

The Advent Sabbath Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C., Feb. 27, 1908

No. 9

WHEN THE SNOW COMES DOWN

When the snow comes down,
There's a silence as of prayer;
There's a blessing in the air;
There's a stillness everywhere—
Over landscapes brown,
Over woodlands bleak and sere,
Over orchards dull and drear,
Over valleys far and near—
When the snow comes down.

When the snow comes down,
There's a hint of heaven's own;
There's a purity outblown;
There's a hush as of the throne—
Of the palm and crown,
Of the home we yet shall know;
Of the joys that overflow;
Of the hopes that upward go—
When the snow comes down.

When the snow comes down,
There's the beauty of our God
On the thorn and hazelrod,
On the pine-tree and the sod,
On the field and town;
And we know that while the air
Throbs with whiteness everywhere,
God reveals His mercy there—
When the snow comes down.

—Selected.

Beyond
the
Cometh

To the
Saw and
Cestomony

LIBERTY

THE OFFICIAL ORGAN
OF THE RELIGIOUS LIBERTY BUREAU

A 48-page quarterly magazine of religious freedom, set as an exponent and advocate of true religious liberty, the natural heritage of man,—the liberty that is in harmony with the laws of heaven and the just statutes of man; defending Christianity and the rights of conscience, and upholding the Bible as the infallible Word of God; recognizing the church and state as ordained of heaven for specific and distinct purposes, but *protesting against any alliance of the church with the state in an attempt to advance the gospel*—a wide-awake journal, loyally proclaiming and defending the true principles of liberty.

Of *Liberty* a Methodist minister recently said: "It is a nice, orderly, logical exponent for a good cause,—separation of things civil and religious."

LIBERTY, VOL. III, NO. 1

First Quarter's Issue, 1908

This number comes out with a new cover design, rare illustrations, and thrilling contents, *three essentials to quick sales and a large circulation*.

A Memorial to Congress

It contains the memorial which the General Conference recently presented to the Sixtieth Congress, embodying a concise statement of the faith and the teachings of the memorialists, historical records of the disastrous results of the union of the church and the state, and the present organized effort to secure from Congress such legislation as will commit the national government to a violation of its principles of religious liberty and the enforcement of a religious institution. Of this memorial congressmen have spoken highly, and those who presented it in the House and Senate said it was a masterly production, and they would be proud to have the honor of presenting it.

The New York *Times* gave this memorial the following editorial:

A Noteworthy Memorial

"A memorial to Congress of the Seventh-day Adventists, printed in the Congressional Record of January 29, is a document of interesting literary, religious, and political significance. It is an adroit argument against the passage of certain bills providing for a stricter observance of Sunday in the District of Columbia. It is rich in its citations of historical precedent, clear and strong in its argument against the union of church and state, and apt in its quotations of authorities from Nelder to Bancroft. . . . Their present position is interesting, and their memorial is a noteworthy document."

Other Important Matter

It also contains the Religious Liberty Bureau's twenty-two-point protest against Sunday laws,—one of the most masterly documents upon religious legislation ever published.

Besides these two principal documents, this number is full of the best things that can be written upon the proper relation of church and state; including the pres-

ent Sunday-law campaign; things said about reinstating the motto, "In God We Trust," upon the coins of the United States; the state religion advocated by some; the position some Baptists have taken on federation; the position of the great Catholic leaders on the union of church and state; etc.

Illustrations

While this number is not profusely illustrated, it contains some striking full-page photographs.

The full-page photograph of three kings and five queens, taken Nov. 17, 1907, at Windsor, showing the rulers of the principal foreign countries, and the full-page photograph of the heads of the members of the President's cabinet, make two illustrations that will be especially attractive to all classes. They alone are worth the price of the journal, and many will buy it for these photographs.

The full-page photograph of the opening of the first session of the Sixtieth Congress, Dec. 2, 1907, showing the interior of the House, with Speaker Cannon in the act of taking the oath of office, will also be appreciated by all, and no doubt preserved by many, as it affords the individual citizen who has never been to the nation's Capitol an opportunity to have a view of the nation's lawmakers in session.

The Very Best Issue

It is quite common for the friends of *Liberty* to declare every succeeding number the best, and in the case of the last issue, there is a decided expression of preference in its favor. It not only commands itself to its friends, but it is attracting the attention of some of the best daily papers in the country, and many prominent people are speaking highly of it. Our workers are assuring us that it is a good seller, and will be the means of accomplishing much good. Their strongest testimonials are in the form of large orders. It is very common for us to receive orders from one individual for a thousand copies. Several orders of this size have just reached us. With one of these orders the worker said:

"It is a good number, and ought to be read by every citizen of the United States."

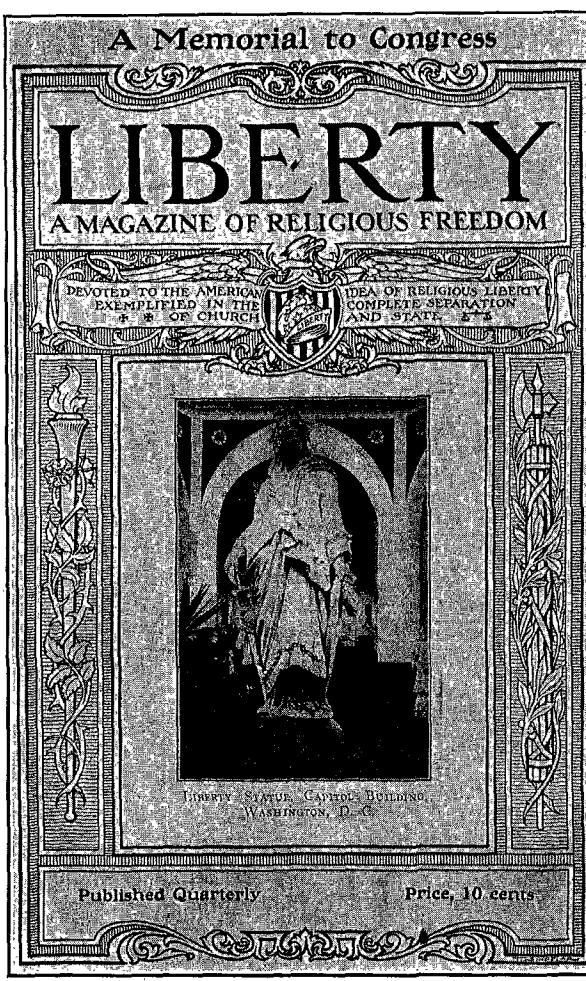
Elder W. H. Thurston writes: "Number One of *Liberty*, 1908, has been received, and is a splendid number. . . . I believe *Liberty* is doing a good work."

Another worker, who has sold more copies than any other individual in the denomination, says of this number: "It is a fine issue, being full of the principles of the message. Send me 500 copies at once."

Prices

Single copy, 10 cents; 2 to 25 copies, one address, one order, 5 cents a copy; 25 to 500 copies, 4 cents; 500 to 1,000, 3½ cents; 1,000 or more, 3 cents.

Annual subscription price, 25 cents. Forty per cent discount to agents on annual subscriptions when 10 or more names are sent in at one time, cash accompanying the order. Address LIBERTY, Takoma Park, D. C.



FACSIMILE OF NEW DESIGN OF "LIBERTY" COVER

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 27, 1908.

No. 9.

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: In Advance

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

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

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

REVIEW AND HERALD
Takoma Park Station — Washington, D. C.

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

Editorial

The Platform

THE following view given many years ago through the spirit of prophecy, always good, seems to be especially applicable just now:—

I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step until he had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against him. They reckoned the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped

upon it.—"Early Writings," page 121.

There are some things which are settled for all time. There are some fundamental positions in this advent movement which are not subject to revision. There are some doctrines which have made this people what they are; and having been wrought into history, they can not be lightly questioned or flipantly insinuated against without impugning this whole movement. These doctrines constitute the platform of this third angel's message. "Woe to him who shall move a block or stir a pin of these messages."

There are two ways of examining the foundations of truth. One is to stand firmly on the platform of truth, to maintain confidently that it is the true platform, and to show by a thoughtful investigation and an impartial weighing of the evidence that the foundations stand sure. The other way is to step off the platform, and, under the specious plea of taking an unbiased position, to regard everything as unsettled, and then to investigate carefully all the arguments *against* the truth to see whether there can thus be found any solid foundations for the truth. Such seekers after truth give the enemy of truth all the advantage, and may count themselves happy if they are not inextricably involved in the slough of despond before they find solid ground.

He who opens his mind to all the plausible theories and the fanciful interpretations of visionary expounders of the Scriptures, who like the Athenians of old spend their time "in nothing else, but either to tell, or to hear some new thing," will soon become so confused himself that he can give the trumpet no certain sound, and will have no firm platform upon which to stand. He who listens to and harbors all the inuendoes and the false charges against organization and leadership made by those whose chiefest difficulty is that they have not been able to organize and lead things according to their own unyielding will, will soon become a mere echo of the resounding shouts of the mixed multitude whose hearts are still in Egypt. He may deceive himself with the idea that he wishes to give every man a fair chance, and that he must therefore himself occupy a neutral position; but the one who voluntarily places himself on a prominent position between the firing lines of two armies in the time of battle, profess-

ing friendliness to both sides, need not be surprised if he is cut down by the storm of leaden hail from both directions. There are times when it is both criminal and fatal to be neutral. The man who stands courageously upon almost any platform is in a more hopeful situation than he who simply raises questions about the true platform, and is always hunting for a platform.

Doubt and suspicion are easily aroused. In every unsanctified heart there is a ready response to insinuations, surmisings, and suggestions of evil, even though they may be wholly groundless. It requires no special research and no marked scholarly attainments to undo the fastenings and open the flood-gates of evil, and all this may be done with the strongest protestations of a single-hearted purpose to search for truth. The truth seeker who is always "seeking after truth," on the basis that there is nothing positively settled, and that every position, from the existence of God to the interpretation of the number of the beast, is equally open to question and readjustment, is simply a chronic doubter or an agnostic under a misleading name. He is certainly not a safe leader in a campaign against the New Theology and in behalf of "the old paths." He already stands with one foot off the platform of truth, and is evidently leaning the most of his weight upon the wrong foot at that.

We are thankful that there is "a solid, immovable platform" upon which the people of God may stand firmly and confidently. This does not preclude study and investigation, not to settle the question whether there is such a thing as a firm platform in this advent movement, but to show how firm is the platform upon which we stand. There is a wide difference between these two attitudes. There is much more light for us upon the Scriptures, but not light which will lead us to abandon the fundamental positions in this third angel's message. In "the everlasting gospel" to be proclaimed to all the world in this generation there is a fulness of meaning and blessing which we have not yet appreciated, but it will not be found by stepping off the solid, immovable platform, and following the will-o'-the-wisps of a speculative imagination. Let us stand together on the "solid, immovable platform," seeking the things which make for peace.

Answering the Calls

A BROTHER who has deep interest in missions makes the following suggestion:—

Allow me to suggest that you devise some way of letting the REVIEW family know whether the many calls for help from the missions are answered, in part or in full. We read these stirring appeals, and do not know when they are answered. Could a tabulated showing be kept before us? For instance, in the REVIEW of Dec. 26, 1907, Brother F. W. Spies lays before us "A Needy Field in Brazil." We would like to read of progress in answering such calls, or know that they are still appealing.

The record of the answering of the calls will be found from time to time on the last page of the REVIEW. The departure of every missionary is noted on the last page, with a statement of the field to which he is proceeding. To wait for these notes of departure may seem tedious to the reader who is anxious to see the fields supplied with help; but to the reader watching at home the time of waiting does not seem as long as to the worker in the mission fields who is looking for reinforcements. However, all the time the procession is moving toward the fields. For that we thank God.

For instance, in a few weeks we hope to announce the departure of at least one family for Brazil. Whether the first recruits for Brazil will answer this call which Brother Spies has sounded in behalf of the State of Bahia will depend upon the decision of the brethren in South America. From month to month the calls change, and the needs multiply. Decision as to these details must be left to the responsible committees in the fields.

One thing is sure, we ought to pray the Lord of the harvest to send forth laborers into these fields. Here is Brazil, for instance, one of whose needs is mentioned by the brother. It is a country as large as the United States, claiming twenty-two million people, with the statistics ever growing; and in all that wide land we have four ordained ministers engaged in the work, and but a little band of associates. Help has been voted, and not many weeks must pass until more than the worker and his wife already under appointment shall go forward. And Brazil is but one division of South America, and South America is only one of the great continents.

The General Conference Committee council held nearly a year ago at Gland, listed imperative, specific calls for fifty workers and their wives. The fifty-eight workers sent out last year answered some of these calls, though a large proportion went forward in response to demands made previous to the Gland council. The African missions must be reinforced. One family has

recently landed, passage for another has been engaged, and it is hoped that still others will go forward at an early sailing date.

One family is just now about landing in Shanghai, the first answer to China's call for ten families for specific points. Soon those who read the last page of the REVIEW, as all must do week by week, will see with glad eyes the notice that a party will soon be sailing for the most populous mission field. Others must follow on to this and other lands from which the calls continue to come.

Our missionaries in their reports by no means attempt to list the calls of need that meet them on every side. Did they do so, their reports would be one continual call. The special openings and the need of continual expansion and extension are kept before us week by week.

The few who go seem but a pitiful response; and yet, remembering that old-time question of the apostles, "What are these among so many?" we may remember with grateful hearts that the results are with the Lord when we have yielded to him all that he enables us to do. It is evident that every believer and every church and every home conference must stand squarely under the burden of carrying the message through these vast unworked fields. This is the work our people are laying hold of with courage. Watch for the departure notes on the last page, and pray for reapers for the harvest.

w. a. s.

God's Wonderful Gift

WHAT good thing is there for us that is not in the gift of Christ? It is wonderful in its comprehensiveness. When we stop to consider what there is in it, we are lost in wonder and admiration. The whole gospel is in the gift itself, and grew out of the gift.

In that gift we see first the loyalty and love of Christ, as he arose to the great emergency. The universe, because of Satan's defection, must learn through pain and sorrow the lesson of sin. The gift was made when the revolt occurred, and there began the struggle of loyalty against disobedience, love against hate, life against death.

In that gift there is everything given that is necessary for the salvation of man and the triumph of righteousness over iniquity. The apostle asks this question: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32. "How shall he not?" is the question, as if it would be an impossibility for him not to do it—and it would, for all is included in the gift. God could not give Christ to us and for us, and then withhold from us the lesser things that are for our good.

In that gift we find that the gift of everlasting life is included and involved; for we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He "became poor" that we might have unfailing riches; he submitted to death that we might not be holden of it. In that giving he took what we merited—death—that we might take what he merited—life; he submitted to be bound by the shackles of death, that he might burst those shackles from every soul willing to be free. In the triumph of life there is involved the victory over death, the death of Death itself; so that we can say, "Death is swallowed up in victory."

God is the fountain of life and love. Death is not in his purpose. He has no pleasure in it. We read: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18: 32. Life, endless, sinless life—that is his purpose and pleasure. It is not his purpose of a day or of a thousand years, but for all eternity. That is why Christ was given to bring back to liberty and life that which had sold itself into bondage and death to the opposer of God's purpose. All his works are to that one end, the triumph of life and love, and that triumph is in the gift of Christ.

In that gift is included and involved the forgiveness of our sins. The prophet Isaiah declares: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . And Jehovah hath laid on him the iniquity of us all. . . . He was cut off out of the land of the living for the transgression of my people to whom the stroke was due. . . . He poured out his soul unto death, and was numbered with the transgressors." Isaiah 53. We read in Heb. 9: 28 that Christ was "once offered to bear the sins of many." And he declares of himself, "I came not to judge the world, but to save the world." John 12: 47. All that was done that God's purpose should not be thwarted, and all that was included in the gift of Christ.

Man, through sin, has been estranged from God. Christ gave himself that he might "draw all men" unto himself, and so unto God, out of whose arms man had flung himself. There needed to be a reconciliation—on man's part; and the bringing of that about is also in the gift of Christ; for we read: "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself." 2 Cor. 5: 18, 19.

We were in darkness. Christ came as the light of the world, and not only

to be a light himself, but to give us light for our darkness, and make us lights to bring his light and joy and life to others, so bringing them also out of darkness and unto him, making us one with him, and so at one again with the Father. All this he has done—all this he has given in the one gift of himself. There is love in the place of hate; joy in the place of sorrow; hope in the place of fear; peace in the place of turmoil; loyalty in the place of disobedience; forgiveness in the place of judgment; righteousness in the place of sinfulness; liberty in the place of bondage; reconciliation in the place of estrangement; an everlasting habitation with the Father in the place of an everlasting tomb in the earth; eternal life in the place of unending death. All this is in the gift of Christ, and it is there for every son and daughter of Adam who wills to have it so. Wonderful Saviour! Wonderful gift!

