob Quick. She was born Sept. 15, 1840, and accepted the truths of the third angel's message in 1875 under the labors of Elder A. W. Bartlett. It was her comfort to minister to those in need, and also to tell of the blessed hope which sustained her. She fell asleep in confidence of the soon coming of the Life-giver. A husband and five children survive. Words of comfort were spoken by the writer, in Denver, Ind.

W. A. YOUNG.

EASTMAN.—Died at Gothenburg, Neb., Jan. 3, 1907, of consumption, Mrs. Mintie Eastman, nee Thompson, aged 35 years, 7 months, and 13 days. Sister Eastman was converted when a child. She accepted the third angel's message, and united with the church at Russell, Iowa, in the fall of 1897, and died in full assurance of the Christian's hope. A devoted husband, three children, a mother, two sisters, and five brothers are left to mourn their loss. Funeral service was conducted by the writer in the M. E. church.

WM. BATTERSON.

TRUMBLE.—Died Jan. 11, 1907, of tuberculosis of the brain, Alice Louise Trumble, oldest daughter of Fred W. and Mable F. Trumble. She was born in Emporia, Kan., May 7, 1896. Alice possessed a simple, trusting faith in Jesus, and loved her Bible and the Sabbath-school. Besides her father and mother, she leaves two brothers, two sisters, and other relatives and friends. The funeral service, held at the home of her grandmother, where she died, was conducted by Brother J. V. Moore. She was laid to rest at Toledo, Kan., there to await the call of her Saviour.

WM. H. MILLS.

SAMUEL.—Died in Salida, Colo., Jan. 7, 1907, after an illness of ten days of complicated diseases terminating in pneumonia, Edward Oscar Samuel, only child of W. C. and Omega Samuel, aged 5 months and 13 days. The little one was a joy and comfort in the home circle. The body was brought to Emporia, where a short service was held at the home of the grandparents, Brother and Sister E. S. Laughlin, after which the remains were taken to Toledo, Kan., for interment, the funeral service being held in the Methodist church. Words of comfort were spoken by Elder A. R. Ogden, assisted by the Methodist minister.

WM. H. MILLS.

GEORGE.—Died at the Friedensau (Germany) Sanitarium, Feb. 13, 1907, Arthur Wittman George. He was born July 13, 1872, at Belding, Mich., and was brought up in the truth. He studied medicine in Battle Creek and Chicago, and received the doctors' degree in 1900. He was married in June, 1905, to Miss Johanna Adomeit, and he now rests in our quiet little cemetery at Friedensau, with other faithful missionaries, awaiting the glad day of the resurrection. He was a faithful worker unto the end, and we know that he sleeps in Jesus. We can assure his relatives and friends in the States, and his faithful wife here, that a crown of glory awaits him.

L. R. CONRADI.

SMITH.—Died at the St. Helena Sanitarium, Sanitarium, Cal., Jan. 4, 1907, Brother Lex Smith, aged 45 years. In 1898 he received present truth, and his faith in it was firm until the time of his death. He leaves a wife and four children, besides other relatives and friends, but theirs is the blessed assurance that he will live again when the Life-giver comes with his reward.

J. G. MENDENHALL.

YOUNG.—Died at her home near Unionville, Ind., Feb. 8, 1907, of cerebro-spinal meningitis, Harriet Elizabeth Young, aged 7 years, 7 months, and 25 days. Little Lizzie was a sweet Christian child, and was uncommonly bright for one of her years. Her death brought great sorrow to her parents and brothers and sisters, but they should not grieve as those who have no hope.

JOHN F. STEELE.

MARIAN.—Died at her home, in Enterprise, Pa., Jan. 30, 1907, of la grippe, Mrs. Clara Marian, in the seventy-eighth year of her age. She was always ready to visit the sick and suffering, and to give a home to those who needed one. She leaves a husband, three sons, one daughter, and many friends to mourn their loss. The house was well filled with the friends of the deceased on the day of the funeral, and the discourse was well received by all present.

