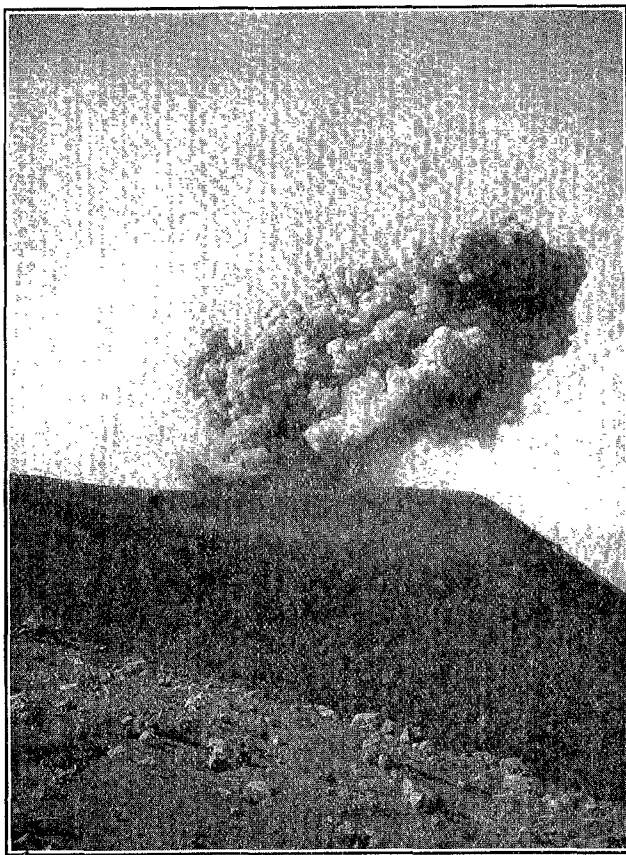


# The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., Feb. 13, 1908

No. 7



SMEROE, ONE OF JAVA'S GREAT VOLCANOES

Behold  
He  
Cometh

To the Law and  
to the Testimony



# 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. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 13, 1908.

No. 7.

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

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## Editorial

### The Demand for Authority

THE general departure of the leaders of Protestantism from the old and fundamental truths of the gospel is preparing the way for the revival of Roman Catholicism. This is one of the signs of the times. Those who read the prophecies aright are not surprised at this development, as it is one of the indications of the nearness of the end.

Our attention has been called very definitely to this significant tendency, by an article in the January number of the *North American Review*, written by Archbishop Ireland, the Roman Catholic Archbishop of St. Paul. From this article we take the following paragraph:—

How great the need of the papacy in the Christian world is evidenced to-day as, perhaps, never before during its history. Outside the fold over which the papacy presides, there are people, there are ministers; but what of the sacred truths, the teaching of which is so imperiously commanded by the Lord—"Teaching all things, whatsoever I have commanded you"? Adolph Harnack speaks for a large section of Protestantism when he reduces Christianity to the "Fatherhood of God." Where something more of the olden doctrines yet remains, how timid often and uncertain is the voice of him who proclaims them! And when, here and there, the earnest and sincere echoes of a conservative pulpit still recall the incarnation, the virginal birth of Christ, the redemption, the resurrection, a cruel denial is heard near by, going forth from the neighboring pulpits within the same religious communion. The mockery of Christian faith is the boast of so many churches, separated from Rome, that theirs is a

latitudinarianism which cloaks all beliefs and all denials. Nor is there remedy within reach. There is no authority—from the very principles of Protestantism there can be none—to which all must listen, which all must obey. The "Reformation" of the sixteenth century refused to hold to the "rock" upon which Christ has built; abandoning it, they built on the sand, and the edifice they raised has crumbled into ruins.

This statement of the situation by a prominent Roman Catholic contains much food for thought. It indicates a clear perception of the present crisis in Protestantism and of its probable downfall. It ascribes a reason for this outcome, which is not only plausible, but convincing. It sounds a pessimistic note concerning the future, declaring that there is no remedy, but basing this declaration upon an unsound interpretation of the true principles of Protestantism. It suggests what will appear to many, and to more and more in the future, as the only hope of certainty amid all the uncertainty of interpretation and teaching—the authority of the so-called infallible church.

It is true that there is among professed Protestants of to-day a denial of nearly every fundamental doctrine of the original gospel of Christ, and a confusion of voices which may properly entitle them to be designated as Babylon, but this is not due to the failure of Protestant principles, but rather to the departure from those principles. What are the original Protestant principles? Let D'Aubigné, the historian of the Reformation, answer:—

The principles contained in this celebrated protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church.

If these principles, which were exemplified in the apostolic church, had been followed in the succeeding centuries, the pages of history would not have contained the record of apostasy from the truth and the use of the civil power to punish heretics; and such an organization as the papacy would never have been known. The original Reformers did not build "on the sand," but upon solid rock. The ruin threatens because the successors of the Reformers have not

maintained the original foundation, but have themselves been substituting sand for rock. Instead of protesting against the intrusion of the civil magistrate, professed Protestants have been foremost in demanding that religious observances and religious institutions should be enforced by law, and they are to-day uniting with Roman Catholics in this very work. In doing this they have abandoned the Protestant ground, and have gone back to papal ground. If this contributes to their failure, the responsibility for such failure can not be made to rest upon Protestant principles.

Again: the present departure from fundamental gospel truths is due to the departure from the second principle of Protestantism—that the authority of the Word of God is above the authority of the visible church. The turning point in this experience was in the early days of this advent movement. Then the plain teachings of the Word of God were appealed to in order to show that the coming of the Lord was near. Instead of yielding to the authority of the Word, in harmony with the Protestant principle, many of the leaders of religious thought turned to the creeds and the commentators,—the voice of the visible church,—and adopted principles of interpretation which enabled them to make void the plain teachings of the Scriptures. The seed was then sown for the harvest which is now being reaped. Then the coming of Christ at some time in the future was not denied, but the message of the near advent was rejected. The principle of interpretation then adopted has now been followed to the logical result in the denial of the second advent at any time. In like manner the virgin birth, the miracles, the resurrection, and the atoning work of Jesus have all been denied, and human philosophy has been substituted for the gospel of Christ. But all this is the direct result of following Roman Catholic principles rather than of following Protestant principles. The difference in the application is this: in the Roman Catholic Church, all follow the mind of one man, and so maintain the appearance of an outward unity, since all agree to the same errors; in the departure from Protestant principles, each teacher has been its own pope, with the result that all have fallen into errors and into many different kinds of errors, so that

there is no outward appearance of unity; and as there is no longer any recognized authority, there is no probability of again securing even the outward appearance of unity. The final outcome is the same whether all are united in believing the same errors which are promulgated by the authority of the visible organization claiming to be the only true church, or whether there is a confusion of errors with no authority with which to enforce obedience to any of them. In neither case is the true Protestant principle exemplified.

While the Roman Catholic archbishop makes a good argument, it is an argument which really tells as much against Roman Catholicism as against apostate Protestantism. Both have departed from the truths of God's Word, and both make reform hopeless so long as they insist upon the authority of the human mind as above the authority of the Word of God, whether that mind be expressed by a pope on the Tiber or by a pope in every theologian's study.

But is there no provision for an authoritative voice in the church? Is there no guide which will keep the believers in the right path?—Most certainly. The church has not been left to the frailty of merely human judgment. Here is the original promise: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." And it is further declared: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." The same Spirit which is the organizing power and the life in the church is also the teaching authority in the church, and in order to make this effective God has placed the gifts of the Spirit in the church. It is through the operation of these gifts that he will cause believers to "attain unto the unity of the faith." And in the interpretation of the Word of God the voice of the living prophet will guide, when necessary, to a right understanding of the writings of the prophets of the olden time. This is the experience which the church will have when following implicitly the instruction of the Word of God, instead of accepting tradition or a merely human voice.

Having shut away from the church, so far as such a thing is within human power, the true voice of authority in the

church, and having substituted therefor its own voice, the papacy now invites apostate Protestantism to find authority for a visible unity in the Roman Catholic Church, and many will doubtless respond to the invitation, but only to substitute one error for another. Is there "the need of the papacy in the Christian world" to-day? There is need of the voice of authority to guide the perplexed out of the mazes of error, but that voice should be the voice of the true Shepherd speaking through his appointed mouthpieces, not chosen by cardinals, but by the gift of the Spirit. There is no other movement which can meet this demand for authority, in harmony with the Word of God and the true principles of Protestantism except this great advent movement and the proclamation of the third angel's message. Let it be proclaimed in all the world "in demonstration of the Spirit and of power."

### A Memorial to Congress\*

[On January 29 there was introduced in both houses of Congress the memorial which we give below.—Ed.]

*To the Honorable Senate and House of Representatives in Congress Assembled:*

YOUR memorialists respectfully represent that the body of Christian believers with which they are connected, the Seventh-day Adventists, and whose views they represent, has a growing membership residing in every State and Territory in the Union; that nearly all these members are native-born American citizens; and that it is supporting missionaries and has a following in every continent of the world. It is a Protestant body, which was established in this country about sixty years ago.

We recognize the authority and dignity of the American Congress, as being the highest lawmaking power in the land, to whose guidance and fostering care have been committed the manifold interests of this great country; and our justification for presenting this memorial to your honorable body is that we are not seeking to direct your attention to any private or class concerns, but to principles which are fundamental to the stability and prosperity of the whole nation. We therefore earnestly ask your consideration of the representation which we herewith submit.

We believe in civil government as having been divinely ordained for the preservation of the peace of society, and for the protection of all citizens in the enjoyment of those inalienable rights which are the highest gift to man from

the Creator. We regard properly constituted civil authority as supreme in the sphere in which it is legitimately exercised, and we conceive its proper concern to be "the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual." As law-abiding citizens, we seek to maintain that respect for authority which is the most effective bulwark of just government, and which is especially necessary for the maintenance of republican institutions upon an enduring basis.

We heartily profess the Christian faith, and have no higher ambition than that we may consistently exemplify its principles in our relations to our fellow men and to the common Father of us all. We cheerfully devote our time, our energies, and our means to the evangelization of the world, proclaiming those primitive principles and doctrines of the gospel which were interpreted anew to mankind by the Saviour of the world, and which were the fundamental truths maintained by the church in apostolic times. We regard the Holy Scriptures as the sufficient and infallible rule of faith and practise, and consequently discard as binding and essential all teachings and rituals which rest merely upon tradition and custom.

While we feel constrained to yield to the claims of civil government and religion, as both being of divine origin, we believe their spheres to be quite distinct the one from the other, and that the stability of the republic and the highest welfare of all citizens demand the complete separation of church and state. The legitimate purposes of government "of the people, by the people, and for the people," are clearly defined in the preamble of the national Constitution to be to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty" to all. All these aims are of a temporal nature, and grow out of the relations of man to man. The founders of the nation, recognizing that "the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge," wisely excluded religion from the concerns of civil government, not because of their indifference to its value, but because, being primarily a matter of the heart and conscience, it did not come within the jurisdiction of human laws or civil compacts. The recognition of the freedom of the mind of man and the policy of leaving the conscience untrammelled by legislative en-

\* Introduced in the Senate by Senator Burrows of Michigan, and in the House by Representative Bartholdt of Missouri, and printed on page 1281 of the *Congressional Record* of January 29.

actments have been abundantly justified by a record of national development and prosperity which is unparalleled in history. This is the testimony of our own experience to the wisdom embodied in the principle enunciated by the divine Teacher of Christianity: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

We, therefore, view with alarm the first indication of a departure from this sound principle. In the history of other nations of the world, where church and state have been united to a greater or less degree, or where the struggle to separate them is now in progress, we have a warning, oftentimes written in blood, against the violation of this doctrine which lies at the foundation of civil and religious liberty. We affirm that it is inconsistent with sound reasoning to profess firm adherence to this principle of the separation of church and state, and at the same time endeavor to secure an alliance between religion and the state, since the church is simply religion in its organized and concrete expression; and, furthermore, that the same authority which can distinguish between the different religions demanding recognition, and give preference to one to the exclusion of the others, can with equal right and equal facility distinguish between the different denominations or factions of the same religion, and dispense to one advantages which it denies to the others. These considerations ought to make it doubly clear that what God has put asunder, man ought not to attempt to join together.

A more specific reference to an important period of history may illustrate and enforce the affirmations herein set forth. Under a complete union of a heathen religion and the state, with extreme pains and penalties for dissenters, the first disciples, directed by the divine commission, proclaimed the doctrines of Christianity throughout the Roman empire. For nearly three centuries the warfare of suppression and extinction was waged by this haughty power, glorying in the superiority of its own religion, against non-resistant but unyielding adherents to the right to worship according to the dictates of their own consciences. Then came a reversal of the unsuccessful policy, and what former emperors had vainly sought to destroy, Constantine as a matter of governmental expediency embraced, and Christianity became the favored religion.

Then began that period of "inde-scribable hypocrisy" in religion, and of sycophancy and abuse of power in the state. "The apparent identification of the state and the church by the adoption of Christianity as the religion of the empire, altogether confounded the limits of ecclesiastical and temporal jurisdic-

tion. The dominant party, when it could obtain the support of the civil power for the execution of its intolerant edicts, was blind to the dangerous and unchristian principle which it tended to establish. . . . Christianity, which had so nobly asserted its independence of thought and faith in the face of heathen emperors, threw down that independence at the foot of the throne, in order that it might forcibly extirpate the remains of paganism, and compel an absolute uniformity of Christian faith."—*Milman*.

"To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. . . . An ambitious man had attained to imperial power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between church and state; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion."—*Drapèr*. Succeeding decades bore testimony to the fact that "the state which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence."—*Neander*.

It was but a series of logical steps from the union of church and state under Constantine to the Dark Ages and the Inquisition, some of these steps being the settlement of theological controversies by the civil power, the preference of one sect over another, and the prohibition of unauthorized forms of belief and practise; and the adoption of the unchristian principle that "it was right to compel men to believe what the majority of society had now accepted as the truth, and, if they refused, it was right to punish them."

All this terrible record, the horror of which is not lessened nor effaced by the lapse of time, is but the inevitable fruit of the acceptance of the unchristian and un-American doctrine, so inimical to the interests of both the church and the state, that an alliance between religion and civil government is advantageous to either. If the pages of history emphasize one lesson above another, it is the sentiment uttered on a memorable occasion by a former president of this republic: "Keep the church and state forever separate."

The American colonists, who had lived in the mother country under a union of the state and a religion which they did not profess, established on these shores colonial governments under which there was the closest union between the state and the religion which they did profess. The freedom of conscience which had been denied to them

in the old country, they denied to others in the new country; and uniformity of faith, church attendance, and the support of the clergy were enforced by laws which arouse righteous indignation in the minds of liberty-loving men of this century. The pages of early American history are stained with the shameful record of the persecution which must always attend the attempt to compel the conscience by enforcing religious observances. The Baptists were banished, the Quakers were whipped, good men were fined, or exposed to public contempt in the stocks, and cruel and barbarous punishments were inflicted upon those whose only crime was that they did not conform to the religion professed by the majority and enforced by the colonial laws. And all these outrages were committed in the name of justice, as penalties for the violation of civil laws. "This was the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is: wherever there is such a union of church and state, heresy and heretical practises are apt to become violations of the civil code, and are punished no longer as errors in religion, but as infractions of the laws of the land."—*Baird*. Thus did the American colonies pattern after the governments of the Old World, and thus was religious persecution transplanted to the New World.

We respectfully urge upon the attention of your honorable body the change which was made when the national government was established. The men of those times learned the meaning and value of liberty not only of the body, but also of the mind, and "vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea."—*Bancroft*. Warned by the disastrous results of religious establishments in both the Old and the New World, these wise builders of state excluded religion from the sphere of the national government in the express prohibition, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus they founded a nation—the first in all history—upon the Christian idea of civil government,—the separation of church and state. And the century and more of liberty and prosperity which has crowned their efforts, and the widespread influence for good which the example of this nation has exerted upon the world at large in leading the way toward freedom from the bondage of religious despotisms and ecclesiastical tyrannies, has demonstrated the wisdom of their course. The "new order of things" to which testimony is borne on the reverse side

of the Great Seal of the United States, introduced an era of both civil and religious liberty which has been marked by blessings many and great both to the nation and to religion.

We are moved to present this memorial, however, because of the persistent and organized efforts which are being made to secure from Congress such legislation as will commit the national government to a violation of this great principle, and to the enforcement of a religious institution. Already there have been introduced during the present session of Congress five bills of this nature:—

S. 1519, "A BILL to prevent Sunday banking in post-offices in the handling of money-orders and registered letters."

H. R. 4897, "A BILL to further protect the first day of the week as a day of rest in the District of Columbia."

H. R. 4929, "A BILL prohibiting labor on buildings, and so forth, in the District of Columbia on the sabbath day."

H. R. 13,471, "A BILL prohibiting work in the District of Columbia on the first day of the week, commonly called Sunday."