C. M. S.

On the Pacific Coast

AFTER a comfortable journey direct from Washington via New Orleans I arrived in San Francisco Tuesday noon, January 21, my first visit to this city since the great earthquake of April 18, 1906. On all sides were the evidences of the terrible visitation, and also of the wonderful work of restoration which has already been accomplished. I especially desired to see one ruin,—that of the city hall,—and so I wended my way thitherward at the first opportunity. I lingered for some time, looking at the great piles of débris which have not yet been removed, and at the lofty dome, much of which is a mere skeleton, and seemed to hear anew the voice which spoke in rebuke of the high carnival of crime, and for a time thwarted all plans for heaping up wealth. As if in its grip upon the city hall it held in its grasp the city personified, the earthquake seemed to do its worst, apparently determined, by revealing the sham and the fraud of the builders through the naked framework, to make conspicuous the inevitable result of all disregard of righteousness in the passion for wealth. I did not wish to stay in the city. It was not a feeling of fear which took hold upon me, but a vivid sense of the awfulness of the iniquity which calls for such a manifestation of divine judgment, and of the unawed and unrepentant spirit of rebellion against God which prompts the effort to hide as quickly as possible the evidences of the destructive protest against wickedness. And so I departed, depressed with a foreboding of the evil yet to come upon other places where the same sins will provoke the same outbreak of divine indignation.

I received a hearty welcome from the

delegates and friends in attendance upon the Pacific Union conference, which was held in the chapel of the St. Helena Sanitarium. It was a privilege to me to meet many fellow workers whom I had not seen for some years, and to join them in the meetings. I spoke once on Wednesday, the next day after my arrival, once on Thursday, and twice on Friday, besides joining in the other meetings. Thursday was an especially good day. Brother Daniells presented quite fully the work in the mission fields, and the plans proposed for raising the funds necessary for the more rapid extension of the message in the waiting lands. I joined with him, and tried to present a vivid picture of actual conditions in heathen lands and of what heathenism really means when observed on its own soil. An enthusiastic interest was aroused, and the meeting continued from half-past two until after six o'clock. The delegates responded with earnest remarks, and pledged themselves to renewed efforts in behalf of the missionary program. It was really a refreshing occasion, and another assurance that the Lord approves the determination to press the line of action forward.

The hospitality of the sanitarium was extended to the delegates, who greatly enjoyed the privileges afforded. It was a cause of satisfaction to me to find that the work of the institution is being greatly prospered under the management of Dr. H. F. Rand and his faithful co-workers. A pleasant feature of our stay was a social evening when we had the opportunity of meeting personally the members of the medical faculty, the nurses, and other workers connected with the institution.

For the first time since the Pacific Press Publishing Association removed from Oakland to Mountain View, I had an opportunity to visit them in their new home. In the meantime they have lost their first building by earthquake and fire, and have erected the buildings which they now occupy. The present quarters are plain, but well adapted to the work; and I was glad to find the brethren there of good courage, and much gratified at the financial results of their last year's operations, which show a gain of over twenty-one thousand dollars. We rejoiced together over this measure of prosperity, especially in view of the fact that only denominational work had been done during this time. I especially enjoyed the opportunity of meeting Brethren M. C. Wilcox and A. O. Tait, the editors of the *Signs of the Times*, and of spending some time with them in Bible study and conference. As we reviewed together the evidences of the truths of this message, we were mutually encouraged and helped. While at Mountain View we

held three meetings of the General Conference Committee, considering various matters which needed attention.

I afterward spent several days at St. Helena with Brother W. C. White and his associates in the study of the different features of their work, and spoke twice at the sanitarium chapel. I was glad to find Sister White enjoying a reasonable degree of health and able to continue her work. The hospitality of her home was appreciated by me.

Thursday morning, February 6, I left St. Helena for southern California, arriving in Los Angeles the next morning. I was made welcome by Elder G. W. Reaser and his associates, who had already arranged plenty of work for me during my short stay. Early in the afternoon I went out to Glendale, about seven miles from Los Angeles and reached by trolley-car, to meet with the workers at our sanitarium there. Drs. M. M. Kay and Etta Gray are the physicians in charge, and Brother J. J. Wessels is acting as business manager. I had sufficient time before the Sabbath to look over the institution and grounds, under the guidance of Brother Wessels. In the evening I spoke to the patients, helpers, and members of the local church in the gymnasium of the sanitarium, dwelling upon the real meaning of this advent movement, and the place which it occupies in the development of the gospel in the earth.

The next forenoon I had the privilege of speaking to a large audience in the Carr Street church in Los Angeles. As the Sabbath-school lesson was upon the coming of the Lord, I made that subject my theme, and the old truths seemed to shine out with new luster. The usual appointments for the afternoon were taken up, and another large audience listened to a presentation of the subject of our mission work in the far East. Some strangers who had been studying the truth were in attendance, and were very favorably impressed by the evidences concerning the worldwide character of this advent movement, and were strongly drawn to unite with us.

After the Sabbath I went to Fernando, about twenty miles distant, where I had an appointment to speak to the faculty and students of our school the next morning. In the absence of Brother H. G. Lucas, the principal of the school, the hospitality of the institution was extended to me by Brother and Sister J. L. Kay, formerly of the Walla Walla College. A goodly number gathered at the appointed hour the next morning, and I talked with them concerning the nature of our message and the work of giving it to the world. There is an earnest missionary spirit at Fernando, and at the close of our meeting two or

three conferred with me concerning their intention to go to definite fields at the close of the school year.

By returning to Los Angeles on a freight-train I was able to make connections for Loma Linda, where I was scheduled for the evening. This was the closing hour of a local council concerning the educational work, and afforded another opportunity to lay before the workers assembled the conditions and needs in the great mission fields. Monday noon I met the students in the Loma Linda College of Evangelists, and found about eighty in preparation for the work at home and abroad. They gave earnest attention to a study of the problem of giving this message to the world in this generation, taking with me a survey of the work already accomplished in the many countries of the world, and of what remains to be done. The conclusions reached seemed helpful and inspiring to all. In the evening I spoke in the large parlor to the patients, nurses, helpers, and students, considering this advent movement from the standpoint of the place which it occupies in prophecy. The position which we occupy and the message which we have to proclaim never seemed clearer to me than as we studied them both that evening. I feel sure that the Lord blessed the words spoken. This closed my public work, and I started for the East the next noon.

Our institutions in southern California comprise the café and treatment rooms in Los Angeles, the sanitarium at Glendale, the training-school at Fernando, the sanitarium at Paradise Valley (which I was unable to visit), and the sanitarium at Loma Linda. All the workers in these institutions whom I met were of good courage and devoted to the work. Unity now prevails, and the outlook is hopeful. These several institutions ought to be a powerful agency under the blessing of God for the advancement of the truth in southern California.

The long ride across the continent has no attractions for me, and although I tried to make the best use of the time in reading and study, yet I was thankful to arrive in Washington again, and to join the workers here at the headquarters. It is only a pressing sense of the needs of the work and of our personal duty which induces any of us to undertake heavy field work in addition to the burdens which press upon us here. The results have justified both the effort and the expense.

w. w. p.

Wills and Legacies

NEARLY every one to whom God has entrusted means has often thought of making a "will," disposing of his property at death. Many, however, neglect to make this will, from lack of knowl-

edge, or from fear that they may change their minds before they die.

The latter should remember that one can make as many wills as he may see fit, and the last authentic will invalidates all preceding wills.

To those who do not know how properly to draw up a will, we would say, Write to the General Conference of Seventh-day Adventists, and the Treasury Department of the General Conference will take pleasure in supplying you with proper blank forms, together with other information to make you intelligent concerning this matter.

It is a pity to let these highly important matters drift, and, if death comes to us unexpectedly, to leave our business matters unsettled, and to entail upon our families much needless expense and worry.

The spirit of prophecy has said much on this subject. I quote a few extracts from Vol. IV, pages 476 to 485:—

It often happens that an active business man is cut down without a moment's warning, and on examination his business is found to be in a most perplexing condition. In the effort to settle his estate, the lawyers' fees eat up a large share, if not all, of the property, while his wife and children and the cause of Christ are robbed. Those who are faithful stewards of the Lord's means will know just how their business stands, and, like wise men, they will be prepared for any emergency. Should their probation close suddenly, they would not leave such great perplexity upon those who are called to settle their estate.

Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. They should know their financial standing, and should not allow their business to become entangled. They should arrange their property in such a manner that they may leave it at any time.

Wills should be made in a manner to stand the test of law. After they are drawn, they may remain for years, and do no harm, if donations continue to be made from time to time as the cause has need. Death will not come one day sooner, brethren, because you have made your will. In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are his agents, holding his property; and his claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy.

Let it ever be kept in mind that the present selfish system of disposing of property is not God's plan, but man's device. Christians should be reformers, and break up this present system, giving an entirely new aspect to the formation of wills. Let the idea be ever present that it is the Lord's property which you are handling. The will of God in this matter is law. If man had made you the executor of his property, would you not closely study the will of the testator, that the smallest amount might not be mis-

applied? Your heavenly Friend has entrusted you with property, and given you his will as to how it should be used. If this will is studied with an unselfish heart, that which belongs to God will not be misapplied. The Lord's cause has been shamefully neglected, when he has provided men with sufficient means to meet every emergency, if they only had grateful, obedient hearts.

Those who make their wills should not feel that when this is done, they have no further duty; but they should be constantly at work, using the talents entrusted to them, for the upbuilding of the Lord's cause. God has devised plans that all may work intelligently in the distribution of their means. He does not propose to sustain his work by miracles. He has a few faithful stewards, who are economizing and using their means to advance his cause. Instead of self-denial and benevolence being an exception, they should be the rule. The growing necessities of the cause of God require means. Calls are constantly coming in from men in our own and foreign countries for messengers to come to them with light and truth. This will necessitate more laborers and more means to support them. . . .

In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short of, the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight. Only consider the great love wherewith Christ has loved us, and our richest offerings will seem unworthy of his acceptance. When Christ is the object of our affections, those who have received his pardoning love will not stop to calculate the value of the alabaster box of precious ointment. Covetous Judas could do this; but the receiver of the gift of salvation will only regret that the offering has not a richer perfume and greater value. Christians must look upon themselves only as channels through which mercies and blessings are to flow from the Fountain of all goodness to their fellow men, by whose conversion they may send to heaven waves of glory in praise and offerings from those who thus become partakers with them of the heavenly gift.

The cause of God is always in need of funds for carrying on its work. We invite correspondence.

I. H. EVANS, *Treas. Gen. Conf.*

A CATHOLIC clergyman in a sermon recently delivered in Boston, sets forth two of the pretensions of the Roman Church in America that will be of interest to our readers. The priest declared that the representatives of the Catholic Church—bishops, archbishops, and cardinals—were, in this country, as much superior to secular rulers in majesty and in claims upon the affection and reverence of the people as the eternal life infinitely transcends the temporal in importance and dignity. His second statement was to the effect that outside of the Catholic Church the whole world of American life is under the influence of Satan, and that "men and women of apparent

natural goodness and eminent respectability before the world are really enemies of Christ and opposed to the kingdom which he founded." These claims to all the goodness there is in the land and to an exaltation infinitely above all the rest of mankind are in perfect keeping with the well-known characteristics of the papacy. In view of the prophetic utterance concerning this power, namely, that it would oppose and exalt itself "against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as 'God,'" it should not surprise us to see this power exalting itself above all that is called man. Speaking of this public utterance of the Boston priest, the *Christian Register* (Unitarian) says:—

Happily the Catholic preacher, and those who agree with him, will never have an opportunity to put their theories into practise in America.

The *Register*, like many another religious publication, puts forth its wish and hope as a prophecy of what is to be.

THE press for weeks has been filled with rumors of an approaching conflict between the United States and Japan, and the prophets of such a war are found in both hemispheres. Plausible reasons for such a conflict are set forth and alleged "inside information" is paraded in print to make it appear more certain. Soon after the appearance of this war-cloud, another arose in the East. Turkey began to menace Persia, sending armed men into territory in dispute between the two countries. Russia, which claims a preponderating influence in North Persia, began to make preparations at once to strengthen Persia's protests against this Turkish move, the Russian Douma voting the necessary funds for the mobilization of sixty thousand men. This move and countermove have given ground for the prediction that there would be war in the spring between Turkey and Russia. At the same time there have been other developments which seem to increase the probability of such a war, and indicate that other powers might be involved. Turkey has granted to an Austrian firm the right to build a railway in Turkish territory, connecting lines already built which would bring Vienna into direct connection with the Aegean Sea. The Austrian firm is backed by German capital, and Russia therefore regards the building of such a railway as a German move aimed to increase German influence and decrease Russian influence in the Balkans and the vicinity of the Aegean Sea. England and France are said to be urging Russia on, while Germany and Austria are supposed to be giving similar counsel to Turkey.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Feb. 18, 1908

*Utah	434.58
Total	13,999.03
*Southern Union Conference	
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
Total	6,783.24
Southwestern Union Conference	
Not specified	22.82
Arkansas	894.63
Oklahoma	3,924.79
Texas	2,285.24
Total	7,127.48
Western Canadian Union Conference	
*Alberta	1,203.80
Manitoba	336.55
Saskatchewan Mission Field..	59.60
Total	1,599.95
Unknown	
Unknown	161.70
Foreign	
*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	65.97
Costa Rica	6.25
India	187.50
South America	76.43
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission ..	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	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
Total	1,794.10
Grand Total	\$131,250.22
<i>I. H. EVANS, Treasurer.</i>	
Southern California	2,848.63
*Arizona	466.79
*California-Nevada	10,249.03

* 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.

By the Red Sea

MRS. M. SOLLARS

Now my feet have reached the borders
Of the sea, the great Red Sea;
There's no boat to bear me o'er,
And no passage way I see,
Yet I'm trusting, firmly trusting,
In his promises to me,—
He who stilled the raging waters
Of the stormy Galilee,—
For his ways are never my ways,
And his footsteps are unknown.
With a host encamping round me,
I can never be alone:
"I'll be with thee, freely with thee;
I will make thy pathway bright,—
After clouds and after shadows,—
Peaceful, calm as morning light."

Ballard, Wash.

The Return of the Exiles— No. 14

A Revival and a Reformation (Concluded)

MRS. E. G. WHITE

WHEREVER Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the prophecies foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart.

More than two thousand years have passed by since Ezra "prepared his heart to seek the law of the Lord, and to do it;" yet this long lapse of time has not lessened the influence of his pious example. Throughout the centuries, the record of his life of consecration has been an inspiration to many who have determined to "seek the law of the Lord, and to do it." His steadfastness of purpose, his careful methods of study, his diligence in teaching the Holy Scriptures to the common people, his unwavering trust in God, his abhorrence of sin, his patience and kindly consideration in dealing with the erring,—these and other striking characteristics of his life have had an ennobling influence on the lives of many who have been impressed by the Holy Spirit to emulate his example. Ezra's motives were high and holy; all that he did was actuated by an intense love for souls. And to the end of time, the compassion and tenderness that he ever revealed toward those who had sinned either wilfully or through ignorance, should be an object-lesson to all who seek to bring about reforms. God desires his servants to be as firm and unyielding as a rock, where right principles are involved; and yet, withal, they are to manifest the kindly sympathy and the forbearance revealed in the lives of Ezra and of Christ. Like Ezra, they are

to teach transgressors the words of life, which contain principles that are the foundation of all right-doing.

In this age of the world, when Satan is seeking through manifold agencies to blind the eyes of the people against the binding claims of the law of God, there is need of Ezras,—of men who can cause many to "tremble at the commandment of our God." There is need of true reformers who will point transgressors to the great Lawgiver, and teach them that the law of the Lord is perfect, converting the soul. There is need of men mighty in the Scriptures; men whose every word and act exalts the law of Jehovah; men who, in this time of apostasy and unbelief, labor to strengthen the faith of their fellow men in the law and the prophets. Teachers are needed, O, so much! to inspire hearts with reverence and love for the Holy Scriptures, which have been given for the admonition of us upon whom the ends of the world are come.

Often has the cause of God languished because of a lack of reverence for the precepts of Holy Writ. Often has the name of God been brought into dishonor by those who, while professing to be Christians, have neglected the study of the Word, and have allowed grievous sins to come into their lives.

God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. In the sermons of many pulpits of to-day there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" There are many who are crying out for the living God; many who are longing for the bread of life. Let the Word of God speak to the people. Let them hear the voice of him whose word can renew the soul unto everlasting life.

God's servants are now to proclaim faithfully his Word in all lands, to every nation, kindred, tongue, and people; for the Lord has "set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

To-day God is sending to his people the comforting message: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

"There shall be an highway for the

remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

The Bible in Education—No. 4

(Continued)

M. E. KERN

Literature

THE poetry of the Psalms and Proverbs, the strains of Isaiah, and the sublime visions of heaven and the New Jerusalem given to John, are unequaled in the literature of the world. Here we are among the fountains and mountain streams whence the stream of the highest literature has flowed. The greatest men of letters have received their inspiration here. Mr. Ruskin confesses that the power and beauty of all he has written was derived from his early and continuous reading of the Bible, his mother requiring him when a boy to read aloud a chapter every day, till his mind became thoroughly imbued and saturated with its spirit and imagery. If we can fill the minds of our children and youth with these grand thoughts and words of God, they will be saved from the corrupting influence of much of the literature which floods the world to-day, and which many of our young people are reading. Their taste for the murky and filthy waters of the valley will be taken away if we can bring them to appreciate these living streams. O for power to do it! But we are slow to learn. We are timid to break away from the beaten path in which we were led. In Biblical literature there is a wonderful field for some servant of God to develop. A writer in the *Educational Review*, in speaking of the question of literature, says: "The strange preference for what may be called heathen classics becomes all the more unaccountable when the objectionable nature of some portions of them is considered. . . . If they were fully and literally translated, they would be subject to lawful interdiction on account of their corrupting influence."

Dr. Franklin read the story of Ruth to a circle of French infidels after listening to a tirade against the Bible, representing it as an Oriental tale, but not giving the source. These educated ignoramus listened with delight to this unique and

beautiful story, and expressed their wonder that so charming a pastoral had never been known before. Their astonishment and chagrin can be imagined when they found that the story was taken from one of the despised books of the Old Testament.