J. W. WATT.

HAMILTON.—Died at Rochester, Minn., Jan. 18, 1907, Goin Hamilton, aged 73 years and 8 months. He was born in Ireland in 1823, and came to America in 1843. The remains were taken to Eden Valley, Minn., his old home, where words of comfort were spoken by the writer, after which he was laid beside his wife in the little country cemetery four and one-half miles from the village. He leaves three daughters to mourn their loss. Because of his confidence in his Saviour his friends hope to meet him in the resurrection day.

F. A. DETAMORE.

SIMMS.—Died at Russellville, Ark., Jan. 13, 1907, Sister Dona B. Simms. She was born June 4, 1872, and at the age of twenty-six united with the C. M. E. Church, of which she was a faithful member until she accepted present truth two years ago. About two months before her death she felt especially impressed that her home town must be warned of danger attending disobedience to God's law, and to this end she labored faithfully until forced to take to her bed. She died as she had lived, a consistent Christian. She leaves her husband, mother, two brothers, and seven sisters. The funeral service was conducted by the writer.

J. W. DANCER.

FLINT.—Died at his home in Cleveland, County, Okla., Jan. 30, 1907, Horace R. Flint, aged 64 years, 9 months, and 15 days. He loved to study his Bible, and was always ready to give every one a reason for the hope he cherished. He embraced present truth through the labors of Elder R. M. Kilgore at Denison, Tex., in the spring of 1879. He leaves a wife, a son, a daughter, and grandchildren, besides other relatives. As no minister of our faith could be secured to conduct the funeral, a Methodist brother held a short service at the grave, offering prayer, and making a few remarks based on Job 19: 25, 26.

E. L. MAXWELL.

HICKS.—Died at the home of his oldest daughter, Mrs. Celia Shaw, wife of Elder H. S. Shaw, at Sauk Center, Minn., Jan. 9, 1907, of heart failure, Marcena Anderson Hicks, aged 82 years, 6 months, and 14 days. At an early age Brother Hicks was converted and joined the Methodist Church. He accepted the Adventist faith under the William Miller movement, and joined the Seventh-day Adventist Church in 1876. He remained a faithful member of this church until his death. His wife, four children, and many other relatives and friends mourn their loss, but they look forward to a glad reunion at the resurrection of the just. The remains were brought to Proctor, Ill., and the funeral service, which was held at the residence of his son, George M. Hicks, was conducted by the writer; text, 2 Tim. 4: 7, 8.

W. D. PARKHURST.



WASHINGTON, D. C., April 11, 1907

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

"THEY that trust in the Lord shall be as Mount Zion, which can not be moved."

As assistant secretary in the Sabbath-school and Young People's Department, Miss Matilda Erickson, of Union College, has joined the staff of workers in the General Conference office.

WHEN writing to any of our workers located at Buenos Ayres, Argentina, make sure to address them in care of Argentine Conference. The number, "Casilla 481," is not sufficient to insure certain delivery of the mail.

BROTHER L. W. BROWNE, of the West Indies, who has been attending the Emmanuel Missionary College, at Berrien Springs, Mich., sailed last week for Sierra Leone, West Africa, where he will join Elder D. C. Babcock.

WE are pleased to greet the Earthquake Special of the *Caribbean Watchman*. It contains numerous illustrations of the great Jamaica disaster, and is filled with excellent articles teaching the significance of these things, and voicing the warnings and invitations of God's Word for these times. We hope for it a wide use by our people everywhere.

THE *Watchman* (Nashville, Tenn.) will soon begin a series of what might be called tent-meeting articles on the themes of present truth, presenting the various phases of the message as they would be presented in a series of tent-meetings. It is expected that whoever reads these will receive the same benefit he would from attendance through a series of such meetings. This arrangement will enable the paper to accomplish great good wherever circulated.

LAST week the following brethren sailed for Europe, to attend the biennial council of the General Conference Committee: A. G. Daniells, E. T. Russell, R. A. Underwood, W. B. White, R. C. Porter, Frederick Griggs, G. F. Haffner, Wm. Covert, W. J. Fitzgerald, H. E. Rogers. Thus the Central, Lake, Northern, Southwestern, North Pacific, and Atlantic Union Conferences are represented by one delegate each, while the foreign and educational departments are also represented.