S. 3940, "A BILL requiring certain places of business in the District of Columbia to be closed on Sunday."

While a merely cursory reading of the titles of these bills may not indicate clearly their full significance, we affirm that an examination of their provisions will reveal the fact that they involve the vital principle of the relation of government to religion. Their passage would mark the first step on the part of the national government in the path of religious legislation—a path which leads inevitably to religious persecution. If government may by law settle one religious controversy and enforce one religious institution, it may logically settle all religious controversies and enforce all religious institutions, which would be the complete union of church and state and an established religion. We seek to avoid the consequences by denying the principle. We are assured that the only certain way to avoid taking the last step in this dangerous experiment upon our liberties is to refuse to take the first step.

We hold it to be the duty of civil government to protect every citizen in his right to believe or not to believe, to worship or not to worship, so long as in the exercise of this right he does not interfere with the rights of others; but "to pretend to a dominion over the conscience is to usurp the prerogative of God." However desirable it may seem to us who profess the Christian faith to use the power of government to compel at least an outward respect for Christian institutions and practises, yet it is contrary to the very genius of Christianity to enforce its doctrines or to forge shackles of any sort for the mind.

The holy Author of our religion recognized this great principle in these words: "If any man hear my words, and believe not, I judge him not." The triumphs of the gospel are to be won by spiritual, rather than by temporal, power; and compulsion may be properly employed only to make men civil.

Therefore, in the interest of the nation, whose prosperity we seek; in the interest of pure religion, for whose advancement we labor; in the interest of all classes of citizens whose rights are involved; in the interest of a world-wide liberty of conscience, which will be affected by the example of this nation; in the interest even of those who are urging this legislation, who are thereby forging fetters for themselves as well as for others, we earnestly petition the Honorable Senate and House of Representatives in Congress assembled, not to enact any religious legislation of any kind whatsoever, and particularly not to pass the bills to which reference has been made in this memorial. And for these objects your memorialists, as in duty bound, will ever pray.

THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS:

[Signed] A. G. DANIELLS, *Pres.*;  
W. A. SPICER, *Sec.*

### Another Special Providence

THE last India mail brought most interesting information. For a long time we have been hearing of Tamil-speaking Christians, in South India, observing the Sabbath. At last it has been found possible to visit them, Brethren Shaw, Enoch, and James being the party to make the visit.

In letters from these brethren they report themselves pleased and surprised indeed at what they found—a thousand Sabbath-keeping people, earnest and zealous in the truth that they know, and most anxious to have a missionary located among them to teach them further and lead them in service. The brethren felt that Elder Enoch should respond to this call instead of settling on the Bombay side of India as had been planned.

Soon, we are promised, full reports will be sent. The brethren feel that this is another indication that the Lord has many surprises for us as the work moves onward. "He will finish the work, and cut it short in righteousness."

Of late these experiences have been coming in our work. In Korea, in Turkestan, in other parts, we have had this experience of seeing the truth planted and bringing forth fruit away beyond our own efforts. So the Lord is leading the work forward. It only increases our responsibility, for at once the call becomes more urgent for helpers and teachers. Truly we live in stirring times.

W. A. S.

### God's Assuring Promise

THE earth is filled with signs of the impending end. The words of God's messengers have been fulfilled and are fulfilling now in the conditions around us. The hearts of men are "failing them for fear, and for looking after those things which are coming on the earth," just as our Saviour declared they would when they should see the signs that portend the day of earth's calamity. But it is comforting to know that God has promised to preserve those who believe and trust him.

Peter, filled with the Holy Spirit, applies to these times of sign-fulfilment the direct promise of the Lord to the faithful, lest fear should be in the hearts of any concerning the ability or willingness of the Lord to save them. After rehearsing the special signs of the last days which the prophet Joel had foretold, he quotes the promise of the Lord through the same prophet as follows: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21. This is the message of the gospel. It is such a message as Paul and Silas bore to the trembling jailer in these words: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And the Saviour himself declares that "he that shall endure unto the end, the same shall be saved." It is the strength that comes in answer to his call upon God that makes standing, or endurance, possible.

But ever does the Lord stand ready and waiting to be called upon for that help, for that saving power. "Come unto me," says Christ, "and ye shall find rest unto your souls." That includes the rest for eternity as well as the rest of soul here amid the perplexities, trials, and persecutions of this present life. "Let him that is athirst come," says our Saviour; "and whosoever will, let him take the water of life freely." There is enough of that water to supply every thirsty soul in all this world. There is plenty of strength to make a glorious overcomer of the humblest and weakest soul that has ever come into the world. There is no one too weak to call upon God, and "whosoever shall call on the name of the Lord shall be saved." God has spoken that; therefore there is no reason in the world why we should become fearful or disheartened when we see the signs of our Saviour's return, even though the earth be filled with calamities that make the hearts of the sinful sick with terror. "Look up, and lift up your heads; for your redemption draweth nigh." The promises of God are sure, and because they are, we can be sure of eternal salvation if we "call on the name of the Lord," and "hold the beginning of our confidence steadfast unto the end."

C. M. S.

# Note and Comment One Hundred and Fifty Thousand Dollar Fund

## In the Kongo Country

THE following short extract from the report of a Baptist missionary, Mr. W. C. Murdock, is a conclusive answer to the defense of King Leopold's administration in Kongoland:—

The Crown Domain west of Lake Leopold has been depopulated to an alarming extent. There are evidences of it everywhere. I passed through at least three districts which had once contained very large towns, but which are now completely empty. The clumps of palms are there, and the sites of the houses are indicated by a jungle of tall, strong grass, and the bunches of rank tobacco plants. There is not a house to be seen.

And what do the natives get? I was present at the solemn farce of buying the rubber, and what I saw was enough to make one ashamed of being white.

## Deciding Its Own Destiny

THE saloon is known by the fruit it bears. Even those who patronize it understand its malefic effect, so that in times of great calamity the right and the necessity of closing the saloons of the town or city where the calamity has occurred is never questioned. One of the first orders given in San Francisco for the public safety at the time of the great earthquake and fire was the order closing the saloons. A similar order was issued at Boyertown, Pa., at the time of the terrible fire there in which one hundred eighty persons lost their lives. The reason for issuing the saloon-closing order at Boyertown, is given in a dispatch to the Chicago *Inter-Ocean*, which reads:—

While the flames were being checked, a disgraceful and unfortunate scene occurred. Some of the Boyertown firemen and others who were assisting them made frequent trips to near-by saloons with the result that toward morning some of the men became unruly. There were frequent fights among themselves and with the Pottstown firemen. At one time it looked as if the entire two fire companies would become involved in a free fight, and it was only due to the good work of the State police, who had been summoned from their barracks at Reading to assist the town in its affliction, that a more serious affray did not occur.

The condition became so serious that Burgess Kohler at five o'clock in the morning issued an order closing all saloons.

The saloon is not particular as to whose calamity contributes to its coffers. It does not scruple even to add to calamity if it can thereby increase its receipts. Because of its character, thus publicly blazoned forth by its own acts, it should not be a matter of surprise if the people should decide to prohibit its business completely instead of in times of calamity only.

## For Special Work at Home and Abroad

### Received on the \$150,000 Fund up to Feb. 4, 1908

<i>*Atlantic Union Conference</i>	
*Central New England .....	\$ 2,772.18
Chesapeake .....	592.01
*Eastern Pennsylvania .....	2,524.80
Greater New York .....	1,488.51
*New Jersey .....	1,244.95
Maine .....	836.51
New York .....	2,292.50
*New South New England .....	1,210.50
*Vermont .....	1,331.74
Virginia .....	862.14
West Pennsylvania .....	1,905.67
*Western New York .....	2,042.09
*West Virginia .....	558.11
<b>Total .....</b>	<b>19,661.71</b>

<i>Canadian Union Conference</i>	
Maritime .....	317.43
Quebec .....	129.77
Ontario .....	802.58
Newfoundland .....	16.80
<b>Total .....</b>	<b>1,266.58</b>

<i>Central Union Conference</i>	
Colorado .....	3,629.92
Kansas .....	3,071.30
Missouri .....	1,683.48
*Nebraska .....	5,817.68
*Wyoming .....	806.99
<b>Total .....</b>	<b>15,009.37</b>

<i>District of Columbia</i>	
*Washington churches .....	1,384.54

<i>Lake Union Conference</i>	
East Michigan .....	2,934.01
*Indiana .....	5,215.02
North Michigan .....	1,505.22
*Northern Illinois .....	2,849.36
*Ohio .....	5,760.43
Southern Illinois .....	1,312.99
*West Michigan .....	8,730.70
Wisconsin .....	4,383.55
<b>Total .....</b>	<b>32,691.28</b>

<i>North Pacific Union Conference</i>	
British Columbia .....	215.00
Montana .....	611.39
*Upper Columbia .....	2,936.43
Western Washington .....	2,679.18
Idaho .....	1,016.90
Western Oregon .....	2,890.84
Hawaii .....	16.05
Alaska .....	20.00
<b>Total .....</b>	<b>10,385.79</b>

<i>Western Canadian Union Conference</i>	
*Alberta .....	1,203.80
Manitoba .....	336.55
Saskatchewan Mission Field..	47.60
<b>Total .....</b>	<b>1,587.95</b>

<i>Northern Union Conference</i>	
Iowa .....	7,118.93
*Minnesota .....	5,685.28
*South Dakota .....	2,659.47
*North Dakota .....	2,116.43
Conference not specified .....	73.82
<b>Total .....</b>	<b>17,653.93</b>

<i>Pacific Union Conference</i>	
Southern California .....	2,848.63
*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	434.58
<b>Total .....</b>	<b>13,999.03</b>

<i>*Southern Union Conference</i>	
Conference not specified .....	49.65
*South Carolina .....	248.59
Alabama .....	577.14
*Tennessee River .....	1,402.51
Florida .....	801.89
*North Carolina .....	957.25
*Cumberland .....	1,347.32
*Louisiana .....	572.54
Mississippi .....	384.88
*Georgia .....	441.47
<b>Total .....</b>	<b>6,783.24</b>

<i>Southwestern Union Conference</i>	
Not specified .....	22.82
Arkansas .....	894.63
Oklahoma .....	3,924.79
Texas .....	2,284.24
<b>Total .....</b>	<b>7,126.48</b>

<i>Unknown</i>	
Unknown .....	161.70

<i>Foreign</i>	
*Algeria .....	13.33
Australia .....	163.84
Bermuda .....	36.00
China .....	165.60
South Africa .....	439.02
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	274.84
*West Africa .....	50.00
Mexico .....	13.00
Costa Rica .....	6.25
India .....	187.50
South America .....	76.43
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	4.00
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Haiti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. .....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
<b>Total .....</b>	<b>1,736.13</b>

<b>Grand Total .....</b>	<b>\$129,447.73</b>
<i>I. H. EVANS, Treasurer.</i>	

\* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

## 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.

### Living Godly

C. PELMULDER

WE mourn the death of those whose lives are ending  
Upon the forefront of the battleground,  
Boldly the triumphs of the cross extending,  
And build a monument beside their mound.

Yet ofttimes nobler one has lived in quiet,  
As wild flowers bloom where silent waters lave,  
Whose life was only known to those near by it—  
Now but a slab to mark his lonely grave.

Somehow the life of one sincerely living  
The Christ life here, 'midst enemies and friends—  
The life of kindness, charity, and giving—  
Is missed most sadly when, alas, it ends.

They're laid away, their life and labors ended,  
And though upon no stately shaft expressed,  
Their works with others' lives have so been blended  
That these do follow them, although they rest.  
Grant City, Iowa.

### The Return of the Exiles—

#### No. 13

#### The Journey to Jerusalem, under Ezra

MRS. E. G. WHITE

THE decree of Artaxerxes was made in the seventh year of his reign, B. C. 457. Once more the dispersed of Judah were given opportunity to work out the purpose of God in restoring Zion. In the raising up of Ezra as a leader, God's providence was manifest. Some discerned this, and gladly took advantage of the privilege of returning under circumstances so favorable.

A general place of meeting was designated, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. "I gathered them together to the river that runneth to Ahava," says Ezra, "and there abode we in tents three days."

The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return. But many of those who had acquired houses and lands, had no desire to sacrifice these possessions. They loved ease and comfort rather than hardship and privation, and were well satisfied to remain. Their example proved a hindrance to many who might otherwise have chosen to cast

in their lot with God's people, and advance by faith.

As Ezra looked over the company assembled, he was surprised to find "none of the sons of Levi." Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, "Who is on the Lord's side?" the Levites should have been the first to respond. During the period of the captivity, and afterward, they had been granted many privileges. They had enjoyed fullest liberty to minister to the spiritual needs of their Jewish brethren in Babylon. Synagogues had been built, in which the priests conducted the worship of God, and instructed the people. The observance of the Sabbath, and the performance of sacred rights peculiar to the Jewish faith, had been freely allowed.

But with the passing of the years after the close of the captivity, conditions changed, and many new responsibilities rested upon the leaders in Israel. The temple at Jerusalem had been rebuilt and dedicated, and more priests were needed to carry on its services. There was pressing need of men of God to act as teachers of the people. And besides, the Jews remaining in Babylon were in danger of having their religious liberty restricted. Through the prophet Zechariah, as well as by their late experience in the troublous times of Esther and Mordecai, God had plainly warned his people to flee from Babylon. The time had come when it was perilous to dwell longer in the midst of heathen influences. In view of these changed conditions, the priests in Babylon should have been quick to discern in the call, "Who is on the Lord's side?" a special call to them to return to Jerusalem.

The king and his princes had done more than their part in opening the way for every one who feared God to return. They had provided abundant means for carrying forward the work of God; but where were the men? The sons of Levi failed at a time when their presence was greatly needed at Jerusalem, and when the influence of their decision to return would have led many others to follow their example. Their strange indifference is a sad revelation of the attitude of the Israelites in Babylon toward God's purposes for his people.

Once again Ezra addressed the Levites in Babylon with the words, "Who is on the Lord's side?" To emphasize the importance of quick action, he chose nine "chief men," and two "men of understanding," as special messengers to return and persuade their brethren to accompany them to Jerusalem.

While the travelers tarried, these trusted messengers hastened back to "Iddo the chief," and "his brethren the nethinims," with the plea, "Bring unto us ministers for the house of our God." This entreaty was heeded; a few halting souls made final decision to return. Ezra acknowledged with gratitude that "by the good hand of our God," his messengers succeeded in returning to the camp quickly with about forty priests,

and two hundred twenty nethinims,—men upon whom he could depend as wise ministers and good teachers and helpers.

Those who expected to return with Ezra were now ready to start. Before them was a journey that would occupy several months. The men were taking with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he had asked from the king no armed force for their protection.

Before setting out on the journey, he sought the protection of the Most High. "I proclaimed a fast there, at the river of Ahava," says Ezra, "that we might afflict ourselves before our God, to ask of him a right way for us, and for our little ones, and for all our substance." Earnest prayer was offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

Under ordinary circumstances, it would have been wholly right and proper for Ezra to accept the offer of an armed escort. But in this instance, he had expressed himself to King Artaxerxes so freely regarding his steadfast confidence in the protecting care of the God of Israel, that he was ashamed to ask the king for protection. He believed that in view of all that had been said regarding the true God, the faith of the king in the power of God would be strengthened if the Israelites, on their part, would exercise faith.

In this matter, Ezra and his companions discerned an opportunity to magnify the name of God before the heathen; and so they determined to put their trust wholly in him. They knew that if they kept the law of the Lord continually before them, and practised this law, they would be protected by the breastplate of righteousness. They realized that if they wilfully chose to violate even one precept of the decalogue, they would be like a soldier without a breastplate,—unprotected from the assaults of Satan. "So we fasted," said Ezra, "and besought our God for this: and he was entreated of us."

By prayer and fasting, by self-examination and confession of sin, they sought to come into harmony with God and his holy law. They pleaded with the Lord to purge them from their sins. All harshness and impatience of spirit were put away. Self was crucified; the Lord God was exalted, and he alone. They knew that their strength was to be gained not in wealth, not in the power and influence of idolatrous men, but in the favor of God. Through conformity to his will, they hoped for success. They could not afford to lessen their influence



over men, in behalf of the truth, by allowing unsanctified traits of character to obtain the mastery. Nor could they afford to create in the minds of their heathen friends a single doubt as to the sincerity of the profession of faith made by God's commandment-keeping people. They well knew that if they succeeded in their important mission, it would be because they had complied with the requirements of God, thus making it possible for his blessing to accompany them. Under these peculiar circumstances, they asked for no guard of soldiers. The heathen must not be given occasion to ascribe to the strength of man the glory that belonged to God alone.