History

Here our way has been quite clear, yet there is much to learn. The Bible as a history, supplies what no other can, "spanning a period which but for this luminous arch, would be an empty void." It fills with real personalities and authentic facts a period which in other literatures is but vague tradition and mythology. Here only can the true story of the origin of our race, and of the origin of evil, be found. Satan purposes to blind men's eyes to the beginning and end of this great controversy, and deaden their sensibilities to the present. But the highest excellence of the Bible as history is that it presents the *divine* and not the human side, and furnishes a key for the interpretation of all history. Here and there only do we find the true philosophy of history. It is divine philosophy, teaching by example. History and prophecy from the standpoint of the great conflict between good and evil is a sacred study. It is far above the political and social conceptions of history teachers in general. They study and teach for time, and we for time and eternity. It is a privilege that has been given us to cast aside the lower conceptions of history, and build upon this elevated platform. It is worthy of the expenditure of the highest capabilities committed to us.

Philosophy

Here only is the true philosophy of life. Here are the fundamental principles upon which any true system of philosophy must be built. As one writer says, "The mind of this alone sinless and therefore alone normal man (Christ) can be the fundamental datum for all that is enduring in philosophy."—Geo. S. Burroughs, *Andover Review*, Vol. VIII, page 253. All educators believe that morality should be taught. But there is no true standard of morality except in the Bible, where it has its root in religious faith and a belief in God, and where its motive power is love. This is not true in other religions. Altruistic sentiments are derived from the Bible, though it may be denied by those who hold them.

Thus the Bible is seen to contain much on the subjects of literature, history, and philosophy, as well as to contain the foundation and key to their study.

This instruction is lacking in mathematics, and meager in physical and natural science. But here it is not needed because of God's other grand book of revelation, nature. There are many references to nature, and we are admonished to study this book, and when we do it (as the world in general is not doing) under the guidance of the revelation in the Bible, reading God's thoughts in the creation, we come into

close sympathy with its Author. Studied in this way, too, it stimulates a greater interest in that fuller and complete revelation, the Bible.

Rightly studied, even under the curse, nature speaks of God; and many are the lessons of life to be received from the heart of nature by the one who, with his mind in tune with nature's God, listens. The Bible and nature are the two great text-books of Christian education.

College View, Neb.

Victory: Are You Gaining It?

F. W. SPIES

On one of my recent trips, after holding a Bible study on prayer, showing the firm confidence we can repose in our Heavenly Father, and on the other hand the obedience necessary to obtain this confidence, two young ladies, both native Brazilians, resolved henceforth to dedicate their lives to the Lord and to his truth. One of these sisters, like most young ladies, was very fond of her jewelry, and I foresaw that she would yet have some battles to fight in carrying out her resolution. The day designated for baptism was nearing, and she hoped to be baptized with some others. Therefore, a few days after she had formed her resolution, we selected as a lesson for our morning worship i Peter 3:1-12. This naturally brought into consideration the question of extravagant clothing, ornaments, and the wearing of jewelry. I felt that the lesson was a hard one; still it must be given, as it would be impossible to bury in baptism an idol along with the one who had promised to surrender all for the Lord's sake.

After worship and breakfast were over the young lady said, "I can never give up my jewelry." I called her attention to the great sacrifice of Jesus to save us from our sins—to make us free from these very things—that after he had done so much for us, he now asks us for his sake to deny ourselves of all things that would mark us as belonging to the world, and hence cause us to deny our profession; that his wish was the best for us. I then left her to the words we had studied, and prayed for her.

After dinner as we chanced to be alone for a few moments, I asked her how the matter stood with reference to her jewelry. She replied, smiling: "It is surrendered; it is gone; I shall never wear it again." I knew this meant that a great victory had been gained by her, and to me this was the plainest evidence of her thorough conversion. When once for the love of Jesus and his truth we lay upon the altar of sacrifice those things we prize most highly, we thereby bring forth fruits meet for repentance, and show that we are doing earnest work for eternity.

That Word that was all-powerful in Paul's day to convert Jews, Greeks, barbarians, Sythians, bond and free, has not grown weak with age. It is the same now as then. It is powerful to save all who really receive it into their

hearts. But as I thought of the struggle this dear soul passed through, and remembered the solicitude I had felt that she should come out on the right side, I could realize what a tender solicitude Jesus has for all his children. Yes, he is watching with the tenderest interest each of his tempted and tried ones, as they battle with their inherited and cultivated defects and deformities of character. O how anxious he is to see us get the victory over each besetting sin! How anxiously he is looking on to see if we are conquering the love of the world, the lust of the eyes, and the pride of life—in short, each pet sin. He knows just how much it is costing us to gain the victory, but he knows, too, that we can not enter into the kingdom unless we do gain the victory over each sin, even though it seems like tearing out the right eye or cutting off the right hand.

But let us look at it as did this sister. Remember how much Jesus sacrificed to save us. O, how great was his offering! We can never fathom the depths of his self-denial and suffering for us. Therefore, let us look up smilingly and courageously to Jesus, and say: "For thy sake I will lay all on the altar. Take me and it, and sanctify all for thy use, and prepare me for thy kingdom." From my own experience I know that this is the only way to gain the victory, and more than that, it is the only way to be happy in the Lord.

Rio de Janeiro, Brazil.

Christians not Non-Resistants

R. C. PORTER

No more important question can be considered by Christians at the present time, than this: Should Christians be non-resistants? I know that this heading will suggest to many minds the thought of war, with all its horrible strife and bloodshed, but I do not expect to discuss that view of the question in this brief article. I shall, however, speak of warfare that is just as real, and the results of which involve all that is dear.

The conflict between Christ and Satan involves every member of our race. It is no sham battle. It is real warfare. One can not do as the old washer-woman innocently remarked: "Let them fight it out; I will have nothing to do with it." We all have something to do with it, and there is no such thing as standing neutral. "He that is not with me is against me." To profess to be a Christian and live a compromising life, is to be a traitor to the cause of the Master." No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

In view of the many professedly Christian lives, which are really devoted to mammon, this is a fearful statement. It is no more startling, however, than the picture of this class of mammon worshipers presented in Eze. 7:19: "They shall cast their silver in the

streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." This is the awful end of mammon worship,—it shall not satisfy their souls. Why labor so ardently for that which is so unsatisfying? Why not take a practical view of life? "A man's life consisteth not in the abundance of the things which he possesseth." What then is real life? It is to seek "first the kingdom of God, and his righteousness." It is to "seek those things which are above, where Christ sitteth." Then "when Christ, who is our life, shall appear, ye also shall appear with him in glory." Such a life is satisfying. It is a life of peace and contentment. It has promise of the life that now is as well as of that which is to come.

This does not mean that a man can not labor to make money. But it does mean that he can not pile up earth's riches unused in the advancement of the cause of his Master, or they will witness that he is not a servant of Christ.

Then there is the professed Christian who is lusty constantly in harmony with the worldling of his time. Is he a servant of Christ? "By their fruits ye shall know them." "A good tree can not bring forth evil fruit." Do you say that you have known ministers and missionary workers equally guilty with yourself? What help does that give you, if you are guilty? Will another's misconduct save you? You are warned against misconduct found in the ministry, and you should shun it as you would the leprosy. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." How much better are you than they, if you, in the face of this plain warning, are being led by such into sin?

This is an age of moral pollution. It is the time of which the Master speaks, when he says, As it was in the days of Noah and Lot, so shall also the coming of the Son of man be. In that time the thoughts of the people were "only evil continually." Not so with Noah and Lot. Of Noah it was said, "Thee have I seen righteous before me in this generation." It was said of Lot, "And delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." Did Noah and Lot plead that because many about them were going wrong, therefore they were excusable and could go wrong also?—Emphatically no. There was and is no excuse. "Where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." It is the same to-day.

One point on which too many are weak is that they are non-resistants. That will never do in this warfare. To be a non-resistant is to be a captive of

the enemy. We have definite instruction on this point. "Resist the devil, and he will flee from you." "Whom resist steadfast in the faith." Why are we continually harassed by Satan?—It is because we do not follow instructions. We do not resist. The fact is, most of our failures are because we do not even pray when the tempter comes to us. The trouble is we want to gratify a lustful appetite or passion, and we do not want to resist. Is it not time that we look the matter squarely in the face, and if we desire to live Christian lives, take Christ by faith into our lives and be as he was when he was here? "Every man that hath this hope in him purifieth himself, even as he is pure." It means definite warfare to fight the good fight of faith. It means definite opposition to lust, pride, and love of the world, to resist the devil until he will flee from us.

The devil left heaven because he was resisted and not wanted longer there. When we become in earnest in following Christ and seeking purity of heart, and resist the devil as if we meant it, he will flee from us. This scripture does not say that he will never again return; but if we walk with Christ, then Satan, when he comes, will meet with our immediate resistance and flee with fresh defeat.

We shall then be overcomers and not be constantly overcome. Is it not time for us to take our stand as resisters?

Hamilton, Mo.

The Trend of Religious Thought

J. O. CORLISS

HE who reads the prevailing religious sentiment of the day can not fail to be impressed with the manifest wish for a united Christendom. It is not yet clear to many just how such union may be accomplished, but it seems evident that many leading minds are ready to adopt almost any policy to secure this desired end. The reasons given for this craving are not uniform, and not more than one or two writers on the subject have given any well-defined cause for agitating the question.

But the proposition becomes more and more a living issue as the days and weeks pass on. In a Baptist Union address by the president of the Victorian Union of Australia, delivered Nov. 19, 1907, and refused publication in the denominational paper, Mr. W. G. Stephens affirmed that the day is coming when there will be a universal church. The signs of the times, he thought, indicate such a movement. After stating that the ground of sectarian separation appears untenable, he said that Christian Endeavorers from every denomination are uniting in their work, as a hopeful sign of a union of the churches they represent. In closing, he summed up the result of a proper effort in this direction to be a world-wide union of all believers in Christ, and a consequent freedom from censorious thought regarding the tenets of others.

Whether a universal church obtains or not, it will not be a hard matter to bring about the freedom mentioned by Mr. Stephens. Observant people of advanced years readily admit that those holding well-defined views of Christian ethics are not so numerous as in former days. The situation in this respect was fairly well stated recently by Dr. Hunter, of Glasgow, when he said that "large numbers of people of to-day have all but given up the traditions of their forefathers." This fact is, indeed, the underlying reason why a universal church is possible; so that instead of freedom from criticism of others' religious convictions resulting from a universal church union, the present lack of religious consciousness is really the mainspring of the movement.

There is some speculation as to what this change of sentiment may lead to. It seems quite evident to some, however, that it must tend to open the eyes of the more thoughtful to the fact that the religious world is adrift, without chart, compass, or anchor. From this viewpoint, Rev. Newman Smyth, pastor of the first Congregational Church of New Haven, Conn., in a sermon delivered just before the last Christmas, and reported in the *New York Evening Post* of December 28, said:—

"Another age is at hand. The signs of it are written across the failure of this Protestant age. I am not saying that its failures in any direction are complete. They may be summed up in this judgment that the Protestant faith is losing mastery over the controlling forces of modern life. This is apparent to some extent in all the spheres of life. For one thing, Protestantism has lost the old authority of the church. It has lost it in its own families. . . . It is not merely that worldliness is coming in, but much religion is withdrawing itself from our churches."

Among other failures of Protestantism seen by Dr. Smyth, he mentions that "Protestantism has lost power to give the people a good religious education," and so the young are not attracted toward it. More than this, he affirms that "Protestantism has utterly lost the unity of the church." In contrast with this state of things within Protestantism, Romanism is presented as holding authority in the family from birth to death, from baptism to extreme unction, thus regulating the religious thought of its followers from first to last. While the rope of Protestantism has, he says, on its human end, frayed out into many threads, so that no single strand is strong enough to hold together social mechanism, he represents the Roman Church as a strong cable, with one end bound to eternal power, and the other firmly fastened to the whole mechanism of human life, and so controlling the world.

Inasmuch as the church, as well as social machinery, needs unity of action in order to attain prosperity, Dr. Smyth thinks that this concord must come through the reconstruction of church life

by the development of Catholicism within the fold of Protestantism. The sign of such a speedy advent he sees in the "growth of a common Christian consciousness," and of the recovery among men of one continuous Christian society. He explains this last expression to mean the "real apostolic succession, that of the one unbroken life through all the years of the Christian society which the Lord first gathered around himself."

From all this it is easy to see the drift of Dr. Smyth's mind regarding the logical outcome of the situation. After referring to the Modernist movement within the Catholic Church, he significantly remarks that such an occurrence has much in common with the present status of Protestantism. The suggestion is made that these two movements may soon "meet and match, and complete each other."

But Dr. Smyth is not alone in this prediction. The last Bampton lecturer in St. Mary's pulpit at Oxford most impressively said: "I see the signs of a new religious order, the greatest the world has ever known, drawn from all nations, and all classes, and, what seems stranger yet, from all churches."

An evident crisis is at hand, which will doubtless develop a unity of action of all religionists for a definite fixed purpose. That purpose was fully revealed during the Dark Ages, when through the unity of the religious world under the papacy, war to the death was declared against the Bible and its adherents. But though Satan's time was then, as ever, always ready, the time of God's people was not then fully come. The ultimate wrath of the enemy of righteousness is reserved for the remnant of the woman's seed, who remain loyal to God's commandments.

As the terrible scenes of carnage enacted during the Dark Ages were brought about through an apostate but united church, so the time of trouble such as never was since there was a nation, must come through the same agency. From the testimony of those whose own eyes are constantly scanning the religious horizon, we are informed that the first condition found in earlier persecutions—an apostate church—is already with us. The only other condition necessary to complete the equipment is a union of these divided sects, with a single purpose in view.

The query may arise, Can such a union be effected? The call to arms for this purpose has already been sounded, and one grand gathering looking to the federation of all sects has been auspiciously held. On one question alone they are to be agreed, that of a single weekly rest day. All other points of religious differences are to be waived in favor of that one which is to be the test of fellowship. But will Catholicism join hands in this? We shall see. One thing is certain: "All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life." Rev. 13:8. This includes the people of all nations, and all

classes, except those loyal to God's written requirements. The day is not far off when the culmination of these things will test every soul. There is but one way for any one to escape the fire of the furnace, and that is to walk by the side of the Son of Jehovah.

Mountain View, Cal.

A Kind and Loving Father

GEO. O. STATES

I FEEL that I must tell my brethren and sisters an experience I had the first Sabbath and Sunday of the week of prayer. It had been four years since my health had been so I could take an active part in the week-of-prayer services, and I wanted very much to meet with my dear brethren and sisters of the Delta church, so my wife and children gave their consent for me to attend the meetings during Sabbath and Sunday.

Elder Richards was holding a series of meetings, the evening services being for the public. Sunday I felt that I must visit some of my old acquaintances, and invite them out to hear the sermon on the millennium. I visited some whom I had not seen for ten years, and had a good time while telling them of the soon coming of the Lord.

We had two readings before the public meeting, and I thought I had better not remain, but as I was acquainted with some of the leading citizens who had not previously been out, and who would be there that evening, Brother Richards was anxious for me to remain and introduce them. As I listened to that important and thrilling subject, and thought that soon Satan would be bound, and our sufferings would be over, I thought, Why can't I have the strength to go and tell the people of these things? After the sermon I had two miles to drive, and on retiring I told my friends that I was afraid I had overdone. About two o'clock I awoke, feeling that my nerves were keyed up to the highest tension. I knew that unless relief came, I would be very ill the next day. I began to cry to the Lord, and said, "Lord, thou knowest that I did not mean to overdo; now forgive my mistake, and give me a good rest." I think it was not over two minutes before I was sound asleep, and did not awake until about seven, when I heard some one building the fires. As I awoke, my first thought was, "He giveth his beloved sleep." Then came to mind the text, "Is there a god beside me? yea, there is no god; I know not any." As I thought of the goodness of the Lord, I could only give way to weeping and praising him for his goodness to me.

On relating the experience, the sister said, "Elder States, I awoke in the night, feeling worried about you, and I prayed to the Lord for his keeping power, and then I had the assurance that the Lord's protecting care was over you."

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

Cedaredge, Colo.

The Ten Commandments Still Binding

K. C. RUSSELL

"THE ten commandments are as binding to-day as when they were given to Moses on tables of stone." So said Dr. C. W. A. Veditz, at a meeting of the Twentieth Century Club recently held in Washington, D. C., at the Y. M. C. A. headquarters.

Such a statement as the foregoing is refreshing indeed, in these days when the spirit of antinomianism is prevailing to such an alarming extent. The words should be written in letters of gold, and loudly proclaimed to all the people.

It is a common thing in these times for those who believe in the binding claims of God's law to be accused of "being under the old covenant," "under the law," "Jewish," etc., when the very fact that they are keeping the law of God is an evidence that they are not under the old covenant or law.

It is true that if one were attempting to keep the law of God as a means of salvation, he could truly be regarded as being "under the law," inasmuch as his certain failure would insure his condemnation, but if he has been justified by faith through the Lord Jesus Christ, he thus receives power from the Lord for keeping the law. The apostle Paul very pertinently asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." There is nothing more thoroughly emphasized in the Bible than the perpetuity of God's law. In Ps. 111:7, 8, we read: "All his [God's] commandments are sure. They stand fast forever and ever."