THERE is a call from our faithful, hard-pressed laborers in Spain that we remember them and their work at the throne of grace. There is probably no more difficult field in all the world for the proclamation of "this gospel of the kingdom" than the kingdom of Spain; but Spain must hear the message, it must bear its witness there before the work is finished. Our force in Spain is small, but with the earnest prayers of a believing and united people going up to the Source of all power in their behalf, great victories are assured. We can not all go to Spain, but we can all pray for those who have gone and those who will yet go, and for willingness to go ourselves, there or elsewhere, when God shall call. Let us not forget the plea; for the culmination of this great work is hastened or hindered by our attitude toward calls like this.

Finishing the Work

WE trust that all our people are following from week to week the steady, though slow, growth of the \$150,000 fund. The time has come now when every church in the denomination should "put its shoulder to the wheel," and work for the speedy closing up of that fund. It means simply one good, faithful effort in each church, and the thing is done. We have yet to hear of a single church that has had to take the matter up a second time when it had been thus presented. We have been compassing this mountain long enough. We know the grand total will come—it will come because the work needs it, and the work and the people are one.

Let each church that has not yet done so set a definite date when it will do its part in this blessed undertaking. The Southern Union Conference has appointed May 4 as the date when each church in that union conference will bring in its apportionment of the fund. We have no doubt they will sing their jubilee song over the accomplishment of the task on that date. Why may not all our churches join in that song on that day? We lose very much of the blessing when we procrastinate. Giving late, we give less, even though we give the same amount—paradoxical as it may seem—and decrease the blessing to both giver and receiver. The churches that have made up their quota of the fund can now turn their attention to other things, and there is a satisfaction in knowing that our part is done. Having done it cheerfully and willingly, these scriptures have a new ring to them: "The Lord loveth a cheerful giver;" "He that watereth shall be watered also himself." Let it not be said of any of us that we "came not up to the help of the Lord, . . . against the mighty."

Again we say, Let a date be set, and not too far away, and then as far as possible let each member come prepared to do a little more than his share. Carrying that kind of armament, we shall make an onslaught upon the task that will send up the shout of victory around the world, and we shall see an advance in the progress of the cause that will warm the heart of every lover of the third angel's message.

A Grand Rally

THE plan for a grand rally to increase the circulation of the *Signs of the Times* is no longer an uncertain or untried plan. It has already begun to work, and in this initial working gives evidence of a vigor which we trust will abide with it till the end sought has been accomplished. On Sabbath, March 16, the matter was taken up in the San Francisco and San Jose churches with encouraging results. It was a very disagreeable day in both places, and only a small portion of the membership at either place was in attendance. The sixty present at the San Francisco service subscribed for 809 sets of the *Signs* special series. This was an average of more than thirteen sets a member. At the San Jose church, only about fifty of the one hundred members being present, over three hundred sets of the twenty-six special issues were taken. But this is only the beginning, and it is expected that many more sets will be taken by both these churches. Fifty-eight workers at the Pacific Press have taken seven hundred and fifty sets, an average of a little less than thirteen each.

Now these sets of special *Signs* are taken for business, the greatest business in the world just now, the business of giving to the people of this generation God's last warning message. As a people we are united upon the importance of that business. As a people we must rise, then, and do the work for this time. As a people let us ask ourselves this question face to face, "Have I so faithfully warned my neighbors and friends and relatives that I shall feel safe to meet the record of my work in the day of judgment?" If not, here is the most effective opportunity of doing that work that has ever come to us. You can send a preacher twenty-six consecutive weeks, into the home of that neighbor or friend or relative at a cost that is insignificant when compared with the services rendered. Let us take hold of the work with both hands—not leaning on it, but lifting. God will bless the effort and the lifters. He has already done so. The campaign has already begun to show what it can accomplish by the unifying and vivifying results that have followed its introduction.