But the blessing of God does not take the place of prudence and forethought. As a special precaution in safeguarding the treasure, Ezra "separated twelve of the chief of the priests,"—proved men, wise men of opportunity, men of faithfulness and determined fidelity,—and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel there present, had offered." These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. "Ye are holy unto the Lord," Ezra declared; "the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

"So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God."

The care exercised by Ezra in providing for the transportation and safe-keeping of the Lord's treasure, is an object-lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly as to their responsibility before God. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God.

During the few days that the Israelites had tarried to seek the Lord for protection and guidance, every provision was completed for the long journey. "We departed from the river of Ahava," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." They were on the way about four months, reaching Jerusalem "on the first day of the fifth month," in the seventh year of Artaxerxes. The multitude that accompanied Ezra—several thousand in all, including women and children—necessitated a slow journey, but all were preserved in safety.

The Lord wrought for the returning

Jews. Even their enemies were restrained from doing them harm. None were able to intercept them, and their journey was a prosperous one.

This experience is a lesson to all those who have set their faces toward the New Jerusalem. The Christian pilgrim is to make his journey one of trust in the keeping power of God. There will always be enemies, emissaries of Satan, on the alert to hurt and destroy every soul who is not on guard, and who has not provided himself with the Christian armor of righteousness and peace.

Fellow pilgrim, let strict faithfulness and determined fidelity characterize your every act. Let every step of the journey to the New Jerusalem be taken with eyes fixed on Jesus, the author and finisher of your faith. Those who will keep the way of the Lord, in strict obedience, will have the guardianship of heavenly angels as they travel Zionward. All self-seeking, all dissension and strife, will be put away. Unity and harmony will prevail.

May we take these experiences in the history of Israel to heart, consecrate ourselves anew to God, and live to the honor and glory of his name.

### Lessons from Past Experiences

#### —No. 23

GEO. O. STATES

It was five years after the Testimony referred to in our last article was given when the Lord gave the light on health reform. We were living near Battle Creek, in 1863, when Sister White had that wonderful vision upon the matter of health reform. Brethren Smith and Amadon, the local elders of the church, used to call the attention of the church to what the Lord had shown his servant, and soon we learned that there was a book being published on the matter, called "How to Live," and that among other things Sister White had been shown that the people expecting to be translated would give up eating pork. It was quite a trial, but as soon as our people learned what the Lord had said on that question, they gladly accepted the light given.

Soon the book was out, and there seemed to be a desire on the part of the families among our people to secure a copy. Our ministers and church elders would read from it at our Sabbath services, and when the right time came, the subject was presented to our people in a way that made a stir all through our ranks.

In those days, when our church elders read from Sister White's writings, we all listened with deep interest, firmly believing that we were listening to what the Lord had been pleased to communicate to his people through his chosen servant. I well remember, as Brother White used to speak in the church, bringing out and reading extracts from that wonderful vision, how deeply interested we were. We did not stop to parley over it, and wonder how much of what

was written was caused by Brother White's influence over his wife. I can not recall the circumstances, but I well remember that at one time Brother White took a position which the Lord showed through his servant was wrong. Brother White did not stop to question the matter. He took his position in harmony with the mind of the Spirit of God. It was the same with our other leading ministers; when God reproved them, they did not stop to parley, but said, "I was wrong, and I confess it, and now I am right." There seemed to be a desire among our people generally to keep in line with all the advance light God was giving the remnant church. Some expressions in my mother's prayers are still ringing in my ears to this day, such as, "O Lord, as thy servants go out to present this truth, may they present it in its purity." In our local prayer-meetings in the church the same burden was expressed. There seemed to be a general desire among our people all through our ranks to accept every ray of light that God saw fit to bring to us through his servant.

Our people generally believed that what Sister White wrote was what the Lord was opening before her in vision. My heart has ached for years as I have seen coming in among us a lack of giving heed to the Testimonies. It is a sorrowful fact that there are thousands, especially among our younger members, who know very little of what is in the Testimonies. I have wondered whether God might not remove this gift from among us if this slighting of the Testimonies should continue.

"God's people have departed from their simplicity. They have not made God their strength, and are weak and faint, spiritually. I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars on a tempestuous night, shine here and there among the clouds. God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions." These words were given us years ago. Have we heeded them?

*Cedaredge, Colo.*

"FAITH in God is the master secret. There were a hundred slingers in Israel who could have hit Goliath's forehead if it had been a wooden target; but there was only one with self-possession enough to face the living giant, and he was a youth who slung with one hand and kept hold of God with the other."

## The Bible in Education—No. 2

### The Bible in the Teacher

M. E. KERN

IN the development of this idea, the Bible the basis of all education, I wish to say, first of all, and because I believe it of most importance, that if the Bible is to be the basis of education, it must first be the basis of the character of the teacher. I believe that in this educational reform there must, in the first place, be a new spiritual life in the teacher ("Special Testimonies on Education," page 29), and any changes in the curriculum will fail of bringing the desired result unless there is this change in the hearts and lives of the teachers.

I have sometimes thought that there is one great primary rule for teaching; namely, "Know your subject." So I believe there is one great primary rule for making the Bible the basis of education, and that is that the teacher shall make the Bible the foundation of his own education and character. There are two prime factors in education,—teacher and student. And the character of the teacher is the character of the instruction. He gives himself to his students.

Education is not primarily the imparting of knowledge; it is the communication of life and vitalizing energy which comes from contact of mind with mind, and heart with heart. The Word of God must first be incarnate in the heart of the teacher before it can be made the basis of education.

If the teacher would have his students appreciate the word of God, and receive it into their hearts, he must have more than mere words about the Bible to present before them; more than some mechanical supplementing of other studies with the Bible. He must have an experimental acquaintance with it, and must himself be growing into a deeper knowledge of this wonderful Book, which, like the book of nature, is a revelation to the mind and heart that receives it, and must itself create the taste for it, and power to appreciate it.

What we want, in order to make the Bible the basis, is not a method thrust upon us, but an experience from which will flow the true method.

When the teacher makes the Word of God his constant study, is wholly consecrated to God and his work, with the heart all aglow with a divine enthusiasm for the salvation of his students, and has an appreciation of the world's need at this time,—in other words, when he is wedded to God's work,—we need have little fear but that the Bible will be made the basis of his work. (See "Special Testimonies on Education," page 165.)

Having this experience and these desires, we can do much in developing plans to give the Bible a larger place in our educational work. This larger place is not merely to have good Bible courses in the curricula, but to make the Bible the foundation of all

education and culture? the basis for the study of history, language, mathematics, and every science?

### The Bible a Book of Principles

The Bible is a book of principles, and contains all the foundation principles which it is necessary for men to know. ("Education," page 123.) It is a book of the highest and truest culture, as well as of religion; or, as it might be expressed, it is the book of the true religion which embraces all true culture. The Bible is adapted to every faculty and want of the human mind, as well as to the heart and conscience, and is suited to every age and class of humanity. It is a book for all time. As has been said, "It is not behind the age, but before it, and before all ages, because anticipating and comprehending the wants of all." It does not, to be sure, contain the results, but the first principles of all science and philosophy. If it gave all the results, it would be the pinnacle as well as the basis of all knowledge.

The Bible contains the oldest literature, and the beginnings of all history. It discloses the origin and final cause and the consummation of all things. And as nature is pre-eminently God's revelation for the physical and intellectual wants of man, as a creature of time, the Bible is a revelation for his spiritual wants of man as a creature of time, the the guide-book for time and eternity. The extent and grandeur of its truths, and its charming beauty, make it worthy of its name, "The Book of books."

Now all vital knowledge is comprehended in certain fundamental principles. These principles are comparatively few when we take into account the immense range of knowledge which the mind is able to grasp or comprehend under them. These principles are not like facts of knowledge which may be easily lost or forgotten. When once awakened in the soul, they do not easily pass out of it, but grow stronger and stronger with every increase of knowledge, as the roots of a tree go deeper with every year's growth of the branches. Knowledge is systematized and applied by means of these principles, and the principles shed light upon all departments and subjects of knowledge. It is absolutely necessary that we have some authoritative statement of these basal principles, for without them we would be in intellectual chaos without any assurance of certainty. Without these principles the greatest efforts of reason would end in doubt. For in every attempt to trace a subject back to its foundation or source, we come to a limit beyond which we can not go; as one has said, "a great ocean which bounds the whole continent of knowledge, from which all its streams are derived, and into which they empty and lose themselves,—in whose infinity the mind itself is lost." That is, there are certain truths at the foundation of all knowledge which must be taken for granted

by the mind, which can not be demonstrated or even understood. They must be taken by faith, and known only as they are believed. Such are the truths concerning God, the great first cause, creator and upholder of all; the soul, its freedom and responsibility; right and wrong, and the eternal distinction between them; the origin, nature, and destiny of man. The existence of God, as has been truly said, "is an intuition of reason, and not a deduction of the understanding;" an intuition which is brought to clear light and substantiated by revelation. "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. The Bible contains a clear statement of these truths, and faith is the evidence.

When the truth is revealed, and received by faith, the reason finds abundant confirmation of it. It has been said that, without this revelation of the mysteries about us, the "foundation-stone of all true knowledge would be wanting, and superstition would take the place of science, and idolatry of true religion."

The freedom and responsibility of man would not be known except from the Bible. The whole doctrine of human rights is derived from what man has learned in the Bible concerning himself; and where the Bible is not, these rights are not regarded. What meaning could attach to these rights if man is not a spiritual being with freedom of choice, if he is merely the descendant from lower forms of life?

*College View, Neb.*

### They Who Influence Us

ELSIE A. BROWN

SOME one has said—and who has not experienced the truthfulness of the statement?—that "there are some men and some women in whose company we are always at our best."

Who are these men and women who thus influence us? Are they possessed of superior educational attainments, wealth, or influence?—No; for one may have almost boundless resources in any of these directions, or even in all of them, without any special influence upon us for good.

Neither do we yield our treasure of good to those who, with condescending patronage, deign to give us notice. In place of good, these probably elicit from us only a feeling of resentment. And those whom we regard with fear because of their seeming distrust of us, have power to bring out only the worst in us; for in an atmosphere of suspicion men shrivel up.

Who, then, are the men and women in whose society we are at ease and at our best? "You will find, if you think for a moment, that the people who influence you are the people who believe in you;" and one who ought to know has said that, "as a matter of fact; there is nothing which so draws upon a man's manliness, anyway, as to show confidence in him. Suspicion never helps him." "As in water face answereth to

face, so the heart of man to man." And be sure that he who sets himself to the task of searching out the evil in men will find that which he seeks; for when one makes a search with some certain thing in mind, he sees only that sought for, even though things of an entirely different nature and of much greater worth are passed over in the search. In this instance, at least, it will be passing strange, if, as he beholds the thing in mind, he is not changed by beholding; and he who is searched will, almost in spite of himself, apply to the searcher the old saying, "It takes a rogue to catch a rogue," and thus distrust breeds distrust.

At the bottom of the seventy-first page of the book, "Christ's Object Lessons," we find these words: "Often we regard as hopeless subjects the very ones whom Christ is drawing to himself;" and again, on the seventy-second page: "Many will be in heaven who their neighbors supposed would never enter there." Then, of necessity, many will be there who with safety might have been trusted here; and would it not be better even to run a little risk than thus to pass over Christ in the person of his saints?

We are placed here as instruments through which God can work for the uplifting and saving of men; and "if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them;" and it has even been said—and who disputes it?—that "to be trusted is to be saved."

*Watrousville, Mich.*

### **Evidences of the Lord's Leading in the Move to Washington**

E. K. SLADE

THE Lord is indeed leading in the planning and prosecuting of the great closing work committed to this generation. This is clearly evident to all who will carefully listen to the voice of God; for he has declared, "The Lord shall guide thee continually." The Lord does not intend that his people shall grope in darkness; but even in a time when spiritual darkness prevails, the promise to those who love the light is, "The way of the righteous is made plain." Our wise and all-seeing Leader has said, "I will guide thee with mine eye." It is not merely that we may escape the pitfalls and snares of the enemy that the Lord so carefully leads his people. His purpose is that they shall be a light to the world, in order that they who choose to bow down to an impostor and usurper may be without excuse.

Recent developments must make it evident to all that it was the guiding hand of God which led to the establishment of our offices and institutions at Washington, and that, too, at the proper time. Many seriously and honestly questioned the propriety of such a move at the time it was made, but those who had carefully heeded the voice of the spirit of

prophecy and were careful students of the fulfilment of prophecy knew that the Lord had a wise and well-founded purpose in giving instruction that such a move should be made. Just at this time the greatest issue of the age is on,—an issue involving the question of who shall be worshiped or obeyed in matters pertaining to our relation to God only. We are living in the time in which the man of sin is to be fully revealed. Steps are being taken that will result in a full revelation of the man of sin. The Lord calls for obedience and worship that will recognize him as the only rightful ruler, and an observance of the Sabbath that points to him as our Creator and Redeemer. In this great controversy involving the question of who shall be obeyed and worshiped there will be an enforced recognition and observance of an institution which will test every person on the question of obedience to the King of the universe. A jealous but loving God requires our obedience to his law. A cruel rival ruler will seek to compel obedience to a counterfeit law.

We have witnessed the untiring efforts that have been made during the past few years to get our legislators at Washington to make laws enforcing the recognition of Sunday as a day of worship. Many legislators have committed themselves to this wicked thing unwittingly, at the earnest request of men who are located at Washington for reasons that must be apparent to all. When such laws are finally adopted, our government will have committed itself to an unrighteous principle completely at variance with the principles upon which it was founded. It is our work to see to it that before this is done, the great and vital principles involved have been brought vividly to the attention of all.

It is not difficult to recognize the wisdom of the move leading to the establishment of our conference headquarters and the locating of the Religious Liberty Bureau at Washington just at this time, making it possible to carry on a vigorous campaign for the cause of liberty. These faithful efforts of our brethren have been recognized and felt even by the enemies of liberty. Washington is the one chief point of interest to-day in connection with the developments leading to the formation of the image to the beast. We should recognize and appreciate the evidences of God's guiding hand in this matter, and we should be led to see in this that he leads his people, and that he also leads the leaders of his people. We are led to ask, Do we fully sense the magnitude of these two great movements which will lead to the full revelation of the true character of the gospel, the "mystery of godliness," and the full revelation of the man of sin, the mystery of iniquity?

In view of the magnitude of this work, do we fully sense the responsibility resting upon us of clearly placing the principles of truth before the people, that they may wisely and intelligently choose whom they shall obey and worship? Is not this the time that God's people

are to go forth and proclaim this Sabbath truth more fully? Shall we not now as never before do all in our power to have our neighbors and friends understand what there is involved in the Sabbath and Sunday questions? Is it merely by chance that our Sabbath-school lessons take up these important themes just at a time when such prominence is given to these principles in the recent developments in Washington?

While the eyes of all nations will witness the developments that lead to the making of the image to the beast, it is designed that the attitude of God's faithful people at Washington and elsewhere toward these developments shall be such as will carry to every nation, kindred, tongue, and people a faithful warning of what these things mean.

*Holly, Mich.*

## **Aids for Bible Readers**

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

### **The Catholic Reformation and the Authority of the Vatican**

MORE important than the views which the Vatican may espouse or denounce is the motive principle of this new crusade against heresy,—the assumption that the Vatican has authority to declare, through the "Holy Inquisition," what shall or shall not be held true, whether in criticism, history, or science,—the claim of the Vatican to exercise, by divine right, a despotic power over men's intellects, forbidding to the faithful all true liberty of thought. Are we, or are we not, prepared to grant this claim? The whole question turns on that.

The Vatican is wise in forbidding genuine research into the meaning of the Scriptures, and in laying down an "orthodox" view of the early history of Christendom. For nothing is more certain than that a candid study of the Scriptures, a sincere examination of early history, will cut at the root of the Vatican's assumptions. The claim of intellectual despotism is wholly unwarranted by the words of Jesus himself, and by the whole spirit of his teachings; it is wholly unwarranted by the words and conduct of the apostles; it is unwarranted by the early practise of the church. This claim grew up, I am entirely convinced, as a part of that process by which the Bishop of Rome assumed the title of Sovereign Pontiff, till then worn by the Roman Cæsars, and with that title assumed much of the Cæsars' power. And this claim of intellectual despotism has always gone hand in hand with civil persecution, and with the assertion of political suzerainty over Christendom.

Let us begin with the heart of the matter. Where do we find Jesus claiming despotic authority over men's intellects, and demanding that they shall re-

nounce their convictions? Where do we find Jesus countenancing civil persecution? Can we imagine Jesus, in the black robe of the inquisitor, dragging forth "heretics" by the hundred, and burning them at the stake? Can we think of Jesus organizing a bloody crusade against the Waldenses, and hurling "mother with infant down the rocks"? If Jesus would have authorized these things, why did he not do them himself? Why did he not summon the twelve legions of angels and drive Herod from Jerusalem, setting up the "temporal power" in the City of David?