In Matt. 5:17, 18, the Saviour says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And in James 2:10 the Lord says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." These Scripture quotations are sufficient to demonstrate to all that "the ten commandments are binding."

Those who have been deceived with the idea that Christ came to abolish the law of God, will find that he came to accomplish the very reverse, as is manifest from the words of inspiration spoken by the apostle Paul: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4. Let it be noted that it was Christ's mission to enable those who will yield to him to have the law fulfilled in their lives. Christ knew the inability of humanity to keep his law, hence he came for the express purpose of enabling us to do this. How foreign this is to the idea that Christ came to abolish God's law.

There is no command so difficult that man can not keep it by the strength which the Lord will gladly impart to his believing children.

Takoma Park, D. C.

Aids for Bible Readers

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

The Starting-Point of the Seventy Weeks

I ASSUME, then, that in the first year of Darius, or about 538 B. C., Daniel was told that seventy weeks were determined upon his people and his holy city for a particular purpose afterward explained in the remainder of the verse; and I make this further assumption, which will hardly be denied me, that the seventy weeks so determined are afterward split up into seven weeks, and threescore and two weeks, and one week; but I do so merely because, if this is the case, then it becomes no longer a matter of doubt as to when the seventy weeks began, or at least only so far as it depends upon *the going forth of the commandment to restore and to build Jerusalem*. That is to say, we are apparently intended to count them, not from the time when the angel was speaking, as we might have thought most natural, but from the time of which he subsequently spoke. The first subdivision of seven weeks manifestly began from *the going forth of the commandment to restore and to build Jerusalem*—if, that is, the seven weeks and threescore and two weeks and one week are identical (as being equivalent to them, none can doubt they are) with the seventy weeks. It is entirely gratuitous to suppose that these seventy weeks are to be counted from the year of Jeremiah's prophecy; and though we might at first suppose the present moment was the one referred to, yet when a definite *terminus a quo* is afterward given for an equivalent period to commence from, it is at least reasonable to suppose that that is the *terminus* meant in both cases.

But now arises a much greater difficulty. What was the commandment which went forth to restore and to build Jerusalem? and when did it go forth? We must not forget that the angel was speaking before the issue of the edict of Cyrus. If, therefore, the narrative is authentic, everything was as yet unknown and unaccomplished. Daniel himself was perplexed and anxious as to the termination of that captivity, which he believed was limited to seventy years. He thought the end of those years could not be far off. He is told that there is still a future in store for his people and city of seventy weeks of years—supposing, that is, that by the weeks were meant years. He is not told anything as to the termination of the captivity, which was his chief subject of anxiety. But we know that he lived to see the cause of that anxiety removed. Its removal came in the natural course of events. And this being so, the spirit of prophecy did not concern itself with that immediate source of anxiety, but reached on into the far-distant future,

and spoke of the ultimate destiny of the people and city, which was, after all, at the bottom of the prophet's thoughts, aspirations, and anxieties, however legitimately they were interested likewise in the immediate fortunes of his nation.

And here we may pause for a moment to notice a mark of reality in the narrative on the supposition of its genuineness and authenticity. The last date given in Daniel is the third year of Cyrus. We know that he was alive then: he could not have lived long afterward. As, therefore, he witnessed the promulgation of the edict of Cyrus, he witnessed at all events an issue and answer to his prayer which received no elucidation from the communication of the angel, however much it may have served to elucidate the prophecy of Jeremiah, and yet the record of that communication remained. It was far too precious to be cancelled. Events had made it even more obscure; but it was the message of an angel, and therefore of inestimable value. The present distress and problem of the national fortunes had been relieved and solved by the development of circumstances; but a pledge of vast magnitude and importance had been given to the future, which embraced five centuries to come. This is at all events consistent with the ordinary dealings of Providence, which leaves our perplexities to be solved by the process of events, however much it may be fraught with principles of far wider import concerning even the distant future. What was uppermost in Daniel's mind was virtually passed over by the angel, but a communication was made to him which involved not only the solution of the immediate present, but bore the promise also of centuries to come. . . .

The angel, however, spoke of a *decree to restore and to build Jerusalem*. But it is to be observed that the edict of Cyrus, gladly as Daniel must have hailed it, in no degree fulfilled the conditions of this decree as here given. The terms of that edict, as it is preserved to us in Chronicles and Ezra, have reference only to *the house of God at Jerusalem*. It was in no sense a decree to *restore and to build Jerusalem*. And the same likewise applies to the decree of Darius, which confirmed in similar terms the suspended decree of Cyrus. The only decree which was capable of any wider application than the temple merely, and the text of which is preserved to us in the historic records of Scripture, is the edict which was given to Ezra in the seventh year of Artaxerxes, or B. C. 457. This decree in its express terms provided not only for the embellishment of the temple, which had been completed since the sixth year of Darius, but also for the political organization and government of the nation. It was by far the most important act of recognition performed by any foreign monarch in relation to the Jews, and the most complete and comprehensive in its nature of which we have any record in Scripture; and to it are to be referred not only all the reconstructive

operations of Ezra, but those also of Nehemiah, who was furnished with subsequent authority by the same king in the spirit of his former decree. As far, therefore, as the sacred history of the Jews enables us to determine when the commandment went forth to *restore and to build Jerusalem*, there seems little doubt that we must refer it to the decree of the seventh year of Artaxerxes, of which the original Aramaic text is preserved to us in the book of Ezra. It is unquestionably a wider and fuller decree than that either of Darius or of Cyrus, important as those decrees, and more especially the former of them, undoubtedly were. . . .

If, therefore, *the going forth of the commandment to restore and to build Jerusalem* may fairly be referred to the decree of Artaxerxes, then it is plain that that decree becomes the starting-point of the seventy weeks, or four hundred ninety years.—“*Old Testament Prophecy*,” by Stanley Leathes, D. D., London, Hodder and Stoughton, 1880, pages 216-220.

The Day-Year Principle

ANOTHER objection to the accuracy of Scripture raised by opponents of precision is what they call “The Year-Day Theory.” They object to “days” mentioned in prophecies being used as years, which they say is “a shameful perversion of Scripture.” But it would be uncommon to find in the Bible a prophecy where the days do not mean years. The seventy weeks of Daniel form the most important prophecy in Scripture; but if the seventy weeks, which are 490 days, do not mean years, the prophecy has no meaning. Our Lord was not manifested to Israel after 483 days, which are “69 weeks,” following the command to build and restore Jerusalem. When the voice from heaven declared, “This is my beloved Son,” it was after 483 years; and when he cried on the cross, “It is finished,” it was not after 486½ days, but years. . . . Did not Almighty God give us this example also in appointing a year for a day to the unbelieving Israelites?—“After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” To the prophet Ezekiel (4:6) God also said, “I have appointed thee each day for a year.”

But it is a scientific fact that a day is also a year. If some men can not see this in Scripture, let them lift up their eyes to the heavens above them, and they will see that as the sun proceeds through the twelve signs of the zodiac in a day, so also (if they still keep their eyes open) they will find that the sun passes through the same twelve signs in the course of a year. Therefore, a year-day fulfilment of time is a fact both of Scripture and of astronomy. It is no “theory.”—“*The Appointed Time*,” by J. B. Dimbleby, London, E. Nister, 1897, pages 36-38.

HOME AND HEALTH

Protection

ELIZA H. MORTON

BEFORE us is the mighty God,
Behind us is his voice,
And just beside us all the way
He makes our hearts rejoice.

Above us are his blessed wings,
And underneath, his arms;
While in our hearts his Spirit dwells
To keep us from all harms.

North Deering, Maine.

The Mother's Burdens

MRS. N. A. JOHNSON

"THE work of the mother is an important one." This no one will doubt, for on her largely rests the care and training of the children. A mother's work consists not alone in properly clothing the children and caring for them while they are growing, but their physical and moral well-being depends to a great degree on her. Her work should begin with the babe in her arms, by teaching it self-control and regularity. Regularity should be the rule in all the habits of children. By properly training the child while it is still a babe, much of the mother's future burdens are lessened.

When there are several children, the work is more difficult, as no two can be treated exactly alike, and tact must be used to make things move smoothly. If the mother would succeed in this work, she must not allow fashions and customs of the world to hold her in bondage.

She should understand how to clothe her children for comfort, health, and freedom, and at the same time becomingly.

The preparation of healthful food is no small task for the mother. Much peevishness and irritability among children is caused by wrong habits of diet, irregular meals, and the habit of "piecing."

Many mothers deplore the intemperance everywhere, but do not stop to think that by placing rich, highly seasoned food before their children and allowing them to indulge the appetite, they are opening the way for greater evils. It is every mother's duty to provide good, plain, wholesome food for her family, for "children reared in a healthful way are much more easily controlled than those who are allowed to eat everything their appetites crave, and at all times."

How earnestly the mother of Moses must have worked to instil in her boy the true meaning of life! Though she had but twelve years, she did a work that developed a mighty man to deliver Israel.

We also find the story of Hannah and her child Samuel. How early she must have taught him obedience; for when but a child in the home of Eli, he was by his master's side at the first call. It was surely a grand thing to the child to have the Lord speak to him. Those who have been taught obedience when young are much more likely to hear and heed the voice of the Lord than those who have not been thus taught, and it is the duty of the parents to expect obedience. This is sometimes easier for the father than for the mother, but still it is the mother's work to command obedience.

During the first six or seven years of a child's life the parents, especially the mother, should be the only teachers. This will make it necessary that she make "continual advancement in her own life, that she may lead her children to higher and still higher attainments." Children will ask questions about the things they see and hear, and should be instructed patiently in the things of nature.

Even before the children can go to school, they can be learning to help with the duties at home. The mother must give this instruction. Small children may be taught to do many things to lighten the mother's burdens. These small duties, faithfully done in the home in early life, help to develop a sense of responsibility.

The mother is responsible for the morals of her children. She should know the children with whom she allows them to associate, and should teach her children to confide in her. She must not repulse them when they tell her things they hear, but listen patiently, and then tell the true side of it, and if it is mere gossip, discourage their participation in it.

A mother's burden is no light task, as she is called upon to give up many ambitions and pleasures; but it should be a stimulus to mothers to know that "the position of a woman in her family is more sacred than that of the king upon his throne." Hers is not a work of time alone, but it is her privilege to enjoy through eternity the work and sacrifice of time here.

Grand Junction, Colo.

THE following beautiful invocation was written by Carmen Sylva, queen of Rumania: "Keep with me always a mother's heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her divination. Take from me much if it be Thy will, but spare me the mother's heart."

Do You Know?

Do you know that according to the most conservative estimates, over fifty per cent of the crimes and a large per cent of the insanity and poverty are due to the use of alcoholic liquors?

Few judges, officials of penitentiaries, prison inspectors, etc., place the proportion at less than seventy-five per cent, while most place it between eighty and ninety per cent.

Do you know that saloons not only do not decrease our taxes, but greatly increase them?

Do you know that the testimony of business men in prohibition towns and cities is almost universally that the closing of the saloons has helped business?

Do you know that prohibition increases real estate values?

"Instead of being a detriment as some persons thought, prohibition has proved a help to real estate values in Kansas City, Kan."—*Report of Committee to Oklahoma City Real Estate Exchange after personal investigations of conditions in Kansas City, Kan.*

Do you know that almost two thirds of our territory is now (December, 1907) under prohibitory law either through State prohibition or local option?

Do you know that California has almost two hundred towns and cities under prohibition?

Do you know that according to the official statistics of the Census Bureau given out on Oct. 25, 1900, the average gain in population of our whole State was not twenty-three per cent, but that the average gain of prohibition cities was over ninety per cent?

Do you know that the United States Supreme Court has declared "that the statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these liquor saloons than to any other source"? and that "no legislature can bargain away the public health or the public morals; the people themselves can not do it, much less their representatives"?

Do you know that the curse of God rests upon the legalization of the liquor traffic?

"Woe unto them . . . which justify the wicked for a reward." Isa. 5:22, 23. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" Hab. 2:12.

In view of these facts, is it right, is it sensible, is it businesslike, to legalize the liquor traffic?—*Golden Gate Temperance League, San Francisco, Cal.*

HOME and home life must never become commonplace. The little surprises, the remembrance of the birthday, the unexpected treat, the pleasure earned for one by the sacrifice of another—all these belong under the head of spiritual exercises. Nor is there any scene of our life which so demands such exercise as this familiar scene of home, which was to be reset every day.—*Edward Everett Hale.*

THE WORLD-AWIDE FIELD

A Visit to the Kingdom of Greece

L. R. CONRAD

Of all the countries of Europe, Greece was the only one that I had not visited until recently. Several times I passed along its rugged shores, and among the many islands surrounding it; but as it is the only country on the Continent that is cut off from the general railway connections of Europe, and as most of the steamers going to Egypt and Constantinople do not call here, I had never had occasion to land at any Grecian port.

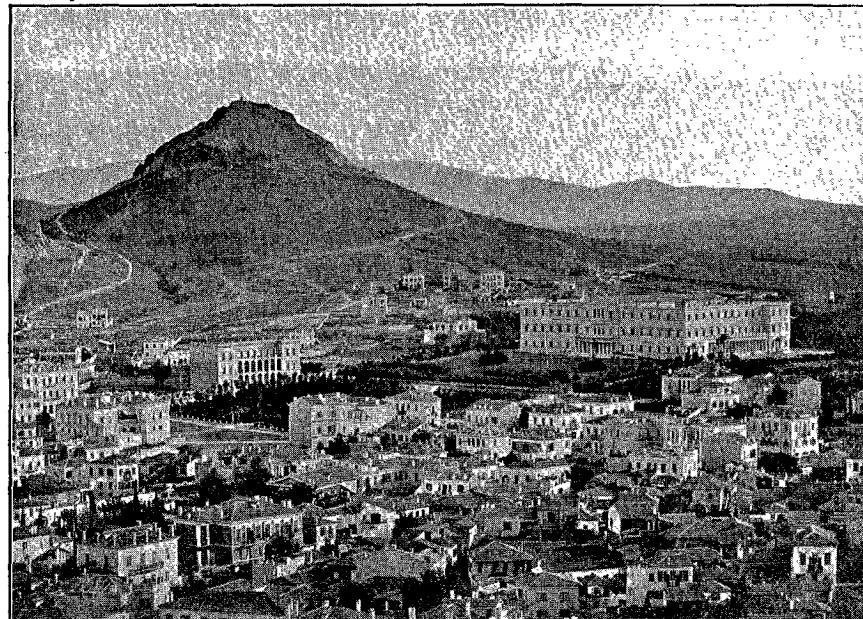
The route giving the best idea of Greece is that which takes one from Brindisi by boat, touching at Corfu, and landing at Patras, whence the tourist goes on to Athens by rail.

It requires fifty-two hours by fast train from Hamburg to Brindisi, via St. Gothard's Pass—the most direct route. After waiting about an hour in Brindisi, our steamer left, and carried us out onto the Ionian Sea that night. One could scarcely believe that the season was so far advanced, for it seemed to us more like a midsummer night in the north. The starry heavens shone in all their brightness. The sea was quiet and calm.

By sunrise, the rocky shores of Albania came into sight. Albania is the western province of Turkey. We learned that our boat was to call at a station known as Santa Quaranda (The Holy Forty), for a little while, and as we could see only the mountains, with now and then the ruins of an ancient castle, we wondered where the harbor could be, but we finally turned around a point of land, and a few houses appeared. This town was almost entirely destroyed by the Greeks in the war of 1897. Mountain paths lead from here to Janina, the capital of Albania, which is away up in the hills, cut off from the rest of the world, as there is neither railway nor a good wagon road connecting it with other parts of Europe.

From here we passed through a channel formed by the islands of Corfu on the one side, and Albania on the other. Corfu is the largest of the Ionian Islands, of which there are several, with a population of two hundred sixty thousand, mostly Greeks. These islands are quite mountainous, and contain many minerals. They have a fine climate. Their sixteen ports are all free ports. From 1809 until 1863 the islands were under British protection; and during that time schools were founded in every small village, and good roads were constructed. Yet, in spite of the favorable government, the people so often rebelled that England finally, in 1863, ceded them to Greece, after destroying the strongest fortress of Corfu, the main city. The island of Corfu is the largest of this group. It contains

four hundred thirty square miles, and is about forty miles long by twenty wide. Its population is one hundred thousand. Its mountains rise about three thousand feet. There are here many fruit-trees—olive, orange, etc. Before the Greeks took the country, the higher classes spoke Italian, but now Greek, more or less mixed with Italian, is the leading language of the island. Our steamer stopped four hours at Corfu, a city of about twenty thousand people. It has an excellent harbor. Here there are several old forts, and a royal palace. Ten miles out from the city is the beautiful Villa Achilleion, built for the



MODERN ATHENS

Austrian empress in 1890. It is noted not only because of its beautiful and healthful location, but also for its artistic decorations. It has been recently purchased by the German emperor. On account of their healthful location, the Ionian Islands are visited quite frequently by tourists. All considered, it would seem that this ought to prove a promising field for some of our laborers.

Early next morning, our steamer pulled into the Bay of Patras, which is really the entrance to the Gulf of Corinth. Here the most noted naval battle of Lepanto was fought, Oct. 7, 1571, in which the Turkish fleet was almost totally destroyed. In this neighborhood is also the fortress of Missolonghi, which was so heroically defended by the Greeks in their struggle for liberty in 1825.