Has he not given the answer himself: "My kingdom is not of this world." Jesus does not say: "Whoever dares to think otherwise than I, let him be anathema;" he does say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Jesus does say: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, . . . and we will come unto him, and make our abode with him." And does not Jesus specifically command his disciples to be subject to the political power of the state, even though that power was pagan and idolatrous: *Reddite ergo quae sunt Caesaris Cesari: et quae sunt Dei, Deo*?"

The Vatican claims that it exercises despotic authority as the spiritual heir of Peter, and that this despotic power was given to Peter by Jesus himself, who designated Peter prince of the apostles, and subordinated them to Peter's supremacy. I venture to say that there is no warrant in the New Testament for the claim that such authority was ever exercised by Peter, or that Peter himself ever dreamed of exercising it. This claim of the supremacy of Peter is a cardinal point of the Vatican's claims, and should be "sifted as wheat is sifted." The Vatican has always made much of the text, "*Tu es Petrus;*" but was it not said to all of the disciples equally: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"? And do we not find "the keys of hell and of death," not in the hands of Peter, according to the Apocalypse, but in the hands of "the Son of man"?

Where does Paul acknowledge the authority and supremacy of Peter? Does he not, in writing to the Galatians, go out of his way to show that his authority is wholly independent of Peter, and equal to Peter's: "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles"? Did Paul recognize the authority of Peter, when he says, "But when Peter was come to Antioch, I withstood him to the face," and rebuked Peter openly for hypocrisy? If this striking incident shows anything, it shows, not that Paul deferred to Peter, but that Peter deferred

to James "the brother of the Lord." Again, James, who was not one of the twelve, and so may be said to have held a lower place, nowhere in his epistle refers to Peter, or recognizes his "authority." And Jude, when he wishes to recommend himself, refers not to Peter, but to James. John also is wholly silent as to any claim of Peter's supremacy. Is there not rather an implication of the independent spiritual authority of John in the Master's words: "If I will that he tarry till I come, what is that to thee?"

Finally, Peter himself nowhere says anything which might lead us to infer that he had any thought of his own supremacy. Does he not most touchingly describe himself simply as "a co-elder and a witness of the sufferings of Christ"? Peter's view is purely spiritual, and in perfect harmony with the spirit of the Master. He expressly forbids the bishops to "lord it" over the faithful, declaring that their only authority should be that of holy example. And he most significantly adds: "Yea, all of you be . . . clothed with humility: for God resisteth the proud, and giveth grace to the humble." I have always thought that Peter's use of this phrase "lording it over the inheritance," was a reminiscence of the words of the Master himself: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Nothing could be plainer. The Master and his disciple, in the same words, declare that domination, assertion of authority, despotism, is the very negation of spiritual life.

And what has Peter to say of the "temporal power" claimed for so many centuries in his name? He is explicit: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors. . . . For so is the will of God. . . . Honor all men. Love the brotherhood. Fear God. Honor the king." Will it be said that the sovereign thus recommended by Peter was distinguished by such piety that there could be no derogation in obeying him? But tradition tells us that Peter wrote this in Rome, under Nero, who had gained the throne by the poisoning of his predecessor, who poisoned his rival, caused the murder of his own mother, had one wife slain and himself killed another, and finally, after an ignoble and cruel life, found a shameful death at his own hand. If Peter could recommend obedience to the son-in-law of Messalina, what becomes of the necessity of temporal power?

It seems undeniable that Jesus gave equal authority to all his apostles, and that they all recognized this; and, further, that Paul and James, who were not of the twelve, exercised exactly the same measure of influence and authority.

This power was purely spiritual—that of a holy example, of fervor and aspiration; and it would have been utterly repugnant to any of them to call in civil force, or assert their rights "even to the shedding of blood."

The supremacy of Peter was an after-thought, when the see of Rome, by its position in the metropolis of the empire, had acquired pre-eminent influence. But in the early days Rome did not claim to be the see founded by Peter; it was always the see "of Peter and Paul."

Other sees were founded by the other disciples, and they were very far from recognizing any supremacy, in the sense of despotic authority, in the see of Rome. Saint John, ancient authorities tell us, founded the see of Smyrna. Polycarp, as the successor and disciple of John, went to Rome to Anicetus the bishop, to support the tradition of John against the tradition of Rome as to the celebration of Easter. The Fathers of the early period assert the equality of the disciples. Do we not find Origen writing: "If you hold that the whole church was built by God on Peter alone, what will you say concerning John, the son of thunder, and each of the other apostles?"

Irenæus also opposes the supremacy of Rome, and rebukes Victor I for excommunicating the Eastern bishops, who adhered to John's tradition concerning Easter. Tertullian disapproves of the assumption by the bishops of Rome of the titles of *Pontifex Maximus* and *Episcopus Episcoporum*, and distinctly denies the claim made by Zephyrinus of a certain superiority in the Roman see derived as a tradition from Saint Peter. Even Jerome, the pillar of the Latin Church, does not recognize the papacy in the full sense.

One has only to read, for example, the story of the Council of Nicæa to see that it was universally held that the only valid authority was that of the whole church, and that the supremacy of Rome, in the later sense, had then no existence. The representatives of Rome at that great council played no great part, and exercised no special prerogatives.

The creation of Roman supremacy was the work of men like the Roman rhetorician whom we know as Saint Augustine, the Roman citizen whom we know as Leo the Great, the Roman prætor who became the first Pope Gregory; and it was built on the ruins of the power of the Cæsars, who fell before the invading Goths. An understanding was reached between the Vatican and the new empire, under which each supported the other, and for centuries no election of a pope was final until it had secured the approval of the emperor. It is noteworthy that Pope Pius X owes his succession to the papal power to that age-old compact, if it be true that Kaiser Franz-Josef, as master of the holy Roman empire, exercised his right of veto against Cardinal Rampolla.—*Charles Johnston, in The North American Review for December, 1907.*

(To be concluded)



#### A Prayer

E. B. MELENDY

LORD, wilt thou forgive my erring way,  
And lead me safely over into day?  
Let me feel the morning's bracing air,  
And let my thoughts be early winged in  
prayer.

#### Novel Reading and Theatrical Plays

M. M. MARTINSON, M. D.

THE quality of literature read by our youth determines their mental and moral growth or their mental and moral decay and ruin. Everything that does not elevate our minds and increase our capacity for pure thoughts, leaves disease spots on our delicate brain cells. When we stimulate the physiological processes of the brain in a certain direction, we must expect it to work in the capacity for which it was trained. The thoughts, even though they are not uttered, are able to leave a path over which other brain impressions can travel.

Novels and story papers lying about our homes where our children can get them, are making mental inebriates of them. Such reading is enticing their minds from higher thoughts, and is taking away the love for reading the Bible. Of what use to us is the gossip of our daily papers with their scandals, murders, and drunkenness? They are parasites of evil that gnaw at the lives of our youth. These rehearsals of evil are making lasting impressions upon the plastic minds of our developing youth, and wear rather than strengthen the resisting powers of maturity.

The moral sensibilities are paralyzed by the sensational writings inspired by Satan. They fill the heart with corruption, so that it is easy to yield to temptation. When Satan induces young men and women to spend their hours in novel reading, he has them in the game of life, and he is almost sure to win; for it soon becomes a disease that only the power of God can cure. The youth who burns the midnight oil, and perhaps even spends the sacred hours of the Sabbath, reading the dross of the twentieth century, is on the road to ruin, as such a course weakens him physically, mentally, and spiritually. We have enough to do in training ourselves to resist the temptations of this present evil age without boldly venturing on Satan's ground.

All these fanciful thoughts that please the natural mind are of satanic origin. So are the fascinating theatrical plays. One may ask, Is there not some good in these plays and this fanciful reading? Whatever good may be there is there as a lure only. The foundation of the whole undertaking is corrupt. The

source is evil, and God will not go with us to such places. The angels of heaven are not at your side when you are voluntarily on Satan's ground.

The youth who worships at the shrine of a perverted appetite of body and mind, is an idolater. He disregards nature's laws, and reaps a confused brain and an irritable temper. He does not and can not enjoy the pure food that will give health and life to the body and mind. The poison of fiction is a poison that does not kill at once, but weans the soul from prayer and the love of God. The great bulk of the fiction of to-day is unholy in its inspiration, and only evil in its results. The fascinating plays that excite the imaginations and arouse unholy passions, are also dictated by the unholy one.

To-day, it is impossible to please the entertainment-hungry public with the real rational amusements. They are satisfied with nothing but the artificial, the far fetched, the speculative, the unreal. It is easier to build air-castles than real castles. Our imaginations can readily frame something that is more magnificent, fanciful, and more enticing than the real. The imagination can supply all sorts of attractions when there is no knowledge of the facts to keep the imagination in check. If we can not read that which is real and points us to God, we ought to keep our minds silent. Satan is attracting us in new and untrodden ways, and if he can leave imprints on our delicate minds that will live and bear seed and yield a crop later, he is pleased. If you have a desire to do right, shut the windows of your mind against that which is evil. The life will be a march and a battle, but remember that transgression has almost reached its limit; the end is very near.

Do you realize that God wishes to give you his Spirit that your mind may be free from this unreal and evil age? The Lord is calling for self-denying workers, whom he can use as examples to stand in this evil day. Do you realize there is evil in the land? Are you associating with those whose minds are benumbed by evil? Do you know that you are standing on the very border of the eternal world? So long as the mind is "doped" with fanciful stories of the present evil world, we must not think that we are being fitted to enter heaven.

If you have spent the past in imaginations, begin now and place yourself where you can succeed. Study that which is real. Let others help you. Burn everything that will tempt you, and do not associate yourself with those whose minds are evil.

Greysville, Tenn.

#### The House by the Side of the Road

THERE are hermit souls that live withdrawn

In the peace of their self-content;  
There are souls, like stars, that dwell apart,

In a fellowless firmament;  
There are pioneer souls that blaze their paths

Where highways never ran;  
But let me live by the side of the road,  
And be a friend to man.

Let me live in a house by the side of the road,

Where the race of men go by —  
The men who are good, and the men who are bad,

As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban;

Let me live in a house by the side of the road,

And be a friend to man.

I see from my house by the side of the road,

By the side of the highway of life,  
The men who press with the ardor of hope,

The men who are faint with strife.  
But I turn not away from their smiles nor their tears —

Both parts of an infinite plan —  
Let me live in my house by the side of the road,

And be a friend to man.

I know there are brook-gladdened meadows ahead,

And mountains of wearisome height;  
That the road passes on through the long afternoon

And stretches away to the night.  
But still I rejoice when the travelers rejoice

And weep with the strangers that moan,  
Nor live in my house by the side of the road

Like a man who dwells alone.

Let me live in my house by the side of the road

Where the race of men go by —  
They are good, they are bad, they are weak, they are strong,

Wise, foolish — so am I.  
Then why should I sit in the scorner's seat

Or hurl the cynic's ban? —  
Let me live in my house by the side of the road,

And be a friend to man.

— S. W. Foss.

#### A Pathetic Incident

POLICE courts are often the scenes of tragic incidents, but never did a court witness one more pathetic than that which occurred in Judge Newcomer's court in Chicago.

Edward Wells, forty-five years old, was arrested, charged with stealing three brass journals from the Illinois Central Railroad. Wells pleaded guilty. "No work," he said, "and a wife and two children." The judge was about to pass sentence, when, from the back of the room, a little girl, nine years old, arose and walked steadily down the aisle between the rows of benches, past attorneys and blue-coated policemen, and

stopped in front of the judge. "This man is my father. You are not going to send him to jail, are you?" she asked in firm tones, staring wide-eyed at the court.

Judge Newcomer did not reply to her question, and the State's attorney, who had pleaded for the man's imprisonment, turned away. The girl and her father were left standing alone before the fount of justice.

"My father will never steal again," the child continued, "I will promise you that. I will take care of him and help him to get work, if you will let him go. I will go all over the city with him, and we will find something for him to do. My mama is sick at home, so I had to come to tell you why it was my father stole."

Judge Newcomer fumbled nervously with a penholder on his desk. "If I let your papa go this time, do you think you could keep him from ever stealing again?" he asked.

"Why, I know I could," said the child, in quick surprise. "I will teach him that it is wrong to steal. I will tell him that he can not be my father if he steals."

"Little one," said the judge, after a moment, "I believe you can do your father more good than the penitentiary. I shall parole him to you, and you must be responsible for his conduct. He should be proud of having such a daughter, and I hope he will never forget this day."

The two went out together, the little girl of nine the official guardian of her father. The next day she wrote Judge Newcomer the following touching letter:—

"DEAR MR. JUDGE: O, how glad I was when you said, 'Well, Essie, you can take your papa home, and take care of him.' Mr. Judge, I am so happy that you let him go, 'cause you know, judge, if your father was behind the bars and had to live on bread and water, with your mama sick, you would not be very happy. I am going with him to see if Mr. Handley will not take him back to work. I hope all of your New-year days will be as happy as mine. I know they will, for you are such a good man. Good-by; from a friend to a friend.

"ESSIE WELLS."

—Northwestern Christian Advocate.

HAPPINESS is a shy plant. For the one who nurses and watches it, devotes time and thought to its culture, and who tries to remove all hindrances from the soil, and shelter it from every rough wind, it never reaches anything but a puny and uncertain development. But he who is too busy with other things to bestow much attention upon it; whose heart and hands are too full of weightier matters to heed its vagaries, will usually be rewarded with a hardy and plentiful growth. There is nothing better than a little wholesome letting alone in the matter of watering and petting so far as one's own happiness is concerned. It will not live under a glass.—Selected.



### Our Java Mission

G. E. TEASDALE

WE have now been in Java about one year. Every month of the year has been full of interesting experiences, pleasant and otherwise.

The feeling of strangeness which possesses one when trying to settle in a new country has long since left us, and now we look upon scenes with a familiar eye, which at first excited either our admiration or our disgust. The days and weeks go by, also the months, and the times when the seasons should recur, with but little change in the climatic conditions. Every day is hot, and if nature does vary in her routine a little, it is to sandwich in occasionally a day or two still hotter. At first our physical systems, which had been accustomed to the sudden and great changes of temperature in other countries, refused to notice slight variations; but now if the thermometer stands at seventy-six degrees (summer heat) in the early morning, we feel quite cold. For several months there has been but little rain. The sun's rays have been a little more intense than usual; but the disagreeable feeling of stickiness characteristic of hot, humid climates has not been so evident. The greetings so common in the colonies, such as, "Nice day this," or "Unpleasant weather we are having," are unknown here. The Dutch Indian makes no comment about the weather; he knows but one kind. Java is an ideal country for the person who longs for continual summer; and, indeed, the climate is beautiful, if the human system would only be satisfied to have everything pleasant in the way of weather, and did not pine for the cold and wind and disagreeable winters which obtain in other less favored countries. Long centuries have accustomed our frames to severe climatic aberrations, and they resent a change in the habits of the year, although that change may be for their own comfort.

The cities of Java are its great drawback from a health standpoint. For several months fever has been raging here, and is still carrying its victims to the grave by the score, and will continue to do so until the rains come and soak the malarial germs so that they can not be wafted about by every gust of wind. Because of the unsanitary condition of the city, the portion of the year which would otherwise be the most healthful and enjoyable witnesses the untimely death of hundreds of persons. We thought that by careful living and attention to the laws of health we surely should escape the fever, and were feeling quite pleased because the season was nearly gone, and not one of our family had been attacked. In this we were doomed to disappointment, for in the

course of two or three days, three of the strongest members of our home were down with it, and the attack is by no means a light one. The disease is no respecter of persons, neither does it pay much attention to the modes of living of its victims so long as they choose to reside in localities where the germ has its native vigor. All it requires is a weak spot in the internal organism where it can find a lodgment for a few hours, and an opportunity to propagate its species.

The Dutch are in many respects wise rulers, and they provide in Java a degree of safety to life and property which is far in advance of many of the more civilized countries of Europe. The natives are generally satisfied and respectful, and there is but little apparent suffering among them. Of course in a country less than half the size of New Zealand, with the enormous population of thirty millions dependent upon the products of the soil for their sustenance, one can readily understand that there is but a small margin between millions of them and starvation. Ten cents a day is all that many of them get to sustain life, and a slight shortage of crops would easily deprive them of that; but such is the fertility of the soil and the reliability of the rainfall that but seldom are there famines of serious magnitude.

Like most of the Old World countries, the Dutch still retain some of their religio-political principles in the government, which are detrimental to both pure religion and good politics, besides placing the government in very foolish positions at times. When a missionary comes to this country to work for the moral good of the millions of inhabitants who know nothing of the principles of Christianity, he is compelled by the law to make requests and go through a form which takes at least six months to consummate, during which time he is supposed to be doing nothing, or at most perfecting his stock of patience. After considerable writing, and having undergone careful examinations, he is tardily supplied with a permit to work in some particular locality, and also permission is given to reside permanently in the "Insulinde." Each letter written or received has to be paid for at the rate of two shillings and sixpence, and at least four have to be exchanged for each worker. Of course this is but an incident, and is not to be considered in comparison with the innumerable benefits which we enjoy under a strong and just government. On the other hand, the Japanese, ever on the alert, stock the cities with hundreds of women for immoral purposes without any inconvenient question from the government. The state also supports a church; but, like a

pet that is always carried by an unnatural nurse, it lacks that vitality which it would have had had it remained dependent upon its natural Father, who alone can breathe into the church the breath of life. The Catholic Church has taken advantage of this, and having appealed to the sense of fairness characteristic of the Dutch, has succeeded in burdening the state with another parasite.

One of the many evidences we have that our work is of the Lord, and that it is his will the message of the coming kingdom be proclaimed in every place, is the marvelous way in which he has "gone before." Even in this country we find isolated persons keeping the true Sabbath, and waiting for the establishment of the kingdom of glory. That they should be doing this as the result of a careful study of God's Word alone, should not surprise us. The wonder is that many others, undoubtedly sincere and devout, are not doing the same. Why they are not doing so is because the majority of Christians approach the Word with a mind already warped and prejudiced by pre-conceived ideas.

Miss Jansz, of whom you have already heard, has an interesting mission among the Javanese, quite a number of whom keep the Sabbath with her, and look for the second coming of Christ. She is undoubtedly doing a noble and self-sacrificing work among the poorer class of natives in the community where her mission is established. Our work, until now, has been chiefly of a preparatory nature, becoming acquainted with the people and endeavoring to learn the languages. We have also several Dutch pupils who are learning the English language, and a class of Chinese young men. Wherever we go, there are many young Chinamen earnestly trying to acquire a knowledge of English, and they are willing to pay a good price to any one who can teach them. But few of these have learned Dutch, although it is the official language of their adopted country. They have a premonition that sometime soon the Dutch possessions in the East will fall into the hands of either the Japanese or the English. In either case a knowledge of the English language will be of more use to them than Dutch, for even now a Dutchman will not speak to a Chinaman or to a native in the Dutch language. The Dutch have adopted a short-sighted policy in not cementing to themselves the good-will of the influential Chinese population by offering them liberal educational advantages, and encouraging them to learn and speak the language. Instead of this they place upon them many irksome and humiliating governmental restrictions. Since the metamorphosis of Japan and its advent as a world-power, the Chinese in Java have been manifesting some dis-

content with their lot, and it is thought, or feared, that this is fomented and encouraged by secret emissaries from Japan. However this may be, there is a general feeling, almost prophetic, that the East is to act an important part in a bitter international struggle, for which the great nations are feverishly preparing.

*Sourabaya.*

### Selling the Bible

THE report of colportage for 1907 in Bohemia, Moravia, Vienna, and Russia, as made by our missionary, Rev. A. W. Clark, to the National Bible Society of Scotland, recites briefly the experiences



JAVANESE GIRL WITH FRUITS

of each of the thirty and more men who have traversed to the regions indicated, selling the Scriptures to whoever would buy. There is a general similarity to the stories which these men report. The record is too long and much of the detail too repetitious to be repeated in full here; but to one who thinks upon what it means, it is a moving tale of heroism in lowly service for Christ. As Mr. Clark says: "To be hated, persecuted, and ridiculed, and brought face to face with temptation, unbelief, fanaticism, and bigotry—who is sufficient for these things?—No one in his own strength. Brave men, earnest men, men of self-denial, men who love souls more than anything else, only such can endure the difficult life of a colporteur in this land."

Many interesting incidents appear on the pages of this report. A colporteur in southern Moravia had some pleasant experiences in visiting factories. One Jewish owner was kind to him, granting him free entrance at any time to sell the Bible to his workmen. He was astonished at the cheapness of the New Testament, and now is himself reading the

word of Christ. A young soldier saw, in the little trunk of a comrade, a Bible, to him an unknown book. He wished to get a copy, but as his pay was less than three cents a day, he had no money to spare. Interested friends got him a Bible, and now he is asking to be received into the little church. An atheist painter employed to put on the wall of the meeting-room the motto, "We preach Christ crucified," was greatly impressed by the words, and is now reading the Scriptures faithfully. The quiet ministry of these heralds of the Word is to be counted among the forces that make for the kingdom over such wide and needy fields.—*The Missionary Herald.*

### South Africa

W. H. ANDERSON

THE night of November 25 my wife was taken with blackwater fever. For two hours she continued to shake in a chill, although we put all the blankets on the bed, and bags of hot water around her. Her whole body then turned yellow. Taking my English medical book, I carefully carried out the instructions for treatment. Fortunately, I had all the remedies called for. The next day I wired to the doctor at Kaloma, asking for advice. He wired back, and advised me to do just what I had been doing for her.

The third day she was very weak. I had no hopes for her recovery. I did everything I could for her, and she revived, and then slept. On Friday I made a *mashila*, and carried her to the nearest point on the railway, about two and one-half miles distant. Sabbath morning I had her in the hospital at Livingstone. The nurse told me that she thought she was dying when I carried her in and laid her on the bed. During the day she revived, and during the week she grew a little stronger. The next week, on the advice of the doctor, I started for the coast with her. As she was too weak to make the whole journey, I took her to Brother Willson's place in Kimberley, and left her there. The doctor says that if she does not have a relapse, she has a chance to recover. If she has a relapse, she can not live two days. He has ordered her home as soon as she is able to travel.

As help for this mission, we need a man who can acquire the native language. A man who does not know the language and can not sit down and have heart-to-heart talks with the native can never understand him.

The work here is growing far beyond my power to look after it. I succeeded in getting the two out-stations, and have them going. The last time I visited one of them, there were fully five hundred natives at the Sabbath services in the kraals. I have just heard from the other, and they report an attendance of forty-eight at the Sabbath-school which I organized when there last. We have given them plows and oxen, and they are now busy planting their crops. I will visit them again soon. I have made

application for three more stations, and hope to open them as soon as the rains are over. The teachers are here, and we must get them to work.

We are now busy with the planting. We have about sixty acres plowed, and two plows are going all the time. As I had to be away during my wife's illness, the planting is delayed; but we hope to finish it by the end of the year. Our older trees have made a remarkable growth since I was away. We shall have an abundance of lemons this year, also guavas. I will plant the pineapple plants soon. Everything else is progressing nicely. I have just planted fifteen bushels of potatoes. These are always high here. I received \$2.50 a bushel for all I raised last year. I am now selling new potatoes at the same price.

The cattle are doing well. Our entire herd numbers nearly one hundred. The grass is good, and the cows are fat. We now sell about twenty pounds of butter a week, and receive thirty-five cents a pound for it.

Our workers will now have comfortable homes, and should have good health. We have plenty of cattle, fruit, and vegetables, so we can live well.

*Pemba, N. W. Rhodesia.*

### **Bahia, Brazil**

F. W. SPIES

IN a recent article I related how the Sabbath truth had gained its first adherent in Bahia. Though for some time supposing himself the only one in all the world who was obeying the fourth commandment, this brother stood firmly for the light, and tried to teach it to his neighbors and to his brothers and sisters. Then, even after he knew that there were those who kept the Sabbath in other places, three years passed ere he had the pleasure of meeting any one of these of like precious faith. Still he continued faithful. No doubt he, like many others newly come to a knowledge of the truth, saw it all so clearly that he thought all others must see it as easily and accept it as willingly as he had done, and being surprised that people as a rule would not do this, he perhaps at times urged the truth with more zeal than it was best to do, still, when I arrived there, he had gained two other young men to the truth, and his two sisters were somewhat interested in the Sabbath question.

But this brother's life exerted a great influence in that section of Bahia where he lived. Between two and three years ago the Sabbath question was discussed in a lively manner by the members of several Baptist churches, about one hundred miles from where he lived, as a consequence of his having told one member of the Baptist church of the Sabbath. For a time a goodly number seemed favorably inclined toward the Sabbath. One of these—a Baptist—who passed through this experience, and who himself kept the Sabbath for eight months, told me that with their Bibles in their

hands the Sabbath question was discussed and studied many a night, sometimes nearly the entire night. But as many of those, like the man just referred to, were not yet strong in the Scriptures, and many could not even read very well, a strong influence exerted in favor of Sunday by the Baptist leaders finally brought all but a few of these back to the observance of Sunday.

Those of the Baptists, only a few of whom, as I was told, were still observing the Sabbath, were so far distant, and the information I could get concerning them was so uncertain, that it seemed wise to enter into correspondence with them, and plan for more definite work among them later, rather than try to visit them at once.

As I was told of this Sabbath move-



COCOANUT GROVE, BAHIA

ment in Bahia, and as I saw the great success a certain denomination is having among the people here, and realized how the people are accepting their antinomian ("no-law") doctrine, I deeply felt the force of the Testimonies that say we are "years behind" in our work.

What a wonderful victory might have been gained for the truth, if, at that critical moment, an able worker could have helped the honest seekers after truth to find their bearings and to take their stand firmly upon the side of God's holy Sabbath! It would then have been comparatively easy, as then the obligation to obey the commandments was not denied as it is to-day. I could but feel sad that such an opportunity for the truth to gain sheaves for the heavenly garner had been lost, practically lost, for a lack of reapers.

If the burden of the needs of this work could only rest upon all our brethren as heavily as it does upon those who in the far-away mission fields daily see and feel its needs, how different many things would then be! What a consecration of talent to the work of saving souls would we then see—talent that now too often is dedicated to gathering treasures that must soon perish when Jesus shall be revealed in his glory! And what a consecration there would be of means to carry on the work!

At Santo Antonio de Jesus, where Brother Antonio Leoncio, the brother above referred to, lives, I spent about sixteen days endeavoring to instruct these new converts, who needed, and even now still need, much instruction. After being there a few days, the sisters of Brother Antonio fully surrendered to the Lord and his truth, and so on Wednesday, October 2, we repaired to a small river near by, and there buried with their Saviour, in a solemn and impressive service, five willing souls in the watery grave, the first-fruits of this field. May the Lord in his mercy lead them on to perfection, and make them a light whose beams will yet cause many a wandering and sin-sick soul to find the sure haven of rest.

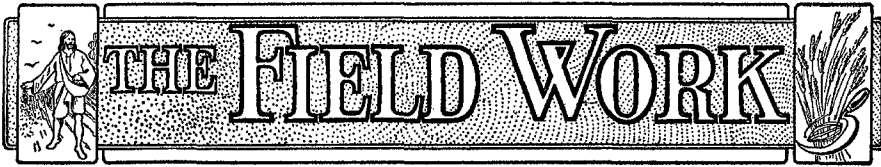
*Rio de Janeiro.*

### **Mission Notes**

TRAINING leaders has become the watchword of some of the best missionary boards operating in distant lands. It has become a recognized fact that no one is so well fitted to reach the different peoples and tribes as trained preachers and teachers out of these peoples and tribes themselves. Therefore, the investment of our means and best talent to train and educate leaders out of the different tongues to be reached with the truth, will be effort wisely expended. That man who can train ten other men to effectively work for God, is accomplishing much more than the one who undertakes to do himself the work that ten can and should do. The example of Jesus is given us upon this point. He chose out twelve men, whom he trained to become fishers of men. Shall we not pattern after him who accomplished such a stupendous task in the short space of three and one-half brief years?

Of the missionary situation in the Philippines, a bishop laboring there said: "No such opportunity is presented in any foreign mission land to win thousands of the natural leaders of the people as is now before us in Luzon. I am not a zealot, I am not naturally an enthusiast. I think I know fairly accurately the main outlines of every large missionary situation in Asia, Africa, and South America, and I deliberately repeat that the world nowhere presents a parallel to the present situation in Luzon. Korea is nearest it, with the difference that if we had similar conditions with Korea, . . . I think we could easily double her results. This is not a siege, it is not a campaign; it is a harvest-field peculiarly committed to American reapers." This is the view of one not knowing the blessed truths of the third angel's message. Ought not such conditions stir to action, and lead some to volunteer, even to a band, to go there and sow and reap for God; teaching these natural leaders of this people the ten commandments, that they in turn may teach others how to become true servants of the Most High?





# THE FIELD WORK

## Bavaria

NÜRNBERG.—Since my last report to the REVIEW I have changed my field of labor from the Silesian Conference in the German Union to the South German, where I have now labored since the eighteenth of August.

The territorial extent of this conference includes the kingdoms of Bavaria and Württemberg, the grand dukedoms of Baden, Luxemburg, and part of Hesse, and the provinces Alsace and Lorraine, with a population of over thirteen million. The Catholic faith is the dominant faith here, especially in the first- and last-named countries.

These states comprise by far the most picturesque part of the German empire; especially is this so of the Rhein, and upper (Ober) Pfalz in the northern part of Bavaria, and the Alps in the southern, where the highlands of Bavaria, of the Tyrol, and of Switzerland meet. The mountain peaks, covered with eternal snow, are mirrored in many a crystal lake, and these snow-clad giant peaks, in the midday sun, so sparkling and so glittering, often change their snowy white to a rose pink, or even a fiery red, as the eventide advances.

From the first to the fifth of January we had our annual conference session in Nürnberg. Our thirty-three churches and companies were all well represented. The ministering brethren present imparted the word with power and spirit, so that all left the conference refreshed and strengthened, to live better lives for the Lord, and to do more toward the salvation of precious souls than ever before. The conference workers also went back to their respective fields of labor with a greater determination than ever to press the battle to the gates, and to a glorious victory in the Lord.

During the last year the Lord has done wonders for his work in this part of his great harvest-field. Last year at this time we could not have gathered with such liberty as we did during this conference session. Hence our people had special reasons for rejoicing in the Lord, and in the liberty which he gave them. The gospel door is now open in Bavaria. The services held last year in this country had to be held in seclusion or at night, or if allowed at all, could be conducted only under the aspect of a lecture. This year, however, we dare preach as freely as a pastor of the state church.

During August and November of last year I had the opportunity of delivering a series of lectures here in Nürnberg. We had a hall with a seating capacity of one thousand, which was sometimes nearly filled. How pleasant it was to speak to so many eager listeners, without any fear of being apprehended. The Lord was with us, and blessed our humble efforts with a good harvest of souls. We had the pleasure of baptizing twenty-seven, and have hopes of having a goodly number more to baptize during this quarter.

It is really wonderful that the church

in Nürnberg stood so steadfast amid all the trials and persecutions which she had to endure. One could almost expect that she would have weakened and dispersed, but instead she kept together, so that when I came here last fall, I found a church of sixty-one members. As the persecution of early Christians could not destroy the churches then, but rather spurred them on to greater zeal and enthusiasm to spread their precious faith, so that the membership increased astonishingly, and soon spread over the entire Roman empire, so it was with our church in Nürnberg, and the churches in Bavaria. The persecution helped rather than hindered; may it always be so. "If God be for us, who can be against us?"

We are now working at seven different places in Bavaria, and have the brightest prospects. Last year we had two hundred seventy additions in the entire conference. With God's help we shall gain many more this year.

J. H. SCHILLING.

## The Manitoba Meeting

LEAVING Hammond, British Columbia, December 17, we reached Regina, Saskatchewan, the evening of the twentieth, and were met by Elder H. S. Shaw, superintendent of the work in this province. The long ride of nearly fifteen hundred miles caused us to realize something of the size of this new union conference. The monotony of the journey, however, is broken by the great variety of mountain scenery. The marked contrast in climate from warm rain to twenty-eight degrees below zero is keenly felt at this time of year.

By invitation, Elder Shaw attended the Manitoba meeting, which opened December 27. Twenty-eight delegates were present, representing seven churches. The meeting was held in the school building at Portage la Prairie, and all were well cared for in the building.

From the first, the meetings were especially marked by the presence of the Holy Spirit, and only on one occasion did anything like clouds appear. Perfect harmony prevailed in all the actions of the conference. The delegates expressed their approval of the organization of the new union conference, and pledged their hearty support. They also expressed loyalty to the General Conference, and thanked the committee for its liberal appropriation and kindly interest in this new field. They also promised to continue their help in the raising of the \$150,000 fund. All returned to their homes full of hope and courage.

The first day of the meeting a telegram came, calling Elder C. J. Kunkle to the presidency of the North Dakota Conference, thus depriving Manitoba of its only ordained German worker. Coming as it did at the opening of the meeting and so unexpectedly, a heavy burden was thrown upon those in charge of the work. As the brethren released him, they felt that God would provide for his work.