After Athens, and Piraeus its port, comes the city of Patras, in point of size. It has nearly fifty thousand inhabitants. A railway goes from there to Athens. At first the route is along the Gulf of Corinth, then it crosses the isthmus, and leads into Athens, making a

journey of about one hundred forty miles. That I might travel cheaper, and that I might have more opportunity to view the country as we passed along, I took the slow train; I was ten hours in making the trip from Patras to Athens. During the first eighty miles, the plain and the hillsides along the railway were covered with the famous currant vineyards. With their wine and bread, the people also use a great deal of mutton. This is cut into small pieces, a number of which are strung onto a stick, when they are roasted over the fire, and then sold at so much a stick. Meat thus prepared has rather a peculiar, smoky taste.

As we rode along, we could see, on the other side of the Gulf of Corinth, the snow-clad Parnes, 4,640 feet high. Nearing modern Corinth, we saw a small town, of about four thousand inhabitants, at the end of the gulf, while five miles in the distance one sees the

Acro-Corinth (the Castle of Corinth), an isolated peak rising abruptly from the plain, two thousand feet high, crowned on its top with the ruins of an old fort, which was the strongest fortress of antiquity—the key to the Peloponnesus. But to-day only a miserable little port is left in the place of the great commercial center where Paul so laboriously worked to raise up one of the apostolic churches. But I noticed one thing which indicated to me that God's Spirit is still striving with the men and women of this town—a British Bible Society colporteur, who was selling Greek Bibles and other Christian publications at the station.

Just behind the town, our train ascended about two hundred feet, and then crossed the bridge over the isthmus canal. This canal is only four miles long, and about seventy feet wide. We could see the whole length of the canal, which, as we crossed the bridge, lay two hundred feet below us. Because it is so narrow, it has been used only by smaller vessels, so it does not pay any too well.

We now came to the beautiful Bay of Athens, and soon sighted the noted Isle of Salamis, and we passed the town of Eleusis, which used to be the seat of the temple of the Grecian mysteries. The train then made a great bend, entered the Attic Plain, and Athens lay before us. As there were but few tourists in the city, I was able to secure a nice room in a modern hotel, with lift, electric-light, etc., at the modest price of forty cents a day.

The greatest difference between ancient and modern Greek is really in the pronunciation, and one who is versed in ancient Greek can read a modern Greek newspaper, and be able to understand its contents. The same holds true of the conversation.

Athens has a population of about one hundred thirty thousand. It contains some nice modern streets. I was rather surprised to see the good stores and business houses here. It shows up very

summer resorts that offer shade. We spent Sabbath together in talking of the circumstances in which the work in the various European countries began.

There are about four hundred Germans in the town. Some of them are prominent business men. On Monday I spent a few hours with a German printer, who expressed deep regret that I had not been able to call on him Sunday, and with him visit the Protestant church. I was very sorry that my steamer was to leave Monday evening, and thus I was unable to visit the old Protestant minister who has suffered so much for the spread of the gospel in that country.

Professor Howell is giving diligent study to the mastery of the language, and we hope that he will be of good cheer, and soon be able to converse fluently with the native Greeks, and bring to them the truth as it is for this time, in their own tongue, and to assist in

more than eternal life, and gave up the truth he once willingly accepted. Now he opposes, and others have followed his example. One woman and her daughter are still loyal to the truth.

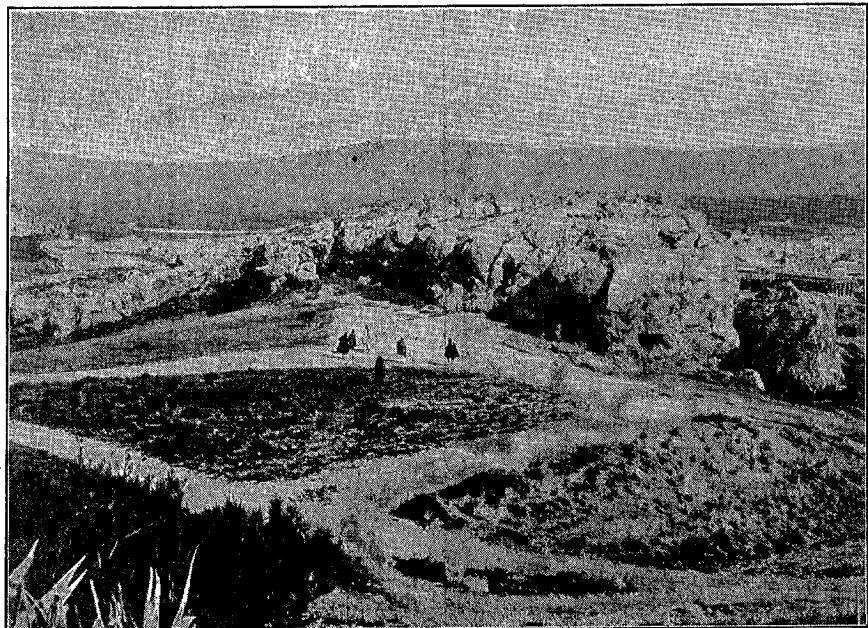
I went to another town, and was invited to stay with a certain family. All welcomed me heartily. I stayed two weeks, and gave Bible lessons every night. As I was about to leave, one of the women of the family wished to be baptized. I advised her to tell her husband, which she did. He did not oppose her, but advised her to consider well before going forward in baptism. I baptized her in the river near the town, and she remains firm in the truth. Her husband has given up tobacco and strong drink, and is always glad to listen to the truth. His mother has also become interested in studying the Bible; and when I left, she sent money by a servant to the station to buy my ticket to Tokyo.

October 25 we began tent-meetings at Maebashi, where Brethren Suzuki and Okado have been canvassing for some months. The meetings continued two weeks, and we had a good attendance. We sowed the seeds of truth in that city, and pray that some fruit may soon appear.

From Maebashi I went to the northern coast to see a pastor of the Friends Church, with whom I have been corresponding. I preached in his church, and met a number of the people; and they asked me to come again.

The prophet says: "Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." In common with other nations, the glory of the Lord is shining in Japan; and though Satan is trying to keep the people in darkness, there are many who are seeking for the light. But how can we satisfy 46,950,000 Japanese with four foreign missionaries and seven native workers?

There are many pastors and evangelists who preach the gospel with the mouth, but the real gospel of Christ is not presented in their lives, in acts, for the relief of those in suffering and distress. As a result of departing from the Lord and from his law, hundreds and thousands are dying without hope. Though we present the gospel to these souls by mouth, many will not hear; but if we can relieve their sorrow and distress, they will listen willingly. Our Saviour was "a man of sorrows, and acquainted with grief." Should we not be as he was? In my travels through the country I often find souls that need help. One day my mother told me of a friend of hers who was suffering with stomach trouble. She had spent much money for medicine, but it did her no good. I went and gave her treatment several times, and she said, "I feel almost well." Then I presented the truth to her, and she willingly



MARS HILL

favorably, if compared with other cities of the Levant. If with its population we were to include the inhabitants of its port, Piraeus, with which it is connected by electric railways, it would contain 200,000 people. In 1832, the town of Athens scarcely had 2,000 inhabitants; ten years later, it had 22,000; in 1870, 48,000. When one views Athens from the top of the famous Acropolis, he is struck with the vast number of houses, the large extent of the city, and its many nice public buildings. It has more than sixty churches.

Early the morning after I reached Athens, Prof. W. E. Howell met me, and while we visited the ruins on Mars Hill, where Paul addressed the philosophers of ancient Greece, and while we were going to look at the imposing ruins of the Acropolis, we talked over the prospects of the work in this city to-day.

The kingdom of Greece contains only two and a half million people. Professor Howell has taken a dwelling about twelve miles from Athens, at a place called Kephisia, which is one of the few

preparing literature for them. Thus far we have only a few small tracts in the modern Greek. We trust our people in all lands will remember to pray for the work in this recently entered mission.

Hamburg, Germany.

H. KUNIYA

LAST summer I again went to my home country to visit those who were interested in the truth. For two months I preached the simple gospel to these country people; and several families started to keep the Sabbath, including several young men. One man of considerable means became much interested, and began to obey; but before fully deciding to become a Seventh-day Adventist, he went to Tokyo to see a famous preacher of his acquaintance. He heard this man preach, but the sermon did not please him. Then he went around to several other churches, hoping to find a large gate by which to enter the kingdom of God. This man loved money

listened. I preached in her house several times. Since I left, many of the neighbors have come for treatment, so my nephew has been quite busy with this work. We hope to start small medical institutions here and there, as openings for gospel work. If we can not do so now, we must do this work ourselves the best we are able.

Tokyo.

The Hawaiian Islands

C. D. M. WILLIAMS

THERE are only two of us here—my wife and myself—to do the work on the eight islands. Of course five of the islands contain nearly all the people, so that we scarcely need to reckon on more. We have only one church, but some of the members are located on three of the other islands, so that we can say that the truth has found a lodgment on four of the five, but we do not know how

We have to add to the coast prices a high freight bill and a large margin for the dealers here. These three things make it almost too expensive to live. For instance: sometimes if we bought, we would have to pay three dollars a bushel for potatoes, and seven dollars for apples. Eggs are much of the time from forty to sixty cents a dozen. Wood and fuel are very expensive.

We have many languages to contend with here—Hawaiian, Spanish, Portuguese, Japanese, Chinese, Korean, and a few others. The white population becomes smaller each year, and the others, especially the Japanese, are increasing. It is very hard to reach the people, as the few whites have, many of them, already rejected the message; and the others are plantation laborers, who have to work when the boss says work. There are no farms, nor kinds of small work in which individuals can engage for the support of their families, as

decided effort to keep them from hearing and receiving the truth. One denomination called one of their members before the council five times, to see if they could not convince him that he ought to stay with them. They are now struggling to convince another that it is not a matter of so great importance whether or not we keep the commandments. Her minister told her that Christ broke all the commandments, so it was not necessary for us to be so very particular about just one. He said it made no difference what day she kept; she could keep any, and still belong to the church.

It would be well if some laborer could come who could be a help in some foreign language. The Japanese and Portuguese are the most numerous. There are also many Koreans and Chinese. Our ship work should also receive more attention.

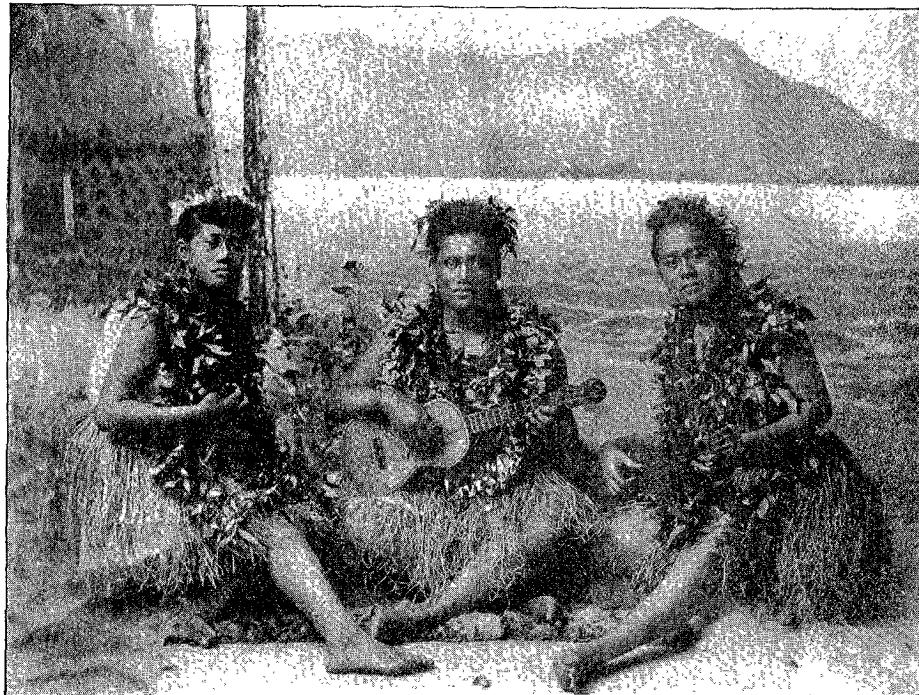
Honolulu, H. T.

"Is It Worth While?"

[The following touching appeal is made still more impressive in that a short time after it was written for publication, Miss Funk suddenly died, while still on the mission field of China, thus adding as evidence to the above question another beautiful life in testimony that it is "worth while."—Ed.]

SOME one writes from the home land—to leave home and friends with no thought or hope of reputation, large salary or other earthly remuneration, but solely to tell ignorant Chinese women of Jesus—tell us, have you found it worth while? We respond most heartily, yes!

Go with me to a near-by mountain where we have a fine view of this picturesque Chinese city. Let your eye take in the large area crowded with buildings. It is said that about two hundred fifty thousand people are living within this compact city. Of this large number I think we can truthfully say that one half are women. Notice those rows of large official residences. Within those walls there are hundreds of bound-footed, high-class women who seldom if ever leave their homes. They spend their time in idle conversation, opium smoking, and gambling. Then glance in the opposite direction, and note that row of little frame huts. Within are women whose bodies are tired from carrying burdens heavy enough for beasts. These women are not the companions of husbands who love them, but are like slaves—held as a mere source of revenue. Notice that large temple. There you see women with aching hearts who are worshiping hideous idols, hoping to obtain peace. Yonder you see women offering a tray of eatables to evil spirits to appease wrath and invoke blessing. In that home near-by, a beautiful young girl is being compelled to marry a man whom she has never seen. She is to become the third wife, and henceforth will be under the domineering control of the first wife. The future jealousies and



HAWAIIAN GIRLS

faithful these isolated members may be; for we have not yet visited them all. We have been to see those on two of the other islands, and find that they need help.

This year we have been occupied a considerable portion of the time in erecting a church building here in the city. It is a frame building, twenty-eight by forty feet, and is now nearly finished. All that is lacking is the lumber to ceil the sides, the top being already ceiled. We also need a rostrum. We have succeeded in paying for everything so far except to the amount of about forty-five dollars. We have done all we can for the present, and are compelled to wait till more money comes in before we can finish. The lumber company will trust us to any amount we desire, but we have decided not to be in debt; and, although it will take but about one hundred dollars to complete the building, we think it best to wait.

Everything is very high here in price.

there are in the States; so it is a larger undertaking here to take a stand to obey the law of God.

We are very much in need of more laborers, so that work can be taken up on the other islands more extensively than we can do it. Also, other places on this island should receive more attention. In our visit to the other islands, we have been able to do but little besides distributing reading-matter. There should be more literature in the Hawaiian language. While many are able to read the English, I am told that they understand but little they read. I believe that the message should be made plain, so that it may be thoroughly understood.

The Chinese are quite ready to listen to the truth when there is not too much opposition. But we are not without opposition here, by any means; for I never saw a place where the ministers were so jealous of their members as they are here, or where they put forth a more

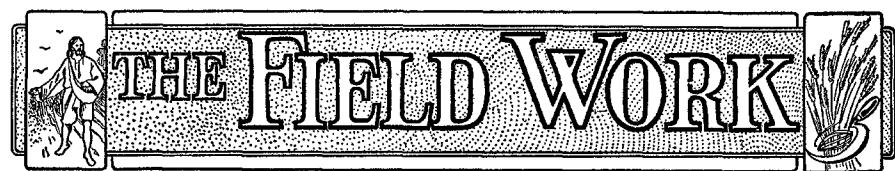
miseries of that girl can not be imagined. With these few scenes before us, who could wish for a field of greater opportunity? Through these streets we walk, entering every home open to us, and thus we have opportunity to reach the rich and poor alike, and tell them of the only Saviour who can save from sin, comfort and satisfy the human heart. Then, too, meetings are held in our chapel, where many women and children come, and where we teach them to sing and pray. The little groups of happy women who have accepted our Saviour are the reply to the question, Has it been "worth while"?

When Jesus contemplated leaving heaven to face and endure Calvary for our sakes, knowing we would spurn his love and go our own way for years, do you think he questioned the "worth while"?—No! He came, and by his love has wooed and won us. As women who are enjoying this glorious gospel, can we be indifferent concerning these our sisters, knowing that their eternal destiny rests upon us? When we meet them at the judgment, will they meet us with condemnation for our neglect, or will our Saviour commend our faithfulness? You who are seeking a sphere of service that will "pay" and that is "worth while" we invite, yea, plead with you, to help us in this field where the need is overwhelming.

Mission Notes

In a letter Brother Eduardo W. Thomann, Oruro, Bolivia, South America, says: "In eight days' work here in Oruro I secured one hundred seventy-two subscribers to the *Señales de los Tiempos*, all yearly except two. And now the list is two hundred ten here, and I hope to make it two hundred fifty. The town has about twenty thousand inhabitants, but more than half can not read. It is really encouraging to see how the Lord gives open doors for labor. May he also bless all the readers. Besides the two hundred ten subscriptions, I have also sold between six and seven hundred single copies of the paper, and some tracts, pamphlets, and small books."

L. J. BURGESS writes: "We have six native men now who give their time to the work. They are all interested in getting our literature before the people, and as fast as we can get the matter ready, they will do their part in circulating it. At present we have only the one booklet in the vernacular. We have this in Hindi, Roman, Urdu, and Persian Urdu. We have been pleased to see how it has been received by native Christians, Hindus, and Mohammedans. One of our workers has been given several rupees at various times by Hindus, to buy the booklet to distribute among their friends. The reason why it takes so well with them is that it gives the simple, plain truth for this time, without entering into a controversy with them."