The treasurer's report was read in the early part of the meeting, and showed a very good condition. Frosted crops had caused a decrease in the flow of tithe, but it was thought that the workers could be settled with. The tract society showed a steady gain for some years past. The school also presented a gain, and is free from debt. It was placed upon an academic basis, and its name was changed to "Portage Plains Academy." About fifteen pupils were in the Home this year, and the school is fully launched for service in this northern field. It was voted to move the tract society and conference office from Winnipeg to Portage la Prairie. Steps were also taken to establish an Indian mission. There are ten thousand Indians in this province, and we hope this step may prove a great blessing to them.

The brethren were very loath to part with Elder W. M. Adams, but as the union conference had recommended him to British Columbia, Elder W. C. Young was unanimously elected president of the conference. Elder Shaw's labors were much appreciated by all, and we believe this was one of the best meetings ever held in this province.

E. L. STEWART.

## German Work and the Workers' Meeting

I KNOW our American brethren are also interested in learning how we are getting along with the German work in America. We have no discouraging report to bring. Our workers' meeting, which was held in Chicago, November 29 to December 9, was a success. At first some did not know the object of such a meeting, but before the meeting closed, they knew its object, and were convinced that it was a good thing. They were free to express themselves to this effect. The Lord came very near to us in this meeting of these German workers. There were about fifty in attendance. Every meeting was instructive, and a spirit of unity prevailed. Our German workers had never enjoyed such a privilege before, and it was an excellent thing to become acquainted with one another. We have reason to believe that greater harmony will characterize our work as a result of this meeting. Some good recommendations were passed, encouraging our people to press together and work more for the salvation of souls. We can assure the leaders in this message that we stand with them on the same platform of truth, and that we shall uphold the organization the Lord has given this people.

The workers all separated with new courage and hope, and with a full determination to press the battle to the gate.

Since our good workers' meeting I have been with some churches in Kansas, and the Lord came very near at each place. From Kansas I went to Shattuck, Okla., where we have the largest German church in America, about one hundred sixty members. I began meetings on Christmas day, and continued them about two weeks. From the very beginning the Lord's blessing rested upon us, but something seemed to hold back the work that the Lord wanted done. Finally our brethren began to confess their own sins. Then sinners were turned to God, hard hearts were melted, and backsliders reclaimed. The

outpouring of God's Spirit was felt, and the whole congregation was moved; parents went to their children, and brethren and sisters pleaded with sinners to give their hearts to God. The result was that eleven were baptized, and twenty were added to the church. The good work is still going on, and a few others have since yielded. How good it would be if we could have such a revival in all our churches! Many of our people are sound asleep, and Satan works hard to keep them in that sleep. May God arouse them before it is forever too late.

We hear good news from all directions. The Lord is working for us, and our hearts are full of courage and hope.

G. F. HAFFNER.

### India

SATARA.—Ere you get this, we shall be comfortably located, and working hard on the Mahrati language. As Satara is a semi-abandoned military station, there were several empty bungalows. At last I found one on a high elevation, having an upper story with two rooms and bath, each sixteen feet square, and quite well-furnished throughout, for only forty rupees a month. This was a little more than we had hoped to pay, but we shall not have to buy furniture for at least one year.

Satara is a pretty place, with plenty of large shade-trees quite overhanging the roads, and is tolerably cool the most of the year. It is right in the heart of the Mahratta country.

We expect Elder Shaw here to-morrow, and then we shall all be off for a ten-days' trip, to visit the one thousand Sabbath-keepers in Tinneveli.

GEO. F. ENOCH.

### Switzerland

LAUSANNE.—This afternoon I came here from Gland. I am now sitting in the room assigned me in a nice clinic, where I expect to be operated on to-morrow forenoon. My wife and little boy are at the sanitarium, and Mrs. Bond is gaining rapidly. She was very much reduced in flesh and strength by the aggressive attacks of typhoid fever. In all our afflictions, we have been thankful for the presence of Him who is touched by the feelings of our infirmities. It is in him that I put my trust to-night, and I believe he will bring me safely through this operation. The one desire of my heart is to have all upon the altar of service continually. The silent plea of Spain's unwarned millions still appeals to my heart, and I believe my Father still has a work for me to do in that dark land of Romanism.

During the month of November it was my privilege to work with my brother Walter, in holding a series of hall meetings in the city of Barcelona, Spain. About December 1, with my family I returned to Valencia, to make preparations for going to Gland, while my brother continued the meetings in Barcelona. During these meetings several persons decided to be numbered with God's people, and obey his truth. My brother has now rented a good hall, with seating capacity of about one hundred sixty persons, in another part of the city. He has it for three months. He needs the prayers of God's people, that success may attend the efforts put forth.

Four weeks ago last Sabbath I baptized, in the Mediterranean, at Valencia, an earnest young man, twenty-four years of age. He began to keep the Sabbath in May of last year, and had given up the use of wine and tobacco some time before. He had a desire to be educated for some part in this great work. When Elder Tieche visited Spain in November, it was arranged for this young man to go to Gland to attend school. He has now been there one week. The outlook in Spain seems encouraging.

FRANK S. BOND.

### Dedication Service at Watford, England

MONDAY, October 28, was an important date in the history of the third angel's message in the United Kingdom. Many of our leading workers in this field, together with a goodly number of the brethren and sisters, gathered at that time to dedicate to God the estate and buildings which he has graciously given us at Stanborough Park, Watford. When we bought the estate of fifty-five acres, fifteen acres of which were thickly wooded, the property had on it a large house, with outbuildings, orchard, and gardens. Since then we have erected two other large buildings. One is the new home of the International Tract Society, Limited, which also provides accommodation for the officers of the British Union Conference. At present we are also crowding into it about twenty of the young men students attending the college. The other building is occupied by the health food business, which has been removed from Birmingham.

The dedicatory service was opened with singing, prayer, and a Scripture reading from 1 Kings 8. Elder E. E. Andross then delivered an address based on the words, "What mean ye by this service?" He drew some valuable lessons from the building operations in which we had all been so much interested, and spoke of the firm foundation provided for our work in the Word of God. Resting upon this foundation are seven main pillars which support the superstructure of the message; namely, The Atonement, Law of God, Prophecy, The Second Advent, Temperance, Spiritual Gifts, and Consecration. Elder W. H. Wakeham then led the meeting in a prayer of dedication, consecrating to the divine control, to be used in the cause of God, the estate, the buildings, and the people connected with them. The Spirit of God moved perceptibly on the hearts of those present. All felt the solemnity of the act in which they were participating, and there was a deep conviction that the Lord was pleased to accept that which was given into his hands.

Brother W. C. Sisley, architect and business manager, gave a financial report, and Prof. H. C. Lacey, principal of the college, also spoke. He referred to the missionary spirit which was already being manifested by the students, and appealed, on behalf of the school, that our brethren should not relax their efforts until the educational work also was provided with a suitable home. He felt that so far as the school was concerned, it had not yet entered fully into its inheritance. Elders W. D. MacLay, M. A. Altman, S. G. Haughey, and H. E. Armstrong also spoke briefly. A spirit of

gratitude and courage marked the proceedings, and this was deeply felt by all who were present.

The large house which was purchased with the estate serves at present for a school building, and also for the accommodation of the lady students. It is not nearly large enough for the needs, and classes have to be held under conditions which are far from comfortable. We are hoping, with the assistance we are receiving from the \$150,000 fund, that we shall be able to raise a sufficient sum within the next few months to enable us to erect a suitable school building in which the class work, at least, can be properly conducted, before the next school year begins. Our buildings are plain in the extreme. We are spending no money on unnecessary ornamentation, and only desire the bare necessities of existence for our educational work. We take comfort in our poverty and plainness, in the belief that the Lord has sent to our school young men and women who will shine as the stars forever and ever because he can use them in leading many to righteousness. This is the adorning on which our hearts are set.

W. T. BARTLETT.

### Indiana Conference

THIS conference meeting was held, according to appointment, January 14-22, at the Wabash Valley Sanitarium. It was truly a season of great refreshing throughout. The Lake Union Conference president, Elder A. Moon, attended the first part of the meeting and rendered valuable assistance. His Bible lessons on gospel organization, as set forth in the economy of ancient Israel, were made very impressive by the light they contained, and by the deep spiritual feeling in which they were given. Elder E. J. Van Horn, who had been laboring for some weeks in the conference, gave some very instructive thoughts on Christian growth and Christian life from Matt. 5:1-13. Elder N. W. Kauble, of Berrien Springs, favored the delegation with an excellent talk on school work. Evening studies were given by the writer, on individual organization; the unfolding of the everlasting gospel; and the revelation of its cleansing power in the lives of the believers, in good works to the glory of God. These lessons from the blessed Book all had a salutary, molding influence on the work of the conference.

There were no idlers. The delegates tried to find their proper place in each meeting, and to act their part faithfully. The aggressive measures for the enlargement of the work were considered with deep interest. Isa. 54:2 was dwelt upon with emphasis: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." That the hearts of our people in this conference might be more fully awakened to the great work before us, it was voted to support one native worker in each of the following fields: Japan, China, India, Africa, and among the colored people of the South; also that Elder A. W. Bartlett, who has a burden for the colored people of the South, go to that field, and receive his regular support from his home conference. Elder J. F. Steele will also be supported for one year in West Virginia.

Work on the Wabash Valley Sanitarium is progressing nicely. The location is beautiful; the building is neat and modest — an ideal structure for its work. May God bless this institution for his name's sake.

God has truly blessed the Indiana Conference both spiritually and financially in a marked manner. The delegates rejoiced over the present condition, but more for the promising outlook. The conference officers who had served during the past year were re-elected for the coming year. Elder W. J. Stone, the president, was much worn and in rather feeble health, from hard labor and a protracted cold. It was voted that he, as far as possible, lay aside his cares of conference work for a while and take a much-needed rest.

Love, union, and harmony of action increased in the conference proceedings from day to day. The last day was the crowning day. The farewell service was a remarkable meeting on account of the presence of God. Surely Jesus did breathe upon us the Holy Spirit from the Most Holy.

H. R. JOHNSON.

### Field Notes and Gleanings

EIGHT persons have recently embraced the truth at Hamilton, Ontario, where Brother P. M. Howe and others have been laboring.

THREE have recently taken a stand for the truth with the small company at Fort Laramie, Wyo., where Brother G. A. Kirkle is holding meetings.

WORD comes from Brother J. C. Harris that the meetings recently held at Pitwood, Ill., resulted in eight obeying the truth; and he now has a good interest at St. Anne.

BROTHER V. LEER writes: "In five weeks I held over forty preaching services and prayer-meetings at Long Lake, S. D., and as a result three souls were converted to God, and others are seeking him. One good neighbor is much interested in the truth."

ONE of the members of the church at Carbondale, Pa., writes: "The third of December Brother C. S. Wiest began an effort at this place and continued the meetings for three weeks, when he had to leave. He is now with us again for a few evenings. As a result of his labor, five new Sabbath-keepers have been added to our little company, and we have been much strengthened by the spiritual food we have received. We believe seed has been sown that will bear fruit in the future, if watered by some Apollos."

OF his work with the German church at Shattuck, Okla., which began on Christmas day with special meetings for the young people, Brother G. F. Haffner writes: "On the first Sabbath in the new year, eleven precious souls were baptized, and nine others were taken into the church. Quite a number who were backslidden confessed their sins to God and received forgiveness. The meeting continued awhile longer, and the result is that a few others have given their hearts to God since, and we expect another baptism soon. The whole church is revived."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Some Needs of Our Medical Missionary Work

#### Consecration

THE fast fulfillment of the prophetic word indicates to us the need of consecrated effort in rapidly carrying the third angel's message to the world. We are assured that medical missionary work is the right arm of the message. As such, it is to open the way for the introduction of the complete gospel. In the words of a French lady who has had much experience in working among Roman Catholics: "The principles of health reform seem to be the only points of present truth with which we can approach Catholics. They will have nothing to do with doctrinal subjects, but seem glad to receive light on health topics." The teaching of health and temperance alone will, however, not be of any special benefit in the last great day, but with the introduction of this part of the message come opportunities for presenting other saving truths. The need is for consecrated workers, who can be as wise as serpents and harmless as doves in seeking, with the aid of the health and temperance movement, to present the third angel's message in its entirety to all.

#### Co-operation

The burden of Christ's prayer as recorded in John 17 is that his followers may be one. "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Verse 21. It is a source of much encouragement to note the growing tendency of our medical workers, as well as of our people generally, to unite in using the medical missionary phase of our work to the very best advantage in forwarding the third angel's message. We have more than forty institutions in various parts of the earth, denominated Seventh-day Adventist sanitariums, which are united in the one effort to carry the gospel of the kingdom to all the world in this generation. These are not exclusive, but rather it is the desire of all who are connected with them to unite efforts with any and all institutions holding strictly to health reform principles and working unselfishly to the same end.

Connected with these institutions and distributed throughout the world as missionaries, are over a hundred physicians and nearly a thousand nurses. We would be glad to furnish information blanks, upon application, to any medical missionary worker who has not yet sent in such to this department.

#### Workers

Late communications through the spirit of prophecy assure us that our great need is consecrated, efficient workers. Calls come continuously from all parts of the world for workers who know how to take care of their own health, work for the benefit of others

physically, and teach the gospel. Two thirds of the population of the world know nothing of Jesus Christ, and these are in the parts of the earth where medical missionaries especially are needed; for they are the places where diseases are deadly and not understood, and where medical aid is beyond reach. Our many graves in heathen lands are a sad testimony against workers going to these places without some medical knowledge. There are many in this fair and favored land who have the training, educationally, that would fit them for these dark corners of the earth. May they hear and heed the Macedonian cry, "Come over . . . and help us."

Right here it will occur to many minds that there is great need of a school where our young people who desire it may obtain a medical training, where their love for the principles of health and of rational therapeutics, and above all, for all the points of present truth, shall be preserved and strengthened. There is a crying demand for such a school. Shall we have it?

A mistaken idea seems to have taken possession of many of our people that a thorough education is not necessary in our work. One of the greatest discouragements our young people meet to-day when they desire to prepare themselves for efficient work, is a lack of preliminary education. Many applying for admission to nurses' training classes, medical courses, college courses, missionary training courses, are found to be very deficient in even the elementary branches. With the facilities we have for educating the young, there is no excuse for this. No parent has done his duty by his child until he has given him a preliminary education that will enable him to take up a special line of training without spending months, and possibly years, in acquiring the education that he ought to have had while under parental care. This preliminary training should comprehend at least an academic course of twelve years.

#### A Return to First Principles

Sad information has come to us of late from the spirit of prophecy that Seventh-day Adventists are not as careful in observing the principles of health reform as they were years ago. This has been observed by some of late, and commented upon, but when the Lord speaks in this manner, it is time to give heed. The Lord gave the children of Israel a regimen when he tried to lead them into the promised land; but many became weary of it, and died in the wilderness. Shall we do likewise? The instruction received on health reform has never been emphasized too strongly.

In order to return to first principles in this matter it would be necessary that renewed instruction be given. Formerly, systematic instruction was given at every camp-meeting upon health principles, and no tent effort or series of meetings was considered complete until those attending had been taught in these matters. Health schools were held, and demonstrations given in various places. When shall we renew this work? Our State and union camp-meetings for the coming season should plan for such work as a part of the daily program. Shall we do it?

#### Regular Correspondence

It has been reported to us many times

that the news items under "Findings" in this department are appreciated. It is a pleasure to furnish notes of interest regarding our various workers and institutions, but we can not make these out of whole cloth. The department wishes to keep in touch with each worker, and receive reports of interesting experiences. Do not be too modest in this matter, as your friends enjoy hearing of you and your welfare as well as you do of them and their welfare.

W. A. R.

### Findings

THE Wisconsin Sanitarium, at Madison, reports a growing patronage, which is very encouraging for this time of year.

Dr. H. J. Williams is located at the Rostrevor Hills (Ireland) Sanitarium for the present. This will allow Dr. J. J. Bell to take a short furlough.

Correspondence for the secretary of this department, Dr. W. A. Ruble, should in the future be addressed to No. 1, Iowa Circle, Washington, D. C.

Many calls are coming for us to start new sanitariums in various places. We need many consecrated workers. Pray the Lord of the harvest to send laborers into his harvest.

Mr. J. J. Wessels, who has been business manager of the Paradise Valley Sanitarium for some months, has been called to the Glendale Sanitarium to act in the same capacity.

Dr. W. A. George, chairman of the Medical Missionary Department, has accepted a call to work in the Southern field. He will be connected with the Nashville Sanitarium directly for a time.

Mr. J. G. Hanna, a graduate nurse of some years' standing, is laboring as a minister in the Quebec Conference. He is giving instruction in massage and other practical lines at present in the Knowlton (Quebec) Sanitarium.

J. V. Willson writes from the Kimberley Baths, Cheapside, Kimberley, South Africa, that medical missionary work in that field is progressing. Excellent openings for physicians and nurses are offered in several cities of Cape Colony, Natal, and other colonies. Much more work should be carried on in this line than can be done by the workers now in the field.

The New England Sanitarium is doing excellent work this month with *Life and Health*. The physicians and nurses go into the city with the journal, and visit near-by churches, influencing them to take as many copies as they can dispose of. Some churches take as high as fifteen hundred copies. The sanitarium disposed of fifteen thousand copies of the February number. This is not only a good thing for the *Life and Health* list, but for the workers who dispose of the papers, and for the people who receive them. It is especially valuable as a means of bringing the sanitarium work to the attention of the people. Our sanitariums would do well to study the February number of *Life and Health*, and adopt the plan of the Melrose Sanitarium in disposing of these periodicals.

## Current Mention

— Ten men were crushed to death under tons of coal loosened by an explosion in a mine at Port Hood, Nova Scotia, February 7.

— Mayor McClellan of New York has vetoed the ordinance recently passed by the board of aldermen forbidding women to smoke in public places.

— Three distinct earthquake shocks at intervals of about two hours are reported to have been felt at Newburyport, Mass., in the early morning of February 4.

— The police of Pittsburg, Pa., have raided alleged mediums and fortune tellers, taking forty women into custody. All are being held in \$300 bail for a hearing.

— In the iron-mining district of northern Lapland famine conditions are so serious that the inhabitants are reported to have slaughtered dogs and cats for food to prevent starving to death.

— The British government has finally succeeded in bringing their negotiations with Raisuli to a close, and in return for the release of Caid MacLean will pay \$100,000 to Raisuli and guarantee him protection and immunity.

— There has been unrest recently in the province of Chikiang, China, but the disorders have been principally directed against the dynasty. It is now reported that rioters have burned a Presbyterian chapel and school at Kalhsing-fu as well as the official residence of the local magistrate.

— Two hundred night riders in the early morning of February 4 burned a tobacco warehouse valued at \$40,000 at Dycusburg, Ky. They also severely flogged one of the members of the firm and the foreman of the company. The firm is charged with buying tobacco from non-association growers.

— Following the assassination of the king and crown prince of Portugal, it was feared that there might be a general uprising to establish a republic, but all seems quiet. The premier, Franco, who has ruled for months as practical dictator, has been deposed, and has left the country. The new king, Manuel II, has selected a cabinet that seems to be satisfactory to all political parties. The royal funeral, which took place February 8, one week after the assassination, did not call forth particular popular demonstration of sorrow, but nowhere along the route was disrespect manifested.

— By unanimous vote the United States Supreme Court on February 3 decided that the labor union boycott against D. E. Lowe and Co., hat manufacturers of Danbury, Conn., was a conspiracy in restraint of trade as defined by the Sherman anti-trust law, and therefore illegal. In the complaint it was alleged that the labor organization had undertaken to compel the manufacturers to unionize their shops. Failing in this, a boycott was declared against Lowe's hats, and the company was published in the "unfair list" of the *Federationist*. It is needless to say that three adverse decisions by the Supreme Court within a month have greatly stirred labor unionists.

— On February 7 the United States battle-ship fleet left Punta Arenas, Chile, after a stop of several days, during which every courtesy was extended to the officers and crews of the war-ships, by the people of the southernmost city of the world. The next stop of the fleet will be at Callao, Peru.

— The Pullman Palace Car Co., on February 3, distributed \$175,850 among the 3,770 employees of its car-service department who had been on the payroll during 1907 without demerits. It is the intention of the company to continue this practise of yearly giving an extra month's pay to conductors and porters with clean records.

— The treaty of annexation between the Kongo Independent State and Belgium has been withdrawn, and will be returned to the plenipotentiaries with a view to arranging a new text and new conditions. Some other acceptable measure which will furnish King Leopold with revenues will be substituted for the provision with reference to the crown domain which has prevented the adoption of the treaty.

— Because of the aggressive attitude of the Turks in the frontier dispute with the Persians, the Russian Douma has voted an open credit for the maintenance of an army of 60,000 with full war equipment to execute a formidable military demonstration on the Turko-Persian frontier. The governments of Turkey and Persia have been disputing about the boundary line near Tabriz for some time past, and the situation is a serious one, as the interests of Germany, Great Britain, and Russia may be seriously affected by an outbreak of hostilities.

— A seventy-ton draw span in a new bridge being constructed in the borough of the Bronx, New York City, fell into fifty feet of mud and water February 2. It had been fully completed and tested, and officials of the construction companies say that it could not have fallen unless the bolts of support had been drawn. There have been many labor troubles during the building of the bridge. Only two days later, by an explosion of dynamite, serious damage was done to a city bridge being constructed by non-union labor in Cleveland, Ohio. This is the fifth attempt since January 1 to wreck bridges being constructed in Cleveland by non-union men.

— The czar of Russia seems determined to create a new and stronger navy at any cost, although the members of the cabinet are said personally to disapprove, and all parties of the Douma regard it as impossible. The government demands an expenditure of \$500,000,000 for naval construction, and wishes the whole amount to be authorized at once, leaving it to the ministry to decide how it is to be spent each year. The Douma may be dissolved if it refuses. The naval program is said to involve the creation of five fighting squadrons, two of which will be stationed in the Baltic, two in the Pacific, and one in the Black Sea. The Russian Douma has sanctioned the expenditure of \$10,000,000 to create floating batteries along the Baltic coast, which, owing to the present weakness of the navy, is at the mercy of Germany.

# 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

## The Oklahoma Sunday Bill

Just before the holiday adjournment a Sunday bill was introduced in the upper house of the Oklahoma Legislature by Senator D. M. Smith, of Duncan. As soon as this was known, I was requested by the president of the Oklahoma Conference to come to the capital of the State and join Elder I. A. Crane in working against the passage of the bill. We have now been here over two weeks, have talked with the members of the legislature, and placed a large amount of literature in their hands. Petition blanks were prepared and sent out to our people throughout the State for them to have filled and return to us, with the request that they also write letters to the representatives and senators from their respective counties and districts, protesting against the bill in question. Quite a large number of the petitions have been sent to us, while some, with letters of protest, have been sent direct to the members, which they seem never to fail to introduce and have read and referred to the proper committees.

All this is having a telling effect, so much so that the chaplain of the House requested, and was granted, the use of the Representative Hall, Sunday afternoon, January 26, for a two hours' effort to establish the first-day sabbath. He evidently intended this to influence the members in favor of passing the bill that is before them; but there was perhaps not more than six of them present to listen to his advice, notwithstanding the public announcement of his lecture, the press notices of it, and the billing of the city with reference to it. There was a fair-sized audience of the people of the city present, however, and as they went out after the address, Elder Crane and I, being stationed at the two entrances to the hall, gave literature on the Sabbath question to every person who heard the lecture. The chaplain's effort was a very weak and lame one, and furnished us a good opportunity to get our literature into the hands of the people.

The bill is not a very drastic one, being only an amendment to the Territorial Sunday law now on the statute-books, increasing the penalties and fines for its violation, but still leaving the exemption in favor of seventh-day observers unaltered. However, it shows the tendency of the times in legislation.

The judiciary committee of the Senate, to whom the bill was referred, promised us a hearing on it at two or three different dates last week, but we never got it. It is really believed that they do not wish to bring it up at all. We think most of the members of the committee are against such legislation, and the numerous petitions, letters, and telegrams coming in against this bill make them still more loath to recommend its passage. From present indications, it would seem that there is no prospect for it to pass. The president

of the Senate and lieutenant-governor are very much opposed to it. However, we never know what scheme may be worked, or what pressure may be brought to bear by the enemies of liberty or champions of religious legislation, so we continue to work and pray. This attempt at Sunday legislation at least affords us opportunity to get the principles of religious and civil liberty before the lawmakers of Oklahoma in this the first legislature of the new State. We pray that God may give us wisdom, humility, and discretion to do our work aright.

W. A. McCUTCHEN.

## Proposed National Sunday Laws

THE prominence given to Sunday thus far in the first session of the sixtieth Congress is something unprecedented, and is full of meaning. The advocates of Sunday legislation, like the importunate widow, are unceasing in their importunities; and it should not be a matter of surprise if Congress, like the "unjust judge," should say to itself, "Because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." For the benefit of our readers who may wish to preserve them, we give below the six bills that have thus far been introduced:—

### A Bill (H. R. 4929)

Prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That no labor in constructing buildings, or railroads, or hauling material therefor, shall be permitted in the District of Columbia on the Sabbath day.

SEC. 2.—That any person who permits such labor to be performed on his property, or who shall perform in any way such labor as is described in Sec. 1 of this Act, shall be fined not less than twenty-five dollars nor more than five hundred dollars. That all laws and clauses of laws in conflict with this Act are hereby repealed.

### A Bill (H. R. 4897)

To further protect the first day of the week as a day of rest in the District of Columbia.

*Whereas,* There has recently been an increase not only of traffic, but also hard labor on Sunday in the national capital, including the public filling and driving of dirt carts, to the great offense of Christian and humane citizens; and—

*Whereas,* The President has been appealed to by philanthropic societies of the city to suppress this Sunday toil ordered by contractors for government work and others, and has regretfully said that there is no law that would enable him to do so; and—

*Whereas,* The following bill has been twice approved in previous Congresses by the Commissioners of the District of Columbia: Therefore—

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting venders of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor

shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2.—That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided by the law, or tobacco, cigars, railroad and steambot tickets, or the collection and delivery of baggage.

### A Bill (S. 1519)

To prevent Sunday banking in post-offices in the handling of money-orders and registered letters.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That the issuing and paying of money-orders, and the registering of letters and delivery of registered mail on Sundays, is hereby prohibited in the mail service of the United States.

### A Bill (H. R. 13471)

Prohibiting work in the District of Columbia on the first day of the week, commonly called Sunday.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That every person who shall in the District of Columbia either labor himself or compel or permit his apprentice, servant, employee, or any other person under his charge or control to labor or perform any work other than the household affairs of daily necessity or other work of necessity or charity, or who shall in said District expose to sale any goods, wares, or merchandise, or keep open any shop, store, tent, or booth where goods, wares, or merchandise are exposed for sale, on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and shall upon conviction be fined not exceeding fifty dollars.

### A Bill (H. R. 15239)

Requiring certain places of business in the District of Columbia to be closed on Sunday.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries, or meats, or vegetables, or other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day: *Provided,* That nothing in this Act shall prevent the sale of fruit at fruit stands and the regular business of restaurants and hotels. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment, in the discretion of the court.

SEC. 2.—That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

The last-named bill is identical with Senate Bill No. 3940.

## NOTICES AND APPOINTMENTS

### Canvassers' Institute for Arkansas

A CANVASSERS' institute will be held at Fayetteville, Ark., March 3-17. This is a fruitful field; a great work remains to be done, and we need the preparation for it. Who, then, is willing to consecrate his service *this day* unto the Lord? If you are planning to come to Arkansas, come now and enter the canvassing field. For particulars, address the writer at R. F. D. 2, Hot Springs, Ark. C. J. DART.

### Notice to Canvassers

LET all who are thinking of entering the canvassing work in Georgia remember that they would do well to join us in our canvassers' institute in Atlanta, February 26 to March 11. See the articles in the REVIEW of January 23.

We are very much in need of one hundred good, consecrated canvassers who have a burden for the work here. We have a great deal of good city territory for our sisters, and an abundance of country territory for the brethren.

When it is remembered that Georgia is the largest State east of the Mississippi River, and that its population now reaches nearly 2,600,000, and that we have less than 200 Sabbath-keepers in the State, and only three or four canvassers, I am sure that our needs will be apparent to all.

Let all who expect to be at the institute notify Elder Geo. W. Wells, 77 Beecher St., Atlanta, Ga., or the writer, at 602 Capitol Ave., Atlanta, Ga. ARTHUR L. MANOUS, Field Agent.

### Northern Union Conference, Attention!

THE third biennial session of the Northern Union Conference of Seventh-day Adventists will convene at the Seventh-day Adventist church on Fourth Ave. S. and Lake St., Minneapolis, Minn., March 5-15, 1908. Aside from the regular biennial business, election of officers, and such other business as will naturally come before the conference, it is expected that this will be emphatically a missionary conference. Arrangements have been made by the four conferences now constituting the Northern Union,—Iowa, Minnesota, and North and South Dakota,—to have all their laborers attend this gathering. We expect a number of the members of the General Conference Committee to be present, among these, Elders G. A. Irwin, W. A. Spicer, W. B. White, L. H. Christian, S. Mortenson, and G. F. Haffner. Hence it will be seen that we shall have a strong force of laborers and instructors in attendance, aside from the laborers in the union.

The representation of the conference as delegates will consist of the executive committee of the Northern Union Conference, such members of the General Conference Committee as may be present, and each conference is entitled to one delegate at large, and one additional delegate for every one hundred fifty of its membership.

The meeting will open Thursday evening, March 5. The first meeting for prayer and Bible study will open at 8:45 A. M., March 6. The organization of the conference will follow in the forenoon. It is desired that the delegates should all be present at the opening of the conference.

A program outlining the work of the conference has been prepared. If any laborer in the Northern Union Conference fails to receive a copy of this program, he should write to T. D. Gibson, 2718 Third Ave. S., Minneapolis, Minn., and he will be supplied.

Important Bible studies will be conducted throughout the entire conference. It is requested that all who expect to attend shall

notify Elder A. W. Kuehl, Box 989, Minneapolis, Minn., at least two weeks prior to the opening of the meeting, so that full arrangements can be made for their comfort. The brethren in Minnesota who will have the burden of caring for the delegates will give full notice in the Northern Union Reaper and in the Iowa Bulletin of what may be expected of those in attendance.

In behalf of the Executive Committee,  
R. A. UNDERWOOD, President.

### West Pennsylvania Canvassers' Institute

A CANVASSERS' institute will be held at Johnstown, Pa., March 29 to April 12. Board, room, and car fare will be granted to all who attend and immediately enter into active field work. This offer is extended to all our canvassers who have been and are now in the field; we would be glad to have their help. The writer will be pleased to hear from any one who may be interested in the work. If those intending to come will write me immediately at 99 Rockland Ave., Bradford, Pa., it will help us in arranging for their entertainment. A later announcement will appear.

Full instruction in the art of book selling will be given in connection with other interesting classes. Brother I. D. Richardson, general field agent, will be present throughout the institute. I. G. BIGELOW, Field Missionary Agent.

### Eastern Pennsylvania Institute

THE Eastern Pennsylvania Conference will conduct a canvassers' institute at Scranton, Pa., March 15-29. A full program for each day has been arranged, covering an interesting and profitable course in Bible, Testimonies, theory, art, and practise of canvassing. Brother I. D. Richardson, general agent for the Columbia Union Conference, will be present throughout the two weeks.

Board, room, and tuition will be free to all who will enter the work at once as regular canvassers. We would be pleased to have all our regular agents attend. Others desiring to attend will be boarded at a nominal sum.

An additional five-per-cent commission on sales will be allowed the canvassers who attend the institute, until they have received the amount of their railroad fare from home to place of institute, thence to field of labor.

All desiring to attend the institute must make arrangements previously with the undersigned, whose post-office address is Lancaster, Pa. Each one attending should bring a good supply of bedding, and two towels, also the following books: Bible, "Hymns and Tunes," "Gospel Workers," "Early Writings," and one of the following books for which he may wish to canvass: "Great Controversy," "Daniel and the Revelation," "Bible Readings," and "Heralds of the Morning." These books will be thoroughly taught.

G. W. HOLMAN.

### Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

#### Conditions

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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

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.

FOR SALE.—Prospect Sanitarium and Treatment Rooms. A splendid opportunity for a physician. Address F. A. Stahl, 5411 Prospect Ave., Cleveland, Ohio.

FOR SALE.—Ripe Olives; best we have ever had: 80, 70, and 55 cents a gallon in 5-gallon cans. All goods guaranteed. For further information, see "ad" in REVIEW of Feb. 6, 1908. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Forty-acre farm adjoining Cedar Lake (Mich.) Industrial Academy; good new 10-room house, small barn, granary, hen-houses, etc., good cellar, good water, good fruit. One half cash, rest on easy terms, if sold before April 1. Address W. J. McCurdy, Cedar Lake, Mich.

WANTED.—To correspond with Seventh-day Adventists who desire cheap homes; church and school privileges, good climate and soil, plenty of wood, soft water; fruits, vegetables, and grains thrive. River-bottom lands. Address O. V. Kivitt, Sloan, Bella Coola, B. C., Canada.