Pacific Union Conference

THIS conference, which was held in the sanitarium chapel at St. Helena, Cal., January 17-25, was one of the most powerful and harmonious meetings we have witnessed in California. In all the doings of this session, whether business or preaching, the Spirit of God was manifest in a marked manner, producing unity of heart among the brethren, and a most solemn sense of the shortness of the time in which to act faithfully our part of the work to be completed *in this generation*.

There was quite a full delegation of the ministers and workers in the union, and a representation from all the branches and interests in this field, each of which had time allotted for careful consideration and planning for their future work.

The transaction of business was so arranged that two or more preaching services could be conducted each day. For the first half of the session heartfelt and deeply impressive discourses were given by conference laborers. During the last half of the time we were favored with the labors of Brethren A. G. Daniells, W. W. Prescott, and F. Griggs. Besides these, several of the missionaries about to embark for China were present. The presence of these, with the appeals for the distant heathen lands, mightily stirred the Pacific Union, and will doubtless lead to still more earnest financial aid in spreading the message to the ends of the earth.

Sister White was able to speak to us with great power on two occasions. In the first of these she set forth the importance of the work in the cities, and in the Southern field of the United States. In her second talk she set before us the aid of temperance in the carrying out of a true spirit of patience, godliness, and brotherly kindness.

In the afternoon of Sabbath, January 25, there was a farewell service with the missionaries present en route to China, and in the evening following the Sabbath a reception was given by the physicians, nurses, and helpers of the sanitarium, for the missionaries and delegates. This social evening, which was interspersed with song and instrumental music, was indeed a happy close to the free entertainment which had been tendered to the delegates during the conference.

Each morning session of the conference was preceded by a social service or spiritual talk, from 6:30 to 7:30 A. M., and a prayer service of one-half hour, from 9 to 9:30 A. M., thus bringing in the heavenly messengers to preside over our deliberations. For myself, I can say the spirit prevailing, especially in connection with the preaching services, to me seemed to be much the same as the power attending the message of 1844. May the Lord help us so to maintain the consecration made to the work during this conference that we may share more and more the showers of the latter rain. It is surely coming. May

our cups be right side up, ready to be filled to the overflowing, as promised to the consecrated ones. Mal. 3:10.

J. N. LOUGHBOROUGH.

Portugal

Not long ago a brother wrote two articles on the Sabbath question, which were published in three numbers of a daily paper. These were called forth by the law of weekly rest. Each county had a right to choose its day of weekly rest. Every day in the week was chosen in the different parts, for convenience of commerce in those localities. One place near Porto chose Saturday. So the brother wrote, calling attention to this fact, and spoke of the true day of rest. This paper had a very large circulation, but now it, too, is suspended.

Last year a Bible colporteur was selling Bibles in a certain village, and by the priest was brought before the tribunal. The Bibles were confiscated, and the seller was imprisoned. After a long time, hard work, and much patience, the Society got the case before the highest court here in Lisbon, which revoked the sentence.

The decision of the court in this case reads as follows:—

"Lisbon, Oct. 19, 1907, in the adjudged crime No. 1911, defendant Joseph Alexander—plaintiff Attorney of the State.

"It is recited: 'That the defendant, Joseph Alexander, was sentenced under the 130th Article of the Penal Code, for selling books of the evangelical Protestant religion, called Bibles.'

"1. Because the so-called 'Protestant Bible' does not contain any word or passage that is not encountered textually in the Catholic Bible, and therefore manifestly there is not, nor can there be in the Protestant Bible, doctrine contrary to the Catholic dogmas.'

"2. Because the indicted, Joseph Alexander, was nothing more than a simple traveling salesman of books; it can not be presumed, therefore, that there was intention of propagation, contrary to the Catholic dogmas, or attempts of proselytism or conversion to a different religion or sect reproved by the church.'

"3. Because, the Protestant religion being permitted in Portugal, in the terms of Article 5 of the Constitutional Charter, the sale and acquisition of the respective books necessary to those who profess the same religion, can not be prohibited; there even being in the kingdom a very old agency or branch house of the British and Foreign Bible Society, with headquarters in England, and office in Lisbon, Rua das Janellas Verdes 32, a branch house which prints and sells these books, and of which the indicted Joseph Alexander was agent.'

"4. Because it is declared in the Constitutional Charter, Article 145, paragraph 4, that no one can be persecuted for motive of religion, once he respects that of the state, and does not offend

public morals; and there was not in the terms that are exhibited any offense to the state religion, or to public morals, it being even to be desired that, following the example of the Protestants, the Catholics might disseminate their Bibles in perfect editions, and at little cost, as generally it is the Protestant Bibles which are used by the Catholics and the studious, as is known, for want of Catholic Bibles.

"The judgment pronounced is therefore revoked, and it is commanded that the judge substitute for it another, in which he may order the process dismissed for want of crime."

I consider this a sign of a better future, or at least that the country is opening up to the Word of God.

A sergeant in the army is very much interested in the Word. He was on duty, while yet a corporal, in the parliament building where I went to purchase stamps. Overhearing a conversation I had with the operator in the telegraph office, he began asking questions. I invited him to see me. He bought a Bible, continuing to come to meeting when not in service. He has given up smoking, and desires to keep the Sabbath, but is afraid of being shot for disobedience. We ask the prayers of God's people in his behalf. He is the first Portuguese soldier to inquire into the truth. May he have faith to walk out and enlist in the army of King Emmanuel.

C. E. RENTFRO.

Ohio Conference Session

THIS meeting was held in the Seventh-day Adventist church in Columbus, Ohio, January 20-23. The churches of the conference were represented by about one hundred thirty delegates. All the ministers and workers of the conference were in attendance. Elder Allen Moon, president of the Lake Union Conference, was present one day. His presence and counsel were much appreciated by all. It was regretted that he could not remain longer. Having entered the ministry in the Ohio Conference, it was a great personal privilege to the writer to attend another session of the conference, after an absence of more than ten years. It was a great pleasure to revive old acquaintances, and form new ones.

It is gratifying to notice the large number of workers that Ohio has contributed to other conferences and mission fields during the last ten years. These workers are to be found in various parts of the world-wide field. There are, in all, thirty-six ministers and workers in the employ of the conference who are engaged in the work in Ohio. Besides the home workers, the conference supports six persons in conferences and mission fields outside of the State.

The conference shows splendid gains in tithes and offerings during a period of four years, for which a comparative statement was presented. The year 1907 showed a gain over 1906 of \$1,631.77 in tithes, and \$653.74 in offerings to missions. During the year \$5,505.34 was contributed by the conference to the \$150,000 fund. It is evident that the tithes and offerings of a conference from year to year indicate very clearly the gains or losses in real strength. Accepting this standard of measurement, it is apparent that the Ohio Conference has been steadily gaining ground.

A very commendable spirit of unity and co-operation prevailed in the session from beginning to end. A considerable number of very important matters were passed upon with perfect unanimity of expression, both as regards discussions and votes.

The delegation unanimously took action which transferred the Mount Vernon College to the Columbia Union Conference; also indorsed the plan for making the *Welcome Visitor* the union conference paper, to be known as the *Columbia Union Visitor*. Vigorous resolutions were adopted relative to tithes and offerings, the circulation of literature, conventions for church officers, and other phases of work.

Elder H. H. Burkholder was re-elected president of the conference. Brother C. V. Hamer was chosen to serve another year as secretary and treasurer. Some changes were made in the membership of the executive committee. The officers of the tract society and the other departments of the conference remain the same as last year.

At the final meeting of the session Brethren Fred M. Fairchild and J. P. Gaede were ordained to the gospel ministry.

May the Ohio Conference act a noble part in the cause of present truth during 1908. W. J. FITZGERALD.

Australia

VICTORIA.—Our tent effort here at Arcadia has convinced us that men can do nothing against the truth, but for it. From the first, there was a manifest desire on the part of intelligent men and women to know the truth. To them the promise has been verified, "Ye shall know the truth, and the truth shall make you free."

Men who had not been inside a place of worship for over twenty years, are, as a result of this effort, to-day walking in the light, and bearing responsibilities in connection with the local work. Habits of a lifetime have been overcome. Sins have been confessed and wrongs righted. God, by his Holy Spirit, has visited this dear people in power, and to him be all the praise.

Before the camp-meeting a baptismal service was held at the Berowra Creek, an ideal spot for such a solemn and important ceremony. There was a large gathering both of our own people and of the people of the surrounding districts. Pastor G. B. Starr spoke on the "Importance of Baptism" to those assembled, as they sat on the rocks and in the boats, under the shade of the large trees growing on the banks.

Following this service twenty-three candidates prepared themselves for the watery grave. Four others, Captain Hill's family, were unable to make train connection, otherwise they would have gone forward also. They made a noble attempt, only to be disappointed. Those present were led by the writer, two by two, till the last, down into the beautiful, clear water of this creek, and were buried with their Lord in baptism, and raised to walk in newness of life. Those upon the shore joined heartily in singing appropriate songs.

The occasion was very impressive, and the day one to be long remembered. No fewer than six fathers went for-

ward, and their wives with them in four instances.

The work in this place is under the charge of Sister Robertson as Bible worker, and the blessing of the Lord still continues.

There are many more in the district who know the truth, but have, so far, refused to surrender. I bespeak an interest in your prayers in behalf of the work and workers of Arcadia.

F. W. PAAP.

COORANBONG.—I am half-way through a translation of "Christ Our Saviour" in the Java-Malay, and expect to complete it by New-year's. Then I shall take up "Coming King," hoping to finish that by the time of the next union conference in September, 1908. I am greatly blessed in this work, and find much joy in it. Our books are selling very fast in the Indies. That is why I am making all possible haste to get these out quickly.

The Avondale school has had another prosperous year, and has made a net gain of eight hundred eighty-seven pounds. Many important improvements are being made that will greatly increase the efficiency of the institution. The buildings are to be lighted with electricity, thus not only effecting a saving of seventy-five pounds a year in oil, but securing much better and safer lights. The Press is doing a splendid business.

I have found an Arabic typewriter, which is being adapted to the Malay, to enable me to get out Arabic-Malay literature. God's hand is seen in this, for it will be a great help to me in my work.

R. W. MUNSON.

South Africa

SOLUSI MISSION, RHODESIA.—The general work of this mission is onward. Not so many attend church as formerly, because many natives have left the vicinity; yet the spiritual interest is good. The Sabbath-school is doing well, the day-school also; but our numbers are the fewest we have had in the last four years. The government inspector of schools for Southern Rhodesia gave us a three-days' visit this month, and inspected our school. A letter received from him last night shows, as did also his words while here, that our school meets all the requirements of the government, and even more. The inspector was very much pleased with our manner of doing our work in the school, both mental and industrial. It being a boarding-school, we can hold the children till they can really get something of an education.

Last June I went on a trip very nearly two hundred miles north of Brother W. H. Anderson's place, beyond the Kafua River, in a new region, among an altogether different people. They are called the Balenji, and speak the Silenji language. The magistrate here says they are quite a mixed people, of a high grade of intelligence. Litata is the paramount chief of eighteen big chiefs. I stayed one week with him at his village, have his favor, and his consent to come and teach his people. A letter from the magistrate of that district, who is a white man, tells me the natives all want me to come and start a school among them. He himself desires me to come, and told me so. I found a beautiful lo-

cation in his district, and have his approval of it—a high, healthful place. The administrator of Northwest Rhodesia has refused to give it to us as a grant; but I am not discouraged by this, and expect to see him about it. I have written to-day to ascertain upon what conditions we can get land to start a mission. If we are ever going to establish our work among that people, we must move at once. To me the way has wonderfully opened.

M. C. STURDEVANT.

Alabama

MOBILE.—It affords me much pleasure to add our small testimony to the list of progress. Our company was organized into a church last August as a result of a tent effort. Its development since has been marked with success, for which we praise our Heavenly Father. The result of the tent effort here can not be truly estimated. In conversation with a well-known lawyer of this city a few weeks ago, he said, "You have done a great deal of good here. You must come to my office in the evenings and see me. I want to talk with you."

The ministers of the place have opposed our work, yet the Lord has given us victory. One minister who made strong opposition and burned our papers is now thoroughly convinced of his mistake, and is publicly acknowledging it. Another promises to join us with his whole congregation. He needs faith and courage and our earnest and fervent prayers.

Quite a number of others are interested, and I hope to be able to report in the near future some new believers. We have not a building of our own to meet in yet, but are selling the "Specials," the proceeds of which go to our building fund. We have a mission school also, in which we have enrolled nearly eighty students. They are selling the *Youth's Instructor*. The outlook for the work seems good. The horizon grows dark at times, but our Captain is at the helm. We beseech an interest in your intercessions at the throne of grace.

J. H. LAWRENCE.

Conference Meetings in the West Indies

DECEMBER 6-25 were held, at Port of Spain, Trinidad, the sessions of the East Caribbean and South Caribbean Conferences, and of the West Indian Union Conference Committee, and of the Watchman Publishing Board. To attend these meetings nearly all the members of the union conference committee came to this city, and we were pleased also to welcome Elder I. H. Evans, from the United States, during the last five days of the meetings.

During the days in which the work of the conferences and the committees was being accomplished, regular services for the interested ones outside were held, and large numbers attended. Among these are some who have since signified their intention of obeying the whole truth. Elders W. J. Tanner, of Hayti; B. E. Connerly, of Porto Rico; U. Bender, of Jamaica; I. H. Evans, of America; H. C. J. Walleker, of St. Thomas; L. E. Wellman, of Barbados, H. C. Goodrich, of Panama; and J. B. Beck-

ner, of British Guiana, carried the burden of these services.

In the meetings of the South Caribbean Conference plans were laid looking toward aggressive work during the year to come. During the year past fifty-four have been added to the faith through baptism, forty-one in Trinidad, eight in Tobago, and five in Grenada. One new church has been built and dedicated at Mt. Rose, Grenada, and two others are awaiting completion in Trinidad.

Among the plans and resolutions adopted by this conference were the following:—

"Whereas, Death has entered the ranks of our workers, and taken from our midst our beloved Brother C. W. Enoch; therefore,—

"Resolved, That while we bow in submission to this affliction, we tender our sympathies to the relatives and friends of the deceased, and express our sense of loss in being deprived of his faithful labors.

"Resolved, That Sabbath-school and Young People's Society conventions be held in all our churches during the coming year, beginning early in the month of June.

"Whereas, The West Indian Training-school is in urgent need of the means to be derived from the sale of 'Christ's Object Lessons,' so generously donated to its upbuilding by the General Conference, and,—

"Whereas, This conference has still on hand a large portion of its quota of three hundred fifty copies, therefore,—

"Resolved, That we exert ourselves to sell the remainder of our quota during the year 1908."

Other resolutions bearing on the local work were adopted, which, if carried out, we believe will materially advance the work during this year; but as they are not of general interest, we will omit them here.

Ministerial credentials were granted to J. B. Beckner, W. A. Sweany, S. A. Wellman, and T. L. M. Spencer; missionary licenses to Miss B. D. Moore, R. L. Price, Miss Annie Osborne, Mrs. W. A. Sweany, and Mrs. S. A. Wellman.

The officers elected for the year are as follows: President, J. B. Beckner; Secretary, R. L. Price; Treasurer, Treasurer of the Watchman Publishing Company; Sabbath-school and Young People's Secretary, Mrs. S. A. Wellman; Executive Committee, J. B. Beckner, S. A. Wellman, R. L. Price, John Ramoo, and A. Riley.

Elder D. E. Wellman, the former president of the conference, has been granted a year's furlough to the United States on account of the health of both himself and wife. They have spent nine years in arduous labor in the tropics, and greatly need the change. They will first go to Jamaica for a month or two, till warmer weather, and then to America.

The meetings held at this time are a source of great encouragement to all local believers. Excellent instruction was given, and we believe it has been received with good results.

Tent-meetings will be held in the South Caribbean Conference at St. James and Arouca during the year to come, and new stations will also be opened in Tobago and Grenada. The

brethren and sisters are of good courage, and are anxious for these advance steps to be made.

The meetings of the other conferences and committees will be duly reported by their respective secretaries.

S. A. WELLMAN,
Sec. South Caribbean Conf.

Oregon

FALLS CITY.—The past year has been a blessed one for the Falls City church. God has watched over us with tender care, and peace and harmony reign in the church, and brotherly love is supreme. The Lord is surely arousing his people. The week of prayer was a blessed time to us. The Lord's Spirit was given without measure, and the spirit of every testimony was for a closer walk with God.

We praise the Lord that we are among his commandment-keeping people, and for the bright hope he has given us. We realize that there is a great work to be done in us before we reach that perfect man in Christ Jesus. Many advance steps have been taken by individual members during the past year; old habits have been given up, the struggles with temptation have been long and trying, but not one prayer has been in vain, and to-day we can only thank God for victory and courage.

W. M. D. ESTELL.

Peru

THE readers of the REVIEW may be glad to know something of the progress of the work in Peru during the year closing Dec. 31, 1907. Peru is a strong Catholic country, and there are but few Protestants within its borders.

It always takes considerable time and much expense to get our work started in a Catholic field, like Ecuador and Peru. However, it will be noted from the following statistical report that Peru has not gone backward in any particular, but in all items has made some gain. To our kind Heavenly Father, who has led us all the way, is the praise and glory.

We trust the prayers of God's people will be united everywhere in behalf of the work in this benighted region.

We here give a comparative report showing the exact condition at the close of 1906 and at the close of 1907:—
1906—Churches, 0; Members, 0; Companies, 1; Members, 20; Isolated, 2; Total, 22. Sabbath-schools, 1; Membership, 25. Tithe, \$220.01.