FOR SALE.—In northern California fruit belt, 160 acres land, about 50 improved; fruit-trees and berries; received last year from strawberries alone over \$500. Rest of land, wood and pasture. Under irrigation ditch. For particulars, address August Anderson, Oak, Shasta Co., Cal.

FOR SALE.—For a short time only, Peanut Butter 10 cents a pound; Olive-oil \$2.50 a gallon; 50 pounds Coconut Oil \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.20. Cash with order. All absolutely pure. If west of Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

THE rich flavor of choice, selected Spanish peanuts is retained in Royal Peanut Butter. 50-lb. tins, 11 cents a lb. Our Extracted Southern California Honey should interest you. Send 5 cents, and we will mail package of Royal Salted Peanuts. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 60 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

### Publications Wanted

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

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

Mrs. E. M. Taylor, 202 Walnut St., Cleburne, Tex., periodicals.

A. C. Handley, Hutsonville, Ill., Signs, Watchman, Liberty, etc.

Geo. X. Bell, Luray, S. C., Signs, Watchman, Instructor, tracts, and pamphlets.

J. W. Johns, Box 365, Guymon, Okla., periodicals and tracts for reading-rack in depot.

Guy Corder, 223 Kenilworth Ave., Coshoc-ton, Ohio, Signs, Watchman, Instructor, and Bible Training School.

Walter A. Erb, 72 Central Ave, Buffalo, N. Y., Instructor and Little Friend to distribute among city children.

Mrs. B. A. Maker, Clinton, Okla., desires to thank those who have been sending her literature for distribution; she also wishes a continuous supply for depot rack.

Mary E. West, 30 South Church St., Spartanburg, S. C., thanks those who have sent her literature; she also desires a continuous supply of our periodicals, for reading-rack.

Mrs. Margaret Frost, San Pedro, Cal., sends thanks for periodicals received, and says she has all she can use for some time.

## Obituaries

DAVIS.—Died May 8, 1907, my mother, Mrs. Eliza Davis. She expressed a desire to die, and said she was ready. I believe my dear mother was a true Christian. I am not an Adventist, and can not see as mother did, but I expect to meet her in heaven.

EVA M. M.

BUTZER.—Died at Rothbury, Mich., Nov. 20, 1907, John L. Butzer. He was born in Germany, in 1839. His life was consecrated to God and humanity, and though he now sleeps, the influence of his devotion to Christ still lives. He was a noble Christian soldier, and valiantly fought the battles of life.

ARTHUR R. GOERBIG.

JOHNSON.—Died at his home near Mankato, Minn., Jan. 5, 1908, Jonah P. Johnson, aged 58 years, 11 months, and 15 days. He was a member of the Seventh-day Adventist Church for twenty-four years. He died with a bright hope of a part in the first resurrection. His wife, one daughter, and five sons survive him. The funeral service was held at the Seventh-day Adventist church in Mankato, and was conducted by the writer.

A. W. KUEHL.

FALTZ.—Died in Butte, Mont., Dec. 27, 1907, of pneumonia, Mrs. Ernestine Faltz, aged 52 years. In early life she was a Presbyterian, but thirteen years ago she embraced the truths of the third angel's message through the labors of Elder J. R. Palmer. Since then she had been a consistent member of the Butte church. Only two of her eight children are now living. Funeral service was conducted by the writer from Isa. 61:3. She was laid to rest in the Butte Cemetery.

W. F. MARTIN.

DAVIS.—Died at Mount Vernon, Wash., Dec. 27, 1907, of dilation of the heart and stomach, Mary M. Davis, *née* McClenny. She was converted at twelve years of age, and united with the Presbyterian Church. She was married to Amos H. Davis in 1863, and only three of their eight children now live. In 1895, through reading her Bible alone, she began to keep the Sabbath, and in 1901 united with the church. The funeral service was conducted by the writer, assisted by the Methodist and Presbyterian pastors.

C. E. KNIGHT.

DANCER.—Died at the city hospital in Jackson, Mich., after an operation for appendicitis, Dec. 27, 1907, Sister Margaret E. Dancer, aged 68 years. She embraced the Adventist faith over thirty years ago, under the preaching of Elder Frisbie. She was a firm believer in the soon-coming Saviour, and we believe she sleeps in Jesus, and will come forth in the morning of the first resurrection. A husband, three daughters, one son, eighteen grandchildren, one great grandchild, four sisters, one brother, and many friends mourn their loss.

MARTHA DANCER.

STRATTON.—Died at Dorchester, Mass., Dec. 28, 1907, Mrs. Hattie B. Stratton, aged 65 years. Sister Stratton accepted present truth at Brunswick, Maine, in the early days of the message. She soon after came to Boston, Mass., where later she was united in marriage with Brother H. B. Stratton, who survives her. She was to him a faithful wife, and a beloved mother to his little motherless children. With her husband she manifested an earnest interest in the advancement of the truth, and their home was also at times the home of God's faithful servants. Elder Andrews there found retirement to write some of his "History of the Sabbath."

She was one of the oldest members of the Boston church. Words of comfort were spoken by the church elder, George Woodward, and by the writer.

LEE S. WHEELER.

ROCHAMBEAU.—Died at La Grange, Ill., Dec. 27, 1907, of intestinal tuberculosis, Donald Rochambeau, son of W. A. and Angie Rochambeau, aged 17 months and 17 days. The sorrowing loved ones are comforted by a bright hope in the resurrection. Words of comfort were spoken by Brother E. B. Van Dorn.

J. C. YATES.

SHIRMER.—Died at Faneuil, Mass., Jan. 12, 1908, Albert F. Shirmer, aged 57 years. Brother Shirmer was born in Norway, but early came to this country. He was a member of the Boston church, being led to Christ by his faithful wife, who survives him. He also leaves a son and a daughter. The funeral service was conducted by the writer.

LEE S. WHEELER.

PETTINGILL.—Died at his home on Cliff Island, Maine, Jan. 5, 1908, Samuel Pettingill, aged 72 years and 13 days. He accepted the message about twenty years ago under the labors of Elder Goodrich, and remained a faithful church-member until his death. A wife and two sons mourn the loss of a faithful companion and kind father. The writer spoke words of comfort from John 17:3.

JOHN WILSON.

HICKS.—Died at Sumner, Mich., Dec. 20, 1907, Brother James Hicks, aged 86 years and 9 months. He became connected with the truth in the year 1877, uniting with the Sumner church, and did much to help the company there. He leaves five children and several grandchildren and great grandchildren. They hope to meet him in the first resurrection. Words of comfort were spoken by the writer.

A. R. SANDBORN.

COLLYER.—Died at Bozeman, Mont., Mrs. L. A. Collyer, aged 72 years. Sister Collyer was born in Cleveland, Ohio, where she also spent her childhood days. With her parents she moved to Michigan. She also lived in the States of Illinois and Iowa before coming to Montana. She accepted present truth about two years ago, and died rejoicing in it. Three children, six grandchildren, and many friends and brethren in the truth mourn their loss. The writer spoke words of comfort from 2 Tim. 1:10.

P. A. HANSON.

LESTER.—Died at her home in Dayton, Ohio, Dec. 31, 1907, of pneumonia, Sister Emma Lester, wife of John Lester, aged 47 years, 11 months, and 2 days. Sister Lester, in her early life, was a member of the M. E. Church near her home. In 1895 she was baptized into the Seventh-day Adventist faith, in which she remained till the end. Her exemplary Christian life, with a kind word to all, endeared her to all who knew her. She fell asleep with a firm faith in the soon-coming Saviour. A husband, one son, an aged mother, four sisters, and two brothers are left to mourn. The funeral was largely attended, and was conducted by the writer, assisted by the pastor of the M. E. church. The remarks were based upon Rev. 14:13 and Isa. 57:1.

J. G. WOOD.

FAUBLE.—Died at Daylight, Tenn., Dec. 29, 1907, Cyrus C. Fauble, aged 73 years, 1 month, and 1 day. Brother Fauble, with his wife, who fell asleep about nine years ago, accepted the present truth nearly twenty years ago. Since then he has read the Bible through thirty-two times. The last meeting he attended was during the week of prayer. His stirring testimony made glad the hearts of those who heard it. His conversation was largely upon divine things. Brother Fauble leaves five children—four girls and one boy—to mourn their loss. A funeral service was held in Tennessee before sending his remains to Michigan. A service was also held in the M. E. church at Durand, Mich., Sunday, January 5. A goodly number were present, and gave marked attention to the word spoken. Services were conducted by the writer.

WM. OSTRANDER.

MACKIE.—Died at Calcutta, India, Dec. 20, 1907, of tubercular meningitis, Thekla Frances Maud Mackie, aged 1 year, 4 months, and 28 days. She was the only child of Mr. and Mrs. J. A. Mackie. Brother and Sister Mackie feel their loss most keenly, for little Thekla was such a bright and cheerful child. The writer took his text from Jer. 9:21, but also spoke words of comfort to the family from Jer. 31:15-17.

W. W. MILLER.

HAZEN.—Fell asleep in Jesus, at Akron, Mich., Sept. 2, 1907, Hulda A. Hazen, wife of Alfred Hazen, aged 67 years and 8 days. She was one of the charter members of the Fairgrove church. She had been a sufferer for fifteen years, six years of this time being confined to her bed. She was patient, the Lord being her comfort in affliction. Her companion and children mourn not as those who have no hope. Words of comfort were spoken from Heb. 9:27, 28.

A. R. SANDBORN.

TRUESDELL.—Died at Warsaw, N. Y., Nov. 26, 1907, of angina pectoris, Mrs. John Truesdell, *née* Ellen A. Gifford. Death came suddenly while she was preparing breakfast. She was born in Penfield, N. Y., July 21, 1849, and was a woman of excellent character, was well educated, and loved by all who knew her. She accepted the Seventh-day Adventist faith many years ago, and was an earnest Christian. Her death is mourned by her husband, three sons, two daughters, four stepsons, and one stepdaughter, also by a brother and a sister.

JOHN TRUESDELL.

BACKER.—Died at his home near Catlin, N. Y., Jan. 6, 1908, James Backer, aged 79 years and 3 months. He had been a faithful follower of the Lord and member of this denomination for over fifty years. About six years ago he had a stroke of paralysis, and never had his speech after that. About a year ago he had another stroke, which left him nearly helpless. His courage was good until the last. He is survived by one son, who had the constant care of him. The funeral was held at the house, and was conducted by the writer.

T. B. WESTBROOK.

BERRY.—Died Dec. 28, 1907, Lydia Berry (Durkee), aged 68 years and 7 months. Sister Berry made her home with her daughter, Mrs. Andrew Butterfield, in the town of Sutton, about two miles east of South Barton, Vt., when not engaged in service for others. She was sitting in an arm-chair, holding her granddaughter, when her son-in-law, without provocation on her part, in a drunken rage, took his rifle and shot her through the head, some twelve hours afterward shooting himself. She leaves two brothers, three sisters, two sons, one daughter, and several grandchildren to mourn her death. She was a member of the Sutton church, and had many warm friends. Her funeral service was conducted at the union church in the edge of Sheffield, by the writer, assisted by the Baptist minister.

F. M. DANA.

JOHNSON.—Died Dec. 23, 1907, Isaac N. Johnson, aged 73 years, 3 months, and 17 days. Oct. 5, 1867, he was married to Miss Martha Hull, at Cleveland, Ohio. Six children were born to them, five of whom are still living. In 1869 he moved to Quincy, Ill., running as engineer on the C. B. & Q. R. R., later removing to Jackson, Mich., running on the Michigan Central. In 1876 he embraced the truths of the third angel's message, and one year later moved to Battle Creek, Mich., where he engaged as engineer for the Review and Herald Publishing Company, remaining with them nineteen years, afterward going to the Haskell Home, where he met with a severe accident, from the effects of which he never fully recovered. He moved to Omaha, Neb., in 1903, and was a faithful member of the Seventh-day Adventist church in that place until his death. He died in hope of a soon-coming Saviour and a glorious resurrection. Comforting words were spoken by the writer, using Rev. 14:6-12 as a basis of the remarks.

C. A. BENSON.



WASHINGTON, D. C., FEBRUARY 13, 1908

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In a note written at the close of the Central Union conference, at Boulder, Colo., Elder G. B. Thompson says: "We have had a splendid conference."

AFTER nearly fifteen years in business in South Africa, Brother A. H. Mason and wife have returned to America. They are spending a little time in Washington.

We shall watch with interest for reports from India regarding the visit paid to the southern district, where a thousand people, Tamil-speaking Christians, were found keeping the Sabbath and earnestly desiring further instruction and help. Doubtless Elder George Enoch will respond to the call. The providences of God in the opening of field after field in recent years should encourage every heart.

THOSE who correspond with the manager of the Toluca Industrial School, Toluca, N. C., should be careful to enclose postage. This is a self-supporting home for orphans, and letters containing no postage for reply add considerably to its financial burdens.

ON page 4 of this issue will be found the memorial which we promised last week to publish, and we trust that our people will not neglect to study its contents carefully. On page 21 will be found the texts of the Sunday bills against whose passage the memorial protests.

RECENTLY the secretary of the General Conference Medical Missionary Department, Dr. W. A. Ruble, took the examinations in Maryland and in the District of Columbia, passing well in both. Dr. Ruble is acting as superintendent of the Iowa Circle Branch Sanitarium, in the city, in addition to looking after the work of his department. Both the Washington sanitariums have been very busy.

WE have received a copy of the "Morning Watch Calendar" for 1908. This is a complete calendar for the year, and contains a series of texts of Scripture arranged by subjects, to be used in the morning devotions of young people throughout the world. In addition to this, each division of the calendar contains suggestive subjects for special prayer and suggestive supplementary reading for the week. We believe that this calendar will be a great incentive to our young people to take up systematic Bible study. The price of the calendars is six cents each, and they may be procured from the conference secretary of Young People's Work, or from the Young People's Missionary Volunteer Department of the General Conference, College View, Neb.

ON September 28, during the celebration of the autumn festival at Hangchow, China, the officials of the city gathered together all the opium pipes and wooden opium trays from the recently closed opium dens, piled them in two huge pyramids in a conspicuous place, covered them with oil, and set them on fire. Much better business this, than burning Bibles; and while speaking of Bibles, it will be appropriate to add that China is buying many more Bibles since the decree against opium has begun to go into effect. The number of Bibles sent out from Shanghai for the first eight months of the year 1907 amounted to 943,000 volumes. During the two slackest months of the year, July and August, the office of the British

and Foreign Bible Society at Shanghai sent out 96,000 more volumes of the Bible than during the corresponding months of 1906.

THE first Protestant missionary landed in Korea in 1884. Up to the year 1882 it was death to a foreigner to land there, and death to a native to harbor a foreigner. At the present time there are 120,000 Christians in that land. The change of conditions in that regard is certainly one of the mighty miracles of missions. In referring to this situation, the *Missionary Review* asks:—

Can the prayers be sincere which beseech God to break down the barriers, and then, when in such marvelous manner he sweeps them away, hesitating, tardily and inadequately coming up to his help and the help of the benighted millions to whom he has granted access?

### By African Cable

ON the sixth a cable message came to the General Conference Office from South Africa bringing the sad news of the death from blackwater fever of Sister W. H. Anderson, of the Northwest Rhodesia Mission. In a letter recently received from Elder W. H. Anderson, dated December 16, he reported his wife's serious illness, she having been attacked with the fever November 25. He felt for a time that she would be unable to live, but she revived under treatment, so that he took her to the hospital at Livingstone, and later to Kimberley, where, as she was making progress, Brother Anderson left her, returning himself to the mission at Pemba. He expected her to go on to Cape Town, and then, as medically advised, return home for a sea voyage and a furlough in America. The doctor said, however, that if a relapse occurred, he would not expect her to recover. This relapse must have come. On January 8, writing from Cape Town, Elder Hyatt reported that Sister Anderson was at our Claremont Sanitarium, near Cape Town, and planning to sail in March. Her letter to her parents told how she regretted leaving her husband and the mission, but she consented to it in order to make the quicker recovery, so as to be able to engage again in the work. Now comes the brief cable telling of life's work ended. We assure Brother Anderson and little Naomi, in Africa, of the prayers and sympathy of all the believers; the same assurance also to the aged parents and family of Sister Anderson in this country. Again it is a sad reminder that the missionary advance is a constant conflict. The workers in unhealthy climes, battling with fevers, sound no wavering note, but they do long to see the reinforcements pressing in. Pray for this also. It is in the "blessed hope" of a work soon to be finished that believers are ready to lay down their lives in service. Sister Anderson rests from her work, but her long and loving labors for darkest Africa will follow her. Read Brother Anderson's article on page 15.