1907—Churches, 1; Members, 19; Companies, 4; Members, 29; Isolated, 2; Total, 50. Sabbath-schools, 4; Members, 37. Tithe, \$329.21.

1906—Offerings, \$77.45; Book Sales, \$159.41.

1907—Offerings, \$115.43; Book Sales, \$437.93.

F. L. PERRY.

ELDER C. J. HERMANN reports the addition of thirteen members to the church at Oneida, Wis.

EIGHT souls have accepted the message at Pomona, Cal., as a result of meetings held there by Brethren E. L. Cardey and M. M. Smith.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Graysville (Tenn.) Sanitarium News Items

We are now in the midwinter season, and if this season is an indication of what we may expect, winter will not be the most prosperous time of the year for us. In the months of August and September we had a patronage that taxed our capacity. Through the cold months we have had a smaller patronage than at any other time of the year. This is contrary to our expectations. It may be that as our new institution becomes better known in the North, we shall secure a patronage that seeks a warmer climate for the winter season.

The weather has been fairly agreeable. At this writing we are having about the coldest weather we have had, with the thermometer twelve degrees above zero. Our mountainside location is warmer than in the valley below us. The warm sunshine makes it pleasant for our patients to spend time on the verandas, or in open-air exercise, climbing over the rocks near by, or up the mountain paths. The evergreens surrounding the building and covering the mountainside give a freshness to the appearance of things.

The continued work of improvement begins to tell in the appearance of both the building and the outdoor surroundings. The approach in the front is now by way of cement steps, a rustic bridge, and comfortable walks, with a resting station along the way. Work has begun on excavating for our lake at the lower spring. Our upper spring continues to supply us with an abundance of water. The school and a few other buildings in the valley also draw their supply from this source. Our natural cave near the building will prove an attractive feature as we are enabled to develop it.

We have had a very nice class of patients with us this season, and all seem pleased with their stay. We find that new patronage comes mostly by recommendations of old patrons.

We have recently opened a nurses' exchange in Chattanooga, which is our nearest large city, thirty miles from here. Miss Ida Simmons is in charge, and associated with her are Miss Mabel Wood, Miss Helen Price, and Miss Vinnie Goodner. These workers canvass for *Life and Health* and for "Ministry of Healing," and as they find opportunity, engage in nursing and giving treatments. The plan is proving fairly successful thus far. It furnishes employment for workers who are not needed in the institution during a dull season, gives good opportunity for them to gain an experience in field work, and also serves to introduce our work to others.

Our training department continues in full force. We have fourteen students, divided evenly between first- and second-year classes.

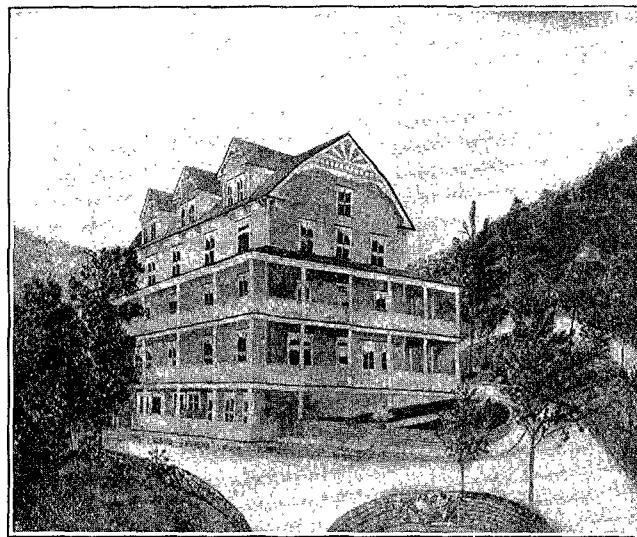
The nearness of the Southern Train-

ing-school and of the sanitarium, enables these two institutions to work together to the advantage of both. Ten or more of the school students spend part of their time doing various kinds of labor at the sanitarium, or are taking studies in connection with both institutions. Dr. A. J. Hetherington is conducting a special class in simple treatments for the school students.

We have been fortunate in securing house plants through the kindness of friends. These are doing quite well, considering our facilities for caring for them, but we shall need a greenhouse by another cold season. We are hoping that some lovers of flowers will be kind enough to help us out in this respect. Our institution is not yet so well established as to be independent of outside assistance.

It will soon be time to plant our flower and vegetable seeds, and here is another way in which material assistance will be very acceptable. We can use a large supply of flower and vegetable seeds, bulbs, plants, vines, and shrubs. We solicit correspondence with any one interested in this direction.

A number of our own people have visited us. We are always glad to entertain them. The general expression



GRAYSVILLE SANITARIUM

is one of gratitude that we have such a well-located institution with such good natural facilities. We trust that the blessing of the Lord will enable us to make the best of these, and that this sanitarium and its work may be a credit to the Lord's cause.

L. A. HANSEN.

Findings

DR. A. C. AMES, formerly of Fishkill on the Hudson, has joined the staff of workers at the Nebraska Sanitarium.

In a late visit to Philadelphia, we were pleased to meet with some of our lady students attending medical schools in that city. Six of these are in the Woman's Medical College this year, four of whom will be graduated next June.

Brother Clyde Lowry, who is connected with the St. Helena (Cal.) Sanitarium, writes concerning that institution: "The patronage here has been good, and just recently there has been a marked increase. The outlook for the future is very bright."

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN, - - - Chairman
MATILDA ERICKSON, - - - Secretary

An Opportunity

"To everything there is a season." The day which has been set apart by the General Conference for the consideration, in all our churches, of the young people's work is almost here. It has been said that great men see great things where other people see small things. Will not every wide-awake church see in the appointment of this Missionary Volunteer day a great opportunity to advance the advent message? Let every church on Sabbath, March 7, be in line, with a well-prepared program. Let the young people know that this is their day, and this will in itself bind the hearts of the children a little closer to the church.

Suggestive Program for Missionary Volunteer Day

NOTE.—Let the elder of the church, leader of the Young People's Society (if there is one), and the superintendent of the Sabbath-school act as a committee to make arrangements in regard to the observance of Missionary Volunteer day. Where there is no Society, some young person of the church may be chosen to act on the committee. The following program should be adapted to suit local conditions. The readings should be assigned to persons who can read well, and are deeply interested in the work. Let all topics be assigned long enough before to give time for preparation. Be thorough and definite in all arrangements. The readings suggested for the forenoon session are published in the *Instructor* of March 3.

FORENOON SESSION

1. Music.
2. Reading: "History of the Young People's Work," by Mrs. L. Flora Plummer.
3. Reading: "A Preparation for Efficient Service," by Mrs. E. G. White.
4. Reading: "The Young People's Missionary Volunteer Department of Our Work," by M. E. Kern. (The outlines given should be written on the blackboard or on large sheets of paper.)
5. Offering.

AFTERNOON SESSION

1. Music as Arranged.
2. Reading of Letter from Conference Missionary Volunteer Secretary.
3. Discussion of Recommendations in the Secretary's Letter.
4. Bible and Testimony Study on Good Reading.
5. The Value of Good Books and the Necessity of a Crusade against Harmful Literature. (See Leaflet, *Missionary Volunteer Series*, No. 2.)

6. Plans for Our Library. (Maybe a report of a committee on this work.)

7. Question Box, conducted by the leader, with opportunity for discussion. (Questions should be handed in not later than the close of the forenoon session.)

The Offering

Some of our churches have libraries for the young people, which are proving very helpful. Every church ought to have one. One third of the offering on Missionary Volunteer day is to be retained in the church for the purpose of establishing or adding to a church library. How many churches will put forth earnest efforts to start a good library? Few sense the awful results of bad literature. We must work on positive lines and furnish wholesome reading for our young people, which will build them up. A leaflet recently published (Missionary Volunteer Series No. 2) will be helpful to our young people. It has in it a list of one hundred good books. It can be obtained from the Conference Missionary Volunteer Secretary or from the General Conference Missionary Volunteer Department. One of the greatest needs of our Missionary Volunteer Department is that of proper facilities for carrying forward our work. The young people we believe will be glad for the opportunity to help equip these departments devoted to their own work. The remaining two thirds of the offering is to be devoted to this purpose, being divided equally between the General, union, and local conference Missionary Volunteer Departments. This part of the offering should be forwarded to the local conference treasury, where one third will be kept for the use of the Conference Missionary Volunteer Department, one third sent to the union conference, and one third to the General Conference treasury.

The Morning Watch

"THY people shall be willing in the day of thy power." Ps. 110:3. God's work on earth is accomplished by the power of the Holy Spirit working with and through human agencies; and there is no more hopeful sign of the progress of the advent message than the earnest desire manifested by the people to come closer to God by daily prayer and Bible study. A recent author has well said, "Systematic Bible study is as essential to spiritual growth as regularity in eating is to physical. . . Cut off an army from the base of supplies, and there will be no more victories. We sometimes wonder why so many Christians are so easily conquered by sin. An unopened Bible will generally enter into the explanation."

Our Morning Watch Prayer Calendar was prepared as an aid to systematic daily prayer and Bible study, and is so arranged as to cover the various steps into the fulness of Christian experience. This Calendar has met with a hearty welcome. One large edition has been exhausted, and another printed. Those who still desire it can obtain it from their conference secretary of young people's work or from the General Conference Department at College View, Neb.; price 6 cents. Let us pray that this little Calendar may be the means in God's hands of helping thousands of our people, young and old, into closer relationship with God.

Current Mention

— Slight earthquake shocks were reported February 19 at Calabria, Sicily, and the Azores. No damage was done.

— The Senate, on February 19, ratified the French arbitration treaty. Several similar treaties with other nations are now in course of negotiation, with good prospect of successful completion.

— An explosion of ten tons of dynamite in the packing-house of the Hercules Powder works at Pinole, Cal., February 20, killed every one of the twenty-eight men employed in the shop at the time.

— The American battle-ship fleet entered the port of Callao, Peru, the morning of February 20, amid the cheers of thousands massed on the shore to extend a welcome. A general holiday had been proclaimed in the port and at the capital.

— A thousand unemployed foreigners, bearing red banners in their march toward the city hall of Philadelphia to demand work from the mayor, precipitated a riot in that city, February 20. Before quiet was restored, several policemen were severely injured, and fourteen of the leaders were arrested.

— Fifty terrorists were arrested in different parts of St. Petersburg, Russia, February 20. Most of these persons were heavily armed, and in resisting arrest wounded ten policemen and killed another. An entire block in the vicinity of the palace of the grand duke, Nicholas, Nicholavitch, was surrounded by gendarmes, and the 600 apartments were searched. Large stores of explosives and arms were unearthed.

— The enactment of legislation prohibiting the sale and manufacture of intoxicating liquors is still a live issue in different States. On February 14 the Virginia House passed a bill which is a codification of all existing statutes, and means total prohibition in all towns of 500 inhabitants or less. It is to be hoped that the Senate will concur. On the same day the West Virginia Senate failed by a single vote to get the two-thirds majority required to pass the amendment to the constitution forbidding the manufacture or sale of intoxicants. Four days later an amendment to establish constitutional prohibition was defeated by two votes in the House of the Mississippi Legislature.

— The past week has witnessed further depredations by the "night riders" of Kentucky. The most serious trouble occurred at Eddyville, where at one o'clock on Sunday morning, February 16, 300 masked men terrorized the town. Ten men were taken from their homes to the edge of the town and mercilessly flogged. The riders then dashed away, threatening to return later. No tobacco was destroyed, and but few of the victims are active in opposing the tobacco pool. The county judge, who had in a recent speech denounced a raid, was awakened, and warned that his immunity in the future from similar punishment depended entirely upon the attitude he showed toward the Tobacco Growers' Association. Only respect for his age had saved him this time.

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

Campaigning California for a Sunday Law

UNDER date of Feb. 3, 1907, a brother in California writes as follows:—

"The agitation has already begun in California. Mr. Tufts from the North is lecturing in different parts, making a very strong appeal from his viewpoint for a Sunday law in favor of the workingman, and not as a religious law. It will certainly require all the energy we have to spare to meet the matter here. Special effort will be put forth at the next legislature, and between now and then."

Mr. Tufts is the Pacific Coast representative of the International Reform Bureau, with headquarters in Washington, D. C. He, it seems, was largely instrumental in securing the passage of the Idaho Sunday law last year. In the June 20, 1907, number of Mr. W. F. Crafts' *Twentieth Century Quarterly* appeared the following:—

"The Reform Bureau of the Pacific Coast district drafted the Sunday rest bill, and was instrumental in securing its passage by the legislature of Idaho. Dr. G. L. Tufts, the district superintendent of the Bureau, gave the movement his personal attention. The bill was passed by a vote of thirty-three to fourteen in the House, and fifteen to four in the Senate. It will go into effect the second Sunday of May."

And now this same man is touring California, working up sentiment in favor of Sunday legislation in this State that has been so long without a Sunday law, preparatory to securing such a law from the next legislature.

A Sunday bill is pending in the legislature of the new State of Oklahoma. When California and Oklahoma yield to the pressure for this kind of legislation, as they doubtless will sooner or later, every State in the Union will then have a Sunday law. The "reformers" are evidently working hard to "sweep in the whole nation."

w. a. c.

The Sunday-Law Movement in England

WRITING under date of Feb. 3, 1908, Elder W. T. Bartlett, editor of *Present Truth*, says:—

"While the situation here is not so critical as it is with you in Washington at the present time, we are within measurable reach of Sunday legislation which will be a distinct advance on existing statutes. Bills are to be introduced into both Houses of Parliament during the present year. For some years past Lord Avebury has been introducing bills which provide a greatly increased and progressive penalty for Sunday trading. We have many laws dealing with this subject, but the penalties are so small that shopkeepers who wish to open on Sundays can afford to pay the fine rather than close. Lord Avebury is desirous

of stopping this defiance of the law, and is being backed up by a steadily increasing force of public opinion.

"During the past year or two there has been a national campaign in behalf of improved Sunday observance, and all the churches have thrown themselves very heartily into the movement. Mass-meetings have been held in all the large cities, and resolutions have been passed promising the leaders in the movement the cordial sympathy and co-operation of the churches.

"At present, however, there are such a large number of government bills before Parliament that the Sunday question is not likely to find opportunity to come to the front. It will, however, do so in connection with the temperance bill, which is promised for the present session, over the question of closing public houses on Sunday. At present they are open part of the day.

"We are reading with interest the reports which are appearing in the Review of the development of the situation in Washington, and sincerely hope that the brethren who have the matter in charge will be divinely assisted in their efforts to stem the tide, and to lay the truth before those in positions of responsibility."

A Living National Issue

Things Are Lively in Washington over the Question of Prohibition and Sunday Legislation

In the *Woman's National Daily* of January 15, Robert M. McWade, special correspondent of that paper at Washington, writes as follows:

"Prohibition and Sunday legislation are the two chief points toward which the good people of the national capital, headed by the Protestant and Catholic clergy, are now bending their energies. They believe that the better observance of Sunday can be best brought about by inducing Congress to pass a Sunday law for the District of Columbia, and already three bills have been introduced during this session, one 'to further protect the first day of the week as a day of rest,' another, 'prohibiting Sunday labor on buildings, etc.,' and still another, introduced by Senator Penrose of Pennsylvania, 'to prevent Sunday banking in post-offices in the handling of money-orders and registered letters in the mail service of the United States.'

"The Religious Liberty Bureau of the General Conference of the Seventh-day Adventists has just entered the field, and is making a strenuous Sunday-law campaign. For the purpose of enlightening Congress and the people of the country in regard to its views on the situation the Adventist bureau has prepared a statement in which, among other things, it says:

Then follows the bulk of a pamphlet issued by the Religious Liberty Bureau in Washington to meet the conditions now existing in that city. Nine reasons for protesting against Sunday legislation are quoted entire, copying the pamphlet verbatim. After the quotation, the article closes with the following significant paragraph [taken from the pamphlet]:—

"The demand that Congress shall pass a District Sunday law is not a mere local affair, nor does it concern simply

the people of the District. It is of national significance, and concerns the people of the whole nation."

The same paper in its issue of January 18, quotes all that portion of the same pamphlet published by the Religious Liberty Bureau, which sets forth our reasons for supporting prohibition. Since this paper goes to hundreds of thousands of readers, these articles will do a good work in setting the views of Seventh-day Adventists properly before the people of the country.—*The Educational Messenger.*

NOTICES AND APPOINTMENTS

Annual Conference

THE first meeting of the sixth annual session of the East Michigan Conference will convene at the Seventh-day Adventist church, Flint, Mich., April 6, 1908, at 6 p. m.

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

Literature Wanted for Indians

I WISH Signs, Watchman, Liberty, Life and Health, and tracts to use among five tribes of Indians in a new, growing town where the truth is unknown; also new or second-hand bound books, pamphlets, etc., on present truth. Send well wrapped and securely tied, all post-paid; also Instructor and Little Friend for the children. Address Sumner B. Taft (Wheelwright), Kiowa Agency, Anadarko, Okla.

Conference Association Notice

THE first meeting of the regular annual session of the East Michigan Conference Association of the Seventh-day Adventists for the year 1908, will be held in the Seventh-day Adventist church at Flint, Genesee Co., Mich., Tuesday, April 7, 1908, at 10 A. M. All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the meeting.

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

Eastern Pennsylvania Institute

THE canvassers' institute which will be held in Scranton, Pa., March 15-27, will be educational in its nature. Brother I. D. Richardson, general agent for the Columbia Union Conference, will be present throughout the two weeks.

A full program for each day has been arranged, covering an interesting and profitable course in the Bible and Testimonies, also in the theory, art, and practise of canvassing. Every one who has been called to this part of God's great work, will find this course very profitable.

God has a place for every true child of his in finishing the great work of bringing this last message to the people of this generation. The question that every one should ask himself is, "Lord, what will thou have me to do?"

If Moses had refused to be used of God to deliver his people, the people would have been delivered by some other appointed servant, but Moses would have been rejected.

If the Lord has called us to a certain work, and we refuse to heed his call, we shall likewise be rejected, and shall be held accountable for the souls that we might have helped.

Board, room, and tuition will be free to all who will enter the work at once as regular canvassers. Let all our regular agents at-

tend. Others desiring to attend will be boarded at a nominal sum.

An additional five-per-cent commission on all 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.

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.

All desiring to attend the institute must make arrangements previously with the undersigned, whose post-office address is 150 East Lemon St., Lancaster, Pa.

G. W. HOLMAN.

Notice!

NOTICE is hereby given that the fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Seventh-day Adventist church, Chicago, Ill., on Monday, March 23, 1908, at 9 A. M., for the election of officers for the coming year, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of Seventh-day Adventists within the territory of the afore-mentioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association. As large an attendance of the membership as possible is desired.

By order of the Board of Trustees,
W. W. PRESCOTT, President.

Convention and Canvassers' Institute for Florida

A YOUNG people's and Sabbath-school convention, together with a canvassers' institute, will be held at Orlando, Fla., beginning April 2.

Orlando is located on the main route of the Atlantic Coast Line from Jacksonville to Tampa, and on a branch of the Seaboard Air Line, near the center of the State north and south, and is easily accessible from all parts of the State.

It is expected that the convention work will come first, and at its close the canvassers' institute will begin, and continue for two weeks. A series of meetings will be held in the same place, beginning early in March and running through the convention and institute. The best of help will be provided for these gatherings. The Florida Conference Committee will also meet in Orlando at that time, to plan the work for the summer.

Tents will be furnished free for the occasion for all who desire them, but furniture and bedding will have to be provided by the occupants. Meals will be served at the lowest possible cost.

Throughout the entire time, instruction will be given on healthful cookery, healthful living, and hydrotherapy by Dr. Lydia E. Parmele, our medical missionary secretary. This occasion promises to be one of special importance to our people in the Florida Conference, and there should be a large attendance. Let all come prepared to stay through the entire time.

Should any of our people from the north wish to attend this gathering, they may be assured of a hearty welcome. We have excellent territory for canvassing, and the work

can be prosecuted successfully throughout the year.

Let us hear from all who expect to attend, that we may make preparations accordingly. The writer's address is Bartow, Fla. Will not our church elders and leaders take hold of this matter, and urge a large attendance?

R. W. PARMELE.

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.—A 7-room house, two lots; fruit-trees, well, cistern, and other improvements; one block from college campus; price, \$1,600. Address M. E. Kern, College View, Neb.

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

FOR SALE.—Two hundred single-comb R. I. Red Pullets, \$10 per half dozen; also eggs for hatching; price, fifteen eggs for \$1.25 or \$6 per hundred. Address J. A. Miller, Superintendent South Lancaster Academy Poultry Farm, South Lancaster, Mass.

FOR SALE.—320 acres first-class wheat land in Trego County, Kansas; 300 acres level, 20 acres building stone. Ten miles from town, 1½ miles from public school. Church privileges near by. \$12.50 an acre. Terms if desired. Address H. B. Farnsworth, Missoula, Mont.

WANTED.—Energetic young man to work on farm eight months or more. State age, experience, and wages demanded. Sabbath-keeper preferred. No milking or feeding after supper in summer. Applicants must give references of good character. Address John Baer, Rushville, Neb.

FOR SALE.—Pleasant home in the celebrated Santa Clara Valley: 3 acres; 4-room house and new barn, water piped to both; choice family orchard, rich soil; near prosperous railroad town, having Seventh-day Adventist church. Price, \$1,200. Address M. H. Brown, Morganhill, Cal.

FOR SALE.—For a short time only, Peanut Butter 10 cents a pound; Olive-oil \$2.50 a gallon; 50 pounds Cocoanut 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.

FOR SALE.—We have just received a large number of beautiful imported Bible Cards direct from the land of art for the homes. We will mail twelve different cards to any address on receipt of \$1. All have a bouquet of flowers, as well as large silver letters. Address H. A. Co., Lock Box 257, Hampton, Iowa.

MRS. KATHERINE SCHLEEF, Cottage Grove, Ore., who advertised in January for a girl, would like the name of the young lady from Columbia, Tenn., who answered her advertisement. She has lost her name.

We want your trade on cooking oil, meat substitutes, cereal products, nut foods, etc. Our "wholesale prices direct to consumer" save you money. Our foods are healthful and hygienic. Samples prepaid upon receipt of fifty cents. Address Iowa Sanitarium Food Company, Des Moines, Iowa.

FOR SALE.—Buff and White Orpington eggs, \$2 for 15. A few Buff cockerels and Barred Plymouth Rock hens left, at \$1 each. We have shipped successfully to all parts of the United States. Order early, or you will not be able to get eggs. Satisfaction guaranteed. Address Union College Poultry Yards, College View, Neb.

WANTED.—Family with children and about two thousand dollars, who need this delightful climate and central California intermediate and church-school, *to buy my home*. Wages best in vacation. All work. With sunshine, soil, and water, even brethren from cities are making success raising peaches, raisins, etc. Investigate. Address J. Clark, Armona, Kings Co., Cal.

FOR SALE.—82 acres, well-improved; in foot-hills, 20 miles from San Diego; 11 acres orchard, including citrus, olive, prune, peach, pear, apple, quince, fig, almond, and walnut trees; grape-vines, etc. Two wells, reservoirs, windmills, cistern. Water piped to house, barn, and orchard. Fine place for those having throat and lung trouble. Price, \$5,500. Address Box 18, Jamul, Cal.

FOR SALE.—The Patent Patches are excellent for mending hot-water bottles. For 25 cents (coin or postal-order, preferred) you will get nine patches, a wrench, and instructions. Agatite will mend agate-ware. In fact, it mends enamel-ware, tin, iron, and wood vessels. Its uses are numerous. It will please you. For 30 cents you will receive enough agatite to mend 30 to 40 holes. Instructions furnished. Six cents on each order goes to the Southern Missionary Society. If you will canvass the church, and your neighbors, we can increase the sum to go to that society. Address H. F. Phelps, Station K, Minneapolis, Minn.

Addresses

THE address of Elder and Mrs. S. N. Haskell is now Box 597, Oakland, Cal.

ANY one knowing the address of Louisa Van Hortan and Ellen C. Vernenille, is requested to send the same to Ora E. Waters, R. F. D. 1, Box 10, Crichton, Ala.

Obituaries

JOHNSON.—Died at San Jose, Cal., Dec. 4, 1907, Caroline A. Johnson, aged 62 years, 1 month, and 12 days. She was a believer in the message, and a member at one time of the church at Fish Creek, Wis. The funeral service was conducted by the writer.

D. T. FERO.

BALLARD.—Died at Yates Center, Kan., Jan. 12, 1908, of capillary bronchitis, Mrs. Emily H. Ballard, aged 71 years, 3 months, and 20 days. She joined the Methodist Episcopal Church when young, and remained in that church until 1872, when, under the labors of Elders R. M. Kilgore and J. H. Morrison, she united with the Seventh-day Adventist Church, in which faith she died. She was a careful Bible student, and could quote much from memory. She manifested great patience in the severe suffering of her last illness. She is survived by her husband, one son, two daughters, and eighteen grandchildren. Words of comfort were spoken by the writer from 1 Thess. 4:13.

F. C. CLARK.

REMINGTON.—Died at Cedar Run, Mich., Jan. 31, 1908, of old age, John Wesley Remington, aged 80 years. He was born in the State of New York, and came to Michigan in his early days. He accepted present truth over twenty years ago, and had a bright hope of a part in the first resurrection. He leaves a wife, one daughter, three sons, and many friends to mourn their loss. The funeral service was conducted by the writer.

C. A. HANSEN.

BASSETT.—Died at Elwood, N. J., Jan. 8, 1908, of pneumonia, Margaret S. Bassett, aged 73 years, 3 months, and 28 days. Though a great sufferer for some time before her death, her mind was stayed upon Him who alone can keep us in perfect peace. The friends and relatives laid her to rest with the hope that she would have a part in the resurrection of the just. The funeral was conducted by the writer, assisted by a local minister.

GEORGE W. SPIES.

FARBER.—Died in Battle Creek, Mich., Jan. 27, 1908, Brother Oswald P. Farber. The immediate cause of his death was pleuro-pneumonia, though he had for some time been afflicted with general tuberculosis. His demise came suddenly. He was born and reared in Lodi, Wis., where his godly mother trained him in the principles of righteousness, from which he did not depart. He loved the truth, and was loved by all who knew him. Two sisters survive him, to whom the loss is heavy. The funeral and burial were at his childhood home.

GEO. C. TENNEY.

BOGGS.—Died at his home in Evans City, Pa., April 19, 1907, of paralysis, James Boggs, aged 65 years, 9 months, and 4 days. Father was born in Evans City, but after his marriage, removed to Columbus, Neb., where he and his family lived for almost ten years. At this place they heard and accepted the truths of the third angel's message, under the labor of Elder Cudney. They also lived a number of years on the Pacific Coast. As the result of his efforts in the canvassing field, many heard the truth for the first time in Pennsylvania. His faith in the message remained firm to the end. Although a constant sufferer for one year and four months, he was always patient and full of courage. He died with the full assurance of a part in the first resurrection.

MRS. HELEN BENSON.

BOGGS.—Died in Butler, Pa., Nov. 7, 1907, of pneumonia, Matilda Eleanor Boggs, *née* McNair. Mother was born in Butler sixty-five years ago. In 1864 she was united in marriage to James Boggs, of Evans City, Pa., and with him removed to Columbus, Neb., where they both accepted the Sabbath. She was always loyal and true to the message she loved, and was a loving mother and kind neighbor. Her last words to me were, "Be of good courage; we are well able to possess the land. Our future is in the hands of the Omnipotent One." Mother is survived by four sons and myself. She was laid to rest beside father, to await the voice of the Life-giver.

MRS. HELEN BENSON.

RHORER.—Died at Mackinaw, Ill., Jan. 11, 1908, of the infirmities of old age, Mrs. Catherine Rhorer, aged 90 years and 16 days. She was reared by pious parents in the old-time Methodism in the days when the followers of Wesley were unpopular with the world. Her earnest desire through life was to know the will of God that she might walk in it. After many years, becoming convinced that immersion is the only Bible mode of baptism, she immediately requested to be re-baptized. At this time she united with the Disciple Church. In 1878 the light upon the Sabbath question and kindred truths dawned upon her, and she embraced it with all her heart, and for over thirty years, together with her daughter, Mrs. S. L. Stoút, observed it alone in their family. Isa. 58:7 was fully incorporated into her life. Even in her great age her mental faculties were unimpaired. Truly a mother in Israel has fallen; but we confidently expect to meet her in the soon-coming resurrection.

MRS. BEL R. FLESHER.



WASHINGTON, D. C., FEBRUARY 27, 1908

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

CONTENTS

Editorial

The Platform—Answering the Calls—God's Wonderful Gift—On the Pacific Coast—Wills and Legacies..... 3-7

General Articles

By the Red Sea (poetry), *Mrs. M. Sollars* 8

The Return of the Exiles—No. 14, *Mrs. E. G. White*..... 8

The Bible in Education—No. 4, *M. E. Kern* 8

Victory: Are You Gaining It? *F. W. Spies* 9

Christians not Non-Resistants, *R. C. Porter* 9

The Trend of Religious Thought, *J. O. Corliss* 10

A Kind and Loving Father, *Geo. O. States* 11

The Ten Commandments Still Binding, *K. C. Russell* 11

Aids for Bible Readers

The Starting-Point of the Seventy Weeks—The Day-Year Principle.... 12

Home and Health

Protection (poetry), *Eliza H. Morton*. 13

The Mother's Burdens, *Mrs. N. A. Johnson* 13

Do You Know? 13

The World-Wide Field

A Visit to the Kingdom of Greece, *L. R. Conradi* 14

Labors in Japan, *H. Kuniya* 15

The Hawaiian Islands, *C. D. M. Williams* 16

"Is It Worth While?" 16

The Field Work

Pacific Union Conference—Portugal—Ohio Conference Session—Australia—South Africa—Alabama—Conference Meetings in the West Indies—Oregon—Peru 17-19

Medical Missionary Department

Graysville (Tenn.) Sanitarium News Items 20

Young People's Department

An Opportunity—The Morning Watch 20, 21

Christian Liberty Department

Campaigning California for a Sunday Law—The Sunday-Law Movement in England—A Living National Issue 21, 22

Miscellaneous 22-23

THOSE of our readers who are interested in the religious liberty work will find good reading this week on the second page of this issue.

THE movement for Sunday enforcement is heard from in all lands. Brother H. Giraldi, of Naples, Italy, sends the following paragraph from *La Tribune*: "The minister of agriculture on Cocco-Ortu has sent a circular for the enforcement of the Sunday law to all the prefects in charge of the provinces of the kingdom. This circular calls their attention to the dispositions about the closing up of shops, stores, and public

places of any description on Sunday; and asks from the prefects a zealous and vigilant application of said law."

WE are glad to record the fact that another union conference has been added to the list of those designated by the star on our fund page. This is the recently organized Columbia Union.

WE have received the printed program of the third biennial session of the Northern Union Conference, to be held at Minneapolis, Minn., March 5-15. Copies of this program folder can be obtained by addressing Elder A. W. Kuehl, Box 989, Minneapolis, Minn.

THE return to America of Mrs. J. H. Watson and son from South Africa vividly recalls to our minds the cost of our mission work in lives laid down in the field. Brother Watson gave himself for the work in Africa. Mrs. Watson is spending a short time with friends in Takoma Park.

THE newspapers of Washington, D. C., gave considerable space in their issues of February 20 to a forceful protest against the proposed Sunday legislation for the District of Columbia. The protest was drawn up by Judge Charles C. Holbrook, of Alamosa, Colo., and was placed in the hands of the chairman of the House District Committee by Representative Haeggott, of Colorado. The Washington *Herald* devoted one full column to the protest, and the *Post* was also liberal with its space.

THE five Seventh-day Adventist churches and one company in the District of Columbia are to meet in a union service in Pythian Temple, Washington, D. C., on February 29, the services to continue through both forenoon and afternoon. The opening address by Elder K. C. Russell will deal with the origin and growth of our work, which will be followed by reports from all the Sabbath-schools in the District. An intermission of ten minutes will be followed by a sermon by Elder A. G. Daniells. The afternoon session will consist of a sermon and social meeting beginning at two o'clock. On the following day, March 1, there will be a constituency meeting of the Washington churches in the Memorial church, Twelfth and M Streets, with a forenoon and afternoon session. At this meeting there will be considered our future line of work in Washington, D. C., the distribution of our books and periodicals, and the relation of our people in the District to the work of the Foreign Mission Seminary and the Sanitarium. At

both forenoon and afternoon sessions time will be given to reports of work done by members of the various churches. The morning session will begin at ten o'clock and the afternoon session at half-past one.

TWO men of this city, well known in public life, have been called to their rest during the past week—Mr. Crosby S. Noyes, the editor of the *Evening Star*, and Bishop Henry Y. Satterlee of the Protestant Episcopal Church. Although we did not have the privilege of a personal acquaintance with Editor Noyes, yet it is a pleasure to us to acknowledge the courteous treatment which has been extended to us by the *Star* under his management, and we sincerely regret the end of his useful life. While we have been compelled to take issue with Bishop Satterlee on some public questions, yet we have always found him generous in his impulses and fair in his spirit. His church and the community have sustained a distinct loss in his sudden death which will come as a shock to all within his large sphere of friends and acquaintances.

Temperance Work in Washington

THE temperance question continues to be a live issue in the District of Columbia. To quite a large extent the temperance influence of the nation has been turned toward the national capital. There has been a great amount of literature on the subject distributed throughout the District, there has been one lengthy hearing before the District Committee, temperance rallies have been held in the various churches, and petitions have been circulated among the residents of the District. In the work of distributing temperance literature and securing signers to petitions for the closing of the saloons, our people have taken an active part. A notable rally for prohibition was held in the Belasco Theater on February 16. The chief speaker on this occasion was Representative T. W. Sims, of Tennessee, who had introduced the bill for the prohibition of the sale of liquor in the District. Mrs. L. M. N. Stevens, national president of the W. C. T. U., was also present, and made a strong plea for the abolition of the liquor business. On the same day the pastors of most of the churches in the District took up the question in their pulpits, and urged the necessity of prohibition. This strong campaign has naturally stirred and frightened the liquor interests, and they are doing what they can to stem the rising tide. They were ably represented at the hearing, and at that hearing filed with the Board of District Commissioners a memorial stoutly protesting against any change in the present liquor laws in the District. Later they secured the insertion of this memorial entire in the *Herald* and the *Post* as an appeal to the business men of Washington to help them in their fight against the temperance forces. It is to be regretted that they were able to quote men of such influence as Cardinal Gibbons of the Catholic Church and Bishop Satterlee of the Episcopal Church in opposition to the temperance campaign now going forward.